

THE BIBLE AND LEADERSHIP VALUES

A Book By Book Analysis

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THE BIBLE AND LEADERSHIP SERIES:

Leadership Perspectives—How To Study The Bible for Leadership Insights
The Bible and Leadership Values—A Book By Book Analysis
Biblical Leaders—Their Strengths and Weaknesses (yet to be done)
Having A Ministry That Lasts—By Becoming a Bible Centered Leader

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BOOK	MATTHEW Author: Matthew
<i>Characters</i>	Mary and Joseph--Jesus' parents, Jesus, John the Baptist--a prophet who announces Jesus' coming, the twelve disciples--first followers of Jesus: Simon Peter, Andrew, James the Son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon the Zealot, Judas Iscariot; there are many other people mentioned.
<i>Who To/For</i>	especially for the Jews (those familiar with the Old Testament), shows many fulfilled prophecies
<i>Literature Type</i>	Historical narrative of selected vignettes with an emphasis on the 3 years Jesus Christ's ministry and his crucifixion
<i>Story Line</i>	Matthew writing from a Jewish perspective traces Jesus genealogy to Abraham the father of the Jewish nation. He shows his miraculous divine birth, then skips to his entrance into ministry which begins with Jesus' baptism by John the Baptist who announces him to be the Messiah. There follows the temptation of Jesus by Satan and then Jesus ministry begins. His major teaching is given. Then are given incidents of his ministry which authenticate his claims as Messiah. He calls his disciples--the first 12 major followers. He gives a series of kingdom parables--each a story with an important punch line. The death of John the Baptist marks a turning point in Jesus' ministry. He withdraws and gives special teaching to his followers. He is basically rejected by the Pharisees, the major Jewish religious group of his day. He gives some prophecies concerning his return following his death and the future of the kingdom. The book ends with the final week of Christ's life which includes his death, resurrection, final instructions to his disciples, called the great commission, and Ascension to heaven.
<i>Structure</i>	Following the introduction the book is structured around 6 major discourses (given in italics). Each is preceded by a section of selected narrative vignettes which lead up to the discourse, all of the narratives emphasize that Jesus is

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the King who has come to fulfill the Old Testament predictions.

I. (ch 1,2)	Introduction to the King
II. (ch 3-7)	The Presentation and Proclamation of the King (<i>Sermon on the Mount</i>)
III. (ch 8-10)	The Credentials and Messengers of the King (<i>Charge to the Twelve</i>)
IV. (ch 11-13)	The Claims of the King About the Kingdom (<i>Parables of the Kingdom</i>)
V. (ch 14-18)	The Withdrawal and Identification of the King and His Followers (<i>The Teaching on Greatness and Forgiveness</i>)
VI. (ch 19-23)	The Rejection of the King (<i>Denunciation of the Pharisees</i>)
VII. (ch 24,25)	The Prophecies of the King's Return (<i>The Olivet Discourse and Parables of the 2nd Coming</i>)
VIII. (ch 26-28)	The Trial, Death, and Resurrection of the King (<i>Exaltation, Enthronement, Great Proclamation</i>)

Theme

JESUS, THE MESSIAH KING,

- is presented with authentication,
- inaugurates and teaches on his kingdom,
- is rejected and crucified,
- is resurrected, ascends to heaven and will return someday to reclaim His Kingdom.

Key Words

fulfill(ed) (17), kingdom (30+),

Key Events

See story line for some. Many more are given.

Purposes

- to present Jesus of Nazareth as the promised Messiah of the Old Testament,
- to show that the kingdom of God (Jewish sensitive synonym uses kingdom of heaven) has come,
- to introduce the nature of the kingdom and its demands on its followers,

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- to clarify the telescopic Old Testament prophecies--now see two advents--before they saw both as one,
- to give the proclamation which will establish the movement begun by Jesus into a worldwide channel for redemption,
- to create an expectation for the return of Christ and a conviction about living properly so as to be ready for it.

Why Important

Matthew has more than 60 Old Testament references. It is clear that this opening gospel is intended to connect Jesus story to the Old Testament which went before it. Jesus is the fulfillment of the Old Testament. It was written about him and the events of it, sovereignly superintended by God have led to this moment in history. The central teaching is the arrival of the kingdom of God. Its fundamental conception is the kingship of God. What has been illustrated throughout the Old Testament is now stated conceptually. God is sovereignly reigning and moving toward his purposes. The King, Jesus, interprets this kingship by showing its principles are founded in righteousness. It is a peaceful kingdom. He tells what it means to be a follower in this kingdom. He authenticates his message with miracles and authoritative teaching. The kingdom is now in the presence of the king and all who will submit to His rule in their lives. But it is also yet to come in its fullness.

Where It Fits

Matthew occurs in the Redemptive Drama in Chapter 3, Messiah. Along with the other synoptic (viewing Jesus in the same way--historical tracing) Gospels of Mark and Luke they present us with the story of Jesus, the Messiah King and savior of the world, whose movement in Palestine among a few disciples comprises the N.T. Pre-Church Leadership era. The foundations for the N.T. Church era which is to come are given in these Gospels. By the end of these Gospels we have a good understanding of what led up to the Cross, the central event in the Redemptive Drama. And we begin to realize that Part I of the Redemptive Drama has closed and its great message is done--Salvation has been provided. We are on the verge of Part II, Salvation proclaimed. The

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Gospels with their N.T. Pre-Church Leadership emphasis has given us foundational leadership which will launch the N.T. Church Leadership Era after the Resurrection and Empowerment of the Holy Spirit--the unique characteristic of N.T. Church leadership--a decided difference from O.T. leadership.

Leadership Lessons

1. **GENRE.** Matthew contains numerous leadership acts and much biographical information for which process analysis can be done. This biographical information deals both with the disciples and with Jesus himself. It contains a few direct leadership contextual units (such as the important one, Matthew 20:20-28 which outlines the basics of servant leadership). It also has much indirect information which gives teaching of Christ which affects character and behavior and can also be applied to leaders. Many of these sources could be studied with great profit. I will leave most of these detailed studies for Handbook II or for your own self-study. I will here give some overall important lessons drawn from Matthew.
2. **LEADERSHIP SELECTION.** The Matthew 4:19 passage points out the deliberate proactive stance Jesus took regarding leadership selection. Effective leaders view leadership selection and development as a priority function. Jesus is going to start a movement which will eventuate in an institution that will spread around the world. Leadership selection is important. Note he recruited from the fringes, in terms of leaders who could be shaped, and not from the current religious leadership which had very fixed paradigms. Jesus used a basic screening process (see 13:1-23, especially 11,12). He taught radical concepts. He clouded many of his teachings in parables. He challenged. He demonstrated power that would back up his radical ideas. Many could not understand his teaching. But those who wanted to understand came for further help. Jesus never refused those who came for further help. He explained and clarified. He gave them further truth. He tested them on what they heard by giving tasks. Those who did them and came back for more became part of his following and the potential for leadership. See parabolic teaching for screening techniques. See also vignette of Canaanite Woman (15:21-28). Of particular import is Jesus emphasis on leadership selection praying (see 9:36-38).

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3. **RADICAL PERSPECTIVES.** To us, the sermon on the Mount sounds so familiar that we do not recognize just how radical its teachings were to those who heard it for the first time. Leaders who are going to implement change must recruit by promoting challenging, different ideas to potential followers. People were often required to go through paradigm shifts to understand Jesus teaching. That is, they had to throw off old interpretations and accept his new teaching.
4. **SPIRITUAL AUTHORITY.**¹ Matthew clearly traces Jesus' authority. Jesus taught authoritatively (7:29). He backed his teaching with power ministry. Note Matthew's placement of power ministry behind every new narrative presentation. Jesus knew God. He related his knowledge of God and His ways in convincing ways. It is clear from Matthew's ordered treatment that he presents Jesus as one coming with the authority of God. People recognized his authority (8:8, 9). The basic principle of leadership involved is that *Effective Leaders view spiritual authority as a primary power base*. Jesus had no organizational power base through which to work hence spiritual authority was the dominant power base.
5. **LEADERSHIP TRAINING.** Jesus uses screening in selecting and on-the-job training . He uses mentoring techniques: discipling, spiritual guide, coaching, counseling, teaching, sponsoring and modeling. It is in the stream of life that truth is learned and validated. See especially Matthew 10 as part of his training. Emerging leaders must be increasingly released into ministry until they can go it on their own. Matthew 10 is part of that process. Note also the concept of intimacy levels in his mentoring relationships. There was John. There were the three, Peter, James, and John. There was Mary, Martha, and Lazarus. There were the disciples. There were the women financial backers. There were the five hundred. And there were the masses. Leaders will relate to followers at different levels of intimacy and hence empower relationally with different effect.
6. **CONFRONTATION.** Jesus received much opposition from the religious leaders who opposed his new teaching and his authority to give it. Jesus models for his own followers how to approach conflict. He

¹Wrong has helped us see natural power bases for individuals in organizations (force, manipulation, authority, persuasion --where authority breaks down into sub-categories of coercive, inductive, legitimate, competent, personal). Spiritual authority is a hybrid form made up of components: persuasion, legitimate, competent, personal. Spiritual authority is defined as the right to influence conferred upon a leader by followers because of their perceived spirituality of the leader. This perception comes through three major avenues: Godly characteristics in the life, deep experiences with God and knowledge of God and His ways, gifted power. All of these were present in Jesus' ministry. Note the followers have the choice of following or not where spiritual authority is concerned. Many recognized Jesus' spiritual authority and responded. Many chose not.

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confronted. He taught. He answered some objections. He challenged other objections by questioning the underlying ideas behind the objections.

7. **POWER MINISTRY.** Wimber has popularized the power ministry concept in recent years.² In the breaking open of a new work or new movement the charismatic leader will assert truth and then must demonstrate power in order to authenticate it. Jesus authenticated his authoritative teaching with powerful credentials. See Matthew 8,9 which follow his great teaching in 5-7. As the movement becomes the church and the Spirit is given the power authenticator is done by those in the body who demonstrate power gifts. Apostolic church plants and other endeavors must be able to demonstrate these gifts if they are to get a following.³ The concept of a *power reservoir* (source of available power) arises when one considers Jesus' use of power and his attention to disciplines (solitude, silence, prayer, fasting). See Luke 5:17. See also Christ's final comments after coming down from the Mount of Transfiguration. Note *touched him* Matthew 14:36 and Luke 8:46. Apparently there is some connection between power and solitude intimacy with God in prayer.
8. **FOCUS VARIABLE.** Jesus' ministry more than any other leader in the Bible demonstrates the concept of focus in ministry. He had a long term perspective and a life purpose that guided him. See especially Matthew 16 (especially verse 21) and Luke 9:51.⁴
9. **AFFIRMATION.** All leaders have a need for affirmation from God both personally and for ministry. This is not a sign of weakness but of utter dependence upon God. In its root essence, it is external recognition from God of the Pauline value of *our sufficiency is of God*.. Three times during Jesus' ministry divine affirmation was given (3:17, 17:5, John 11:42).

²See John Wimber, **Power Evangelism**, and others.

³For purposes of corporate testimony, the gift profile of a local church can be broken up into three major clusters: power gifts--which authenticate the power and presence of an unseen God, word gifts--which tell about this God, His demands and His purposes and love gifts--which demonstrate to others the care and reality of the love of God. There are overlaps in these clusters. Power gifts include: prophecy, miracles, word of knowledge, word of wisdom, word of faith, healings, discernings of spirits, tongues, interpretation of tongues. Word gifts include: apostleship, prophecy, teaching, evangelism, exhortation, pastoral, faith (sometimes). Love gifts include: helps, mercy, pastoral, governments, healings.

⁴The focal variable of a ministry philosophy describes the movement of God to narrow a leader into a ministry which accomplishes God's purposes through the leader. The focal variable contains such factors as personality, character, giftedness, ministry structure insights, giftedness and convergence intimations. A focused life is defined as a life dedicated to narrowly carrying out God's purposes through it by identifying the major role, life purpose, or ultimate contribution of it, and increasingly prioritizing life's activities around the focal issues. Ezra in the Old Testament and Paul (besides Jesus) in the New Testament are the classic representations of a focused life.

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10. **FINAL FAITH ACT.** Jesus (like Joseph who also challenged with a final faith act that inspired for long generations) after his resurrection and post-resurrection ministry with the disciples and other followers issues what has become known as the Great Commission (Matthew 28:19,20, Mark 16:15, Luke 24:46-49, John 20:21). This is a prototype of a final faith act. This final culmination of Jesus' ministry is worthy of note leadership wise. One, it contains the promise of the essential ingredient of leadership (the presence of God). Two, it gives a basic focus for all ministries in the N.T. Church Leadership Era to come. Three, it models how closure should be done to a leader's ministry. All that has been done in the leader's life and ministry should form an authoritative backdrop to the closure. Then for the closure there should be blessing (Patriarchal leadership function), there should be a future focus that empowers with hope (inspirational focus), there should be a mandate to act upon (task focus and relational focus in view).
11. **FOUNDATIONAL PRINCIPLE.** The book as a whole illustrates an important leadership principle. Leaders should build upon the past wherever they can. Matthew presents Jesus as the promised Messiah, the culmination of God's Old Testament work. His intentional selection contains many quotes from the Old Testament to show that Jesus is the fulfillment of that revelation. History is important in leadership. Frequently, leaders will give historical perspective in order to validate their present actions.

For Further Leadership Study

Because Matthew is so long and contains so much information on leadership I have just barely touched upon leadership issues in the above 11 major points. Many more could have been selected. I suggest some serious study as given below to fully take advantage of Matthew with regard to leadership lessons.

1. Matthew has a considerable number of parables that need to be studied for leadership lessons. The stewardship parables especially are relevant to leadership.
2. Three major New Testament philosophical models for leadership are introduced in seed form in Matthew--the Harvest Model and the Shepherd Model (9:36-38). The Servant Leader Model is given in Matthew 20:20-28.
3. There are numerous incidents of leadership acts that can be analyzed very profitably for leadership lessons.
4. The leadership style of Jesus should be analyzed by comparative study of the leadership acts.

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5. There is much biographical information which yields lessons when analyzed for processing.
6. What place does prayer have in a leader's life and ministry? for intimacy? for power? for vision?
7. What indications, if any, do we have of the 6 barriers and 5 enhancements to leadership in Matthew?
8. What place does speaking a word of faith (e.g. 8:26) have in authenticating a ministry or future perfect thinking?
9. What do we learn about coaching mentoring from Matthew account of sending the twelve (10:1ff)?

Special Comments

The essence of Christianity is given in Matthew. His emphasis in his form of the great commission is on teaching disciples to observe what Christ taught. The essence of Christian practice is seen in Christ's example of life and ministry and in his teaching as given by Matthew. A new world leader has burst upon the scene. His leadership ministry sets the pace. Matthew contains much that will allow us to look into that leadership.