Washing feet: a revolutionary principle of leadership

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Washing Feet: A Revolutionary Principle of Leadership

By

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Senior Project

Jepson School of Leadership Studies

University of Richmond

Richmond, Virginia

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Introduction:

“Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus alone founded his empire upon love; and, at this hour, millions of men would die for him.”- Napoleon Bonaparte

A journey through leadership has taken me through a history of thought, insightful theories, the study of characteristics and traits of a leader, many small groups, and various types of service. The men and women of today have tremendous opportunities to shape the world in which they live. Throughout these studies of leadership, the classroom environment has caused me to think about the concepts and applications we have learned out side of class. Yet, in spite of our best scholarly efforts to uncover the true essence of leadership, if we are honest, we must at least contend that there could be a significant piece of the leadership puzzle that is missing. We have learned many challenging ideas about effective leadership. However, as we scratch deeper below the surface of the rhetoric and the great accomplishments of these leaders, we are often shocked at their inability to inculcate into their own lives the truths and values they express.

When we speak of the great military strategists of history, we would certainly be remiss not to mention Alexander the Great or Napoleon. When we consider philosophy, Plato or Socrates would certainly lead the list. If we simply measure great leaders of history impact alone, Jesus of Nazareth would not only head the list, but would have no serious challenger. Because the name Jesus is synonymous with Christianity and religious thought, this seems, for some reason, to disqualify Him from consideration. If we would examine this subject thoroughly and without bias, we cannot begin to explore the true principles of leadership without listening to the voices of the billions of people who have followed this Man and even been willing to die for Him over the past 2,000 years.

Jesus is not an easy person to bring up in the secular classroom because there are so many connotations and preconceived notions about religion. Most people who resist the discussion are doing so on the basis of false information with little or no personal investigation, or possibly the offensive actions by well intentioned but misguided followers. Regardless of how one may feel on the personal religious level, it is historical fact Jesus lived, taught, and died in First Century Palestine. His proclamations concerning reconciliation, forgiveness, justice, personal effectiveness, honor, and human relations form the basis for most of the laws of this country and even other religions. Though Ghandi was a Hindu, he was a devoted student of the New Testament and the life and principles of Jesus. He regarded Jesus as the greatest leader who ever lived.

The teachings of Jesus were a leadership paradox. He said that to live one must die; to be first one must be last, to move up, one must move down, and to become rich, one must become poor. If we look at people, problems, situations and life itself through the eyes of this astounding Galilean carpenter, there are unlimited things we can learn about leadership. In the process, we also learn about ourselves, our motivations, our weaknesses
and strengths, and our ability or inability to command a following that will have a lasting impact. Each of these areas are critical in the development of a true leader.

Given the need for a model of effective leadership, what could bridge this gap in leadership studies? I propose a new class in the curriculum based on the leadership of Jesus of Nazareth in the Jepson School of Leadership Studies. It will center on a leadership approach to the teachings of Jesus and a scholarly base in history and leadership. It will be exiting, controversial, and practical for our lives and learning in leadership. I have heard presidents and other world leaders say that the leadership challenges that we face today have already been faced and answered by Jesus. It is time to do something about it.

Literature Review:
In order to obtain a scholarly base of information there needs to be a certain way to go about an examination of Jesus. Two primary mindsets that have had a great effect on our society today in their various forms are the Greek and Hebrew Mindsets. In other words, the humanistic and the biblical perspectives. No such scholarly comparison has been made before between the two, but if you were to put them together, they would provide two totally different depictions of what a leader should be. The Greek mindset has had a significant "trickle down effect" on our society today. From two different frameworks, we can build a correlation with the thinking of Jesus and the perceptions of our modern culture. From this basis, the next step is understanding the context of first century Palestine from which to add the leadership styles of Jesus of Nazareth and draw applications for today's leader. The best scholarly work on these different precepts for studying the leadership of Jesus

The Greek Mindset

The best scholarly work on the Greek mindset is one of the earliest written dialogues of Greek philosophy, The Republic by Plato. This work is a dialogue discussing Greek virtues and, especially, the virtue of justice. It is not until book 4 that we arrive at the major premises that divide Greek from Hebrew. Book 4 discusses further the founding of a perfectly "good city" or Greek utopia. The characters, including Socrates, talk about the four cardinal Greek virtues of wisdom, temperance, justice and bravery. They discuss Guardians of the city, or leaders, that govern the perfectly good utopia. The dialogue reaches it crucial point when Plato begins to talk about the divisions in the human soul and their relationship to the city. They analyze the four virtues in depth in terms of what a leader should ideally embody in a city. The dialogue is sometimes difficult to understand, but some basic underlying premises of the Greek way of thinking can be derived.

Nickolas Pappas offers an analysis and guidebook for understanding the Greek mindset through the eyes of a scholar. In the Routledge Philosophy Guidebook to Plato and the Republic, Pappas explores the arguments of Plato’s characters and explains more effectively the line of reasoning that the philosophers took. He does an effective job of analyzing the discussion about the conflict of the soul and the compartmentalization of Greek thinking. Just as the city is divided into classes, he breaks the argument down, that
the soul is divided into parts\textsuperscript{1}. The "parts of the soul" portion of his work is the most helpful in discerning the contrasts to the Hebrew mindset.

**Hebrew Mindset**

In the Old Testament of the Bible the books of Genesis and Deuteronomy were studied as well as key concepts in the *Anchor Bible Dictionary* to encapsulate the Hebrew Mindset. This biblical scholarly work provides a reference of many different words and names used in the Bible. The background is given, as well as biblical periods in time that the word may have changed its meaning or connotation. The words that are looked up were key words such as "justice," "community," and "love." These words are used in Plato’s dialogue and would draw an interesting contrast to the Greek connotations of these words used in Plato’s dialogue. A weakness of the approach with his resource is that not all of the subjects that were desired from the Bible were available. It is a good resource for overarching concepts of the Bible, but specifically for these purposes, not as effective.

The history of the early Jews exists in this mindset and it begins with their belief in God’s creation of the world in Genesis. Biblical scholar, Julius Guttman in *Philosophies of Judaism*, said that the Hebrew concept of God “is exemplified by his moral will; he is demanding and commanding, promising and threatening, the absolute free ruler of man and nature”\textsuperscript{2}. There exists a personalistic concept of God, he says, that defines the character of the relationship between God and man. These are helpful definitions and analysis when looking at the makeup of a mindset.

The *New Interpreter’s Bible* provides an insight into the primary source of the book of Genesis, the first book in the Bible. Adam and Eve were tempted and once their eyes were opened, they began to think from a theological perspective and would now have the power to decide for themselves which way to go, everything looked different\textsuperscript{3}. As a result, they were to work the land for their food and when their body died it would return to the dust. This Bible serves as a companion source to the primary Bible and offers certain commentaries and insights. The advantage of such a work is that it provides a theological perspective of someone who has done extensive research as to the deeper meanings and themes of scripture.

According to the *Harper’s Bible Dictionary*, the heart was the center of emotions, feelings, moods, and passion (377). It represents the total human person. This work provides a historical and cultural background in its focus on different key words in the Bible. It is very similar to the *Anchor Bible Dictionary*, but lacks the same thing as well. Specific words that are not overall theme cannot be found in such a source. It does provide an in-depth analysis of the major themes of the Bible, however.

Through the scholarly texts of the Bible and the *Republic*, it is easy to draw a closer individual recognition of the underlying leadership themes apparent in them

\textsuperscript{1} Pappas, pg. 83
\textsuperscript{2} Guttman, *Philosophies of Judaism*, pg. 5
\textsuperscript{3} *New Interpretors Bible*, pg.361
separately. The real challenge is in putting the mindsets beside each other and picking the contrasting themes. The second challenge of the sources is to frame it in a leadership way.

Context of the First Century

Throughout the current of the class and the discovery of Jesus as a leader there is a special emphasis on the context of his time. This will help professors and students better understand modern day implications of Jesus’ teaching. First century expert and scholar, Dr. James Martin, suggested identifying the social, political, economic, and religious issues of the first century to give insight as to why people in that day followed Jesus and why some opposed him. The context is framed in terms of these issues through the writings of Biblical and Historical scholars.

The historical work of F.F. Bruce’s New Testament History provides a reconstruction and background of the economic, political, and religious situations leading up to the first century. The Maccabean revolt against the Syrians that freed Judah and restored the place of worship and center of life in Palestine, the Temple, to Roman “puppet leaders” such as Herod I, to the division and rule of the three kingdoms; Judaea, Galilee, and Trachonitus. The work then describes the political context and issues of Jesus’ day, the rulers of Archelaus, Philip, and Antipas, also mentioned in the Bible, and how each effected the situation in Palisine. These men built structures and had Roman armies around them to protect them, which did not exactly follow their own country’s law. The ruler of Judaea was removed shortly after he received it and there were sever prefects who ruled this region under the Roman leader Caesar Augustus. They appointed high priests in this day that had foremost political power including the one that interrogated Jesus, named Caiaphas (AD 18-36). He makes a special mention of a key leader in Jesus’ time, Pontius Pilate, who began as prefect in Judaea in AD 26. He offers a short character sketch of Pilate, “naturally inflexible, a blend of self-will and relentlessness” (32). Bruce draws mainly from the first century historian, Josephus, who describes several instances in Pilate’s corrupt reign in the area. One such instance was when Pilate had set up images in the city, openly violating Jewish law, and setting up an army around him and his “judgement seat,” saying that anyone who disagrees with him will be killed. He also describes this ruler as being a real “crowd pleaser” because when the Jews lay down and said they would rather die for their laws, he sent the images back to Rome.

Bruce also provides economic issues effecting people in that day, such as taxation, which according to historian F.C. Grant, rose to the intolerable extent of between thirty and forty percent (37). The people had to pay a double-tribute to Caesar and to God, which almost drove the region to the brink of economic collapse (37). The social status of the high priest is given special attention as the acclaimed, “most important personage in the Jewish community”(53). He describes the high priest holy duties as the only one who could enter the “Holies of Holies” and present the blood sacrifices for everyone’s sins on the Day of Atonement once a year (54). Under him were the powerful court of

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4 Bruce, pg.27
5 The Works Of Josephus, pg. 379
the Sandhedran, "who exercised power out of proportion to their numbers." (Bruce, 64). He addresses the religious issues of the day with groups such as the Pharisees, Sadducees, and the despised group of Samaritans. These groups competed for power and position and used a legalistic approach to the law that the Jews had been giving, legitimating it with their own traditions. This proves to be a valuable source for discovering the context of Jesus’ day.

Along with Bruce's work, Joachim Jeremias and Jerusalem in the Time of Jesus, concentrates on the economic and social conditions during the first century in the capital city of Jerusalem and beyond. He begins by examining the trades and economic industries that prospered in the area. Industries such as woolen goods thrived in the area for their carpets, blankets, and woven merchandise. Occupations such as weavers and fullers centered on this industry. Smith's casted bronze and iron as perfume ointments and resins were sold in the marketplace. The food trades were seen primarily in the industry of oil, a major commodity in those days. The oil was taken from the abundance of olive trees in the area and was used in the Temple for a practice called "anointing". Foods such as cheese and eggs were sold in the market with butchers thriving in the guilds. Luxury goods were valuable commodities especially to the ruler and those in power. Ointments, resins, spices, and cinnamon were bought and sold and were mentioned in rabbinic literature and the Bible. Arts and crafts were also a valuable economic tool and included the decorated buildings constructed by the rulers such as Herod the Great and Agrippa I. There were many separate jobs associated with buildings. The Temple was central for worship as well as crafts and industries. Moneychangers thrived in this area, which was attractive because of its generous wages and people were paid on the spot for their work. The economic life in Palestine is seen by Jeremias largely in the city of Jerusalem.

The social conditions that Jeremias describes contribute to the discussion of the role of the high priests and where people were socially in relation to them. There was a great precedence placed on lineage and the people from the most purely Jewish lineage were considered in the higher social classes than the mixed heritage. He traces important high priests, such as Simon I to Caiaphas. Groups called Samaritans were of mixed decent of Jewish and Gentile and despised by Jews. There was a bitter rivalry in the atmosphere in Samaria, due to the previous destruction of their Temple on Mount Gerizim, "the atmosphere was continuously charged with hatred". Jeremias also portrays the role of women and Gentile slaves in social society, two very invisible groups. He offers more specific accounts into the conditions that were arising during the day of Jesus.

A primary text that was drawn from in the latter and the former text were The Works of Josephus, an account of a first century historian. It was less valuable to draw directly from this lengthy and long-winded work of the wars, conflicts, and "news" of first century Jerusalem.
century Palestine. The Jewish revolt against Rome makes up a good majority of this work, but he does offer a well-planned account of the times. He does offer a historical account of Jesus during this time:

Now there was about this time, Jesus, a wise man, if it was lawful to Call him a man, for he was the doer of wonderful works, a teacher of Such men as receive the truth with pleasure. He drew over to him both Many of the Jews and many of the Gentiles. He was (the) Christ; and When Pilate, at the suggestion of the principle men amongst us, had Condemned him to the cross, those that loved him to the first did not Forsake him, for he appeared to them alive again on the third day, as the Divine prophets had foretold these and ten thousand other wonderful Things concerning him; and the tribe of Christians, so named for him, are Not extinct at this day. 11

Josephus offers accounts of Pilate and various scandals happening in that day that provide a cultural insight into the times of Jesus. He is a valuable source as a historian, but is better understood through the secondary sources.

A book from the Past Masters Series called Jesus by Humphrey Carpenter provides a reconstruction of the Jews from covenant times to the time of Jesus, giving a solid background for the religious issues of the day. The Jews were taken out of slavery in Egypt and given laws through Moses by their God. Later, the community turned into more of a prophetic style depicted in the books of Judges, Samuel, Kings as well as Isaiah and Jeremiah. Their function was to point a disobedient generation back to God and the laws he had given them. In the synagogues for worship there would then be a reading from the “Law of the Prophets” as they had a tremendous effect on Jewish society. He describes the doctors of the law, called Scribes, who would interpret passages to the people, which were governed by precedent and tradition, just as modern legal judgements are. The teachers of the Law in the synagogues had about as much political power as they did religious. They placed such great emphasis on the strict and legal interpretations of the law that the prophets soon took a back seat in religious life. Carpenter’s synopsis provides a good exploration into a background of Jewish religious life in context.

In these two issues that are a foundation for the class, the mindsets and the context, there are several strengths and weaknesses. There hasn’t been anything written specifically comparing the Greek and Hebrew mindset so an actual scholarly work on these together is not available. They were studied independently and then compared with each other in terms of the basis underlying issues and thought involved. The sources used for this study had a scholarly value to them discussing the topics such as “community” and “justice,” respected in both mindsets.

Well respected in their field, Bruce and Jeremias, form strength for the reconstruction of the context of Jesus’ day. They pull from various primary sources, that we are aware of from that day, very well making it easy for the issues of that day to be analyzed and implied. They also form a well-rounded approach to the first century discussing background leading up to the present, and the changing conditions of the day. Carpenter’s work is more of a religious study than a historical, but it forms an adequate

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11 Jeremias, pg.379
12 Carpenter, Jesus, pg. 25
background of information. Biblical scholars tend to have more a theological agenda than a historical so they were not drawn upon to understand the context of Jesus.

**The Life of Jesus**

“Jesus wrote no autobiography. He left nothing in writing at all. He committed himself and his teachings simply to the hearts and memories of the men who knew and loved him. And they did not fail him.” This is the beginning of a book that concentrates on just as its’ title says, *The Life and Teaching of Jesus Christ.* We have not used the term “Christ” yet to describe Jesus and use it only when absolutely necessary. In most of the context of this book, however, Christ is used simply for the last name of Jesus and not the title. James S. Stewart devotes the most valuable parts of his book to the method Jesus used in his life. His political preparation, Stewart says, was the “fullness of his time”.

“All the way from the Atlantic to the Caspian, from Britain to the Nile, from Hadrian’s Wall to the Euphrates, the “Roman standards could be seen. Everywhere the barriers were down” The authors integrate context throughout and give attention to modern day comparisons. He gives three factors that contributed to the situation in which the gospel or “good news” of Jesus was born. The first was Roman peace, the second was the great roads, and the third was language of Greek that almost everyone knew. He compares to the present day:

Is history not repeating itself? The big fact that is revolutionizing the Life of all peoples of the earth today is this, that the world in these Last years has shrunk amazingly, that the ends of the earth have been Brought far closer together than ever they were before, that our contacts With our brother men have been multiplied almost bewilderingly.

He goes on to say that when Jesus appeared on the scene it was the fullness of the time economically, morally and religiously. There is an important connection here between the teachings of Jesus and the context that he lived in. Stewart is saying that in all of these areas no, it is, once again, the fullness of the time.

Using the New International Version of the Bible, author Kermit Zarley, comprised a flowing narrative, a combination of all of the Gospels without repetitiveness and named the book *The Gospel.* He interweaves all the gospels by looking at the parallels present between them and puts them in the best chronological format possible. When there are conflicting accounts such as the genealogy of Jesus, he prints both side by side as to separate accounts. The flowing style of presentation is a very useful companion to the Bible and seeing all of the acts of Jesus together. It begins with the birth of John the Baptist and Jesus, moves then to his Galilean ministry, then to his parable teachings, his miracles and ministry beyond Galilee, his sentence to death, resurrection and charges to his followers. It is printed in the exact writings as the Bible, only they are all combined, and have course, with no verse numbers. This is a good work for someone who is reading about Jesus for the first time.

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13 Stewart, pg. 16
14 Stewart, pg. 18
Jesus the Leader

Leighton Ford looks at the model of Jesus' transformational leadership and asks the question, what relevance can a man looked at by some as the Son of God have to us and to leadership? He provides eight lines of thought that can carry us through the dilemma. The first is that Jesus is a historical man. "His was a genuinely human existence," he says. 15 The first century historian, Josephus, mentions him in his manuscript reconstructing those times and the books in the New Testament of the Bible are a testimony that he lived as a man. The second item Ford points out is that Jesus plainly said his model is for us. In the Gospel of John, chapter 13 verses fourteen through fifteen, Jesus washes his followers' feet in a symbolic servant leadership model and tells them to do the same thing that he had done. Third, the kingdom that he spoke about was one that he said would be with the followers now and in the future. In Luke chapter seventeen he told them that the kingdom was with (or among) them. Next, he makes the point that Jesus has influenced leadership in a very practical way. He uses Ghandi as an example of a leader who may not have been a believer, but was largely influenced and modeled himself on Jesus in many ways. Fifth, he said the Jesus' leadership is culturally relevant to his time and transcultural. He supports this with Jesus' Jewish upbringing in a time of Roman occupation in Palestine and that he has been an authority figure in many different cultures throughout the world. Jesus' leadership was also not "value neutral," it was not a "how-to-program," but rather pointed to something larger than life. The last two points Ford adds that seeing Jesus as the perfect leader may keep us from holding unrealistic expectations of ourselves and others. Jesus added responsibilities to his leadership so that his followers could continue his work after he was gone. These eight thoughts that Ford exposes suggest the need and practicality of Jesus as a leader. In his book, he takes the reader through certain issues that leaders face; integrates the thoughts of leadership scholars such as John W. Gardner, Bernard, Bass, and James McGregor Burns; and integrates these with the theory and practice of Jesus as a leader.

In the field of leadership studies two books have contributed a leadership base for the teachings of Jesus. The first of these books called Upside down: The Paradox of Servant Leadership by Stacy Rinehart discusses the basis of secular leadership, which is power. The power struggle is understood in terms of what she calls "The Leadership Ladder." She says that when she was young she used to understand leadership in terms of the person in charge, when people work for you and you call the shots 16 This soon taught her a hard-nosed aggressive style of motivating people to get results. Rinehart was once in the army and adopted the common mentality of striving to work her way "up the ladder" or up in the ranks till she reached her goal. Our culture, she says, has adopted this mentality of the ladder and you need not look further than the book shelves for evidence of this. You will see titles like "Reengineering yourself." "Mary Kay: You Can Have It All"; "Sex, Money, and Power"; and "Manifest Your Destiny". "In the long run, both

15 Ford, Transforming Leadership, pg. 30
16 Rinehart, pg. 17
leaders and followers burn out under these approaches.” She contrasts this approach in her next chapter with the heart of spiritual leadership, Servanthood. Leaning on what Jesus said recorded in Mark 10:42-44:

You know that those who are recognized as rulers of the Gentiles lord it over them; and there great men exercise authority over them. But it is not so among you, but whoever wishes to be great among you shall be your servant; and whoever wishes to be first among you shall be slave of all.

This is the key paradoxical passage to her writing, which she carries over into several key areas of leadership. Rinehart further analyzes what Jesus meant when he said that his followers must take the route of sacrifice, suffering, and service. If you want to be great you must be least. The principles of power, faith, and courage are the most valuable sections of this text with the leadership of Jesus of Nazareth. Sections in the book called "Reflect on Your Leadership" consider insightful and good questions for a larger discussion of the issues raised. Some examples are: Who are your leadership heroes? What qualities do they possess? To what extent have you emulated these people? Have you ever lose the opportunity to serve someone because of your leadership style? There are references to theology and religion, which for our purposes I will not touch on. This is a good resource in discovering the paradoxes of the teachings and their implications for today.

The second text that is similar to the above in its focus on the basis of leadership is Cameron Taylor’s The Five Practices of Divine Centered Leaders. As the title suggests, this work has the same weakness for the purposes of this project as Rinehart’s. The important part of this works lies in Taylor’s “Three-fold Process of Leadership.” These three parts are the basis for the five practices of the divine-centered leader as modeled by Jesus. The first is “knowing the way,” which includes sharing a vision, the second is “going the way,” which includes challenging unrighteousness and modeling the way, the truth, and the life; and the third is “showing the way,” including knowing each heart and serving others so they may act.

The section of the most value ends up being the related reading, which is by a number of effective leaders and scholars. Steven Covey’s “The Principle-Centered Paradigm” in his book, The Seven Habits of Highly Effective People, talks about the issue of character in leadership. He draws an analogy from the story of a captain and a lookout conversing during a course of collision with another ship. The captain and lookout look for the other to change course and during this the captain changes his paradigm from thinking of hitting another ship to discovering that the lookout man was a lighthouse. The analogy is that principles are a lighthouse and are natural laws that cannot be broken. “We can only break ourselves against the law.” He briefly discusses the principles of fairness, which our concepts of equity and justice come from as well as integrity and honesty; the principle of human dignity that is inherent in our Declaration of Independence (life, liberty, and the pursuit of happiness). Others are, the principle of service or making a

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17 Rinehart, pg.22
18 Taylor 5 Practices of Divine Centered Leaders, pg.18
19 Covey, pg. 118
contribution, and the principle of potential and the fact that we can grow and develop more talents. Covey distinguishes principles and says that they are not practices, values, or guidelines for human conduct. Another related reading is from Sterling Sill’s “The Quest for Excellence.” There has been a special call for leaders in everything they do, do it with excellence. “Excellence not only improves and beautifies, it motivates individuals who are concerned with it and helps to bring about greater accomplishment.” We love hearing about the discovery of character qualities and genuine talent in unexpected places. He tells of a history of excellence for a group of unlearned fishermen and tax collectors that became the followers of Jesus. He brings up the point that there are too many people today seeking to be average and not excellent, but that we must be a believing people. He makes reference to John Gardner’s book Excellence, which spurs us on toward living our best and contributes that there can be no success or happiness without excellence. These two related readings seem to support the original theses is Taylor’s work based on Jesus, “Knowing the way, going the way, and showing the way.”

A leadership scholar, Charles C. Manz, recently wrote a book called The Leadership Wisdom of Jesus. A respected teacher, whose works have shown up in many leadership classes here, says that wisdom and compassion as modeled by Jesus are the key to leadership. He frames his work on the wisdom of Jesus in four parts: clean the mirror image, lead others with compassion, and lead others to be their best selves, and plant golden mustard seeds. He takes passages from the Gospels in each of the sections and expands on them in terms of leadership. In the first section of the book he describes how a leader must lead himself in order to lead others. In Matthew 7:3-5 he analyzes Jesus talking about trying to fix other people’s problems when you’ve got bigger problems of your own. “The first step, Jesus seems to say, is to look in the mirror.” Later he adds to this in terms of leadership: “By becoming more effective in our own self-leadership not only do we gain greater insight and empathy for others, who also struggle to make good choices and improve themselves, but also serve as a model, which is central to leadership.” He puts it all together in a powerful lesson of Jesus in leadership that if we don’t look at our actions and learn to lead ourselves first, we are binding by our shortcoming. Then and only then do we need to lead others.

A unique lesson from the life of Jesus that Manz brings to the table is the issue of faith in leadership. “The central driving force is faith — a concept that Jesus talked about repeatedly in his teachings.” He talks about believing the “impossible” and bringing it into action using cases of Thomas Edison and Roger Banister. He acknowledges that many in academics dismiss the idea of faith as such a fuzzy idea. We place limitations on what we can acknowledge as being real and place them on others. “To do otherwise would require us to admit openly that we ourselves are vastly limited— an act of humility, courage, and yes, faith that many are either unwilling or unable to accept. He sets our not to create a religious work, he says, but rather look at Jesus’ principles from a leadership standpoint. This is an important criterion for the class. Jesus said that you must have

20 Covey, pg. 152-3
21 Covey, pg. 181
22 Taylor, 20
23 Manz, pg. 50
faith as small as a mustard seed, which is the smallest seed (Matt. 17:20-1). This idea of faith must be coupled with love, the central message of Jesus. “Maybe someday these two powerful elements will be widely embraced as the ultimate sources of truly great leadership.”24 These are two essential elements that have not been discussed in the leadership school and cannot be separated from the leadership of Jesus because he is the only one that spoke with any authority on them.

A unique book unlike all of the rest was written in 1925 about Jesus. One could say it was “ahead of its time” because it draws insightful implications in leadership, which we often discuss today such as seeing potential in followers and charisma. It offers a different and new look at Jesus in the context of his times. Bruce Barton wrote his book, The Man Nobody Knows, after reexamining Jesus outside of religion, a man who “picked up twelve humble men and created an organization that won the world”25 He saw that no one was writing books about Jesus in this way so he took it upon himself. In his first chapter, “The Leader,” he talks about a leader knowing who he is and walking in light of this. His view of Jesus’ life:

A poor boy, growing up in a peasant family, working in a carpenter shop;
Gradually feeling his powers expanding, beginning to have an influence
Over his neighbors, recruiting a few followers, suffering a few
Disappointments, reverses and finally death. Yet, building so solidly that
Death was only the beginning of His influence! stripped of all dogma, this is
The grandest achievement of them all! 26

Barton continues in his chapter on the leader to explain the heart of leadership. The heart of leadership is doing what no one else can do and that a man of vision has a certain mystery to him. He views Jesus as a leader that was personally magnetic to the people he was around, which made him great. “The essential element in personal magnetism is a consuming sincerity- an overwhelming faith in the importance of the work one has to do”. He describes the unique way in which Jesus called his followers and saw the power in these humble fishermen, tax collectors, and others that first century society had casted down. What was distinguishable about Jesus in doing this was his ability to see people differently. He didn’t say more than a couple of words, according to the Gospels to convince these men to leave their “former lives” and follow him. Barton provides that the two greatest elements in the success of Jesus was his “blazing conviction” and his powerful gift of picking men and recognizing hidden potentials in them. The rest of Barton’s work doesn’t specifically address leadership, but valuable leadership implications can be drawn from each chapter from “His Method” to “His Way in our World,” which suggest modern day implications. This chapter reviews Jesus telling men that he was willing to die for them and poses two questions: “To what extent is this principle by which he conducted his life applicable to ours. And, if he were among us again in a time again tormented by selfishness, ambition, pride, and misunderstanding, would his philosophy work?”27

24 Manz, pg 164
25 Barton, pg 13
26 Barton, pg 18
27 Barton, pg 102
Another work that deals with Jesus as a leader is Laurie Beth Jones work, Jesus CEO, which explores Jesus’ leadership in the shoes of a successful present-day businessman. In her short passages she issues a strength of Jesus in terms of his “business.” Self-mastery, action, and relationship are the three main points she emphasizes as we picture Jesus in a modern-day business setting where he is running the show. In one of her sections she deals with love and leadership, which scarcely is talked about, especially in academia. “Love is the infrastructure of everything and anything worthwhile...some companies are held together only by paychecks; and in some companies, the love is so strong that people would pay just to be part of them.”

She suggests that love and good leadership are inseparable and that Jesus could lead people because he loved them. At the end of each section, she offers valuable and insightful questions that highlight the topic that she has been discussing. Examples of these are: Is your management style based on equality of hierarchies? What situations have you had to forgive lately? From whom do you receive your encouragement? The short sections provide various insights from the gospels and from a kind of “how to” style for anyone wishing to be an effective leader.

Two authors, Bob Briner and Ray Pritchard look in a similar way at the leadership of Jesus in their books, The Leadership Lessons of Jesus and More Leadership Lessons of Jesus. This work is different from the rest in that they journey through just one of the gospels, The Gospel of Mark and continue it into their next book. The two books are just extensions of each other and the lessons flow with one another because they are in their context. Much like Jones’ work, the lessons are provided in short sections, brief and to the point. One section of the first book talks about Jesus’ thoughts on public relations, publicity, and leadership. The passage is from Mark 4:21 in which Jesus asks, “Do you bring in a lamp to put under a bowl or bed?” “Jesus wants the world to know who we are, who we truly are. A leader will understand this and make every effort to ensure that his happens by first ensuring that his followers know who he is and what he is about.”

They describe Mercedes Benz using this concept with their new revolutionary technology by not keeping it for themselves, but sharing it with the car companies to promote safety. This carries with it the implication that some things in life are too important not to share. In a leadership sense, the authors are saying that an effective leader is one that not only informs, but also shares his information and good news with those around. In relation to this point, the second Briner and Pritchard book discusses the “Not Invented Here” syndrome. The verse they use is from Mark 9:38, “Teacher, said John, we say a man driving out demons in your name and we told him to stop, because he was not one of us.” They discuss the mentality of some companies, “if we didn’t think of it, it must not be any good”. There are benefits to competition, but when only the measure of success is the bottom line, the risk is in measuring by the standard of the rest of the world. Jesus called his followers to measure themselves by a different standard, and stand our just like the “lamp.” They go on to say that it is the leader’s responsibility to keep the intensity level high while monitoring the behavior towards the good of the whole company and its mission.

One point that is not being emphasized enough and is brought out in this selection is that you should be different from everyone else as Jesus suggests. Briner and

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28 Jones Jesus CEO, pg 255-6
29 Briner and Pritchard, pg. 151
30 Briner and Pritchard, pg. 134
Pritchard offers some valuable insights and implications from the book of Mark that contribute to this unique way of thinking of Jesus as a leader.

Similarly structured as *Jesus CEO* and *The Leadership Lessons of Jesus*, Mike Murdock offers insights in *The Secret of Jesus*. This is a work of shorter lessons than the other two, and is different because it draws from many other parts of the Bible, Old Testament and New. These are more everyday leadership lessons and don’t pertain as much specifically to a business or even a career. Each lesson has a “wisdom key” to it, which summarizes the lesson. One such example of a lesson in his work is “Jesus knew that money alone could not bring contentment.” Riches and money will never bring a person true happiness, so they shouldn’t be sought after as the goal, “Money is for movement, not accumulation.” Jesus talked to the rich and saw in them an emptiness that no amount of money could buy for them. In Luke 12:15, Jesus said to them, “a man’s life consists not in the abundance of the things he possesses.” The wealthy King Solomon wrote the book of Ecclesiastes and said that out of his wealth he hated life (2:17). The wisdom key is “Prosperity is having enough of God’s provision to complete his purpose for your life.” This book much more touches the sphere of Jesus “the Christ” in Christianity rather than the focus of the others, Jesus of Nazareth.

The closest source that was found to what I have tried to accomplish is a teaching manual based on Jesus and the Gospels in “Classic Leadership Cases” by Hartwick Humanities in Management Institute. It provides a valuable teaching tool for a model of the absolute moral leadership of Jesus as integrated with leadership scholars such as John Gardner, Robert Greenleaf, Kouzes and Posner, James MacGregor Burns, and Warren Bennis. Hartwick begins with a historical overview of the life of Jesus in his context, the changes his followers underwent, and the authorities reaction to him. He takes the “early Christian views” of Jesus when he arrived alive after being put to death at the hands of the governor, Pontius Pilate, and how that affected his impact for centuries to the present day. Then they take a look back at the life and effectiveness of Jesus’ ideas of leadership. He can have a radical impact:

There will always be humans in positions of leadership. The question becomes ‘What factors rule or govern them?’ Many people in leadership positions today have found Jesus’ passionate answer to this question to be every bit as disturbing, threatening, and impractical as did those leaders two thousand years ago who engineered his destruction. Others have found in answer an inspiring model with the potential to transform in profoundly positive ways the very nature of leadership itself. (Hartwick, 3).

The Gospels are reprinted in this manual as well as some of the prophecies of “the Suffering Servant” in the Old Testament book of Isaiah. As the reader goes through the Gospels, they provide some questions to keep in mind: What was Jesus trying to accomplish? On what basis did Jesus establish relationships with various other people and groups? What were Jesus’ apparent strengths and weaknesses as a leader? And how did he try to impose himself and his agenda on others?  

31 Murdock, pg 118  
32 Murdock, pg 119  
33 Hartwick, pg 5
Hartwick then offers some brief summaries of leadership theories, which pertain to the life, and teaching of Jesus. Kouzes and Posner (The Leadership Challenge) say that leadership is a process that integrates risk-taking, accepting responsibility, and accountability for the actions of the group. They have termed this “challenging the process” in which the leader is the initiator and breaks new ground constantly seeking change. Jesus challenged the existing religious leaders, questioned their motives for customs, laws, and status, and through his own teaching exposed the self-oriented leadership which these leaders displayed. The issue of conflict resolution naturally evolves in the life of a leader. The Thomas-Kilmann Conflict Mode Instrument assesses ability to cooperate. There are five positions within this chart, which combine these dimensions. Competing is a combination of assertive and uncooperative, collaborating- a mix of cooperative and assertive, avoiding- a combination of unassertive and uncooperative, accommodating- a mixture of cooperative and unassertive, and finally, in the middle of everything is compromising (Kenneth Thomas, “Conflict and Conflict Management”). These strategies are all said to be situational. Jesus fits in with the Instrument in regards to the conflict of the avoiding, uncompromising, uncollaborating religious leaders and teachers of the law.

Hartwick discusses the role of authority, motivation, and power as related to Jesus. Frederick Herzberg, in his “two factor” theory of motivation asserts the factors that caused dissatisfaction among workers were hygiene factors and included: company policies, supervision, status and job security. Motivating factors of satisfaction included achievement, recognition, responsibility, and growth. To what degree did Jesus use these motivating factors? Other theories on motivation are discussed and related to Jesus in addition to this. Empowerment and Transformational Leadership are a concept and a theory that Jesus used. Bass asserts that, “The transformational leader gets us to transcend our own interests for the sake of larger polity.” These two factors life followers up by giving them the power and authority to perform the same deeds as the leader. Building community, intuition, and operating on instinct are three other areas of leadership that are related to the lessons of Jesus’ life. The most exposed style of leadership with we attribute to Jesus is servant leadership. Robert Greenleaf asserts that “the great leader is foremost a servant subordinating his or her own interests in favor of a greater good” These leadership theories and principles discussed in this manual open the way for a well-rounded discussion of the leadership of Jesus.

In order to provide a way of thinking about the leadership of Jesus, we will employ a strategy for a theoretical framework. In search of this framework, I examined the great philosophy of our education system and compared this philosophy to the mindset of Jesus. I found that the two mindsets were very different, in fact, they were at opposite ends in a continuum of thought. Even more intriguing, these two mindsets form a foundation of thought that many have combined over the years, but are actually conflicting in their very nature. The two mindsets form a frame of thought over a variety of issues such as service, humility, love and justice to be discussed in the class.

34 Hartwick, pg. 37
35 Hartwick, pg. 38
36 Hartwick, pg. 39
Furthermore, the context and issues of Jesus’ time need to be understood in order to get a firm grasp of the way in which he led people and what we can take from that. Mindsets and context form the strategy to “set the stage” for the leadership of Jesus of Nazareth.
Methodology:

In exploring Jesus of Nazareth as a leader, considering the delicacies of the approach, one has to be very selective about the books to focus on for a class. Religion is not the focus of this class, rather we shall focus on Jesus as a historical figure whose words and teachings are widely followed today. There are groups of scholars who meet regularly discerning what Jesus said and didn’t say. There is also skepticism about the man today and some who believe it to be folklore. No matter where your personal stance is on Jesus, we can explore his leadership qualities and why they were so effective.

To find a way to go about studying this endeavor, there has to be an underlying framework in which to build. Two mindsets have generally prevailed throughout the years in various forms, the Greek and the Hebrew. The Greek philosophers have had a profound effect on our society today and their way of humanistic thinking has “trickled down” in our education, politics, and foreign affairs. Understanding these two ways of thinking in terms of leadership exposes us to new implications about the differences in leadership styles.

The thinking of a leader is central to the way he or she practices their leadership. Thinking effects attitudes, actions, demeanor, emotions and so forth. The power of the human mind has is immeasurable. Building from the premise that a leader’s way of thinking is central to leadership, what are the other areas of leadership that are effected by a leader’s way of thinking? A tradition saying goes,”Sow a thought, reap an action; sow and action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.” Is this talking about leadership? It was worth examining, so the formula needed to fit the leadership of Jesus and, consequently, it did. Jesus taught about the way that one should think as a leader, how one should act, how one should develop habits, embody a character, and build a destiny.

There seems to be a gap, however, in the leadership thinking of the Greek and Hebrew mindsets and the framework from which we learn about Jesus as a leader. No great act or service stands by itself: but it is effected by the circumstances and the atmosphere surrounding it. To understand more effectively a leader and his influence, one must understand the context in which it existed. Bridging the gap between the Greek and Hebrew Mindsets and Jesus’ leadership is the context of first century Palestine. This also happens to be the time in Palestine’s history where the Romans had taken over and were introducing the Greek mindset to a Hebrew people. In the midst of this, leadership arises from a poor town called Nazareth.

The class is based on the primary accounts of Jesus in what are called, “the Gospels,” the books of Matthew, Mark, Luke, and John. The implications and context of these will be discussed in class relating outside readings. The outside readings will consist of leadership theories, books on the life of Jesus, and text on the leadership of Jesus. Assignments such as journals, papers, mini-papers, and application assignments will facilitate learning outside of the classroom. In class debates, discussions, and student teaching will be emphasized throughout. The themes of mindsets and context will be integrated into the issues we explore about the extraordinary leadership of Jesus. The whole class is constructed in relation to the first premise that a leader’s way of thinking is central to his effectiveness as a leader.
Classroom Philosophies

1. We will be studying *Jesus as a historical figure*, not as a religious figure. He has been made the focus of religion, but he never came to start a religion. This is an important distinction.

2. *Discussion* is the primary momentum for the class. Students are encouraged to share their honest views and talk openly. It is ok to disagree with another student about Jesus. The hope is that students will talk outside the classroom about the issues we are discussing in class.

3. Every part of the class (mindset, context, thought, action, habit, character, destiny) should relate and mesh with one another. Without one you cannot have the other.

4. The Mindsets and Contexts sections are ongoing and continuous throughout the themes of the class. Use them in teaching and relating as much as possible.

5. Supplemental verses are often contained within the reading, which students regularly write reflective journals on. They don’t have to be long, but the student needs to be thinking in term of application.

6. Always create a fun environment for debate and discussion.
Part I: The Greek and Hebrew Mindsets

Learning Objectives

- Emphasis (and an overall theme of this class) will be placed on the importance of the thinking of a leader to his or her leadership style.

- The students will be able to understand the basic premises of the Greek mindset and the Hebrew mindset and be able to build from it leadership implications.

- Within the framework of these two mindsets students will be able to answer the question, “What would a leader be?”

- We will seek a greater understanding of modern implications of leadership through discussion and writing on the carry over of the Greek mindset in our culture today.

- Jesus of Nazareth was a leader that came to re-emphasize and embody the Hebrew mindset within the context of the first century in the midst of the Hellenization of Palestine.

Readings:

1. Selected portion of The Republic by Plato

2. Bible readings:  
   a. Genesis chapter 3  
   b. Deuteronomy chapter 5-6

Handout to Class: “Leadership in Greek and Hebrew mindsets”

Assignment:

1. Paper: What are the practical implications of separating life into categories instead of seeing it as one whole?

Mindset: Greek vs. Hebrew Thinking: Teaching Notes

   Just as the brain physiologically controls the functioning of the motor skills of our hands, fingers, legs, and toes; so the habitual thought patterns of a person dictate his actions. (Carson Quote) The way we function as human beings; our values, our commitments, and our eventual lifestyle, is dictated by the habitual thought patterns that we develop throughout our lives. A person will never function in society in a manner that is opposite the mindset he has developed.

Cultural and family influences generally have the greatest impact in the development of our thinking. However, other factors such as the relationships we develop, educational exposure, and religious beliefs can make a significant contribution and ultimately have a major impact.
The power of the mind cannot be overemphasized. Consider the following question: To which would you consider to be more powerful; the World Trade Center with literally millions of tons of steel and concrete, or a thought about the World Trade Center? (This is the first question for discussion to pose for class) Had this question been asked in a vacuum without the preceding statements, most would answer that certainly the largest building in the world would have far out-weight a mere thought concerning the building. The truth is that a thought is far more powerful than the building itself. There was a time when a thought existed in the mind of the person or persons who desired to build the World Trade Center. An architect was hired, ideas about form and function of the building were discussed and the ideas were conveyed to the architect who eventually created, from those thoughts and ideas, a rendering of the potential building. Contractors were hired, footings were poured, and gradually the building began to take shape until what we now observe as The World Trade Center was completed. However, as great and powerful as the world Trade Center appears, a natural disaster such as a tornado, or an earthquake, or a bombing such as occurred several years ago, could potentially destroy this great edifice. Literally, what is a building? One could rightfully say that it is an architectural rendering of a thought. The building can always be rebuilt as long as the thought about the building remains in the mind of at least one person. The thought is preeminently more powerful than the building itself. Great buildings begin with great thoughts. In the same way, great leadership begins with a great way of thinking about leadership.

In our leadership classes we discuss theories, contexts, implications and people in leadership. A way of thinking about leadership forms the basis for what we learn in the classroom. We will explore two different ways of thinking that have been passed down through the centuries that are on opposite ends of a continuum of thought. The Greek mindset was introduced by the ancient Greek philosophers such as Plato, Aristotle, and Socrates and is filtered down into various forms in modern western culture. We will explore this mindset through the class reading of The Republic by Plato. The section the students will read focuses on the relationship between man, the city and the four cardinal Greek virtues. We will also discuss their leadership implications. This will set the stage for thought and discussion on the impact of Greek thought within modern society. The Hebrew mindset of the Bible will also be discussed in the readings within the books of Genesis and Deuteronomy. In the same way as the Greek mindset, we will discuss these texts in terms of the basic premises that form the mindset of a leader. We will explore these two mindsets in terms of the question, “What should a leader be?”

The Greek Mindset

It began with the Greek philosophers who believed strongly in education, virtue, and excellence. Now it exists in various forms across the world, but mainly in western society. All of Greek society was based on the thoughts of these leaders and their view of the world. Two of the core classes in the leadership school, Critical Thinking and Ethics
glean from the philosopher’s ideas on leadership. They taught from a humanistic standpoint, meaning that man was at the center of thought and orientation in our world. Another premise they introduced was that man is basically good, innately from his birth, and there is no limit to what he can know if he applies himself. They believed that people have certain rights and began what we see in our United States Constitution and our ideals of democracy. The overall theme of this mindset is “know yourself” as inducted by Socrates in some of Plato’s dialogues. We shall trace this theme as we seek to understand the premises of the Greek mindset and then compare to the Hebrew mindset. The Greek mindset in its various forms had a predominant place in Rome during the first century at the time of Jesus. It is best exemplified in Greek philosophy by Plato, in his work, The Republic. We will discuss what a leader should be in terms of the dialogue about the city and parts of the soul in Book IV. The Republic is not an easy read, but its implications and ideals, which we will draw from, will bring us to the premises of the Greek mindset. We begin the reading, in segment 427e, with the discussion of the Greek “excellencies” or virtues which are discussed in separate parts throughout the dialogue. The “excellencies” are wisdom, bravery, temperance and justice¹. They are discussing a perfectly good city or a Greek utopia based on these principles and how this can be accomplished. This is the first thing a leader, or what they call a Guardian, of the city should strive for, it is his goal. To arrive at these, a leader must be wise with knowledge and have good judgement. We see the theme arise in “knowing yourself” when it is said that leaders must judge and deliberate, “how she may have best relations with herself and other cities.”² The focus and concentration is first on the self and then relating to others. They discuss that a leader is “naturally fit” if he is educated well and in the proper manner. This theme shows up a couple of other times, but does not necessarily mean that leaders are born. This wisdom is developed and qualified in an educational system, which Plato portrays later in his simile of dying wool. If the potential leader seeks the virtue of wisdom in self-knowledge, he is on his way to becoming a true leader in the Greek sense.

The second aspect of what a leader should be is the virtue of bravery or the preservation of pains, pleasures, circumstances, desires and fears³. The leader must be educated to be brave in order that he/she might be preserved and permanent. This is an unchanging mode of leadership that is finally obtained over a period of time. He continues this thought with a simile of education, which essentially says that in order to produce a successful leader, he/she must be exposed and molded to a certain way of thinking. Under this way of thinking one can seek knowledge and achieve bravery or permanence.

What can this simile tell us about our education system today?
(Possible answer) It shows us how that we have adopted the Greek mindset of knowledge and largely “train” young men and women in systems to think a certain way. This exists in the form of humanism and prepares us to think in this way toward higher education and then on to the “real world.”

¹ Plato, pg. 95
² Plato, segment 428e
³ Plato, segment 429c
The third aspect of a leader in the Greek mindset is temperance or harmony, a order and control over certain desires⁴. They reject the Spartan idea of “master yourself” saying that this perspective would imply being a slave to yourself. An important component of the Greek mindset in what a leader should be is what Plato first introduces here, the parts of the soul. The Greeks were responsible for compartmentalizing life into different categories that are in conflict just as the parts of the soul lie in conflict. A leader is a leader because he possesses by nature of his education, reason, intelligence, and right opinion⁵. This compartmentalization shall also be discussed with the next trait a leader should possess. In this virtue, Plato is saying that a leader is someone that because they have the power and control of temperance they shall be the one that lead the masses. There must be a harmony in this between the leaders and followers for temperance to exist in the perfect city.

The final Greek virtue that defines what a leader should be is justice, which Plato focuses on throughout his text. A true leader, in the Greek mind, is just because he “has and does what is properly his”⁶. Justice is focused on the self. The philosophers then discuss the part of the soul and relate these parts to the perfect city. The three parts of the soul that exist are the desire, the intellectual, and the emotional⁷. The three parts of the soul existing inside a man are applied to a city, the divisions which exist between the classes. Man is, thus, a microcosm of the city. A leader should display the same characteristics in his justice as the city displays in its system⁸. Basically, the justice that occurs within a perfectly good city should be consistent with the justice that occurs within the soul of a leader. They continue in the discussion to remark that there is a conflict that exists in the soul and in the city. Nickolas Pappas provides insight into the conflict of the soul:

1. Conflict in the soul implies different parts are opposed to each other. (436b-438a)
2. Desire is opposed by the calculating part of the soul.(438a-439d)
3. Spirit[seat of the emotions] is different from both the desire and calculating part. (439e-431c)
4. From (1), (2), and (3), the parts of the soul are identical in number and function to the parts of the city(441c).
5. Virtue in the individual person will be structured the same way as virtue in the city(441c-442d).⁹

Just as a person cannot be in motion and at rest at the same time, so a leader cannot exercise two parts of his soul at the same time. The soul will remain in conflict, but the leader’s task is to establish justice between these compartments of his soul and of his city.

It is also important to note that Greeks were concerned primarily with form over function. One can see this element in their architecture, which is more concerned with its outward beauty that its usefulness. The purpose of the building and of a person focuses on the outward appearance. The Greek mindset would look at the structure and architecture of the building. Its outward appearance and attractiveness makes all the difference. If a person appeared wise, brave, temperate, and just, he/she could be a leader

⁴ Plato, segment 430e
⁵ Plato, pg. 98
⁶ Plato, segment 433e-440
⁷ Plato, segment 436a-b
⁸ Plato, pg. 101-2
⁹ Pappas, Plato and the Republic, pg. 83
in this society. The things we know of the results of this kind of thinking are evident in the culture that was embraced by the Greeks and soon after, the Romans.

In Greek thought, a leader should strive for the virtues of wisdom, bravery, temperance, and justice. A leader should embody these virtues just as a perfect city should embody these. The underlying aspects of these are where the actual mindset stems. In wisdom we have discussed the importance placed on education, good judgement, and that all problems are basically knowledge problems. In bravery the underlying thought is permanence, which occurs by training someone in a particular process of thought and education. The next virtue of temperance brought out the issues of order, control, and power over the masses. The final virtue that a leader should embody is justice, which deals with the conflict of different parts of the soul and the city. Overall, the concept of “know yourself” describes what a leader should strive for and become. Man is at the center, is basically good, and is unlimited in this humanistic mindset. These ideas proposed by Plato in *The Republic* encapsulate what a leader should be in Greek society.

**What are the implications and forms of this mindset that exist in today’s society?**

Many of the thoughts brought forth by Plato have “trickled down” largely into our society today. We often unconsciously follow them because we have been socialized in this way. This mindset, in its various forms, have become a large part of our society and our culture for hundreds of years. The implications that arise from this way of thinking are what we will be seeking to understand. The importance placed on education and knowledge in our society is an easy issue to see from the Greeks. In order to be qualified for a job today, one has to obtain not only a high school and college diploma, but if they seek a highly regarded career, graduate school as well. There is more importance placed on knowledge and reason than anything else, especially emotion and faith.

Another implication lies in Greek compartmentalization of life. This implies that life has many different areas and a person can actually live many different lives. Because there are conflicting parts of the soul, we lead many conflicting lives. We have a social life, a private life, a public life, a religious life, a secular life, etc. This is a result of the original Greek ideal of compartmentalization. To carry this even further, a leader can be ethical and moral in his public life, which is irrelevant to his private which may be unethical and immoral. This also follows that Greek idea that man is unlimited as a being and is able to do and accomplish anything. Various forms exist from this such as relativism and the thought that, “what I do is my business and nobody else’s.” Our class system is based on Greek compartmentalization, or the three parts of the soul, which as discussed before are identical in number to the parts in the city (see Pappas #4). The upper class, the middle class, and the lower class were established in Greek society as the first concrete concepts of government were established relative to these designations. The classes were created, basically, upon the object of the society in which they were born, knowledge. People were in the middle and lower classes essentially because they lacked the knowledge of the Guardians or leaders. As a result of the lower class’ lack of education and knowledge, they could not make a good enough living in their trade and were forced to live separate the other classes. Their children were faced with the same predicament unless they were afforded the opportunity to be an educated part of society.
and move to a higher class. This basic premise has been carried over to our society today, however, there are many more contexts in which it exists.

Our leadership views and theories over the years have been largely affected by the Greek mindset. In the discussion of the virtue of temperance, we arrive at the conception of the desires and knowledge of the “decent few” controlling the masses. Although recent theories have moved away from this, not too long ago did we perceive leadership as one person directing and coercing a crowd at all times. This “Great Man” theory of leadership has been left behind by contemporary theorists, but there are some people in our society today who readily accept this theory of leadership.

As we will soon discover in the next few classes on the context of Jesus’ day, even religion has been impacted by the Greek mindset. In this way of thinking it has become another type of life separate the private, public, and secular. Once I walk out of the place of worship, whether it be a temple, synagogue, or church I walk into my public life or maybe into my family life. This suggests that there is no continuity in my actions, which there may not be. Denominations of religions have come about from a Greek way of thinking. The object of these divisions was not knowledge or any specific Greek virtue, but upon tradition and interpretation added to the certain religious foundation.

Jesus was born in the midst of the conflict that was arising between the Greek and Hebrew mindsets in Palestine. As BC turned to AD, we shall see a vital clash in ways of thinking.

The Hebrew Mindset

Drawing a sharp contrast to the Greek mindset, the Hebrew mindset outlines a different way of thinking about what a leader should be in a document called the Bible. This mindset, as the document suggests, has been around since the creation of man in the first book in the Bible, called “Genesis.” One of the readings for this mindset is in Genesis chapter two and three. In the context of the Bible, Hebrew is a synonymous term for Jew, which is the race in which the mindset was uncovered. This text from which we obtain the premises of what a leader should be discusses several leaders and their actions with the people. The other assigned reading is in the book of Deuteronomy in chapters five and six, when the leader, Moses, is given the Law that the people are to follow.

Jesus, who was the best embodiment of this mindset, summed it up in his statement, “deny yourself.” Where the Greeks were concerned with the knowledge of self and a humanistic way of thinking, the Hebrew mindset was occupied with not focusing on the self at all.

Because the focus is completely different in the Hebrew and Greek mindset they are at opposite ends of the continuum. The Hebrew concept and recorded encounters with God and his commands is at the center of existence and all creation. The Hebrew concept of God “is exemplified by his moral will; he is demanding and commanding, promising and threatening, the absolutely free ruler of man and nature.” This way of thinking says that everything on earth was made with a specific purpose that God had in mind when he created it in six days(see Genesis chapter one). The first insight of this thinking, as introduced in Genesis, suggests that a leader is one under the authority of

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10 Matthew 16:24
11 Guttman, Philosophies of Judaism, pg. 5
God. With God at the center of thought, life is all viewed in relation to a supreme power over all mankind, especially that of a leader.

The second premise of what a leader should be is grounded first in a precept inducted in the second and third chapters of Genesis. In this story of the first man and woman, Adam and Eve, God creates the woman out of the man. The man symbolically calls her “bone of my bones and flesh of my flesh.” Previously God told Adam not to eat of the tree symbolically and purposefully called the “tree of the knowledge of good and evil.” This suggests that the first humans, and the first leader of another human, does not know the difference between good and evil. Soon, a serpent arrives on the scene talking to Eve, who doesn’t recognize the serpent as the embodiment of evil leadership. The serpent tells the woman that she will not die as God told them would be the ramifications of eating the fruit, but they could be their own gods, knowing good from evil.

Knowledge in this context is seen as equality with God and assuming your knowledge equal with that of your maker. The serpent is raising the question of how much freedom God has given them. The temptation id described by Biblical scholarship:

- The text does not focus on the serpent per se, but on the human response to the possibilities the serpent presents. As such, the serpent presents a metaphor, representing anything in God’s good creation that could present options to human beings, the choice of which can seduce them away from God. The tree itself becomes the temptation, while the serpent facilitates the options the tree presents.

Where the Greek leader should strive to establish justice within the compartments of the soul, here the Hebrew focuses on a choice, obedience to God or disobedience to God. We arrive at the second aspect of a leader, one who has the choice, a decision-maker between the temptations of good and evil.

Drawing again from the mindset of Genesis, the result of the temptation the serpent presents is a bad decision on the part of evil. We soon discover that in this mindset bad decisions and a disobedience to God has ramifications. The instant ramification is what the Bible terms “sin.” This is seen as the first, or what has come to be known as “original sin.” Looking back to the Greek mindset, a underlying premise was that man is basically good and is born that way. In the Hebrew perspective, because of this “original sin” man is born basically evil. The instant ramification of this “sin,” is that the two began to see things differently. They realized that they were naked, immediately covering themselves. Adam and Eve were then banished from their home, the Garden of Eden, and God sentenced them to work the land in painful toil and that there would be death in his and her future. This brings us to another issue about what a leader should be, one who knows that man is limited and that he needs to be governed by a higher power in his weakness.

Beginning in Deuteronomy, the fourth book of the Old Testament of The Bible the Hebrew perspective emphasizes the goals and keys to leadership. First, in chapter five we are introduced to a leader named Moses. He tells the people that he has been given a

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12 Genesis 2:21-23
13 Genesis 3:1-6
14 New Interpreters Bible, pg. 360
15 Genesis 3:7
promise by God and a standard by which the people are to live. We know these commonly as the Ten Commandments. These ten standards that have been set are in the absolute sense, to be followed always. One could say that these are the Hebrew virtues. The focus here is on responsibilities to obey these commands given to the people by their leader and through their God. The Greek mindset, we have said, focuses on the rights of man as we have seen the implications of democracy and our “Bill of Rights.” As the goal of the Greek was the four virtues of wisdom, bravery, temperance, and justice; the goal of a leader in the Hebrew is obedience. This goal produces something the Hebrews called “righteousness.” Webster defines “righteousness” as, “acting or behaving in accordance with what is just, honorable, and free from guilt or wrong.” The last verse in chapter six is a statement of belief that obeying the laws will be their righteousness. This is what a leader is to set his sights on.

In the comparison of Greek and Hebrew thought about what a leader should be a significant difference is drawn with a simple statement in Deuteronomy’s sixth chapter. It reads, “The Lord our God, the Lord is one.” This contrasts with the Greek compartmentalization and the way they categorized the soul and the city according to their focus on man. Here the focus is on God being one God, meaning that there were no compartments to life. If God is one, then all of life is one and man does not live separate lives. But as the perception was changed as a result of a bad decision to try to obtain knowledge of good and evil (see Genesis), man only thinks he leads different lives. With the people that Moses commanded, which was an entire nation, there were no class divisions in their society. The Hebrew thought was that their object, God, was the blanket that covers all life and experience.

Finally we arrive to what biblical scholars call the touchstone for Hebrew faith and life, a summary of the Ten Commandments to which their relationship or righteousness with God would be measured. “Love the Lord your God with all your heart and with all your soul and with all your strength.” If this is the summary to the ten virtues of Hebrew thought, then the emphasis is placed on love. We shall quickly examine the Hebrew concept of the heart. The heart was the center of all emotions, feelings, moods, and passions. It represents the total human person. It is the guiding force in a human being. Jesus was of Jewish and Hebrew lineage and came to embody the Hebrew mindset. He picked this to be his central message. For a leader this was the key to life and leadership effectiveness since it determined the goal of righteousness through obedience. The Greeks placed more emphasis on education and rational thought, but in the Hebrew the emphasis was placed on love and emotion. Love is the nature of leadership according to the Hebrew mindset.

It should be noted that Hebrew thought the idea of function was more highly regarded than form. This implies a glance at the inside of something and its usefulness. The focus is on the heart, and not the outward appearance of something. They would look

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16 Deuteronomy 5:27, 29  
17 Deuteronomy 6:25  
18 Deuteronomy 6:4  
19 Miller, Interpretation: A Biblical Commentary For Teaching and Preaching, pg. 97-8  
20 Deuteronomy 6:5  
21 Harper’s Bible Dictionary, pg. 377
at the World Trade Center and examine it for its effectiveness in purpose fulfillment by the people that work there in using the building itself. It asks, "How well is it built?"

What are the implications and forms of this mindset that exist in today's society?
Part II: The Context of the First Century

Learning Objectives:

• Take a guided tour through First Century Palestine. Roman Occupation and the conflict of the Greek mindset with the Hebrew mindset of the Jews. This will set the stage to explore the context in which leadership existed during this time.

• To examine the types of leadership that existed during the time of Jesus paying particular attention to four main groups of people who wielded tremendous influence: The Sadducees, Pharisees, Essenes and Zealots. Relate the Hebrew and Greek mindsets of leadership to these predominant people of the day.

• Introduce Jesus as a threat to the power structure of the day and as an astounding presence in Roman occupied Palestine who could potentially dismantle the existing leadership.

• Prepare students to use the context of Jesus to provide further insight into the thoughts, actions, habits, character, and destiny in leadership in the model of Jesus.

Out of Class readings:
1. Yancey, P. The Jesus I Never Knew "Jewish Roots and Soil" pg. 56-65
2. Bruce, F.F. New Testament History Ch. 6 “Pharisees and Sadducees” pg. 68-76
3. " Ch. 7 “The Essenes” pg 77-87
4. “ Ch. 8 “The Zealots” pg. 88-95

Teaching Notes:

The second recurring theme throughout our learning of the leadership of Jesus is to understand the context of the first century in Palestine. Leadership does not exist in a vacuum, so as we gain an understanding of the context of Jesus’ time, this will enable us to discover the deeper insights of Jesus the historical leader. The mindsets flow into this section of the class, curiously because the first century was the height of a giant clash of the Greek and Hebrew mindset. Forms of these started to exist, which, in turn, effected the situations of the first century. We will also explore the leaders and power structure of Jesus’ day and why he posed as a threat to these groups. First, one must take a walk down the streets of first century Palestine.

Walking in the city of Jerusalem in the first century, Roman guards are everywhere. You overhear some of them talking about the Pax Romana, or time of peace, which was provided by their leader, Caesar Augustus, who they say was revered by the poet Virgil as the “present deity” or “restorer of the world.”1 Rome was dominant in the known world and were fast integrating their traditional culture into Palestine as an

1 Yancey, The Jesus I Never Knew, pg. 56
occupational force. They had divided Palestine into three sections among three brothers: Antipas, Archelaus, and Phillip. They were all in the decent of Herod and were bitter rivals of each other, each hungry for power. Power was an issue you would hear as you passed the courtyards down the dusty streets. It appeared to be the “be all, end all” of the entire society. The Roman rulers were merely “puppet rulers” or figure heads. Some men said about the puppet rulers of that day that they typified the past ruler Jannaeus. He was a man “who showed no concern for anything, but political power and military conquest; in his unquenchable thirst for this way of life he hazarded his nation’s independence more than once, and forfeited respect and goodwill of the best elements in the nation.” One of the brother that stuck out was Antipas called “King Herod.” One couldn’t help but notice the way he thought of himself, although never having a higher title than Tetrarch, he insisted that people called him “king.” It was baffling that he would marry his brother, Phillip’s wife, and the only one who spoke up about it was beheaded.

Some older Jewish men in the town were discussing the rapid rate at which their home was changing. They had received news a while back about how a Greek soul filled the Roman body politic and people in Rome were dressing like the Greeks and building their structures in the same style. They even played Greek sports and spoke the language. The mindset had fully invaded their culture, which was now purely humanistic in that “know yourself” mentality. That was not a particular problem for them as long as it just stayed over there, but it soon invaded Palestine. The men said they had lost family members in the Jewish resistance to this Greco-Roman Hellenization. Finally, and thankfully, the men said, the Maccabees revolted and reclaimed the area for the Hebrews. But soon Roman invaders came in, and that’s when Herod arrived. When he heard of the birth of Jesus, which was a common name in that day, he was disturbed at the hype that surrounded it. He took action against this self imposed fear as an unborn child was somehow already a threat to him.

As you traveled out of the city you could see the construction crews of the beautiful Greco-Roman Metropolis, walking on the colonnaded streets, and looking up at the enormous palace in limestone and marble. You would pass the market place where woven items and olive oil were the hot commodities of the day and largely the economic makeup. Walking out into the country there was beautiful scenery from Judea to Galilee, which were divisions or regions in Palestine. There were rolling hills with water all around and if you looked really hard, down the hill on the sea of Galilee, there were the fisherman. They were throwing their “cast nets” out into the water in hopes of a big catch that day so they could provide a big meal that night for their families. The fisherman would dive down after their net and bring up the net with all of the fish in it. It was quite a remarkable thing to see. Look out into the fields and the beautiful

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2 Carpenter, Jesus, pg 22
3 Bruce, New Testament History, pg. 6
4 Bruce, , New Testament History, pg. 26
5 Yancey, The Jesus I Never Knew, pg. 57
6 Matthew 2:1-12
7 Yancey, The Jesus I Never Knew, pg. 59
8 Jeremias, Jerusalem in the Time of Jesus, pg. 4
9 Martin, Exploring Bible Times, pg. 16
wildflowers and weeds among the crops. It was as if you could learn so much just by watching the scenery.

There were men dressed in rags everywhere traveling on the roads and one could see those areas, like Nazareth, of great poverty. Women, who were always fully covered and never acknowledged in public, were scarcely seen but for carrying water in large containers. Landless peasants were serving wealthy landlords and the taxes during that time didn’t make the situation any better. It was one of the top three things that people you would meet would complain about. Who could blame them! The Roman rulers imposed a tax on the people, in addition to their religious tithe. Pious Jews didn’t mind the religious tax, it was their duty anyway. But it was considered by these same people ridiculous that they had to pay a tax to Caesar as well. "The total taxation of the Jewish people in the time of Jesus, civil and religious combined, must have approached the intolerable proportion of between 30 and 40 percent; it have been higher still".¹⁰

As you talk to the men that were concerned with government of the day, they would make mention of a corrupt, but impressionable Prefect in Judea named Pontius Pilate. He tried Jesus in his execution. He was "naturally inflexible, a blend of self-will and relentlessness."¹¹ They loved to tell the story of Pilate’s "bright idea" of bringing images in, a direct violation of the Jewish Law, and without the consent of the people. Not only that, but he had the nerve to set up a "judgement seat" in the middle of town with a concealed army around him. He told the people that if anyone disagreed with his action, then they would be killed immediately. The Jews reacted by laying on their faces in front of him and saying that they would rather die for their laws that worship idols. Pilate was deeply affected by this and sent the idols back to Rome.¹² At Jesus’ trial he was swayed by the crowd yelling "crusify him!" even though he knew Jesus was innocent.

Back in the city and outskirts the crowds were large and the animals roamed free. Galilleans in those day didn’t have the best of reputations. They were considered "bumpkins" and the religious power base considered them lax about spiritual matters of the Law.¹³ Jews were also labeled "atheists" for refusing to worship Greek and Roman gods as Herod Antipas would change the high priests often to keep the area in religious suspicion. He had many spies in the region. As a result of this, Jews split into different parties that followed different paths of collaboration and separatism. They could not exist within the same group for they Greek mindset had caught on that compartmentalized everything had to let them be separate entities. They would follow Jesus around, listen to him, test him, and take his measure. There were four primary groups that existed that made up the power structure of that day: The Essenes, the Zealots, the Sadducees, and the Pharisees.

What other things would you see as you walked through Palestine?

¹⁰ Bruce, New Testament History, pg. 37
¹¹ Bruce, New Testament History, pg. 32
¹² The Works of Josephus, pg. 379
¹³ Yancey, The Jesus I Never Knew, pg. 60
We have seen what a leader should be in terms of two mindsets, but what did the leaders become?

The Essenes were the most separate of all the groups who lived separately in “monkish” communities in caves of the desert. They devoted themselves to purity and carried with them a scroll of what they could and could not do. They took ritual baths everyday, had a strict diet, did not defecate on the Sabbath, wore no jewelry, took no oaths, and shared all material goods. They believed in the natural immortality of the soul, which was a Greek belief that some historians failed to acknowledge and record. They taught their disciples to hate their enemies and have nothing to do with the children of darkness (any Gentiles). Jesus became a threat to them when he taught to “love your enemies and pray for those who persecute you.” Their strong beliefs and discipline would have severely resisted this, for they had many enemies.

Another powerful group was the Zealots, who were a militant group that observed the Law strictly. They would bow to idolatry and believed in the resurrection of the soul. The Zealots were attributed with the worst atrocities of the uprisings frequent around the time of 66 AD. Their name even means “dagger.” They felt that the only way to change the current system was through violent overthrow. One branch of this group acted as political terrorists and the other was a militant “morals police” for fellow Jews. One of their members, called the Simon the Zealot, and later called Peter by Jesus, became one of His disciples. Jesus’ words of “loving your enemy, doing good to those who persecute you, not resisting evil” would have baffled them. The parable of the Good Samaritan would not have given them a warm feeling either. They would have agreed with his diagnosis with the human situation, but they thought oppression could only be eliminated by killing off the oppressor. They offer a valuable lesson in leadership. Their problem was that they never understood that the real oppressor was themselves. They simply made and perceived various groups as their oppressors. This offers the lesson that spiritual problems cannot be dealt with by physical means.

The Sadducees were the powerful party that controlled the temple. The chief priests were in their control and in terms of social status, they were at the top of the nobility. In politics, they practiced collaboration with Roman rule that protected them and since they had been politically appointed they were controlled by Rome. They were the “Temple Van Guard” and controlled the judicial party called the Sanhedrian. The Sanhedran, too, practiced collaboration with the Romans. The high priest during Jesus’ ministry captured this mindset, “It is better for you that one man die for the people than that the whole nation perish.” The had been fully Hellanized and accepted the Greek

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14 Yancey, pg. 61
15 Bruce, *New Testament History*, pg. 85
16 Matthew 5: 44
17 Martin, lecture notes
18 Martin, lecture notes
19 Jeremias, *Jerusalem in the Time of Jesus*, pg. 148
20 Yancey, *The Jesus I Never Knew*, pg. 62
mindset and the humanistic point of view. They did not believe in life after death so that many things that Jesus taught, such as "storing up treasures in heaven" would seem absurd since life on earth was the limit of their horizon. Because of this way of thinking, every thing was for the here and now, and that is what they based their decisions on. At any threat of the status quo they had the most to lose. This is why Jesus was a threat to them, because he proposed that people needed to "repent" which literally means "change your mind." They were a powerful body because they collaborated with Rome and were fond of that power. Financial aspects of the Temple were regulated by the Sadducees through changing money and selling sacrificial animals in the Royal Stoa of the Temple mount. Wealth, religious authority, and political power were of the most importance to the Sadducees and they had little interest in God themselves.

Between separatists and collaborationists is the party of the Pharisees. They separated themselves from other religious parties deeming them insufficiently zealous. They were the popular party of the middle class and lived everywhere across the land. They held high standards of purity, especially in such matters as the Sabbath, ritual cleanliness, and the exact time of feast days. They were very cautious about who they picked to be their leaders for they often suffered persecution. They believed in the Law and upheld it as their "righteousness" often thinking of themselves as far more righteous than any other group. They controlled the synagogue and the Pharisaical members of the Sanhedran were viewed as "teachers of the law." Some were very strict and some were very liberal and they added their own traditions to the Law. They were actually good people, but tried to supplant the truth of the Law with their own traditions. They would have agreed with Jesus throughout his Sermon on the Mount, up until the point where Jesus says, "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the Law, you will certainly not enter the kingdom of heaven." Jesus was a threat to them in the respect that he challenged their righteousness.

What flaws did each of these groups have in relation to Jesus?  
How do you relate these groups to leadership today?

This walk through the first century Palestine is only the beginning. We shall carry this theme of context on into the thoughts, actions, habits, character, and destiny of the leadership model of Jesus. We have seen the political, economic, social and religious conditions that shaped life in Palestine. Most important to not was the effect that the Greek mindset was having on the Hebrew people and even their religious groups. Jesus was born at the height of this clash between Greek and Hebrew factions. The context of the first century lays the groundwork and sets the stage for an astounding personality who walked in and changed these turbulent times.

21 Martin, Exploring Bible Times, pg. 24  
22 Allmen, Companion to the Bible, pg. 204  
23 Martin, Exploring Bible Times, pg. 24  
24 Matthew 5:20
“Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.”

Traditional saying
“Everybody thinks of changing humanity and nobody thinks of changing himself.”

Leo Tolstoy
Part III: A Leader’s Thoughts

Learning Objectives:

• Examine and discuss Jesus’ constant underlying premise that one must focus on becoming within himself a dramatic demonstration of that which he teaches before he can become the validation of their message.

• Provide an examination of Jesus’ central message of love given the perspectives of the Greek and Hebrew mindsets. Why is love important to leadership?

• Jesus introduced certain attitudes that his followers should possess in Matthew chapter 5. These nine attitudes, called the “Beatitudes” in Jesus’ famous Sermon on the Mount, were emphasized throughout his teachings and were graphically demonstrated throughout his own life. We will look at Jesus’ central message of love and leadership within these attitudes in contrast to the first century as well as our modern culture.

• Concentrate in class on the passages in the Gospels that show Jesus’ main teachings, especially to his core group of followers. Integrate the reading with these passages.

Out of class readings and supplemental verses:

2. Briner and Pritchard, The Leadership Lessons of Jesus, “A New Way of Thinking” pg. 54-56
3. Jones, Jesus CEO, “He Changed the Unit of Measurement” pg. 141-145
5. DePree, Leadership is an Art. “What is Leadership?” pg 11-22

9. Jones, Jesus CEO. Pg 78
10. Briner and Pritchard, More Leadership Lessons on Jesus, pg 61
12. “ “ “Cleanse Your Insides” pg. 27-32
14. DePree, Leadership is an Art. “Giant Tales” pg 73-79
15. Manz. The leadership Wisdom of Jesus “Love Your Friends and Your Enemies” pg. 65-72

Assignments:

1. With out-of-class assigned verses in Matthew, Mark, Luke, and John, the students are assigned to write short journals on their leadership reflections on them. They can draw in readings, experiences, class discussions, etc. This will be due the class we begin to discuss “The Actions of a Leader.”

Handout for class: “The Opposites of Jesus Thinking”
Teaching Notes:

As the emphasis in previous classes has been on two ways of thinking and their clash in the context of the first century, the starting point for looking at Jesus’ model of leadership is his way of thinking about leadership. The classes from here to the rest of the semester focus on the documents of the Gospels and the important verses to discuss and analyze in Jesus’ context as well as our own. The outside readings will do an excellent job of relating the verses we read in class to their practical implications today. Open discussions will occur in class in small groups (no more than five people) where students will be encouraged to relate out of class readings to what we are examining about Jesus. In this section of class we will discuss Jesus way of thinking, taking us back to the Hebrew mindset, as a different and even opposite way compared to the leaders of his day and leaders today. We will follow each attitude Jesus presented in his Sermon on the Mount and their implications for leadership. There will be discussion questions that follow in each section and the verses that will be discussed.

As we have discussed and read in the mindset section, the Greek mind was focused on the mind as the center of leadership. Jesus in the Hebrew mindset focuses on the heart of a person, or what the Hebrews believed was the center of emotions, moods, feelings and passions. Jesus was not dismissing thinking in any respect, he simply wanted his followers to “think with their heart” as we will see. One of the ways he said to love God was through the mind.

Class Exercise:
* Materials needed: watch or stopwatch

Tell students to each get out a piece of paper and a pen. When they have done this tell them that, when you say go, they should write their full name on the piece of paper as neatly as possible and as many times as possible. Allow 45 seconds for this first part and tell them to stop. The next things the professor tells the students to do is to switch to your opposite hand and do the same thing for 45 seconds. Compare the results of each. It may seem funny, but it is an important illustration.

*Lesson: When you wrote with the opposite hand, you were doing something that wasn’t naturally comfortable for you. Suppose for a second that you lost your arm and had to learn to write with the other one. After a while of practice you would begin to learn how to do it well and eventually as well as you could before when you had the other arm. It is the same way with leadership and a different way of thinking. Whether you have known it or not, all of your life you have been socialized into a certain way of thinking, which you may still hold today. Many of us become comfortable in our mindset and don’t explore others. Some may even settle for a mindset that is ineffective and unworkable, but that is up to them. As we will see in Matthew 5, Jesus said many times, "you have heard this, but I tell you this..." He was introducing a way of thinking to many people who had been practicing another way. As our exercise illustrates, unless you practice thinking a certain way, it’ll be as good as writing with the opposite hand.

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1 Harper’s Bible Dictionary, pg 377
2 Matt. 22:34
Mark 2:18-22

Central thought: “Nobody puts new wine into old wineskins”

Jesus’ first word to the public was “Repent.” In the Phillips translation of the same word he says, “You must change your hearts and minds.” Jesus emphasized change. As we often discuss in our leadership classes, change is in the essence of leadership. Just as businesses have to change to become more effective, so individuals must find a way to change. In our assigned readings Covey reemphasizes this vital point for a leader thinking:

But if you want to improve in major ways—I mean dramatic, revolutionary, transforming ways—if you want to make quantum improvements, either as an individual or as an organization, change your frame of reference. Change how you see the world, how you think about people, how you view management and leadership.

He goes on to provide three examples of changing your paradigm, which is a term that has to do with your way of thinking. Whether is be medical, in government, or international relations, your way of thinking can make or break how effective you are. In the Hebrew reading in the book of Genesis, we discovered that a paradigm shift occurred when Eve and Adam ate the fruit God told them not to eat. They immediately saw that they were naked and covered themselves. They never saw the world in the same way again. In the Greek mindset, “The Republic” discussion is brought to temperance, where the simile is made of dying wool. The leader needs to be trained into a certain way of thinking through education in order to produce temperance. Covey suggests that if we focus our attention on tasks and “to do lists,” or outward things, we will make only small improvements. If we focus on shifting our paradigm, we will move ahead in a major way.

In “Shifting Your Management Paradigm,” Covey discusses four paradigms of management. The first paradigm is summed up as “pay me well” and was personified in Jesus’ time by the Sadducees. They wanted authoritarian leadership and used a religious foundation to get them there, they sought power and money. Their want for wealth, Covey would say, is based on false assumption about the nature of people. The second paradigm is the human relations paradigm, which is the benevolent authoritarian and is summed up by, “treat me well.” The focus of this is still leave management at the forefront and in charge. Because of this mindset, managers may become permissive, soft, and indulgent because they have high needs for being popular and liked. This paradigm would most resemble the Pharisees in the first century. While they adhered to the law and were often seen as “righteous” outwardly, their motivation was to be seen by other people and recognized as being upright Jews. Jesus describes this in Matthew chapter 6 when he talks about the Pharisees doing their good deeds “consciously to catch men’s eyes.” The third paradigm is the human resource paradigm that is summed up with, “use me well.” People are a means to get something else in this way of thinking, and the assumption is

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3 Matt. 4:2
4 Covey, Principle-Centered Leadership, pg. 173
5 Covey, pg. 175
6 Covey, pg. 177
that if you catch people’s minds or psychological needs, you have them. In this the goal is to use and direct people’s talents, which is predominantly seen in today’s context of leadership. There are seminars on “the keys to success” that many people attend, but do they really change as a result? The four paradigm and emphasis of his book id the principle-centered paradigm, which is described, “Let’s talk about vision and mission, roles, and goals. I want to make a meaningful contribution.”7 There is a spiritual need to be transformed that Jesus often spoke about. The spirit is a term used for the whole person and begins with a shift in thinking.

Relating to Covey’s paradigm, is Laurie Beth Jones’s idea of leadership expressed in her book, Jesus CEO. She says that the most important thing a leader can do is change the unit of measurement. “All of us are slaves to our ideas, and the concepts we have of success are what drive us.”8 Leaders need to create a sense of values that go against the flow of our popular culture, not based on money and looks. She agrees with Covey that businesses need to change their paradigms. Jones argues that if profit is the only measure of success in business, then the result will be an exploitation of resources. Our future as leaders depends on how we measure success. Jesus said, “you cannot serve both God and money.”9 It is all in your measurement.

In Briner and Pritchard’s short reading based on the wineskins passage, they discuss this new way of thinking that Jesus introduced. They say, “change always threatens some people,” which is true. People often want to stay the same and not really be challenged by new ways. We have our “comfort zones” that we carry with us everywhere, and if people invade these spaces, they are a perceived danger to us. Student understand that when they have been friends with a small group of people over a large amount of time, there is resistance to having a new person in your group of friends. Jesus offered his new ideas within the context of the movement. One such example is when the Pharisees tried to trap Jesus with a question. They asked, “Is it right to pay taxes to Caesar or not?” Jesus sensed their trickery and asked for a coin. He held the coin and asked whose head was on it and they replied, “Caesars.” Jesus’ conclusion was, “Give unto Caesar what is Caesars and give unto God what is God’s”10 Taxation was a major issue among the people of the day and one can see Jesus’ different way of thinking in the scheme of things. Briner and Pritchard provide the cases of Apple and Betamax, similar to Covey’s examples, of companies that failed to change their paradigm. In the midst a change, there are certain things that must stay the same: core values. There is a central focus, but leaders create new formulas and presentations based on these values. This brings us to a central focus and theme of the class.

Application Questions:
1. What are some things that would hold you back from changing your way of thinking?
2. Do you agree with Covey’s views on paradigm? How do they relate to the context of Jesus and our present context?

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7 Covey, pg. 180
8 Jones, Jesus CEO, pg. 141
9 Luke 16:13
10 Matthew 22: 15-22
One of the overall leadership themes of this class is contained in these teachings of Jesus to his disciples. There is a paradox here: lead yourself first and then others will learn to lead themselves as well. The paradox exists because our culture tells us that we need to strive to help other people so we can fix their problems. The action is basically good in theory, but often we don not have enough within us to even give to other people the way we would like to. We gossip and judge other people in their weakness, not realizing that we have many of our own. In his chapter, “Logs before Specks,” Charles Manz discovers in this illustration by Jesus that in order to be an effective leader, one needs to look in the mirror. Examine your own weaknesses and shortcomings before you try to evaluate followers need to change. Some leadership theories say that the leader should influence others and tell them what to do first, but this lies in contrast. As any carpenter would know, there is a great difference between a log and a speck. Your problems that you are trying to see past, Jesus contends, are often a lot greater than the little problem you perceive as great in another person. Careful self-examination is the key to effective leadership. This principle takes the leader off his self-made pedestal. This does not, as Manz points out, mean that the leader should not try to be influential. As a result of leading ourselves first we have empathy and new insight about the people we are trying to lead. If we fail to perform this type of leadership, we are blinded by the “log” in our eye and we cannot inspect our environment clearly. This brings leadership back to the inward self instead of an outward look at somebody else.

A focus on the first two verses in Matthew 7, Jesus reveals another thought. “The measure you give will be the measure you receive.” If you are judgmental and critical of others, you open yourself up for the same things. How can you expect for other people to be straightforward with you when you aren’t straightforward with them? Jesus’ seemed to be always bringing the people back to terms with themselves, thinking before they act. Would I want to be judged? Do I like being criticized? The amount you give is the amount you will receive. Output equals input. One of the reasons I think that Jesus’ teachings were so profound is that he put quality into his words. He did not say, “The measure you receive will be the measure you give,” he said the reverse. Today we are accustomed to receiving that we think it comes first. Our Christmas’ and Hannakahs are measured by the amount of gifts we receive or have underneath the tree. Jesus says to watch out when you say or think something critical looking down upon them because the same thing will happen to you. This is the process and pattern Jesus brings about in his “Beatitudes” we will examine.

Application Questions:
1. Is self-examination and leadership a common practice among leaders today? How is it used?
2. What specific ways in your own leadership contexts can this thought be applied?
After reading these passages we see the focus Jesus places on love in leadership. This is the central theme in Jesus’ teaching and we know this by his response to a trick question by some of the chief lawyers of the day, the Sadducees. He calls love the greatest commandment and refers back to Deuteronomy chapter 6, the summary of the ten commandments, “Love the Lord your God with all your heart, with all your soul, and with all your mind,” and offers a second, “love your neighbor as yourself.” Jesus said these statements in the context of the Pharisees and Sadducees trying to trick him into going against Jewish Law (Hebrew mindset) so they could take him to trial because he was a threat to their power in Palestine. The common theme of love in these two statements is what we will attempt to better understand. We will search for deeper insights into what Jesus meant and its importance to leadership.

The Greek and Hebrew mindsets look at the concept of love in different ways. The Anchor Bible Dictionary provides a scholarly distinction. When Jesus first said the word love, it meant something different in the Greek mindset and the Greco-Roman world. There are two words in Greek philosophy that describe love: eros and phileo. In many of Plato’s dialogues he examine the nature and end of love in the fulfillment of desire and longing. Socrates provides in The Symposium that morality inspires the longing for immortality. This immoral longing is aided by eros or sexual love, from hence we get the term “erotic.” Many philosophers wrote about such self-serving love toward the end of pleasure. The other kind of love is phileo, which is a conditional or situational type of love. It begins with self-love and, as Aristotle states, the basis for the mutual love of souls this is friendship. Phileo in the family is used as a woman towards her in-laws. Love in the Greek mindset is focused on the self, which the philosophy centers around.

The Hebrew mindset concept of love is contained in the Hebrew term, “agape,” which is used as both a verb and a noun. It describes a life-enriching action that flows from god to humans. Agape is used as an absolute, or unconditional love in which followers of Jesus were commanded, as we see in John, to have for each other. Love was the ethical basis for living as a follower of Jesus. Contrasting with the Greek, love was not in relation to the self: but towards other people and towards God. Jesus uses the agape form of love, interestingly, in his Sermon on the Mount when he talks about loving your enemies. Love is both an action and a state of being regardless of the conditions that may try to affect it. The Hebrew mindset, which Jesus expressed, emphasized unconditional love.

Understanding two different angles on love, we shall see their perspectives regarding the attitudes that Jesus’ laid out for his close followers. We will discuss love, its places in leadership today, and how this central message relates to the attitudes. As we gain further understanding of the importance of a leader’s way of thinking, the importance of attitude. What is the difference between a certain way of thinking and attitude? Whereas a way of thinking is more deeply embedded within a person, an attitude is a more outward way of showing this way of thinking. They serve to reinforce each other. Whether you may know it or not, you carry an attitude with you wherever you

12 Anchor Bible Dictionary, Vol. IV pg 382
13 Anchor Bible Dictionary, Vol. IV pg 384
14 Matt. 5:44
In every situation you encounter your attitude is there. Reflect on the words of Dr. Charles Swindoll:

The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company...a church...a home. The remarkable thing is, we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past, we cannot change the fact that people will act a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude...

I am convinced that life is 10 percent what happens to me and 90 percent how I react to it. And so it is with you...we are in charge of our attitudes!

Attitudes of a Leader
Matthew 5; Luke 6:17-26

Jesus’ “Sermon on the Mount” is the best teaching that encapsulates his paradoxical thinking of that day. Many people think of a leader giving this great talk to the multitudes, but the first verses of Matthew 5 tell a different story. “When Jesus saw the vast crowds he went up to the hill-side and after he had sat down his disciples came to him.” Think for a minute about this setting. Jesus first removed himself from the crowd (didn’t he want to be popular?) and went up on the hillside and sat down (isn’t the leader the one that is standing to teach?). Then his closest followers, called “disciples”, sat down around him. The message was directed towards his close team of followers as the crowd listened in on the message beyond them. The Gospels records people from all over, in the thousands, following Jesus around. People that attended these teachings included the predominant groups of the Sadducees, Pharisees, Essenes, and Zealots. They all had their individual problems at different points in Jesus’ teachings and we will look at modern “hang-ups” with Jesus ideas on what the attitude of a leader should be. The readings for these attitudes will help to derive leadership implications and bring out the point that Jesus was making.

Matthew 5:3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
(NIV)

“How happy are those who know their need for God, for the kingdom of heaven is theirs!” (Phillips)

We will look first at the meaning of the attitude, “poor in spirit.” The two different translations offer insight and the reading offer important implications. The Greeks did not think, as far as we know, about the notion of being “poor in spirit” or poor in anything for that matter. It seems to go along with Jesus’ thoughts concerning the human self: “If anyone would come after me, he must deny himself and take up his cross and follow me”¹⁶. In this passage Jesus said to one seeking to follow him, “lose yourself,

¹⁵ Matt. 4:25; 14:21
¹⁶ Matt. 16:24
don’t even think about yourself—think about other people, think about God.” Other implications of this passage shall come later. I have heard being poor in spirit defined as those who are in the mindset of thinking they have nothing to offer. The basic thought is that, if I have less of myself, then that leaves more room for others in my life.

The interesting point about this attitude is that it is so paradoxical. In management and leadership the main idea is to develop yours and others strengths as a starting point for being effective. You want to emphasize what makes you a strong leader and use this trait to your advantage. The Greek premise is based on this as we saw in their training and education of the guardians in the city. The premise of Jesus’ idea is different. “The weakness is the starting point,” writes Stacy Rinehart, author of Upside Down: The Paradox of Servant Leadership. She discusses the power leadership model and questions the pragmatic assumption of “if it works, it must be good.” Does the end always justify the means? Is emphasizing the attitude of weakness a good grounds for leadership development?

Max DePree in the reading, “What is leadership?” takes the idea of having nothing to offer one step further. You should not only have the attitude of having nothing to offer, but “leadership is a concept of owing certain things to an institution” A real leader is someone who is in debt, but how shall he/she pay this debt? DePree agrees with Jesus that the debt is in service of others. The concentration is on other people and less of yourself. He goes further and describes what a leader should leave behind for his people. They need to leave a legacy and certain values or standards behind and a covenant or promise for the followers to hope for. Jesus left all of these behind as we will learn in the “destiny of a leader.” Part of this covenant, Jesus is giving his followers here, a way to be followed by a hope for the future.

Central thought: “The last shall be first”

Charles Manz continues this thought based on another teaching that Jesus introduced that often clashes with our culture. He draws attention to the ideal of humility.

In this spirit, the virtues of accomplishment in athletics, academics, work and so forth have been prescribed as healthy medicine for our psyche. The right to say, “I’m number one!” has become a compulsive quest for millions around the world. Jesus said that a sure way to be the greatest is to be the least and be the servant of all. If you try to emphasize a strength first and are proud in spirit, you will be the last. The recommendation is that one should not think of themselves more highly than they are, we should not exaggerate our sense of superiority, and that we should not be too caught up in our own importance. Instead we should underscore Jesus’ central thought of loving other people, thinking less of yourself and more for other people.

Thinking of yourself as least and servant of all is not an easy thought to practice. In fact, it is like writing with the opposite hand. John C. Maxwell illustrates in “The Law of Sacrifice,” that leaders can apply this principle and sacrifice certain things in their life. Lee Iacocca in his story with Chrysler had to take cuts in his finances and swallow his pride with asking for money from the government of which he received humiliation and criticism. “Iacocca understood that successful leaders have to maintain an attitude an

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17 Rinehart, pg. 31
18 Manz, The Leadership Wisdom of Jesus, pg. 19-20
attitude of sacrifice in order to turn around an organization.”\(^{19}\) Pride is something that stands in the way of having an attitude of being poor in spirit. Iacocca had to swallow his pride and set an example for his follower, he practiced what Jesus was teaching here. There were many in Jesus’ day, including the Sadducees, who believed that they should have all of the power and be lifted up as the greatest. They had many problems with Jesus’ teaching, “the last shall be first.” Maxwell reinforces the principle that real leaders have to “give up to go up.” This is strikingly similar to Jesus attitude of becoming less in order to become more and its practical implication for today. Along the same lines is Gerald Brooks quote, “When you become a leader, you lose the right to think about yourself.” Two thousand years before he said this Jesus said basically the same thing, “if anyone would come after me, he must deny himself and take up his cross and follow me.” This is the cost of leadership: The more a person rises in leadership the less rights he has and the more responsibilities the carries. Different forms the Greek mindset establish that all people are entitled to certain rights and that no one ought to take these from them. The focus is not as much on responsibilities and the idea of sacrifice seems absurd.

Manz continues in his chapter with the underlying concept of humility. Jesus in Matthew and the end of Mark takes a child, who he brings in front of him, and tells them that unless they change and become like this child, they will never be the greatest. As he was saying before, we should not think of ourselves more highly than we are, in fact, we should become like children, humble. Children are often looked upon in our society, in terms of leadership and by adults as having nothing to offer. As we discussed earlier, part of the attitude of being poor in spirit is having nothing to offer.

**Luke 14:7-11**

Another teaching of Jesus was during a time when he was attending a dinner party with many guests of honor. He noticed how the guests took places of honor at the table. Jewish banquet suggested a hierarchy of seating. A person’s status was considered higher or lower depending on where they sat at the table in relationship to the host\(^{20}\). Jesus taught to take the lowest place in relationship to the host and give someone else the higher place. He concludes with the statement, “For all who exalt themselves will be humbled and those who humble themselves will be exalted.” There is something attractive about a leader who doesn’t flaunt their accomplishments or seek to be recognized all of the time. Manz provides an example of Donald Petersen who preach about empowerment, teamwork and a productive environment. He told his workers that he didn’t want superstars and standout, he wanted a good team. Humbling yourself is the first important step to being apart of a successful team. Petersen avoided the spotlight and, at the party that Jesus attended would’ve taken one of the lower status seats. “Greatness comes more from avoiding it than from seeking it.”\(^{21}\) Do not seek after honor as many do today, but let it seek you out and you will discover this attitude that Jesus portrayed. Manz sums his chapter up with the challenge for us to rediscover the child-like qualities of curiosity and playfulness with a combination of humility and optimism in whatever you do. Jesus’ quality of words cause us to draw from a simple statement of attitude implications and lessons that could change our paradigm forever.

\(^{19}\) Maxwell, *The 21 Irrefutable Laws of Leadership*, pg. 186
\(^{20}\) Martin, *Exploring Bible Times*, pg. 21
\(^{21}\) Manz, *The Leadership Wisdom of Jesus*, pg. 24
Before we go on with the second attitude it is important to make one thing clear about Jesus teachings. He talks many times about the kingdom of heaven, and some may arise at very religious connotations from this. Hartwick Classic Leadership Cases provides that many, when they hear “kingdom of heaven” may think it is a “place” or “state” where good people go when they die. The biblical word for “kingdom” actually means “governance” or “rule” and can be fairly translated “leadership.” Jesus’ framework suggests that man will either be governed by self-centered ambitions or by “the kingdom of heaven” or “rule of God.” The “kingdom of heaven” then is an alternative moral framework to leadership of values, morals, choices, and conduct.22 They give a chart for two alternative frameworks for leadership:

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<thead>
<tr>
<th>Human Ambitions (Greek)</th>
<th>Transcendent Ethical Motives</th>
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<tr>
<td>(tangible interests)</td>
<td>(intangible values)</td>
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<tr>
<td>- power, control</td>
<td>- “kingdom/rule of heaven/God”</td>
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<td>- wealth, material</td>
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<td>- recognition, honor</td>
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Self-interested

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| Community |

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22 Hartwick Classic Leadership Cases, “Teaching Notes” pg. 5
II. Matthew 5:4 “Blessed are those who mourn, for they will be comforted” (NIV) 
“How happy are those who know what sorrow means, for they will be given courage and comfort.” (Phillips)

Sorrow and mourning are not often viewed as right attitudes for leadership. This is certainly an area that shows weakness, but it is also an area that is highlighted by Jesus. Why does he emphasize this? He seems to say that if you have ever gone through a difficult time of losing a loved one, at that point of pain and hurt, you are in the attitude that Jesus desires here. There were many things happening in the first century in regards to uprisings and bloodshed that many people were losing their loved ones. The Jews were often oppressed by the Roman guards, or centurions, who were always a presence among the people in first century Palestine. There is something about a loss that brings people to terms with what is really important to them. Jesus displayed this attitude when he found that his dear friend Lazerus had died in John chapter 11 and the shortest verse in the Bible simply says, “Jesus wept.” 21 Another time Jesus wept over the people of the city of Jerusalem who were without any sort of leadership. Jesus certain knew what sorrow means. Why should we have this attitude?

Max DePree suggests in the readings that strong men do and should weep, there a lots of reasons to weep. We discussed earlier that Jesus brought people back to terms with themselves and the only way to effectively lead others is to lead yourself first. Take the “log” out of your eye and then you can see to take the speck out of your colleagues’ eye. Weeping is only a recognition of the reality of the situation your are in, sooner or later you will have to come to terms with reality and with yourself. Mourning is a sign of intimacy, a sign of vulnerability. DePree describes the incident where he is reading a thoughtful letter to a group of people in a meeting. This is a different kind of mourning than the one we have described, but with the same premise and attitude. He points out that people who don’t weep are not intimate in their work. 22 DePree creates a list of things we should weep over including: tenderness, separation, betrayal of ideas, of principles, of quality; and people who are gifts to the spirit. Jesus was looking for leaders and followers to the intimate mourners who know what sorrow means.

III. Matthew 5:5 “Blessed are the meek, for they shall inherit the earth.” NIV
“Happy are those who claim nothing, for the whole earth will belong to them” (Phillips).

There is a cliche that people often use and I have heard quite often from Jesus’ teachings “The meek will inherit the earth.” Not many people even know what the word “meek” means. They confuse “meek” with “weak.” The word meek used in the Bible is the Greek word, “prautais,” which is defined as strength that is disciplined and well trained 23. This is a gentle attitude of structured and harnessed strength. If a person has these qualities, he/she is one who is teachable. For anyone who has ever been on a sports team, are the players who think they know it all encouraged by the coaches? There is nothing a coach dislikes more than a player who thinks he can’t be taught. You are in a process

21 John 11:35
22 DePree, Leadership is an Art, pg. 137
23 Holtzbauer, a lecture on attitude
throughout your life of continual learning. Jesus was implying that we should never think we are too good to be taught. The same people we ask, “what does this person have to teach me?” is usually the same one we end up learning the most from. There is a passage that describes the Jesus of learning: “And Jesus grew in wisdom and stature, and in favor with God and men.” This portrayal of Jesus in his early years implies that Jesus had to grow and learn many things that got him to a position of leadership where he could teach. But first he was meek.

Being meek goes back to recognizing and realizing the hidden capabilities of people. Being disciplined in mind, as we said meekness suggests, means that it is important to have and maintain certain convictions in life. Bruce Barton, in his chapter, “The Leader” describes Jesus as a man who realized his convictions and recognized hidden capabilities within other people. The chapter begins with a vividly detailed and imaginative account of a time when Jesus and his followers were refused admission into a nearby town. Jesus showed his meekness or “strength under control” by simply walking away and saying nothing to the suggestion that he use force and curse the people. The parallel to Lincoin illustrates the point that silence is sometime the best technique to use in leadership in response to out-of-line followers. Barton adds that Jesus and Lincoln knew, “pettiness brings about its own punishment.” Barton further illustrates Jesus attitude of meekness depicting the mystic of a leader. He says that the heart of leadership is simply doing what no one else can do. How could a man from a backward town in Galilee such as Nazareth rise to any level of leadership? As Barton provides, history has only proven that it could happen through the barriers of doubt.

What do you think this quote mean in this context?
“Nothing splendid has ever been achieved except by those who dared believe that something inside themselves was superior to circumstance.”

What achievement have you experienced that under the circumstances seemed impossible, but you pulled it off?

There is much skepticism of whether the story of Jesus’ temptation was a symbolic occurrence or a historical fact. In any case he was tempted to eat after he had been fasting(a Jewish custom), to obtain rule over all of the kingdoms, and to show his power; but he refused all three. He came out of these temptations superior to circumstance.

A meek leader also has personal magnetism. The theory of Charismatic leadership rests on this important aspect of leadership. This is a byproduct of first having the attitude of meekness. As Barton describes, this how Jesus just used two words, “Follow me,” to get his followers to leave their life behind and follow him as their leader. The way Jesus treated his followers, which we will examine more in depth later, is a great example of how meekness in training his disciples allowed him to have so much patience with his team. Jesus saw people differently. As Laurie Beth Jones, author of Jesus CEO, suggests Jesus took time out for the seemingly “little things” in life such as paying attention to people, that they can add up to make big impacts. “Jesus did not spend his time creating operations manuals that could be franchised and duplicated by the millions.” He taught and learned and modeled an attitude of meekness from his thoughts.

24 Luke 2:52
25 Barton, The Man Nobody Knows, pg. 18
26 Mark 1:4-13; Matthew 4:1-11
27 Jones, Jesus CEO, pg. 78
IV. Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, for they will be filled.” NIV

“Happy are those who are hungry and thirsty for true goodness, for they will be fully satisfied” (Phillips)

In the Hebrew mindset righteousness was one of the goals for living and a product of obedience. The Phillips translation defines righteousness as “true goodness” and seems to imply that the leader should strive to be morally and ethically sound. But this attitude goes even farther beyond this and describes the passion and longing for righteousness or true goodness as “hungering and thirsting.” He used this in the context of the Jewish custom of fasting, which Jesus practiced, that the Jews would spend a couple days fasting, going without food and drink. The desires for food and something to drink become almost overwhelming during the course of the day. In America, most people do not know what it is like to go without food and drink for a long period of time. Before dinner we say, “I’m starving,” without really knowing what the concept means. Jesus said you should have this intense desire for right living, because if you do, paradoxically you will be satisfied or filled.

A Greek-thinking observer to the Sermon on the Mount, would hear righteousness or true goodness and think about the justice of the soul. The harmony between desire, emotion, and rational parts of the soul would be the thought that was immediately triggered. Since the Greeks believed in moderation and harmony, hungering and thirsting after something would not appeal to them. When a desire for righteousness would outweigh a rationale for righteousness, justice would not be achieved.

Mark 8:14-21

To bring his followers on the path to this attitude he often used a rebuke in the form of a question. “Do you have eyes but fail to see, and ears but fail to hear?”

“A leader must refocus, remind, and reassure,” according to Briner and Pritchard. Jesus used a firm rebuke to set his followers eyes back on what they should be thinking about. This rebuke in context was after Jesus fed five thousand people and the disciples forgot the bread. His followers sometimes forgot and didn’t believe that their leader could follow through for them. Their lack of belief was what Jesus attacked and focused them back on right thinking. If you “hunger and thirst,” then you are focused.

Luke 20:20-26

The focus lies in ethical behavior. The goal of ethical behavior and true goodness for followers of Jesus was first stated in the book of Deuteronomy and then again by Jesus and to him it is the most important aspect of leadership: love. In our out-of-class reading Manz describes Jesus in an emotionally charged, hostile and controversial issue. The teachers of the Law, the Sadducees, and the chief priests were watching him like a hawk to try to catch him saying something against their law. Just before this incident in Luke it says:

The teachers of the Law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.  

28 Mark 8:18
29 Briner and Pritchard More Leadership Lessons of Jesus, pg. 61
30 Luke 20:19
The people that were waiting for his answer were very strict about their Law and any word that Jesus said, which they deemed unacceptable and unethical, he could be arrested and brought under charges. Taxation was a big ethical issue in that day and the total taxation, civil and religious, was upwards in the amounts of 30 and 40 percent\(^3\). Jesus, to their surprise didn’t speak out against taxation at all. Instead he simply directed them that they should give to the emperor what is his and to God what is God’s. When it came to civil and religious ethics, Jesus told people to give the payment where it is due. Jesus made a call to do what is right and stood on a foundation he used for these situations, his mindset. Manz discusses, as we often explore in the Jepson school of leadership, the question of a leader. Where David Koresh, Jim Jones, and Adolf Hitler really leaders? He acknowledges that people often do not consider these anti-heroes, because of their unethical actions, to even be leaders. Nevertheless, because of their influence and power to move people they were leaders. They led people the wrong way, but they were leaders. True goodness and ethical commitment is what separates the effective and morally lasting leaders from the rest. Jesus’ main principle of love fits in here with righteousness because if a person truly loves they will stay committed and desire more righteousness towards others and God. They will also stand up against the lack of desire for ethical standards. Manz describes cases where leaders have not stood up against unethical behavior because they feared losing their jobs and lacked moral courage\(^3\) Jesus main lesson was to give to authority what is theirs and conduct ourselves with moral dignity. The attitude of one that should focus on true goodness as the mark of a leader realizing that it will make you stand out in a society not focused on this.

**Matthew 5:14-16**

Manz’s next chapter, “Let your Light Shine,” centers on Jesus comments right after the beatitudes, reinforcing the thought of hungering and thirsting after righteousness. The realization is that a leader should live an example to others. A leader must know that he is a light to the world so everyone can see. This implies that the world is full of darkness. Jesus paradigm of the world was that it needed “light” in it, he had compassion on the world in which he live and he showed it by caring for individuals. He saw the Roman puppet-rulers and their desire for power and money and control over Palestine. He saw the Sadducees ready to take offenders to the Sanhedran court and possibly crucify them (a common practice in that day). Jesus saw the Essenes and the Zealots and their aggressive and militant style of leadership. What kinds of similar aspects would he see today? His followers, the disciples, as he spoke to them on the hill that day, were to be lights in the darkness, and example to those who saw them of people who embodied true goodness and constantly sought it out. The followers would soon become very popular along with Jesus and begin to examine their lives “under a microscope.” So few people are standing up for their values today that when someone does stand up people watch and watch closely for that leader to fall.

In what ways is our society geared to find shortcomings in people that are standing up for their values? What are some recent cases of this?

“We must walk our talk,” Manz says. Like lamps we need to keep clean and cared for if we want to shine clearly and effectively\(^3\). Jesus was teaching that if you were his

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\(^{31}\) Bruce, *New Testament History*, pg. 37

\(^{32}\) Manz, *The Leadership Wisdom of Jesus*, pg. 45-46

\(^{33}\) Manz, pg. 50
follower, you should not hide your example, but "let your light shine before men." This draws us back to the concept of leading yourself first. The case of Ricardo Semler, CEO of Brazilian Semco, equipment producer is a good example of this way of thinking. He turn his company around by empowering his followers. "First, he focused on getting his own act together: he reorganized himself before he reorganized his company." I wonder even how many churches today think about inreach before they think about outreach programs? Semler reemphasized Maxwell’s "Law of Sacrifice" and let his employees be the leaders and have ownership over the company. He backed up his words with performance, loyalty, and trust. Seek true goodness out as if you absolutely needed it to get by and you will be a light "to the entire house."

V. Matthew 5:7 “Blessed are the merciful, for they will be shown mercy.”

"Happy are the merciful, for they will have mercy shown to them" Phillips

Among the words in the thesaurus that are under mercy: compassion, forgiveness, pity, kindness, charity, generosity. These words help describe the deeper detail of the attitude that Jesus was presenting. The culture takes on a form of the Greek mindset in its emphasis on justice. Our ideal of justice in the legal system is a process of letting the punishment fit the crime or the closest possible penalty. In many respects this mentality has trickled down into other areas of life. If someone speaks slanderously of us, the mentality is to repay them of this and speak slanderously of them. Here the concentration is on the human self, the focus of the Greek mindset, and the repercussions of an action against the self. For every wrong action there is a payback. We use these paybacks and call them justified. The root of the word “justified” is the word “just” and “justice.” Jesus suggests something quite the opposite.

Matthew 9:10-13

There are many instances in the accounts of Jesus life where he was at a wedding party or a banquet or at someone’s house. This instance, in its context, happens after Jesus asks the tax collector, Matthew to follow him. In Jesus’ day, this was a very risky act indeed. Tax collectors were the “cheaters” of their society, who were looked down upon as a people who had no care for anything but the peoples’ money. By the religious groups of the day, such as the Pharisees, they were looked upon as the epitomy of the term “sinner.” This was the term for a person who was disobedient to the law and a transgressor of all that was looked upon as evil. The Pharasees asked Jesus’ followers why he ate with such people that were seen as evil. Jesus overheard this question and replied immediately. The sick need a doctor and not the healthy, he said. He did not see and think in the same way that the Pharisees saw and thought, He added, "I desire mercy, not sacrifice." For I have not come to call the righteous, but sinners." These sinners that the society looked down upon were precisely the people he targeted in his following. He spent most of his time with them.

What would happen if you directed your leadership toward the socially unacceptable today? How have these people changed the first century and the present?

34 Manz, The leadership Wisdom of Jesus, pg. 51
Matthew 9:35-38

One of the synonyms for mercy is compassion. Jesus saw with compassion on a people who had no leader. In the crowd he saw wanderers and confused people trying to find their way. In the imagination of the reader, Jesus must have looked right into the people’s eyes and saw something deeper than what they looked like. He describes them as “sheep without a shepperd.” If he looked on the people in this way he must have loved them. To write this account down, the author must have known him well or seen it in his face. It is hard to have compassion without love. H.S. Vigeveno writes in his book, Jesus the Revolutionary, “We measure the greatness of a man not by the length of his life, not by the breadth of his influence, nor by the height of his successes, but by the depth of his love and devotion.”

How does a shepherd care for his sheep? It is interesting that Jesus used the analogy of a shepherd since they were actually a questionable vocation in new Testament times. Again in those the society looked down upon, Jesus had mercy. He later describes himself in John chapter 10 as the “good shepherd” who knows his sheep, calls them by name and lays down his life for his sheep. He did not see crowds, per se, he saw individuals having a need. Mother Theresa once said, “I never take care of crowds, only of a person. If I stopped to look at the crowds, I would never begin.” Vigeveno describes our own attempt to help man. He often herd together and become part of the same groups politically, economically and socially. The difference between this thinking and Jesus is that we count sheep instead of seeing sheep. “In numbers we lose the individual.” The attitude of showing mercy is one Jesus not only modeled and desired, but one he expected his followers to have as well.

In what ways do leaders need to “see the sheep’’?

VI. Matthew 5:8 “Blessed are the pure in heart, for they will see God” NIV

“Happy are the utterly sincere, for they will see God!” Phillips

As we have reviewed earlier the heart was the center of the human person and described the complete and total person. Since Jesus turned people’s focus away from themselves and on other people, it is safe to say that a leader that is utterly sincere or pure in heart is a person with an attitude towards others of complete honesty. This is an honesty centered in the concept of (agape) love for other people and God. Leading yourself first, too, would involve being honest with yourself. In Manz’s chapter, “Cleanse your Insides,” he alludes to this. The conflict lies often within ourselves and the oppression we feel may only be oppression against ourselves. There has been great reinforcement to the fact that Jesus always looked on the internal aspects of a person. Depression is a state that is not so much showing it as it is deeply feeling it. People may look well on the outside, but on the inside may be very sick.

Mark 7:18-23

Manz discusses the kind of society that thinks “image is everything” and the rationalization that I can create an illusion on the outside. The Pharisees were a group whom Jesus said, loved to put on a production of being better than other people in their righteousness. According to Manz, Jesus suggested that the external things or material things are relatively unimportant because they do not really enter our hearts. He also

35 Vigeveno, Jesus the Revolutionary, pg. 38
36 Martin, Exploring Bible Times, pg. 10
underlines once again the importance of self-observation and self-analysis for self-cleansing. He describes a leader, Chris, who was insecure about challenges to his leadership, which nobody knew, and every time this would happen lower morale would result. He even recorded his findings. The problem lay within himself and he found that by cleansing himself he was in a better position to help other people.

Matthew 6:25-34; Luke 12:22-34

Another aspect that illustrates about being pure in heart is the problem of worry. Jesus sees it as something that is manufactured and not needed at all. It really is a shame the way Americans especially put pressure on each other to meet deadlines and perform certain tasks, but it is so embedded in our culture. It must have been in Jesus' day too. Jesus message is simply, "take the pressure off!" Manz looks at the rationality of thought in Jesus' teaching. Why worry? It doesn't make any sense. Jesus poetically uses nature as a model for not worrying. The beautiful scenery of the rolling hills, mountains, and valleys all covered with lillies around Galilee Jesus must have been describing here. The utterly sincere look at the practicalities of worrying and dismiss it as worthless. Solid medical evidence is based on the destructiveness of worry. It can lead to personal problems, cancer, heart disease and many others. Often worry is brought about by internal fear. Manz suggests that what seems to be needed is a shift in our whole belief system and well-thought-out behavioral strategies, a paradigm shift. Worry was such a concern for Jesus because he knew that the more his followers worried the less they learned to love each other. Jesus also urges to not worry about tomorrow because today has enough cares of its own. The new conventional wisdom tell people to live in the present and nowhere else. The future will always be there, but the present is slipping away.

VII. Matthew 5:9 “Blessed are the peacemakers, for they will be called sons of God” NIV

“Happy are those who make peace, for they will be known as sons of God.”
Phillips

The United States is the most powerful nation in the world and it accepts the responsibility to try to make peace everywhere. Is this the duty of a powerful nation? It may not be, but perhaps we are recognizing the importance of the attitude that Jesus prescribes here. Conflict always abounds. There were uprisings and bloodshed among the Jews fighting against the rule of the Romans in the first century. We can look at the Middle East and see basically the same situations today. Leighton Ford describes an important part of being a leader is struggling through conflict. Jesus seemingly offers a contradictory statement to this attitude when he says that he has not come to bring peace, but division. He says that we must understand this in light of the fact that some conflicts are so deep we cannot solve all of them. He designates this contra-conflict as unavoidable, but we see the way Jesus makes peace in the way he responds to

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37 Manz, The Leadership Wisdom of Jesus, pg. 30-31
38 Manz, pg 35
39 Matthew 10:34
accusations. Like Viktor Frankl in the Nazi concentration camps, instead of letting conflict control you, you have the power to decide how to react to them.\(^{40}\)

**Mark 3:20-30**

Jesus here is faced with the accusation that he is the devil himself. Ford says that a real leader acts instead of reacts. Jesus was able to take on this kind of conflict because he was free from conflict within himself. He said, “A house divided against itself cannot stand.” Lincoln also said this during the Civil War and was credited with it, but the originator was Jesus. He pointed out a logical fallacy. How could he try to cast out demons and be one at the same time? If a soul, in the Greek mindset, in its compartments is divided against itself, then Jesus said it cannot stand.

Peacemaking is often a matter of discernment. As Ford points out there were several instances where Jesus had to use this in the face of conflict. He knew that men were trying to trick him so that they could arrest him because he was a threat to their power structure.

**Mark 9:50; Matthew 5:13**

In food salt adds flavor. In situations of conflict, Jesus taught that you must add flavor by adding peace. This suggests that wherever you are you carry a certain flavor with you. This was an illustration Jesus related to the crowd of that day in the context of a common trade, fishing. The Sea of Galilee provided excellent fish for salting. The fish salting reputation of certain areas is what Jesus used to portray, “you are the salt of the earth.”

What sort of leadership implications does this thought carry?

**VII. Matthew 5:10** “Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven” NIV

“Happy are those who have suffered persecution for the cause of goodness, for the kingdom of heaven is theirs! Phillips

Another important if not foremost attitude that Jesus wanted to stress was that there is a price to pay for leadership. In the pursuit of, first, the attitude of hungering and thirsting after true goodness, there is a cost to love. Briner and Pritchard draw from an account of Jesus family persecuting him saying, “he is out of his mind.”\(^{42}\) It is one thing to have your enemies attack you in your work, but your family loses belief in you, it hurts. They say that leaders are questioned about their wisdom when they have such a compelling vision. Although not a required reading this selection brings up the fact that it is easier and safer to be a follower than a leader for the very reason of persecution and cost. Are you willing to pay a price for leadership?

In another chapter in Briner and Pritchard’s book they discuss an event of persecution that we talked about earlier when the Pharisees claimed that Jesus “had an evil spirit. They bring up a case of Winston Churchill in World War II in his victory of

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\(^{40}\) Ford, *Transforming Leadership*, pg. 257

\(^{41}\) Martin, *Exploring Bible Times*, pg. 16

\(^{42}\) Mark 3:21
the Nazis. He was immediately kick out of office after the war and unappreciated in his leadership and quest for good.

The implications of Jesus’ teaching here was that in the times of affliction and pain you are in the best attitude if you take it as a positive. The quest for love as the goal of leadership is costly and Jesus wanted his followers to know this. In the reading by DePree he describes what he calls “Giants” in terms of this. He says that, first, giants see opportunity when others see trouble. A leader is in charge of his attitude. The case he describes about growing up during the Depression is a good example of a different way of thinking. When others see trouble, this is a leaders chance to be “a light” as Jesus called them. The two things, Depree writes, we can learn about corporations is that giants that have special gifts need to be given space and giving space to giants let them practice what he calls “roving leadership.” These two ideas seem like they may not relate to being persecuted, but persecution comes with a lack of space. When a people don’t give their leader space to work, it is easy to persecute the procedure. Not until the final product is in line do people realize the rashness of their impatience. Jesus said, when people do this, “turn the other cheek” and that will be your attitude. Read Luke 14:25-35; Mark 3:20-30

Matthew 5:43-48

The final and perhaps the most extraordinary attitude that Jesus charges is loving your enemies. In the old Jewish tradition it was said, “thou shalt love thy neighbor and hate thine enemy. The Essenes and the Zealots took this philosophy and put it into action. They were militant groups who would have been shocked to hear Jesus saying love your enemies. As we discussed in context, they were people who wanted Jesus to physically crush their enemies in a battle and settle their issues once and for all. The Greek mindset would compartmentalize the two groups of people and favor coexistence, but Jesus places friends and enemies in the same boat. “For he makes his sun rise upon evil men as well as good,” and emphasizes the Hebrew belief that all life is of the same essence.

Manz goes back to the distinction of the Greek and Hebrew concepts of love. “Too often, love is viewed as an everyday commodity that can be bartered and consumed in our pursuit of wants and pleasures” This refers to the love some Greek philosophers upheld, eros, a sexual kind of love. “...Love has become something we all to often withhold and use in exchange for receiving something in return.” This is a form of philo love, which the Greek mindset also defined as love. Manz says that love must cover our friends and our enemies, since we are all in the same boat, as Jesus describes. Who were the enemies in Jesus’ day?

The Samaritans were a race of people that were of a mixed decent of Jew and Gentile. Their temple that they worship at was destroyed by Jews and since that incident, “the atmosphere was continually charged with hatred” On their journeys through

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43 DePree, Leadership is an Art, pg. 78
44 Matthew 5:39
45 Dr. Jim Martin, lecture notes
46 Manz, The Leadership Wisdom of Jesus, pg. 66
47 Jeremias, Jerusalem in the Time of Jesus, pg. 353
Palestine, Jews would go all the way around Samaria because of their hatred for the people there.

Another group that was an enemy of the day was Roman rulers. The taxation that went on was up to 30 and 40 percent and this issue charged up the anger of many people. Rulers such as Pontius Pilate and Antipas would violate their sacred religious practices and introduced idol gods to the cities and with their army would kill anyone who opposed them. They oppressed and killed many people in the land and Jesus said to love them.

Matthew 5:21-26; 18:15-20

Jesus thought on love was first to go to the person that has wronged you and reconcile with him/her. He states a practical reward of doing this in saying that you should settle with an enemy so he won't pay you back later. Manz gives a case where loving your enemies effects them and turns them into allies. He tells of a case in which a friend was consulting, where one manager was very hostile to a proposed change to empowered work teams. People wanted him fired, but all the consultant did was love him and insulate him from upper level management, telling him the benefits of it and eventually the hostile manager came around. Forgiveness is the next step in love after reconciliation. Manz reasons that if we do not forgive and forget, we are more intimately bound to our enemies and we are focused on the person we least want to focus on. Leaders must empower others to lead themselves and “never go to be angry” as Jesus suggests in Matthew chapter 5. If you are thinking about what you will get out of loving your enemies, you become the problem. Jesus did not center on this, but love directed outwardly from the inside first. The way to love your enemies is to first reconcile, then forgive, and love over all. This kind of thinking leads us to the compassionate leadership that Jesus was communicating. William Penn once said, “We should have unity in essentials, liberty in nonessentials and love over all.”

Why was Jesus’ central focus of leadership- love- from what you have learned?

The purpose of this largest section of the class is look at the way a leader thinks as a basis for effective leadership. We related and and carried the mindsets and contexts of leadership in the first century and today to the thoughts and attitudes that Jesus desired for his followers. Nine essential attitudes tell us about the foundation in which Jesus built on in his leadership and how love is the central focus. We discovered more about these attitudes from the readings, the teachings in the New Testament, and the context in which Jesus said them.

48 The Works of Josephus, pg. 379
49 Manz, The Leadership Wisdom of Jesus, pg. 68
"The great leader is foremost a servant subordinating his or her interests in favor of a greater good."

Robert Greenleaf
Part IV: The Actions of a Leader

Learning Objectives:

- Investigate the importance of a leader having a core group of companions around him. Was Jesus looking for qualified men for his job?

- Concentrate on Jesus’ actions with the people that crossed his path and the implications of Jesus’ style of leadership.

- Notice the unlikely and even revolutionary tools of leadership through which Jesus demonstrated the secret to his own profound leadership style: a towel and a basin of water. What was the context of this action that Jesus took in John chapter 13?

- What did Jesus mean when he said, “but wisdom is proved right by her actions”? (Matthew 11:19) How essential was it then and is it now for leaders to practice what they preach?

- View the importance of a leader having a small group of companions to support him/her.

- Examining a day in the life of Jesus. Dr. Richard Halverson, former chaplain of the Senate, once said, “People are never an interruption.” What does this mean in terms of leadership?

Out of Class readings and Supplemental Verses:
1. Manz The Leadership Wisdom of Jesus,”Lead by Serving” pg 119-126
2. Greenleaf Seeker and Servant, “Servant Leadership” pg 1-5
3. Jones Jesus CEO pg 250-254
4. Ford Transforming Leadership “The Leader as Servant” pg. 139-159
7. Barton The Man Nobody Knows “The Outdoor Man” Ch. 2, pg. 32
8. Maxwell The 21 Irrefutable Laws of Leadership “The Law of Intuition” pg.77
9. Greenleaf On Becoming a Servant Leader, “Entheos and Growth” pg. 81

Assignments:
1. Use what you have learned from the context of the first century and pick out a scene from Jesus’ actions. Expand on this scene using your imagination based on what you know about the environment and certain clues about the scene from the account. Explore the details of the scene as if you were actually there. Then pick three leadership implications for taking action in leadership today.
2. With out-of-class assigned verses in Matthew, Mark, Luke, and John, the students are assigned to write short journals on their leadership reflections on them. They can draw in readings, experiences, class discussions, etc. This will be due the class we begin to discuss

Handout for class: “The Crowds”

Teaching Notes:

During the exploration of the Greek and the Hebrew mindsets, we looked at two different ways of thinking in terms of what a leader should be. We drew modern day implications of the forms of these mindsets that still exist today. In the context of the first century we looked at the clash and conflict that arose between the two mindsets in Rome-occupied-Palestine in the first century. We saw the issues that came out of this and the power structure (leaders) that Jesus became such a threat to. In the thoughts of a leader we looked at the concept of leading yourself first and the central message of love, applying it to nine attitudes Jesus presented in his Sermon on the Mount. The actions of a leader build upon this foundation of thought, incorporating mindset and context, and the overflow of a Jesus’ actions from his way of thinking. Here we see Jesus as an active leader, but never in a hurry, as he picked out his disciples and taught them by doing.

In Class Debate:

Question: Is it possible to separate your thoughts from your actions?

• Divide the class in half with one side being the affirmative and the other side being the negative. Get each side to “huddle up” before hand and come up with one example each team to illustrate their point. (5 mins.) Ask questions in response to the student’s views to make sure their point is clarified for the rest of the students. To provide closure on the debate asks students to look at Jesus’ actions in light of his thoughts or attitudes. Are they consistent?

John 13:1-17
Washing Feet

It was at the time of the Passover Feast, which was to commemorate God’s deliverance of the Hebrew people out of the bondage of the Egyptians. Jesus and his followers knew that he would soon be arrested and brought up on charges before the Sanhedran, which would probably result in his sentence to death by crucifixion, the worst suffering man could inflict in that day. One can imagine how nervous the followers were at the thought of losing a leader who they depended on. The intense setting begins as Jesus and his disciples sit down to eat what was probably their last meal with their leader.

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1 Exodus 12:40-51
after all they had been through. The meal was eaten in a reclining position around a low table. Jewish banquet custom suggests a hierarchy of seating, which Jesus talked about in his teaching on the places of honor and the humble attitude. A person's status at the table was considered higher or lower depending on where they were in relation to the host. This is an important point to make because it provides an insight into Jesus' forthcoming action. (A chalkboard drawing may help to illustrate)

The highest positions started at the top left corner moving clockwise until reaching the servants place, located at the lower far left. Judas, then, would not only be in position to dip the sop in the same bowl as Jesus, but also be able to hear Jesus' answer after asking if the betrayer was he. Jesus Answered in the affirmative, of which the others seemed unaware.

Jesus knew that one of them was going to betray him and that man was Judas, one of his close followers. The interesting thing about the seating arrangements was that, as first century scholar Dr. James Martin theorizes, Judas sat at the customary left of Jesus, a place of honor. It was a merciful move for Jesus. In a time of such controversy, Jesus gave his enemy the right to sit right next to him. Then, with the attitude of a poor spirit and meekness, He took off his outer garment, picked up a towel, and tied it around his waist. As if mourning, he went to his knees. He poured water into a basin and began to wash his disciple's feet, a task that was customary of a slave. The man that was sitting in the position of the servant was probably Peter, one of the three closest friends of Jesus. Jesus not only let his betrayer sit next to him, but he washed his feet as well. This took an attitude of having love for his enemies. In true goodness and love he washed the rest of the disciples feet. Then, as the seating arrangement goes, he arrived at Peter. Peter, whose job by custom was to perform such tasks, asked Jesus if he was going to wash his feet as well. In utter sincerity, Jesus told him, “You do not realize now what I am doing, but later you will understand.” No, you will never wash my feet! Peter proclaimed. In persecution of the righteous act he was performing he handled it peacefully. Jesus replied, “Unless I wash your feet you have no part with me.” Jesus charged his disciples to wash one another's feet. Each of the attitudes that were discussed in the thoughts of a leader were put into motion with a single act: washing feet. In this model for Servant leadership, Jesus had two tools for his action, a towel and a basin of water. There have been great leaders that have said that this may be the key to leadership. What other leaders can you think of that have used the leadership tools of “a towel and a basin of water”?

Mark 10:35-45

Two of Jesus' followers, James and John, ask Jesus to give them whatever they want. A tall order for a leader. They wanted just a piece of the glory he was getting. Sometimes, as it is with celebrities, it is fame enough just to be around them for a while. They wanted to be great like he was because at this time, thousands each day were following him wherever he went. Jesus shook his head, “You don’t know what you are asking...” Until you walk in a leaders shoes or close enough to them, you can’t

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² Luke 14:7-11
³ Matthew 26:25; Martin, Exploring Bible Times, pg. 21
⁴ Martin, Exploring Bible Times, pg. 21
experience the great responsibilities and costs of being a leader. Briner and Pritchard provide that Jesus did not condemn them, but channel their ambition. He made reference to the authority figures of the Gentile Romans who think that leadership is “lording it over” the people. In a power-hungry political and religious society, the rule of the “iron fist” was quite common. He told them to think and act as a slave, to be different. As Jesus asked out his attitudes, he also said that a real leader doesn’t walk ahead of the crowd telling them where to go, he walks with the crowd and inspires them to love. Don’t be a leader, be a servant... call it leadership if you want to, but be a servant.

In Manz’s chapter, “Lead by Serving,” he describes the practice of humility and a leader making himself lower. What happens when you act out superiority? What happened to Hitler’s followers after he died? Acting out superiority and a proud spirit causes overdependence in a power-hungry political and religious society, the rule of the “iron fist” was quite common. He referred to Robert Greenleaf, who was an authority on the theory of Servant Leadership. He offers that this style of leadership works because potential followers will “respond only to individuals who are chosen as leaders because they are proven and trusted as servants.”

If you had a leader that only cared about how to serve you, would you trust them? Why? How is this an adequate philosophy for leadership in your own context?

In Greenleaf’s book Seeker and Servant, he expands on his theory of servant leadership and directs his energies on institutions. He says that the institutions are the key to a more caring society. Followers will only grow if their needs are on the top of the leader’s priority list. As Jesus provided a model for, everyone benefits as a result of service. He even served the servant, Peter. He draws from Herman Hesse’s novel, Journey to the East, in which the leader is portrayed as a one who constantly serves. As a result of reading this, he changed his way of thinking about institutions. They can have a profound effect on society today. It is amazing to think that Servant Leadership was first practiced two thousand years ago and now leadership scholars are saying it is the greatest way to leadership and a better society.

Greenleaf describes that ethics starts with the individual. He brings us back to the theme that leaders inspire others to lead themselves. Servanthood does just that because it inspires others to do the same thing. Laurie Beth Jones provides that service separates true leaders from true glory seekers. To love is to serve. You cannot be thinking the opposite and still serve, it is impossible. She offers the principle of the circle and explains that service inspires service. If you seek first to be a great leader, you will inspire a following and a dependence as Manz points out. Servant-hearted leadership will effect the world by changing one person at a time and spurring them on to meaning, joy and loveliness, Greenleaf concludes. Servanthood not only benefits everyone, but it disarms people. Judas must have been in the state of confusion when Jesus began to wash his feet and he was thinking of betraying him to the authorities. He was so disarmed that as soon as Jesus passed him the bread and let him know that he knew he was going to betray him, he left the house. Manz makes the call that leaders today need to become developers and helpers and let go of their desire for control. A new movement in companies is self
empowered work teams that is based on the principle of serving each other. Jesus’ call to action of “deny yourself” meant losing yourself in service to others.

Ford begins in “Leader as Servant,” with a discussion of what power is. He starts off with John Gardner’s statement that, “power is the capacity to ensure the outcomes that one wishes and prevent those one does not wish.” He says, “power is not value-neutral, it’s value-driven.”8 Power is often associated with greed. This is the kind of action that will never be satisfied. How much is enough? The concept and practice of power will bring about your demise, it is seductive to everyone. Jesus brought the practice of power back to good by being a servant. He suggest the Greek and the Hebrew concepts of power in terms of a triangle or hierarchy. In the Greek mindset as in some traditional businesses today, the more the worker climbs the ladder of positions, the more power he has. In the Hebrew mindset, however, the more one works their way down the triangle of power and serves, the more power he has. Power lies at the bottom as Jesus displays. Jesus came to turn the power structure, that was so prevalent among leaders of that day, upside down. Truett Cathy, CEO and founder of Chic-Fil-A, adds that, “to be a good leader, you must be a good follower.

Mark 10:45; Luke 22:26-27

Ford calls this statement “the Master’s Master Principle.” He emphasizes it’s importance to Jesus mission among his followers. In Mark’s depiction, Jesus conveys that the one that is the waiter is the greatest. Gandhi represented this type of leadership when he symbolically spun thread as a peasant and a villager. He said, ”Great causes should never elevate us above simple duties.”9 Ford concludes that the essence of leadership is three things:

1. In contrast to the “lording it over” culture of today.
2. Internal, greatness is ranked by service.
3. Giving your life as a ransom, Mark 10:45

Matthew 11:16-19

In the context here, of a profound statement, is Jesus comparing his generation to children calling out to the others, “we played a flute for you and you did not dance.” Many people did not understand Jesus’ service to them and took it for granted, they became accustomed to his works. This is one of the toughest contexts for a leader to operate in, one where people aren’t influenced and changed by what you do for them. The he says, “But wisdom is proved right by her actions.” What does this say about the correlation between thoughts and actions? We have seen the attitudes that Jesus ascribed to come alive in his actions when he was washing his disciples feet. Maybe we can never know whether wisdom is right or wrong until we act on it. Maybe actions are the only true test to see if a concept measures up to a standard. Jesus, during his day, was certainly a doer, a man of action. He was a man who was always mesmerizing a crowd. To underline the wisdom of love and its consequential action of service, DePree and Greenleaf provide clues.

Some concerns for service in non-profit organizations and freedom are central to DePree’s “A Context for Service.” There is a great need for service in these organizations

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8 Ford, Transforming Leadership, pg. 141
9 Ford, Transforming Leadership, pg. 153
and transition becomes the important part of polishing the intellectual, spiritual, and emotional aspects of an individual\textsuperscript{10}. It goes back to being a condition of the heart. DePree prescribes that we need to bring intuition to transitions within service. DePree defined before, in his other book, that leadership entails owing something to someone or something. He follows this concept further saying that we have an obligation to a free society. We are often victimized by our own views of service, which results in our division. People can’t figure out how to be reconciled to society so they stick with what is comfortable in language, in location and culture. When we read about Covey’s premises about paradigm change we often arrive at the same basic problem. People bind themselves within their own experiences and do what only is comfortable and convenient at the time. In America, our metaphors have changed, writes DePree. We used to be the “melting pot” and now we’ve become the “salad bowl” of the world. This suggests a form of the Greek mindset in that the effects of compartmentalization are seen here. This what changes people’s metaphors from melting pot to salad bowl. Each ethnic or racial background can have their own “compartment” of society and there could be no real attempts to join together. Many groups today talk about coexistence. For there to be real service, there must be a unity of service. This is what Jesus wanted his followers to be brought to. They came from a variety of backgrounds, from tax collector to fisherman. He did not want them to co-exist, but be one\textsuperscript{11}. This is a problem that exists in service, which basically goes back to a change in personal paradigm. Fascinatingly, DePree ends upon saying that we need a system that is built on trust. Remember what Greenleaf theorized about leaders and trust? Leaders will be chosen because they are trusted as servants. In a “Servant-Led Society” if a majority of the leaders are servants, then we will have a better society. Greenleaf seems to highlight that love (wisdom) is proved right by service (actions). His angle is that we need to go back to our heritage of servanthood and uncover two basic premises: (1) A Growing awareness that we fall short and produce a low productivity. We are not addressing the issues in schools and churches. (2) In businesses and high-tech industries there needs to be less “people using” and more “people building.”\textsuperscript{12}

What would a servant-led society look like? (list some characteristics)

Greenleaf says it will:
- Lean against all non-servants
- Be based on the consequences of influence (will the people served grow as persons? Will they themselves become servants? Will the underprivileged benefit?)
- Emphasize cultural change and take hard initiatives in churches and schools
- Have ideas and vision

“Find the servant, and you’ve found the leader. He’s not the big shot sitting at the head table. He’s the one out in the kitchen serving the meal.” –Briner and Pritchard

\textsuperscript{10} DePree, \textit{Leading Without Power}, pg. 35
\textsuperscript{11} John 17:22
\textsuperscript{12} Greenleaf, \textit{Seeker As Servant}, pg 276
Actions at the Temple
Matthew 21:12-13; Mark 11:15-18; Luke 19:45-47

“I think his heart just filled with emotion and spilled over into action,” Jones writes about Jesus’ seemingly uncharacteristic actions one day. Barton describes the scene in “The Outdoor Man.” A man with a flaming moral purpose, he stands to the side and observes the tragic happenings. The smell and sight of animals herded together in cages and the people crowded into the hardly recognizable sight of the Temple. People were getting ripped off by the money-changers for their gifts as Jesus braided some stands into a whip. Then the action. He hurled tables and threw the people out, clearing the Temple saying, “You have turn my Father’s house into a den of robbers.” Barton points out a common misconception that occurs when we look at the historical Jesus as a small and physically weak man. “This is not the Jesus at whose word the disciples left their work to enlist in an unknown cause.” Jesus spoke with authority, and what’s more, he acted with authority. He stood up for what he believed to be right. Has anyone in the class had to do any “Temple-clearings” of their own? What was it like? What did you learn?

An implication of Jesus action in the Temple is depicted with Maxwell’s “Law of Intuition.” He says that a leader has an extraordinary ability to read and react in situations. He uses the story of a football quarterback. In the NFL, all of the players have talent, but its intuition that makes or breaks a player. Leaders always perceive situations with a leadership bias to read and react. That is what Jesus was doing as he stood on the outskirts of the Temple watching. Maxwell uses the example of Norman Schwarzkopf in his early days when he first commanded a battalion. While one man said, “it was a lousy battalion,” another man took it and turned it around because he believed they could do it right and become a success. Because of Jesus’ skills he had acquired and learned he had, what Maxwell calls “informed intuition.” What Jesus saw gives insight into who he was. He saw people being oppressed and felt sorry for them, he saw animals caged, he saw a people who had forgotten what was important—the place they were defiling. Jesus solved the problem using intuition.

What techniques did Jesus employ to assert himself with the religious authorities at their expense? To what extent did he employ force? To what extent did he “turn the other cheek”?

Mark 2:1-12; Matthew 9:2-8; Luke 5:18-26
Healing a Paralytic

Barton continues his portrayal of the “outdoor man” in an encounter with a paralyzed man that had to be lowered down to him. They were in Capernaum and the typical house back then was characterized by small rooms surrounding and open courtyard. The roofs were thatched making it feasible to lower a man down. Jesus was teaching in one of the rooms. Jesus first said to the man, “your sins are forgiven” and after, “I tell you, take up your mat and go home.” The man who had been paralyzed did

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13 Barton, The Man Nobody Knows, pg. 38
14 Maxwell, The 21 Irrefutable Laws of Leadership, pg. 79
15 Martin, Exploring Bible Times, pg. 14
get up and walk away, to which everyone was amazed. The action of the man and his friends were what Jesus honored and because the man believed he was going to he healed and walk he did. Barton interjects, “nothing is impossible if your will power is strong enough.” Jesus’ followers once asked him, “what must we do to do the works God requires? Jesus answered that the work is to believe in the one whom he has sent. Belief is work and it is something that Jesus placed utmost importance on. It had to happen on the part of the individual for Jesus to help them.

Luke 4:14-30

We know that Jesus wouldn’t help without belief because of the time he went back to his hometown. Things were going well in his teaching in the synagogue until the people took him for granted dismissing him as just the carpenter’s son and stopped believing. Because of their unbelief, Jesus could not heal anyone that day. He once told a synagogue ruler whose daughter was sick, “Don’t be afraid, just believe.” This is the power of belief to the actions of a leader. *It is important to note that it was only after Jesus took action that he taught. Often in our culture, if people back up their actions at all, they teach and then they act to back up their teachings. Jesus focused more on the actions showing the teachings than the teachings showing the actions. Some references to this: Washing feet, John 13:1-17; Mark 10:13-16; Matthew 19:13-15; Luke 18:15-17- Bringing children to Jesus.

What can this style of teaching tell us about leadership?

From the very beginning, Jesus realized that he needed a small group of companions around him to support his actions. Some of the most influential people in history have had this. Hitler, Lincoln, King, Stalin all had support bases of friends that were there for them for good or for bad ends of leadership. Jesus picked twelve disciples in a most unusual way, to some of them saying two words: “follow me.” He had no persuasive technique, but he knew that he needed a small group. Greenleaf writes about the importance of a core group. He displays that people need the humility to seek a confidant because they can’t do it alone. A group helps open awareness and exposes and questions the rightness of one’s thinking.

In DePree’s writing, “Participate Premises,” he stresses the importance of relationships in leadership. Jesus has a fundamental belief that the men he picked had potential, although he didn’t pick a likely bunch. DePree offers some insights on turning relationships into reality. The principle of respect, as delivered by Jesus, was created by love and showing it to his followers, making himself poor in spirit. Jesus understood as we are learning in this class, the second point. What we believe precedes policy and practice. He delivered his Sermon on the Mount specifically to them with thousands overhearing the message. The group agreed on their rights, made covenants, and understood that relationships were the most important.

Briner and Pritchard explore the importance briefly of intimacy. Jesus took James, Peter, and John up to a mountain one day away from the rest of the group. They were a specifically chosen group and representatives of the others. Jesus showed them something that they would never forget that day. “More leadership has failed from a lack of intimacy

16 Mark 5:36
17 Matthew 9:9-13; Mark 1:16-20; Luke 5:2-11
18 Greenleaf, On Becoming a Servant Leader, pg. 86-87
than any other cause. 19 They go on to say that the more demanding and stressful the undertaking is, the more the group is knit together. Peter denies Jesus three times during the most critical part of their time together, but he is the one who arises as a leader of a close group of followers after Jesus had left them. It's hard to imagine a more stressful time then when a leader that you love is sentenced to death. This ended up bringing the group much closer together.

A Day in the Life of Jesus
Mark 4:35-5:43; Matthew 8:23-34; 9:14-26; Luke 8:22-8:56

What leadership implications can you draw from Jesus' interactions with people during this day?

During the course of looking at the actions of a leader we have seen an overflow from the thoughts of a leader. Through his actions during a time of crisis and betrayal, Jesus exemplified the attitudes we set forth earlier. The readings illustrate and underline Jesus' tools of leadership: a towel and a basin of water. He backed his wisdom with his actions through intuition and that to believe was the work he charged his followers with. Jesus taught after he gave a model and He knew the importance of having a small group of companions. The mindset has everything to do with the way a leader acts.

19 Briner and Pritchard, Leadership Lessons of Jesus, pg. 100
"The strength of a man's virtue should not be measured by his special exertions, but by his habitual acts."

Blaise Pascal
Part V: The Habits of a Leader

Learning Objectives:

- What primary characteristics should a leader constantly strive to habitually develop and practice in his own life?

- What were the regular and even jealously guarded routines, which Jesus obviously considered essential to his own development as well as to that of His disciples?

- How do habitual acts serve to enhance or diminish one’s ability to take risks in leading others?

- What is the role of discipline in becoming an effective leader?

- Was Jesus attempt to move subtly behind the scenes, refusing homage and tribute from those who wanted to make Him King a legitimate strategy of leadership, or would he have possibly been more effective to have accepted this position of power?

Out of Class readings and Supplemental Verses:
1. Maxwell The 21 Irrefutable Laws of Leadership “Law of Process” pg21-
2. Manz The Leadership Wisdom of Jesus “Instill Commitment…” pg. 139-
3. DePree Leadership Is an Art “Intimacy” pg. 53-
4. Covey Principle-Centered Leadership “30 Methods of Influence” pg. 119-
5. Maxwell The 21 Irrefutable Laws of Leadership “Law of Influence” pg. 11-
6. Manz The Leadership Wisdom of Jesus “Prepare the Soil” pg. 101-
7. Smart The Quiet Revolution pg 110-
8. Manz The Leadership Wisdom of Jesus “Stones Under Glass” pg. 57
9. Jones Jesus CEO pg 100
10. Greenleaf On Becoming a Servant Leader pg 307
11. Barton The Man Nobody Knows “The Sociable Man” pg. 46
12. Covey Principle-Centered Leadership pg. 221
13. Greenleaf On Becoming a Servant Leader, pg 66
14. DePree Leading Without Power pg 146

Assignments:
1. Obviously, the mindset of Jesus affected His consistent practices; however, can we conclude that His practices also affected His mindset? Explore the mindset’s effect and the practices’ effect in terms of leadership.

2. Journal entries on supplemental readings.
A Habit is a consistent and reinforced action. An action is a thought put in motion. We have discovered that leaders must saturate themselves with a way of thinking first. Only then can they effectively use the primary tools of leadership: "a towel and a basin of water". Where does leadership go from here according to the model of Jesus? This is only the beginning. We shall concentrate on a habit as being a consistent and reinforced practice of leadership. Looking at the habits of Jesus, first there will be an examination of the primary characteristics that a leader is constantly striving to develop or "build". Then, an examination of the regular routines that Jesus regarded as essential to his development as a leader or "taking time." So Jesus in his habitual actions does two things: he "builds" and he "takes time."

The transition from action to habit brings with it one important leadership element. Leadership is a process, not just an act. In Maxwell's "Law of Process" he distinguishes that a leader is in for the long haul. First, leadership is an investment. You will not make a fortune in a day in the stock market. A leader is one who invests his talents and energies in the confident hope that one day his goals will come to fruition. He says that if you treat your leadership like an investment in a stock, you will yield quite a profit. Leaders require seasoning to be effective.

Matthew 25:14-30

What does Jesus' teaching mean in relation to what Maxwell is describing? What are the implications of this?

Leadership scholars, Warren Bennis and Burt Nanus discovered about leadership and growth that, "It is the capacity to develop and improve their skills that distinguishes leaders from followers." Maxwell suggests four stages of growth:

1. "I don't know what I don't know"
2. "I know what I don't know",
3. "I grow and know and it starts to show,"
4. "I simply go because of what I know."

The emphasis is in the learning process of a leader. Habits of hard work and discipline are the beginning of "getting in the fight" as President Roosevelt suggested. A man of action becomes a man of habit by the "law of process."

Just as a boxer gets his body into good shape before a fight, Jesus had characteristics that he was habitually building in order to ready himself for the day's demands. It is important to say that being in the process, as Maxwell describes, involves discipline and commitment. As we have examined, the Greek mindset emphasizes the virtue of justice and getting what is rightfully yours. They would contend that it is right

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1 Maxwell, The 21 Irrefutable Laws of Leadership, pg. 24
and just for a man to be rewarded based on performance. Basic Reinforcement theory, because of its humanistic premise, would say that if a worker meets a desired performance standard, he should receive more. Equity theory adds to this in that people will naturally compare their ratio of inputs.  

What would these theories conclude in this parable that Jesus told?  
Matthew 20:1-15: Parable of the Workers

These management principles would conclude that the workers who were working all day should have received more. Equity would say that inequity causes tension. Manz suggests that we cannot rely on these theories as a firm foundation of understanding in leadership. Transactional Leadership is a dangerous approach, he says, because it provides rewards based on self-serving benefits. Jesus did not teach rewards as the central focus of motivation for leadership. If he did, he wouldn’t have devised that an attitude of weakness is the starting point of leadership. Jesus taught that a leader should stimulate commitment and going above and beyond the call with or without the rewards. When you build a team, they should be encouraged to share their rewards and support each other in synergy. The object of discipline is not “What’s in it for me?”

Grounded in commitment and discipline, the first habit Jesus builds is intimacy. DePree writes that intimacy is the heart of competence. “intimacy is the experience of ownership.” Did Jesus’ followers develop this? Jesus taught with the parable of the workers that if you give everyone the same results, even when some have worked harder, if they are committed, they will have a sense of ownership in their work. DePee also talks about belief, which we discussed in actions. Jesus said the work is to believe There is no practice without belief. Remember, that is how Jesus based his healing, did they believe he was going to do it. The people are the most important parts of the company.”

Our companies can never be anything we do not want ourselves to be.” If we want our companies to be intimate, we need to be intimate ourselves and constantly develop this characteristic. Intimacy rises most of all from relationships. Jesus brought three of his closest companions up on a mountain to share some time with them. He ate meals with them and taught them as a group. He knew intimacy was a relationship built on a covenant or oath, which exists in freedom, is fulfilling, and is open to influence. Depree provides that we should begin to nurture intimacy by asking questions and looking for answers. Jesus responded to James and John by asking, “What do you want me to do for you?”

Mark 6:31

Here is a simple scene of Jesus seeing that because so many people were coming and going, his followers didn’t have a chance to eat, so he told them to come with him. A quiet place to get some rest was Jesus idea here for developing intimacy. “Come with me

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2 Manz, The Leadership Wisdom of Jesus, pg. 141  
3 Manz, pg. 142  
4 John 6:29  
5 DePree, Leadership is an Art, pg 57  
6 Mark 10:36
by yourselves" is another clue to show that Jesus was very intentional about his habits and he made sure his followers knew. With his most intimate followers—Peter, James and John, he prayed when he was in the most distress. He wanted them by his side. 7

The second habit Jesus sought to build was influence. When a leader loses his influence, he loses respect. President Bill Clinton, caught in the Monica Lewinski scandal and exposed throughout the media, is a recent example of someone who lost the respect of the American people, and in turn lost his creditability and influence. Influence is a constant investment. Steven Covey points out 30 methods of influence. There are several that especially apply to Jesus in building influence. He was patient with others. When he knew one of his followers, Judas, was going to betray him he ate right next to him and even washed his feet. Jesus distinguished between the person and the behavior or the performance. Leaders need to be builders of intrinsic worth and self esteem. 8 Peter denied that he knew Jesus three times during a time of crisis, at which Jesus must have been disappointed, but he stuck with Peter through this. Jesus lived the law of love, which Covey, uses as unconditional (agape) love. “We all distrust superficial human relations techniques and manipulative success formulas that are separated from sincere love.” Jesus said, "As I have loved you so you must love one another." 9 In relationships the practice of influence involves rewarding open, honest expressions or questions. Jesus rewarded a response one time with, "you re not far from the Kingdom of Heaven." * Jesus reviewed his commitment to the things they had in common. He recognized and took time to teach. These important aspects that Covey gathers compile a detailed list of developing and building influence.

Maxwell defines leadership as influence and describes the two as inseparable. Two women great women, Princess Diana and Mother Theresa, though from two different worlds, had tremendous influence just by exercising their compassion. Maxwell takes a different approach than Covey in exposing five myths about leadership. The first is that management and leadership are the same. He also contrasts the knowledge myth. He says,"IQ doesn’t necessarily equate to leadership." 10 He also displays that people who are out in front of the crowd or in a powerful position are not necessarily leaders. Jesus said, the greatest among you will be your servant. The essence of having influence is getting the other members of the team to participate. Abraham Lincoln was a man who personified the law of influence by not seeing position as a way to obtain it.

If Jesus ever sought a position of leadership, what would it be?

The next habitually developed characteristic is building a team. The team of twelve followers went through many ups and downs, doubts and fears, but Jesus continually built them as a unit. In Mark 3:14 show us a very profound insight into true leadership in the choosing of the twelve apostles. Jesus went up on a mountainside and called those he wanted. "He appointed twelve....designating them as Apostles...that they

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7 Mark 11:32-33
8 Covey, Principle-Centered Leadership, pg. 121
9 John 13:34
10 Maxwell, The 21 Irrefutable Laws of Leadership, pg. 15
might be with Him....” One would think that, with the monumental task at hand, He would have had a more specific, far reaching plan at this great initiation. However, the secret of His secret as a great leader is revealed in one preposition, “with.” He chose the twelve to be with Him. He knew that was all it would take to radically change their lives and insure their ultimate development as leader. To be with such a man as this would be to never recover from the exposure.

Jesus tells a parable about the building of a team that will give us insights into his leadership:

Matthew 13:1-9

To put this metaphor in its context, farmers were prevalent in Palestine during that day. One could go right outside a city and see a farmer scattering seed. To turn influence into change the secrets are contained in this teaching. As the teaching indicates, change is received in a variety of ways. Charles Manz provides that one of the best models of challenging this process is by Kurt Lewin. The first step in the process is unfreezing, which is thawing out the rigid status quo. The nature of the soil that receives the seeds is the key. If you drop seeds on rocks they will never grow. Some people’s hearts are like rocks and they resist change to the death. Others are just waiting for something to come along. You must see who is ready and not ready for change. The second step is moving or changing behaviors or their values and attitudes. This involves a paradigm shift or new way of thinking that we have discussed. The third is refreezing. A leader may use incentives, systems, policies, structures or norms to lock in the new way. This process may take time. It took Jesus three years. This was one of the few parables Jesus explained further:

Matthew 13:18-23

From this Manz draws three things that the team may be unable to respond to influence. Ignorance, unrealistic understanding, and other cares and concerns are three roadblocks followers may encounter. A leader needs to lay a groundwork for his followers by promoting clarity, realistic expectation, and the priority of the undertaking. The Greek mindset would suggest inspiring rhetoric and captivating visions. Jesus introduced building on helping, supporting, and enabling others for worthwhile causes. He said that a leader has to have patience in his team’s development.

How does this compare to the Greek notion of training leaders?

A case study of a leader and his follower, Jesus and Peter, is provided by James Smart. Just as Peter represented the twelve when Jesus asked the question, “Who do people say that I am?” he is the representative of the disciples in his words and actions. “He fluctuates between strength and weakness, between the keenest insight to the grossest blindness, between bold courage and timid compromise.” Peter makes a confession of Jesus one minute, and the next he draws the rebuke, “Get behind me

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11 Manz, The Leadership Wisdom of Jesus, pg. 102
12 Smart, The Quiet Revolution, pg. 110-111
Satan.” He walked with Jesus to the high priest, but soon denied him three times. There are cases in all of the Gospels of Peter’s struggle to follow Jesus. Jesus expected big things of Peter. He called him the rock on which he will build his church. He wanted Peter to carry on his mission and teach others about it. Peter was enthusiastic but deeply misunderstood Jesus mission, which brought on the stern rebuke. Jesus told him that his thinking wasn’t right and redirected him toward the goal. Peter was constantly going astray either in his thinking or in his actions, and how Jesus taught to deal with this kind of follower is the next step in building a team.

Matthew 18:12-13
Parable of the Lost Sheep
Luke 15:8-9
Parable of the Lost Coin

“You are only as good as your weakest link,” coaches have said in sports. Think about it. If there is value in each individual on a team, then if one is behind, the team falls behind. If one end of the boat starts to sink, eventually the whole boat will sink. Jesus argues that if only one person is found, helped and supported than this is greater than all of the rest. Society today might argue that people sometimes are expendable in economic war, in crisis, in battles. Jesus said that everyone is important no matter what. The team has to become a part of you and if one member of the team is lost, then there should be a feeling of emptiness. Have you ever had a feeling that you left something and don’t know what it is? Just as Jesus emphasized the attitude of being poor in spirit, he pulled up the members that were having a hard time because everyone has value. Manz suggest that evidence builds for the effectiveness of companies who follow Jesus’ philosophy. Companies are starting to build on the philosophy of involvement and teamwork. AES is a current example of Jesus’ teaching and concentrating on integrity, fairness, fun, and being socially responsible. The value of truthfulness and consistency inspires a true team environment. As an independent energy producer, they treat their customers, suppliers, and employees as if they were of great value. This has helped them be the highest-growth leader among independent power producers.

What benefits can a leader who treats everyone as priceless and valuable bring to an organization? What are the implications of this?

Luke 15:11-31
Parable of the Prodigal Son

The key to building up the least in a team, and devoting your time to those members in need, is to forgive them. Forgiveness, as we have said before, is primarily how Jesus loved his followers. The younger son in this parable had left his father as if his father were dead and went off to pursue his own plans. At one point, he no longer considered himself fit to be a son. As we said before, some seeds fall on rocks. That was the younger son. He wasn’t ready to change and follow his father and live with him.

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13 Matthew 16:18
14 Manz, The Leadership Wisdom of Jesus, pg. 94-5
Notice that the father, symbolic of a leader, did not go back after him and beg him to return. A lesson here, as Manz suggests, is that failure can provide a powerful motivation to change. A leader needs to realize that no until a follower has honestly faced his mistakes, that he is ready to change. When people fail dramatically, that may be the best time to encourage. In building a team there is also the value of learning. Through failure in a team, Jesus understood that this was the best education they could get. The CEO at IBM, noticed it too as the employee stood there waiting to be fired. Notice that the brother that came back, was welcomed with open arms, but they actually gave a party for him. The leader’s celebration for their followers turning around has to be constant. The older son that didn’t understand the father’s reception was told that he was always with him and he had apparently taken it for granted. The lost sheep had been gathered.

John 11:3-10; Luke 6:37-38

The last characteristic Jesus was interested in habitually developing was compassion. We go back to the Greek argument of justice. The forms that exist today are of legalism and weighing the evidence. Today we have a justice system that is so complex, our largest cases are backed up in the courts and take years to even come to trial. And is the result any better? Over time are we more satisfied that justice prevails? The Law in Jesus’ day was swift and severe. The woman was caught in the very act of adultery and the scribes and Pharisees were ready to punish her according to the Law by stoning her. It would seem logical to continue with the punishment, but Jesus thought otherwise. He said “Let those of you without sin cast the first stone.” He was forcing them to examine themselves and deal with their own sins if they were seeking to pass judgement upon someone. The Pharisees and scribes had a habit of seeking to make themselves look better and more righteous than anyone else so they were able to look down on them. What Manz suggests is that Jesus challenged them to think for themselves and examine their judgement over the woman. Just like the lost sheep and the prodigal son, he saw the woman as being valuable and worthy. As mentioned previously, failure are learning experiences to a leader who is thinking like Jesus. We all live in glass houses, Manz provides. The scribes and Pharisees finally came to that realization. Condemnation and judgement comes from those who are guilty themselves. Jesus suggested the habit of knowing that compassion and forgiving and not judgement is the spirit of an effective leader.

Jesus had regular routines as a leader that he considered essential to his own development. These routines follow up the habitual characteristic developments of building intimacy, influence, teamwork and compassion. These are the leadership absolutes for his own development and self-leadership.

The first of these routines was that Jesus spent regular time alone. He often told his disciple to go on ahead of him as he spent time away from the crowds and the busy-ness of life. As we saw the many tasks that persisted in one day in the life of Jesus, it must have been exhausting for him. At one point in the day, the narrative says he was taking a nap on the boat. Leadership is exhausting sometimes and the demands are great. Sometimes a leader can get caught up in the details of life that he forgets the simple goal

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15 Manz, The Leadership Wisdom of Jesus, pg. 58
of his leadership. He may actually become that which he seeks to resist. It is one of the pitfalls of leadership. The following is a story that illustrates this problem:

The story is told of a White knight who had set out to find the Holy Grail. One day he saw in the distance a Black Knight. He determined that the country’s fate hinged upon his ability to destroy this “personification of evil.” No sooner did the blood dry on his lance that another Black Knight appeared on the horizon...then another...and another. One by one he killed every foe until every diversion became his goal and the Grail, became an afterthought. One day he came upon the greatest challenger of them all. This would, he reasoned, be the ultimate test. During the struggle they fell from their horses and as the White Knight lifted his sword to slay his enemy, he saw his own reflection in the shield of his enemy. To his horror, he too, had become a Black Knight.

Sometimes we get caught up in the tasks of life and fighting off the good, that we forget the focus of our mission. This is why Jesus constantly practiced getting away from it all. Jones adds in her chapter, “He Broke Ranks” that true leaders break away and find and create positive information. She introduces Mark McCormick, author of The 110% Solution, who emphasizes the idea that a leader acts differently than others. While others read the paper in the morning, he spends his time meditating on how he can best serve the needs of the day. Leaders should not seek common knowledge, they should seek and create uncommon knowledge. While it was still dark, Jesus got up and spent some time alone* Greenleaf provides that the best defense against the taxing pressures of leadership is “to be able to withdraw, cast off the burden for a while, and relax.” He offers that the habit of relaxation can be learned and is important to leadership.

Application Exercise: Encourage Students to take time alone everyday (even if just for a few minutes) and just think and record the difference that it made in their week (1 page)

Another routine Jesus practiced was that he took time for people. We established previously that he look on people as valuable and worthy. Bruce Barton in his chapter, “The Sociable Man,” views Jesus as a joyful and laughing person that was the favorite dinner guest in all of Galilee. Everywhere we turn he is at a party. He is at a wedding feast and the party runs out of wine, and instead of dismissing the party, he provides the best wine yet. He looks at Jesus in different way than you would in religion, a man laughing and having a good time. He loved to be in crowd. He even ate at Pharisees houses. “Certain chief of the Pharisees desired him that he would dine at his house.”

Jesus had a habit of being fun to be around. He had the most interesting group of friends including members of the Supreme Court, Pharisees, fisherman, merchants, and tax collectors; outcast women, lawyers, beggars, and lepers. Jesus looked at himself as a bridegroom and the times as his hours of celebration. Going back to the prodigal son, as

16 Dr. James Houston, Regent College, Canada
17 Jones, Jesus CEO, pg. 100
18 Greenleaf, On Becoming a Servant Leader, pg. 307
19 Barton, The Man Nobody Knows, pg. 52
mentioned before, Jesus told this in front of a legalistic crowd. A story of two sons and the one that went off to live a wild life was welcomed when he made it back home with a celebration. He denounced the Pharisees for being too legalistic and bound to the Law. Jesus was a man who smiled and laughed and wanted others to do the same along with him, Barton deducts.

Covey suggests that a leader should always involve people in the problem. “When people are involved in the problem, they become significantly and sincerely committed to coming up with solutions to the problem.”

How does taking time for people contribute to involving people in the problem? Should a leader seek to increase driving forces or decrease opposing forces? Should he take an offensive or defensive posture. What was Jesus position?

Another routine of Jesus was listening. There are no direct verses on this essential development, but the habits of Jesus certainly implied this. Jones provides that Jesus was open to the ideas of others. He asked James and John, “what do you want me to do?” preceding their request of power. This implies that he was listening to their requests. He encouraged them to ask him or tell him what they were thinking.

Matthew 7:7-12

What can this verse teach us about listening and leadership?

Similarly, Greenleaf offers the advise, “Listen to what is really said; look at what is really there. If you don’t, you can’t properly conceptualize what must be dealt with.”

A leader must learn to look at the entire situation first, then analyze it, and shut off the noise so the total knowledge of the situation can be seen and heard. The first premise to listening is giving attention to a person. It is not an inactive task and involves giving constructive responses so that a person can share their feeling and thoughts. Greenleaf advises to set aside an hour a week to listen to somebody who might have something to say that will be of interest. Jesus underlying motivation for everything he did was love. He knew that people want to be loved. Attentiveness communicates the universal good, as Greenleaf says, and it shows a person that you love them. Love is shown by habits.

Debate or Discussion: Following His miracles, Jesus would typically instruct the benefactors to “go and tell no one.” Was Jesus attempt to move subtly behind the scenes, refusing the accolades from those who wanted to make him King? This for many would have been a legitimate strategy of leadership. Would he not have possibly been more effective to have accepted this position of power? Would Jesus ever ascribe to being a CEO in today’s climate?

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20 Covey, Principle-Centered Leadership, pg. 221
21 Greenleaf, On Becoming a Servant Leader, pg. 66
The final discussion and application in examining the habits of a leader is the crucial element of **taking risks**. It is said that "you are only as good as your last risk." To what degree is that true? What is the difference between practical or calculated risks and impractical risks? We offer up phrases today such as reducing the risk, running the risk, and risky business. They are somehow not an attractive commodity. A risk free life, however, seems to be a life where little is learned. Sometimes we take a risk of love.

**John 4:1-21**

**A Samaritan Woman at the Well**

In the context of the first century, the Samaritans were a despised people. We have briefly discussed their racial mix and how Jews used to avoid their land. Their Temple was destroyed on Mount Gerizim. They were not considered Gentiles, but were looked down upon in the same way. Jews would not even talk to these people if they even crossed paths with them because of the hatred they felt for them. It records in verse 9 that Jews and Samaritans did not associate with each other. Then Jesus came along and asked her for a drink to which she was shocked. She noticed right away that he was a Jew. This was the first risk he took for love. The second was in the same action. Women in Jesus’ day were to take no part in public life and were often left unobserved and couldn’t be spoken to, especially in public. So he had begun a conversation with not only a Samaritan, but a Samaritan woman. The third risk was that he brought her back to herself and her own needs for love. Jesus knew that she had, in the past, five husbands. He brought he to a realization that something had to change. These three risks; cross-cultural, cross-gender, and interpersonal; were risks of love. Jesus was intentional about these.

In risks for love, DePree offers:

- The chance to reach for potential, challenging work, the chance to become a true part of our communities, relationships with people we care about and respect, the absence of in-crowds—these are what we can expect in return for true service.

Love is a risk. It is something you put everything on the line for. Here are some things that DePree concludes that risks entail:

- Ambiguity and uncertainty
- Learning available in no other way
- A loss of control and an acceptance of vulnerability

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22 Jeremias, *Jerusalem in the Time of Jesus*, pg. 357
23 Jeremias, pg. 360
24 DePree, *Leading Without Power*, pg. 143
Abandoning the old, making way for the new
The part of individuals as the only way to improve our world.

“Humility invites risk; pride discourages it. Risks are inevitable.”

- How do each of these aspects of risk relate to Jesus teaching on the attitudes of a leader?

The habits of a leader are motivated by his or her thoughts and actions. Jesus models the characteristics that should be habitually developed in building intimacy, building influence, building teamwork, and building compassion. From this habitual attitude we arrive at the regular routines of Jesus and offer three main ingredients: time alone, time for people, and time to listen. We then discussed the art of not taking credit where credit is due as Jesus effective or possibly ineffective style of leadership. Then the all important issue of the leader as a risk taker. Now we move from the focus on what a leader does to who a leader is in his within the context of his mindset and thought patterns.

25 DePree, pg. 146
"The final estimate of men shows that history cares not an iota for the rank or title man has borne, or the office he has held, but only the quality of his deeds and character of his mind and heart."

Samuel Brengle
Part VI: Character of a Leader

Learning Objectives:

- Investigate the traits and characteristics that become embedded within a leader that sets him apart as effective and moral.

- Focus mainly on who Jesus said he was and who others said he was as a leader. Examine the significance of knowing who you are (Identity). Are you always in control of who you are?

- What is the role of suffering and persecution or “character under fire”? How does a leader respond to personal accusation? Is there a legitimate place for affliction in the life of a leader?

- Is there a conflict that exists between companionship and intimacy with followers and the maintaining of authority and power?

- Analyze the conflict between motivation and “burnout” in leadership. What should be the underlying elements of motivation? What, in the contexts of Jesus’ time and ours, do the Greek and Hebrew mindsets discover about motivation? Have we lost today the idea of passion for our lives, what are you driven by?

- Character concentration of being a focused leader. At the end of the day, when all of the decisions are made, what will people say about you? Would they say you embodied a clear vision, mission and goals?

Out of Class and Supplemental Readings:
1. Musil, “The Man Without Qualities”
2. Covey, Principle-Centered Leadership. pg33
3. Covey, “Assume the Best of Others”
5. “ ” pg. 155- “Lessons on Power”
6. Maxwell The 21 Irrefutable Laws of Leadership, “Law of Solid Ground” pg55-
7. DePree Leading Without Power, “Trust Me” pg. 121
8. Manz The Leadership Wisdom Of Jesus, “Lead Without Blindness” pg. 127
9. Greenleaf On Becoming a Servant Leader “Purpose and Laughter” pg. 93
10. Barton The Man Nobody Knows “The Master” pg. 122-
11. DePree Leading Without Power “Vision” pg. 116-
12. Pollock William Wilberforce: A Man Who Changed His Times: Case Study

Assignments:
1. Write your own Obituary Paper. How do you hope to be remembered by family, friends, peers or colleagues, and by the community?
2. Journal entries
3. Write out your Personal Mission or Vision Statement and goals your personal goals for the future.

Teaching Notes:

Ralph Waldo Emerson once said, “What you are thunders so loud I can’t hear what you say.” The word “Character” is defined in Webster’s Dictionary as “the aggregate of properties and qualities that distinguishes one person or thing from another.” This implies that every person has a character. What is your character? The sum total and embodiment of thoughts, actions, and habits is what makes up a leader’s character. What were the “properties and qualities” of Jesus that made him different in his day? In this section of the class we will explore this question as well as the importance of identity, intimacy and power, motivation, and the mission, vision and goals (focus) of Jesus, the leader. As we have been integrating in the other sections, the framework of mindsets and context will be of value in examining character in leadership.

We begin with a reading by Robert Musil. It will be substantially different from what we have read before. To get into the character of a leader, we must see that there is a great void in our culture today. Walter and Clarisse discuss “a man without qualities” The discussion exposes that what a man does is not who he is as a person. What will people say about you when you die? As morbid as that may sound, is exposes the things that really matter to you in life. What is really most important to you? What are the most central issues once you cut away all of the chaff. These are the things make up the character of a person. In the following dialogue, Walter reveals the man with no qualities:

He is talented, strong willed, unprejudiced, he has courage and He has endurance, he can go at things with a dash and he is cool and cautious—I have no intention of examining all this in detail, let him have all these qualities! For in the end he hasn’t got them at all! They have made him what he is, and yet they don’t belong to him.¹

At the close of the conversation, Walter speaks perhaps about the Greek mindset when he says “first the four elements became several dozen,” and “the human brain has then successfully split things up.” He then adds to his argument, “But these things have split

¹ Trinity Forum, Robert Musil, “The Man Without Qualities"
up the human heart!" What makes a person have the qualities and properties in his/her leadership?

Assignment: Write your own Obituary Paper. How do you hope to be remembered by family, friends, peers or colleagues, and communities?

*Purpose: A closer examination of what really matters. The basis of your character depends on this.

Character is one of the major aspects of leading before you lead others. Jesus embodied his thoughts, actions, and habits so his followers could do the same. Any person who becomes a leader does so not simply because he personally desires it, but because there were people who saw the potential within the person and open doors, pulled strings, and generally helped champion the cause. The myth of the "self made man" or the "bootstrap theory" presupposes that the person had no help whatsoever from the time of his birth. Anyone who has accomplished anything of significance has done so in concert with others who have cared and helped pave the way. The process brings us to character.

An individual can hardly be termed a leader if no one follows, and those who do, expect the high standards that caused them to initially believe in that person and put their own reputation on the line, even before they have bought into the vision. What is their expectation? Most would argue that integrity and high moral standards would, at a minimum, stand beside leadership performance in terms of priority. As we had brought up in the last section of class, the Commander and Chief is the rage of much discussion and debate. Is job efficiency resulting in a prosperous economy enough to expect of our leaders? Many would argue that a man or woman's personal moral and ethical perspective cannot be separated from his public performance. The Greek thinking, which has had a tremendous "trickle down effect" on Western society, would attempt to bifurcate personal values and public performance. The Hebrew mindset of Jesus would see the two as integral parts of each other. We have seen how the frame of reference or a leader's thinking is instrumental in the development of a leader in actions and habits, but what about it's effect on which that leader becomes? Many political leaders have been so incapacitated in their role because of public revelation of private moral inconsistencies. President Richard Nixon, and otherwise effective leader particularly in foreign policy issues, was rendered hopelessly incapacitated as the Watergate hearings developed. Regardless of his ability and previous record of accomplishments, his personal lack of integrity caused him to falter and the American people lost confidence. Even if the moral deficiencies are kept private, the damage done to a person's self-respect can eventually effect his performance. Leadership must be held at the highest pinnacle of honor if we are to attract the best among us. Jesus rose out of a poor family in Nazareth, began to teach, call men to follow him, and showed them what leadership really was. What characteristics and traits did he embody that we might emulate today?

The starting point for the makeup of the character of a leader is values. The crowds recognize the good deeds and works, but what lies behind these attributes? The
first underlying value that Jesus embodied was being God-centered through the vehicle of love. Firstly, all I mean by God-centered was that Jesus recognized that something was greater than he was. If he had reasoned that there was no greater authority than he, pride and arrogance would have naturally ensued. This would have been completely contradictory to his own teachings. No matter how highly reputed he became, he realized that there was always something greater and that he too, was under authority. An apparent pressing question of the day in the first century in terms of leadership was "By whose authority do you speak?" He firmly taught that a leader’s authority lies in his submission to authority. In a conversation with a Roman Officer whose slave was at the point of death, the officer indicated that he knew Jesus could simply say the word and His slave would be healed. (Luke 7:6-10) Then the Officer offers a very profound insight to Jesus. "I, too am a man under authority, and I have soldiers working for me. I say to one man go, and he goes, or I can say to another, come and he comes; or I can say to my slave, do this job and he does it." The following verse says that "these words amazed Jesus." Why? Because the Roman Officer understood this great truth about leadership. He immediately realized that Jesus had authority over other because he was also under authority when he said, "I too am a man under authority." Submission is the key to authority! It may be the Roman government, our parents as we grow into adulthood, our boss, or our Superior Officer; but a leader recognizes that he/she is under authority and that his own authority is validated by a higher authority. Covey’s first characteristic of principle-centered leaders is that he is a learner. Jesus had to learn what the text derives when it says, "he grew in wisdom and in stature among men. "They discover that the more they know, the more they realize they don’t know."

Being other-directed is the second part of this value. One of the principles behind being a servant leader is putting other people before yourself. This is using the essential tools of leadership: a towel and a basin of water. Covey submits that principle-centered leaders wake up every morning and “yoke up” for the day of service, thinking of others. Jesus said something similar:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light. \(^4\)

Covey also provides that leaders believe in other people. With the habit of commitment and discipline centered in love, Jesus realized that behavior and potential are two different things. Part of character that determines destiny is the atmosphere a leader creates, which we will go into in more depth later. As there was much concern by Walter in Musil’s dialogue over whether a man’s qualities belong to him, there is a realization that the works are only temporary and that the real meaning exists when the qualities are “in” them. Jesus’ focus here was being people centered and realizing that people all have characters they are developing themselves. Covey adds in a short article that leader should assume the best of other people. Always speak well of other people, he illustrates,

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2 Mark 11:28  
3 Covey, Principle-Centered Leadership, pg. 33  
4 Matthew 11:28-30
and introduces a prime principle for developing followers. Believe and speak the best of other people and they will live up to the standard you give them. Again we see Jesus example as he Peter “a Rock.” At the time, Peter was anything but a Rock. However Jesus was calling forth the best in him. He saw the potential and, as we see through the book of Acts in the historical record, Peter became exactly what Jesus had called him. Goethe put it this way, “Treat a man as he is and he will remain as he is. Treat a man as he can and should be and he will become as he can and should be.”

Now we come to the discussion of one of the biggest roadblocks of a leader, power. Some leaders desire simply the image of a leader, or the desire to control their followers and circumstances. The vehicle of this is usually fear or force, but can be through basic manipulation. DePree once said that the measure of leadership is not the quality of one’s head, but the shape of one’s body. Power is a driving force for many people in leadership today. It was also in the first century, especially with the Sadducees, who were members of the judicial party in the Sanhedran. They were not nearly concerned as much with righteousness and Jewish values, than they were with having power. Power has a way of exposing a leader at his core. Jesus pointed out the problem with the fondness of power. This is not to say that power in itself is bad, but the primary drive of power is where some people fall away. The Roman puppets of Herod and Pilot wanted power as well. One can see this in the efforts taken to try to suppress the Jewish religion of the day. They attempted to bring into the city, various idols for worship, a direct violation of the law. They figured if they can accomplish that, the people will be vulnerable without it and be susceptible to their complete control. Jesus saw this and said,” You know that those who are regarded as rulers of the Gentiles lord it over them...”

Greenleaf discusses power in the executive office from a speech he once wrote. Motives may be different towards holding power, but it is a needed act. A person with power has authority, influence, and control over how the choices of the people are made. There are moments of force that are needed, he says, in high level offices. In the CEO job, he describes that they needed to use manipulation and doesn’t look on this as bad. A leader needs to use power to know more, to be heard, to communicate, and to build stronger people. This separates the leaders who want to win the war and those who want to only win battles. Lord Acton said, “Power tends to corrupt; absolute power corrupts absolutely.” Holders of power should be aware of its corrupting potential; they should not view it fondly but as a way to serve. He follows up with “Lessons on Power,” in which he builds on four points:

1. Who the gods would destroy, they first make mad with power.
2. The mills of God grind slowly, but they grind exceeding small.
3. The bee fertilizes the flower it robs.
4. When it is dark enough, you can see the stars.

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5 Taylor, related reading, by Stephen Covey, “Assume the Best of Others”
6 Hartwick Classic Leadership Cases, “Teaching Notes,” pg. 9
7 Mark 10:42
8 Greenleaf, On Becoming a Servant Leader
These four lessons on power tell us that a leader should not be fond of power, that they should always give back in greater value, and to be a light in the darkness. When Jesus was most tempted to use the power that was available to him, he decided instead to love.

Matthew 16:24-26
The third value embedded in a leader is that of priorities. Maxwell offers a law that says that a leader needs to constantly reevaluate his or her priorities and are governed by requirement, return and reward. Before this he states his “Pareto principle” that says if you invest and focus your time on the top twenty percent of your priorities, you will receive an eighty percent return. If you have a to-do list of ten items, the top two will get you and 80% return. Jesus invested most of his time with his small group of disciples and the return he got in terms of followers was enormous. His top two priorities were love God and love your neighbor as yourself and the return was enormous. He offers a case study of John Wooden, the legendary basketball coach, who taught discipline and put purpose into everything he had his players do. The interesting thing about Wooden was that he never scouted opposing teams, he focused on getting his players to reach their potential. As a result he only had one losing season and won ten national championships. Jesus didn’t need to go out and scout the scribes, Pharisees, Sadducees and others who may have plotted against him. He stated that he simply took time for people and worked with his followers to develop the same kind of character driven by these basic priorities.

As previously stated, people are beginning to realize today the impact that integrity can produce in leadership. The Greek mindset in its various forms have established that we live separate lives which conflict with one another because of the soul’s division. Integrity is the consistency of values, among which we have just described, in the function of leadership and life.

Are leaders today consistent with words and actions? How much does this matter?

With the moral dilemmas of presidents in our country today, would you say that there is great need for restored dignity and integrity? If a leader has a character that promotes integrity, then he has trust. Trust must exist within the individual before it can be instilled within the followers.

Royden Derrick said, “When one is loyal to the truth, we say he is a person of integrity. When one is under intense opposition, we say he is a person of great integrity.” Honesty is an underlying principle in integrity and truth. One that is not consistent with beliefs and action lacks integrity. The difference between being of high integrity and low integrity is the correlation between beliefs and actions. Jesus said, “Blessed are those who are pure in heart (utterly sincere)” Acting out sincerity and the belief in sincerity are what character is made up of. Making shortcuts in your leadership will damage your leadership in the long run, and people will not trust you. This is in the “Law of Solid Ground” that Maxwell describes. They way a leader makes decisions is the

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9 Maxwell, The 21 Irrefutable Laws of Leadership. Pg. 177
11 Matthew 5:8
important thing and not the decision itself. He says that trust is the foundation of leadership and character has everything to do with leadership credibility. People will tolerate honest mistakes, but if you violate their trust you'll lose their confidence. It is essential to character. Anthony Harrigan, president of the U.S. business and Industrial Council, said,

The role of character always has been the key factor in the rise and fall of nations. And no one can be sure that America is no exception to this rule of history. We won't survive as a country because we are smarter or more sophisticated but because we are—we hope—stronger inwardly. In short, character is the only effective bulwark against internal and external forces that lead to a country's disintegration or collapse.

Character makes trust possible and trust makes leadership possible. If you can trust a leader, you have both security and potential as a result. There is a gap that this must fill in leadership. Max DePree argues that so little trust is alive in organizations and has all but disappeared. Followers must have trust as well, they need to learn to trust and be trusted. He lists several attributes of trust. The first is that trust begins in relationships when there is a commitment to respect for another person. Too many leaders have to tell their employee how to do their job, which indicates lack of trust. DePree also says that trust is built on kept promises. Jesus made many promises to his disciples, such as: “I will make you fishers of men,” “anyone who has faith in me will do what I have been doing,” and “if I be lifted up I will draw all men unto myself.” Did he follow them up? DePree adds that trust comes from the leader holding a group accountable. The practice of intimacy is a prerequisite, and this enables the group to move toward their potential. If a leader fails to do this he/she begins to lose the trust of the followers. “Trust can be won very slowly; it can be lost in the twinkle of an eye.” Every move Jesus made was not necessarily talked over with his followers because they were not at the place of maturity to comprehend his thoughts and strategy. Jesus moved around healing and teaching and his followers trusted him to make the right decisions because they had confidence in Him.

Matthew 15:14

The disciples had just pointed out to Jesus that his words had offended the Pharisees. Jesus teachings were not an easy thing to swallow by the religious authorities. He called them “guides of the blind,” and described them as one blind man leading another. Isn't that true of leadership we sometimes see today. The leader’s perspective is often dysfunctional and inconsistent and they lead their trusting followers astray. Manz describes leadership in terms of the “trust walk” exercise, and alludes to the fact that a lack of trust makes the going difficult initially. He discusses past leadership theory, “The magnitude and confusion of the leadership literature is itself blinding, even when a

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12 Maxwell, The 21 Irrefutable Laws of Leadership
13 DePree, Leading Without Power, pg. 131
person sincerely studies it in hope of avoiding being a blind leader.” His emphasis is again on leading others to lead themselves and the strong lesson in this chapter is that leaders need to see clearly their attitude toward blindness. In order to establish trust, the leader must first lead himself.

**What is the relationship between love and trust? Trust and risk?**

The next attribute of integrity builds from trust and that is respect. People respect other people because of something they admire. Consistency between belief or attitude and action gains respect. Continuing in Maxwell’s “Law of Solid Ground,” he contends that leaders gain respect by making sound decisions, admitting their mistakes, and putting the followers high on the priority list. As in the movie, *Glory*, leaders who put their lives on the line are respected by followers and the masses. What does this passage tell us about leadership today:

**John 15:10-17**

“Greater love has no one than this, that he lay down his life for his friends.”

Having respect also means admitting mistakes. We are reminded of the attitudes that Jesus introduced in his Sermon on the Mount. Blessed are the meek, the poor in spirit, the utterly sincere. These attitudes make it possible for a leader to admit mistakes, but when a leader doesn’t admit mistakes, he has more of an attitude of pride. In the long run, followers will not respect pride any more than leaders respect an “unteachable” person.

Integrity must have something that steers it. The “driving wheel” of integrity is a sense of purpose. What am I doing here? Is a good question to ask in your circumstances. Why am I doing this? It is another good question to ask of the tasks you perform. These are hard questions to answer sometimes. Greenleaf says that everyone in some respect deals with the issue of purpose. How you deal with it is character. Aims, goals and objectives are on the surface levels and deep beneath them are symbol and essence. He submits that no one can be trusted with purpose unless they have reached the deeper levels of ultimate purpose such as symbol and essence. No worthwhile aim can be carried out alone and one needs to walk beside some friends in purpose. Luckily, purpose is not meant to be so serious and grim, laughter and joy are key aspects. Even in sorrow one must laugh. The followers of Jesus came to understand this through Jesus’ leadership and in one of the letters of a follower named James, he wrote, “Consider it pure joy, my brothers, whenever you face trials of many kinds…” In the last section of class, “habits of a leader,” we learned from Barton’s view of Jesus that he was a man who laughed and was joyful, the kind of man everybody of that day wanted to be around. Greenleaf provides that purpose and laughter are complementary of each other and they build strength of character. This strength, he says, should primarily be developed in terms of

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14 Manz, *The Leadership Wisdom of Jesus*, pg. 129
15 Greenleaf, *On Becoming a Servant Leader*, pg. 93
16 James 1:2
it’s attributes throughout the adult life. The search for purpose in your life sets you free. "You will be free—on the inside. You may be in jail, but you will feel free."17

If the average man or woman, at any level of society were asked the question, "who are you," the answers would invariably have little or nothing to do with their real identity as a person. Who are you? Don't tell me your name....now, who are you? Don't tell me where you live, who your parents are, or what organizations you belong to, who are you? I don't want to know your profession or your title. Doctor or lawyer is what you do, not who you are, so who are you? We have become proficient in identifying ourselves by what we do, how much money we make, the kind of car we drive, or our accomplishments that most would be hard pressed to give any definitive answer without the use of the superficial aids. The Greek “trickle down effect” is evident here in the emphasis of form over function. Most of what our society values is form over function. Look no further than beauty pageants. The idea that they are to answer questions to show their intellect as well is merely incidental, they got there on looks and to a lesser degree on talent. It is the same way with this emphasis on what you do over who you are. It seems natural because we are socialized that way.

What difference does this make in terms of leadership? If we are simply add up the sum total of what we do, who we know, or where we live, what happens to us when we are no longer in that position, lose our relationship with those people, or move from that place? Our true identity as a created, intelligent, volitional human being is far deeper and more profound than most people ever discover. Dr. Charles Cooley, of the University of Chicago states that people derive their identity not by what others think about them, but by what they think others think about them.18 A leader is usually in regular contact with many different groups of people on a daily basis. With each group that he is with, he may think that one group perceives him as intellectual, another as very superficial, another as honest, and still another as suspicious of his integrity. There could be as many as five or six different groups in a given day from which the leader gains a different perspective about himself. If this is so, is there any wonder why a man or woman may come home at the end of a busy day, look in the mirror and ask the obvious question, "Will the real _______ please stand up?" These socially prescribed identities confuse us, cause our confidence to waver, and sap much of the energy we would otherwise give to the task of leading others. In short, a person cannot truly function as a leader unless or until he understands and has an appreciation of his real identity.

Back to the Tools of Leadership

John 13:1-5

We witness the deep understanding Jesus had of his own identity in John 13:1-5 (J.B.Phillips New Testament). He understood that His time left on earth was limited and he also knew that Judas was going to betray him. The potential insecurity and confusion here concerning not only identity and mission is undeniable. Additionally, having to eat a meal beside a trusted companion whom he knew would ultimately betray him difficult to imagine. However the Bible says, "Jesus, with full knowledge that the Father had put

17 Greenleaf, On Becoming a Servant Leader, pg. 96
18 Cooley
everything into His hands and that He had come from God and was going to God, rose from the supper table, took off his outer clothes, picked up a towel and fastened it round his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with the towel around his waist.” Jesus understood who he was apart from public opinion, even the opinion of his closest friends. It is these times of crisis where true character is revealed. Jesus knew where his authority came from, as we discussed earlier. He knew who he was and why he was there with his followers, and because he knew this he had the ability to wash not only the feet of his friends, but more importantly those of his betrayer. Because Jesus knew who he was, he could freely serve others, no matter who they were or what personal threat they posed.

“Jesus had no ambivalence about who he was or what he was supposed to do.”

According to Laurie Beth Jones he believed in himself, but was not arrogant, even when thrown in front of the Sanhedran for trial. She says that people who believe in themselves and know who they are who destined for anything they set their mind to. He had such a powerful sense of who he was that when the soldier and officials came to arrest him and he was ready. He asked, “Who are you looking for?” to which they replied, “Jesus of Nazareth. When he said, “I am he,” they drew back and fell to the ground. Knowing who you are is so imbedded in character that it is crucial in leadership.

Back to the attitude

Steel becomes a finer quality only when tempered by fire. It is certainly difficult to welcome difficulty and affliction, but a true leader knows that, first of all, it goes with the territory. Secondly, the process of facing and conquering difficulties will be the primary way to strengthen the qualities he already posses and even develop qualities he is unaware that are latent within him. The whole approach to suffering starts with a paradigm shift, a change to a new way of thinking. For some this approach to rejection and persecution will be a whole change in focus. Whatever a person who avoids inevitable confrontations with irrational people or disagreeable circumstances may be called, he is certainly not a leader. Jesus was not only persecuted throughout his ministry for unjust accusations, but he even told his followers to “resist not evil,” and to “love your enemies and pray for those who persecute you.” He even told them: "Happy are those who have suffered persecution for the cause of goodness, for the Kingdom of heaven is theirs.” He shows us that a leader lays out an attitude for his followers to have even before they really use it. Before the persecution came, the follower should be ready. As a response to slander, he told them, "And what happiness will be yours when people blame you and ill-treat you and say all kinds of slanderous things against you for my sake! Be glad then, yes, be tremendously glad, for your reward in Heaven is magnificent.” Essentially Jesus believed and taught that leadership would inevitably bring pain and suffering because leadership involves risk. A leader stands in front, not in back, and as a result is an easy target.

19 Jones, Jesus CEO, pg. 16
20 Matthew 5:39
21 Matthew 5:44-45
22 Matthew 5:10
23 Matthew 5:11-12
Luke 4:14-30
Rejected at Nazareth

Barton paints a picture of Jesus as, one by one, his people started to desert him. First, it was his hometown. He amazed and dazzled them at his knowledge and wisdom. Soon the town became skeptical of a grown up boy who they knew, now in a position of such authority. As it goes with many authority figures, especially today, they criticized him and said that he wasn’t worthy of his role in leadership. This was the poor town he came from and they thought of him as a power-hungry traitor who had turned his back on his town.

John 7:1-13
Rejected by his Brothers

Threatened by the popularity, with doubts as to his character in their minds, his brothers wanted Jesus to keep his distance from them, Barton suggests. “The brothers of Jesus had been witnesses of his defeat, and were left behind by him to bear the ignominy of it. How the sardonic laughter must have rung in their ears!” Bearing the rejection and persecution of those closest to you is not an easy task for a leader. They mocked him about his popularity, saying that he should not do his acts in private, but in public. This was the second rejection the leader had to face.

Matthew 11:1-9
Doubted by his Best Friend

John the Baptist, respected as one of the great prophets by the Jews, was in prison and wanted to know something about his friend. “Are you really the one who has come?” he asked the men to ask Jesus. He had been with Jesus a time and they had become good friends. As the end was near for John he doubted his friend.

John 6:60-71
Rejected by his Followers

“From this time many of his disciples turned back and no longer followed him.” If these accounts of Jesus recorded in the Gospels were simply made up stories about a mediocre man, why would they include a sentence like this? That doesn’t make sense. The strong words that he spoke must have been too much for them and the following was not as they expected. This also formed Jesus’ character as a leader as well. Jesus talked about his suffering so much, that he implied that it is crucial to becoming a leader. Does society tell us this or the opposite? It would be difficult for a Greek thinker to embrace suffering as something that was positive. What instances of rejection and suffering in your own life have shaped your leadership? How have they shaped your character?

24 Barton, The Man Nobody Knows, pg. 122
Jesus was accused of many things by his enemies including being a "drunkard, a glutton, and a friend of sinners". His response to these accusations is fascinating and also instructive for an leader. His response was silence. Though these things were ludicrous, he made no attempt to "clean up His image." He never became defensive or countered with any ill will or vengeance against those who accused him.

A true leader, who stands with conviction on the things he believes will be a magnet for persecution and affliction. People are often offended by the truth. The leader will not needlessly offend but will not shrink from telling the truth regardless of the personal cost. Persecution and suffering as experienced by Jesus teach us that they are central to a leader’s character development.

**Question to debate:** Is there a balance in the position of a leader as a friend or companion and maintaining the distance of respect and authority?

Discussion: This is a controversial question that leads to another question of leader-follower relations. Is personal friendship with those who are under a leader’s authority and essential element in the relationship? Jesus’ tasks were very personal, one might say, and that he had to have a friendship with his followers. Corporations and business life is complicated now where personal relationships are not as needed as in Jesus day. A leader should lead by doing what is best for the organization by everything necessary to complete the task at hand with maximum efficiency and excellence. The relationship between the boss and the subordinates is irrelevant. It seems to be an issue of process verses product. Some people feel that in business and real leadership in a hard world, the ends justifies the means. The “sweat factories” in the north during the industrial revolution up until the 50’s were graphic examples of production at any cost, even that of human life. Relationship was deemed unimportant and little, if any, attempt was made by management to mingle and befriend the workers. Production was the only objective as the goals were regularly met, but at great cost in the health of the workers.

We have seen through Jesus’ leadership style he had an intimate relationship with his followers and our leadership readings seem to emphasize the importance of this. They also emphasize the law of influence and the benefits of power. Most people would think that if you were a close friend of someone and their follower, the friend would lose his authority over you by such a relationship. By the same logic as losing your life in order to save it, Jesus would say that the more you lead yourself first while maintaining close friendships, you will only keep the authority and power all the more.

The final lesson in being a leader of character is the leader’s focus. A clearly stated mission, vision, and goals are of great importance in any organization. Are organizations and leaders after they have carefully written these documents focusing on them? Are the cares and the to-do lists cluttering up the focus of the leader? How many leaders today do you know that have done many things in one day, but at the end of the day you don’t know what they were all about? It is rare today to find a leader that is truly focused on a few things. What is the central focus of your character?

Jesus was that kind of focused leader. Leadership is about hope, vision and dreams that are put into action. Depree distinguishes the differences between vision and
sight. Sight teaches us about the way things are and vision let us see the way things can become. A leader is someone who takes the vision and embodies it into a reality. Man will be known as leaders based on what they have embodied. If you have had goals and many agendas and they haven’t become a part of you, then you are like the man we read about at the beginning of this section of the class, “a man without qualities.” A vision can never be quarantined, but without one an organization will remain a mere organization, just surviving and not living. If an individual has not a focus on their vision for their life, they are just surviving and not living; staying afloat and not swimming. DePree suggests that the hope of change plus risk will equal a good idea becoming a vision. In the same way, Jesus coupled his message of repentance (change), with a unique risk of a towel and a basin of water, which added up to his goal or vision: “Love God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: ‘Love your neighbor as yourself.’” Everything else he did and spoke was in relation to love of God and neighbor. The challenge of leadership is to wear your vision like clothes, which requires clarity plus constancy, according to former U.S. Senator Paul Trible. Real leaders have a clear vision and everything they talk about and do is just in relation to their vision.

Case Study: William Wilberforce was truly a man who changed his times. He is a great example of a man who embodied a clear vision: the abolition of slave trade in Britain and the reformation of manners. Everything he did in Parliament was in relation to these two things.

What does Wilberforce’s life teach us about character and leadership? Does it reinforce what we have been discussing?

Assignment: Write your own vision out. Expand on your statement. Then explain how you plan to make this vision a reality in 3 ways.

We have seen how the character of a leader is central to the effectiveness in the long run for a leader. Jesus held integrity and values through his traits and characteristics. He knew who he was as a leader and embodied a clear vision. Since he led himself in these areas, his followers did the same. His thoughts, actions and habits added up to the sum total of his character. Once again we recall the words of Emerson, “What you are thunders so loud I can’t hear what you say!” What we are communicate much more powerfully than what we say or do.

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25 DePree, Leading Without Power, pg. 116-117
26 Mark 12:30-31
27 personal contact, Paul Trible, President of Christopher Newport University.
"We measure the greatness of a man not by the length of his life, not by the breadth of his influence, not by the height of his success, but by the depth of his love and devotion."

H.S. Vigeveno
VII: The Destiny of a Leader (Conclusion)

Learning Objectives:

• Investigate how empowerment, or the giving away of power, determines the destiny and future of leaders and followers.

• What is the role of faith in leadership? How can faith be a weakness and a strength, and what role does it play with values?

• How does a leader leave as a legacy? What are the essential aspects of this?

• Often in leadership the greatest temptation is towards good. The conflict lies between better and best. Debate this statement, tying in the thoughts, actions, habits, and character of Jesus.

Out of Class and Supplemental Readings:
1. DePree Leadership is an Art “Who Owns This Place?” pg. 93-
2. Maxwell The 21 Irrefutable Laws of Leadership “Law of Empowerment” pg. 121
3. Manz The Leadership Wisdom of Jesus “Practice Mustard Seed Power” pg. 133-
4. “Lead with Mustard Seed…” pg. 159
5. DePree Leading Without Power “Elements of a legacy” pg. 163
6. Maxwell “Law of Legacy” pg. 215-

Assignments:
1. Mindset and Context paper due
2. How has Jesus effected my way of thinking? Paper
3. Journal Entries (put them all into one folder)

Teaching Notes:

Saint Francis of Assisi once said that our adult life begins when we decide how we want to be remembered. Are character, contribution and service part of that which you want to be remembered? We can track a leader’s future all the way back to a dominant thought they once had. Leadership begins with a way of thinking and may involve several paradigm shifts in order to be effective and lasting. Destiny is a word that has a cosmic association, but the use here is simply the leaders and followers future. The dictionary defines destiny as “a predetermined course of events.” By “predetermined” I mean that the destiny of a leader is first determined by the leader’s way of thinking, then acting out that thinking, developing the act into a habitual practice, and embodying a consistency of thought to action to habit. We determined that a leader is one with values and integrity, who knows who he is and embodies a vision. These characteristics set the leader’s course for his destiny. We will explore three aspects of a destiny in this shorter conclusion.
section to the class. Empowerment, faith, and legacy are Jesus’ main elements that build a future.

First, can you create a destiny for your followers? Power is a difficult thing to give away to someone. It involves experiencing the attitudes that Jesus prescribed in the Sermon on the Mount and the heart of a servant. Empowerment plays a large part in experiential learning of leaders and followers. Can you give power away? Remember Jesus said that the measure you give will be measured given back to you.

The Law of Empowerment provides that a secure leader is someone who gives away power. Cases of Henry Ford and a resistance to change in the automobile industry provide prime examples of how crucial empowerment is to the success and future of any company. Ford’s leadership philosophy was to never let his employees get too comfortable. He felt the best way to motivate them is to keep them on their toes. To prepare followers and leaders for their future they need to constantly go outside their comfort zone and be stretched beyond where they have gone before. Maxwell provides that some barriers to empowerment are desire for job security, resistance to change, and lack of self-worth. Many leaders think that if they give power away, then they will not have the same authority they used to have.

I came across this quote recently by Dr. Albert Schweitzer:
“If you own something and you can’t give it away, you don’t own it, it owns you.”

What can this quote mean in a leadership context?

DePree discusses the importance of empowerment in terms of ownership. Ownership is the giving of power. It is a sense of having a psychological and emotional tie to a company where you have stake in it. Greenleaf said, “Love is an indefinable term, and its manifestations are bother subtle and infinite.” You cannot measure in terms of love. DePree adds that after one year at his company, Herman Miller, 100% of employees were stockholders. This is important in our sense of identity as we grow and ownership as a risk. An increasing maturity along with accountability are they key aspects to ownership.

The Great Commission
Matthew 28:16-20
“go and make disciples of all nations”

How does this charge by Jesus relate to empowerment and mission?


What does Jesus teach us here about empowerment?

The second element of having a destiny is faith. For some this may seem like a religious connotation, but everybody everyday performs exercises of faith. We dismiss

1 Maxwell, The 21 Irrefutable Laws of Leadership, pg. 126-7
2 DePree, Leadership is an Art, pg. 95
faith because it is not scientifically quantifiable and we can’t often explain it. When you get in your car and drive down the highway you have faith that when you push the brake, it will stop. Every time you open a box of cereal, you exercise faith because you must trust those whom you have never seen at a factory who packaged the product. Just because someone doesn’t recognize faith doesn’t mean it is not relevant. Faith is the hope in things that are unseen. Jesus said that heaven and earth would pass away, but his word would remain forever. Jesus seemed to emphasize that it not how much faith you have, it’s the object of your faith that counts.

Matthew 13:31-32; Matthew 17:20-21

As his paradigm was significantly different then our culture, his proportion is different as well. Although not a direct derivative of the Greek mindset, which taught in moderation, the “more is better” philosophy of our culture draws from it. Just as it was a roadblock for empowerment, resistance to change opposes faith as well. Manz speaks of the human-perpetuated myths that exist in today’s society and attempting unrealistic larger-than-life illusions. Jesus illustrated the smallest of seeds, but a seed that could grow into the biggest tree. He suggested small steps to get there. All that’s required of you is a little seed of faith. Manz illustrates the mustard seed faith by the example of the 3M Post-it Note. He relates this concept to our relationships with people and provides that we need to plant seeds in other people. Leaders need to give followers the faith that they can do it. The only way we can change the world is one person at a time. The object and not the amount of faith is discussed in the next chapter. People armed with belief and determination can complete impossible tasks. Thomas Edison and the Wright Brothers put their faith into action and accomplish something. Mark Twain said, “if you think you can, or think you can’t, you’re probably right.” The power of belief is at the core of faith and the idea that just a little bit of faith can move mountains. Faith in the unseen is a curious quality of a leader. He concludes his book with love and that being the focus, which makes up the character of a leader as well. “The lesson of Golden Mustard seeds suggests that love mixed with faith (the power of belief) can be the ultimate source of strength.”

Why do we not talk about faith and leadership in Jepson classes?

The final quality of the destiny of a leader rests on legacy. This implies that a leader leaves something behind for his followers. A vision is great when it lasts when the leader is around, but after he/she is gone, does the vision last? A leader always creates an environment. Some are environments of fear or chaos, but nevertheless, it is still there. Will the leader create an environment that is conducive to leaving something behind for his followers? Will the followers be equipped to carry it on?

The law of legacy says that there is a choice of passing your leadership on to your successor. A key element in this is creating a culture. Jesus created a culture of love and of service with the tools of a towel and a basin of water. Another part of it is sacrifice

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3 Manz, The Leadership Wisdom of Jesus, pg. 154
4 Manz, The Leadership Wisdom of Jesus, pg. 184
and being willing to pay the price to create lasting leadership. One of the elements of a legacy that DePree lists is that a leader establishes a direction. Truth also has to be a quality that is followed and applying a standard that future successors are going to follow. DePree declares, "Succession is one of the key elements of leadership." An important mark of a legacy is that it lies in the actions of the people. This is a certainly true aspect of Jesus’ legacy that he left behind. His mission that gave direction and focus to his followers to “go and make disciples of all nations.” sounded a kind of lofty one at first. It sounded impractical, but by this action Jesus was able to empower and instill faith in his follower so he could leave a legacy behind. The followers did go out to all the nations that existed and preach and carry on what Jesus did for them.

Maxwell said that few people can do the Law of Legacy, but Jesus had a destiny in mind for his followers. When all the successes and accomplishments are gone, all the tasks and deeds, a real leader is someone who can leave the substance of his work in the hearts of the people. “My peace I leave with” may be the greatest legacy of all for one who is called to lead.

From a stable to a carpenter’s shop to a face to face encounter with a desperate world, this simple man was the epitome of leadership leaving us a precious destiny: a towel and a basin of water.

What will you do with these?

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5 Maxwell, The 21 Irrefutable Laws of Leadership, pg. 221
6 DePree, Leading Without Power, pg. 173
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APPENDIX
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<tr>
<th><strong>Greek Mindset</strong></th>
<th><strong>Hebrew Mindset</strong></th>
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</thead>
<tbody>
<tr>
<td><strong>“Know Yourself”</strong></td>
<td><strong>“Deny Yourself”</strong></td>
</tr>
<tr>
<td>Man is basically good</td>
<td>Man is basically evil (original Sin)</td>
</tr>
<tr>
<td>Man at the center (Humanistic) (Man is microcosm of city)</td>
<td>God is center over all</td>
</tr>
<tr>
<td>Compartmentalization (the soul, Parts of the city, and in life— i.e. Private, public, secular and religious)</td>
<td>All is one (“God is one”) no division between secular, religious, private, public life- God blankets all of it</td>
</tr>
<tr>
<td>Conflict between compartments of Soul and city</td>
<td>Man was obedient or disobedient</td>
</tr>
<tr>
<td>The goal = wisdom, bravery, Temperance, and justice (virtues)</td>
<td>The goal = obedience, righteousness, heaven</td>
</tr>
<tr>
<td>Man is unlimited (we can know all- Social explanations)</td>
<td>Man is limited (man needs God)</td>
</tr>
<tr>
<td>Education is the key to life (mold People to a certain way of thinking- Dyeing wool)</td>
<td>Love is the key to life- main commandment</td>
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<tr>
<td>Justice is focused on the self</td>
<td>Justice is focused on God’s Decision (man as representatives)</td>
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<tr>
<td>Moral problems are knowledge problems (know it-do it)</td>
<td>Moral problems are man’s rebellion against God (disobedience)</td>
</tr>
<tr>
<td>The leaders are the best qualified people (Who should rule based on consensus of leaders and followers- democracy)</td>
<td>The leaders are those who are chosen (by God)</td>
</tr>
<tr>
<td>Truth is relative</td>
<td>Truth is absolute</td>
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DIFFERENT WAYS OF THINKING

You aspire to leadership
If I see it, I believe it.
You must appear to be wise
You seek to save your life
You must always be first
You try to become rich
You work to be exalted
You focus on your own interests
You desire to receive much
You want your good deeds known
Love is a feeling and conditional
Love grows cold in time
You seek revenge and “pay back”
You seek to change the ways of others
You believe much is impossible
You feel recognition is critical to success
You desire to be free
You seek to be exalted

You voluntarily become a servant
If you believe, then you will see
You must be willing to appear a Fool
You must lose your life
You must be willing to be the least
You seek to be poor that others may be rich
You humble yourself
You look to the interest of others; Count others better than yourself
You seek to give much
You keep your good deeds secret
Love is a commitment and unconditional
Love never fails
You forgive
You focus on changing yourself
You believe that all things are possible
Anonymity and subtlety is valued goals
You become a slave
You humble yourself
"A crowd was sitting around him..." Mark 3:32a

"Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore." Matthew 13:2

"The eyes of everyone in the synagogue were fastened on him..." Luke 4:20b

"People were overwhelmed with amazement." Mark 7:37

"As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him." Mark 9:15

"...a crowd was running to the scene..." Mark 9:25

"They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid." Mark 10:32

"A large crowd followed and pressed around him." Mark 5:24b

"As Jesus was on his way, the crowds almost crushed him." Luke 8:42b

"Once the crowd realized that neither Jesus nor his disciples were there, they got into boats and went to Capernaum in search of Jesus." John 6:24

"Great crowds came to him..." Matthew 15:30a

"Large crowds from Galilee, the Decapolis, Jerusalem, Judea, and the region across the Jordan followed him." Matthew 4:25

"When the crowds heard this they were astonished at his teaching" Matthew 22:33

"And all the people were amazed." Mark 5:20b, 12:17b, Luke 11:14b

"Again crowds of people came to him, and as was his custom, he taught them." Mark 10:1

"They were filled with awe and said, ‘we have seen remarkable things today’" Luke 5:26b

"And astonished by his answer, they became silent." Luke 20:26

"Everyone who heard him was amazed at his understanding and his answers." Luke 2:47

"...many people saw the miraculous signs he was doing and believed in his name" Jn2:23
“And because of his words many more became believers” John 4:41

“When Jesus finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the Law” Matthew 7:28

“When they heard this, they were amazed.” Matthew 22:22a

“. . . Yet the people still came to him from everywhere.” Mark 1:45c

“The crowd was amazed and said, ‘Nothing like this has ever been seen in Israel.’” Matthew 9:33b

“At this they were completely astonished.” Mark 5:42

“This amazed everyone” Mark 2:12b

“They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” Matthew 21:46, Mark 12:12

“. . . and a large crowd went along with him.” Luke 7:11

“Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word.” John 12:17

“Yet at the same time many even among the leaders believed in him.” John 12:42a

“While everyone was marveling at all Jesus did . . .” Luke 9:43b

“When he said this all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.” Luke 13:17

“The chief priests and teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.” Mark 11:18

“. . . many people saw the miraculous signs he was doing and believed in his name.” John 2:23

“And in that place many believed in Jesus.” John 10:42

“So the Pharisees said to one another, ‘See, this is getting us nowhere. Look how the whole world has gone after him.’” John 12:19
“Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.”

--John, follower of Jesus