Jesus as an Authentic Leader

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Crisis and trauma provide both a time of trial and testing within leadership and virtually all relationships—a form of war on the soul, battling against relationships. The trial may prove either the intimacy and strength, or the distrust and conflict which destroys otherwise seemingly good relationships. Precipitating events which cause crisis and trauma remain the platform that strains intimate relationships to the breaking point; dissolving and decimating formerly healthy and intimate relationships (Wright, 2003). In different circumstances, stressful events—including crisis and trauma—together have historically provided the arena which intimate, lasting relationships forge.

War and battle provide a metaphor concerning the effects that crisis and trauma encompass within leadership. Yet, even in war, close relationships are forged. Beck (2019) recalls this happened with 14 friends during the Vietnam war. Likewise, this familiar scenario might recall the Band of Brothers non-fiction story of World War II (Ambrose, 2001). Too often, sin remains a connecting point, or genesis of the destruction of relationships. However, relationships which are intertwined with the grace of God

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often recognize God uses trails for the betterment of relationships (Luke 22:28). Chapter 14 provides a setting rife with trouble, crisis, and trauma involving an intimate small group anticipating separation and loneliness (Borchert, 2002; Morris, 1995).

The chapter revolves around some of the most familiar settings, with the most cherished eleven of disciples (John 13:30), involving the most intimate and important dialogue with Jesus had with his disciples. With the agony of the cross a near reality, Jesus explains the disciples will not follow him on his next journey—troubling the hearts of the eleven (7:34; 8:21; 12:8, 35; 13:33), Jesus would die (12:32–33), a traitor remained among them (13:21), the threefold denial of Peter (13:38), the devil working against all of them (Luke 22:31–32), and that all would fall away (Matt. 26:31) leaving Jesus alone in his time of great trouble (Blum, 1985).

Communicating an Optimistic Example

Jesus is placed into the role of consoler and comforter before he is able to resume the most intimate instructions (Carson, 1991). Within this backdrop John provides some of the most impactful portions of discipleship. Boyer (2019) stated "discipleship remains an intentional, interactive, relational, dedicated and disciplined pattern of being transformed into the likeness of Jesus (Rom. 8:29; 12:1-2)." Within this section of the gospel, one of the main purposes of the ministry of Jesus is fulfilled. One of the main focuses of Jesus, during his life on earth, concerns making a small group of disciples (Eims, 1978). Jesus selected from a larger group, those who became the inner group, the apostles (Ogden, 2003), who became leaders that developed other leaders, even to changing the world (Coleman & Graham, 2006). This chapter includes a pioneer, or Global Positioning Satellite (GPS) or perhaps a God Positioned Spirituality involving three sections (vv. 1–4; vv. 5–14; and vv. 15–31), which provides one principle and five accompanying sub-principles.

Primary Principle: Leading like Jesus provides an effective and optimistic example through communicating perceived difficulties, providing hope, presence, power, and rewards even through times of trouble and anxiety.

Peace Amidst Functional Conflict

Jesus begins immediately attending to the disciples within this small group and commands "Let not your hearts be troubled" (John 14:1 ESV). The repeated (Deut. 31:6, 8; Joshua 1:9; Ps. 27:1; Matt. 10:29–31; Mark 6:49–50; Luke 12:32) appropriate command from God—do not fear—comes very timely, even as Jesus' statement to his disciples here (John 14:1). Jesus' former statement (13:38) had agitated the hearts of the disciples to the point of being "tossed like waves in the wind" (Robertson, 1933, p. 248).

The first principle fittingly adjures a redirect. Akin to the path of a pioneer, or Global Positioning Satellite (GPS) or perhaps a God Positioned Spirituality, Jesus redirects the heart of the disciples. At this point, the small group needs redirection—from fear to faith. Tenney (1981) stated "The form of the imperative *mē tarassesthō* implies that they should 'stop being troubled.' 'Set your heart at ease' would be a good translation" (p. 143). This altruistic behavior Jesus provides, even during personal crisis—Jesus remains troubled (Carson, 1991) in heart and spirit (12:27; 13:21) which allows a glimpse toward authentic leadership including transparency and openness, (Gardner et al., 2005, p. 361).

The primary aspects regarding the life and ministry of Jesus concern providing atonement for forgiveness, establishing the church (Matt. 16:18) and ushering in the kingdom of heaven (Cairns, 1996, p. 54). Given this, Jesus formed a small gr oup of followers (Peter, James and John, including the 11 here) toward instruction on kingdom purposes (Larkin, 1920) and starting other small groups (Comiskey, 2015; Mayer, 1976). From an organizational prospective, the plan of implementing small groups effectively produced massive multiplication with a global impact—great success! Practically the redirect happens frequently, as with them and so with us. One example of a redirect includes, on more than one occasion, the apostles found arguing about who would be the greatest in the Kingdom of heaven (Matt. 18:1, 20:20–28; Mark 9:33–41; Luke 22:24; John 13). Nevertheless, a redirect necessarily is not bad news. Conversely, a change of direction generally happens due to conviction. The word convict means to totally disapprove, to refute an adversary. "The word does not mean only 'to blame' or 'to reprove,' nor 'to convince' in the sense of proof, nor 'to reveal' or 'expose,' but 'to set right,' namely, 'to point away from sin to repentance.'" It implies educative discipline" (Büchsel, 1964, p. 474). Thus "In the New Testament to

convict, to prove one in the wrong and thus to shame him" Zodhiates, S. (2000, p. 562). In this setting, the redirect or conviction and reproof paved the way for the disciples to receive some of the most profound teaching in the New Testament. The need for redirection, conviction, and thus reproof in leadership remains standard if the concept of bounded rationality is accepted.

Nobuo (2015) reported the concept of bounded rationality was derived from Herbert A. Simon, the author of *Administrative Behavior* (Simon, 1947, 1957, 1976, 1997). Nobuo notes that the term bounded rationality does not appear in the book *Administrative Behavior*. Nobuo states that concept became through the analogy of triangle of limits, that of skills, values, and knowledge. Nobuo declares Simon found "bounded rationality" in an individual who is bounded by his triangle of limits or limits to rationality (p. 73). The desire of organizations remains toward complete and faultless decision making. The experience of organizational leaders remains contrary. Bounded rationality remains the pattern and experience. All understanding and knowledge come from God (Exo. 31:3). "Good sense is a foundation of life…" (Prov. 16:22 ESV). Only God has infinite understanding (Isa. 40:28). Given this, the idea that managers and leaders can make perfect decisions remains deceptive. Any time a manager or a person does make a perfect decision, that decision must be credited to God (1 Cor. 2:13). The apostle Paul recognizes that our own decisions and judgments are often wrong therefore he encourages judgment to be left to God (1 Cor. 4:3). To be sure, the apostle Paul endured many conflicts (Acts 13:45; 14:2; 15:2; 16:22) as well as with the apostles Barnabas and Peter (Acts 15:39; Gal. 2:11).

Conflicts are best handled according to the Biblical parameters set forth in the Scriptures (Matt.5:23–24; 18:15–20). Sande (2004) posited, relationships before issues except after trust. Conflict resolution ought to be extensively pursued and greatly encouraged. Conflict resolution is an exercise of scriptural authority for which the church is responsible (Matt. 18:17). The goals of conflict resolution are to honor God; to protect the purity of the Church/organization; to guard others from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance (Matt. 18:20; 1 Cor. 5:12; 6:3; 2 Cor. 2:7). It is to be exercised with mercy, grace, and forgiveness (2 Cor. 2: 8; Eph. 4:32). However, not all conflict is bad (Ivancevich & Konopaske, 2010). One of the greatest, notable leadership conflicts in Scripture positively influenced the formation, nature, and composition of

the most influential and successful organization in history—the church (Acts 15). The type of conflict the early church experienced is called "functional conflict" whereas "dysfunctional conflict" provides organizational harm (Ivancevich & Konopaske, 2010, p. 311). One method of conflict resolution management includes four steps including "accommodating" (altruism), "problem solving" (interpersonal), "avoiding" (dispassionate, or forgiving), and "compromising" (reciprocal) (Ivancevich & Konopaske, 2010, pp. 319–321). Ideally, all organizational disagreements will work toward functional conflict. The command of Jesus to redirect the conflict (fear verses faith) within the apostles provides the desirable affect—faith in Jesus (John 16:30), evidenced through church history.

Principle One: Leading like Jesus provides an example of effective leadership through redirecting self, and others toward trusting God with the best path forward.

KEEPING THE MAIN THING THE MAIN THING

Having captured the hearts and minds of the apostles, Jesus redirects their fear to faith, focusing on the future—heaven. Jesus states that heaven is My Father's house—it's a place for family. The term mansions or dwellings "*monē´*; gen. *monē´s*, fem. noun from *ménō*" is often used with the meaning: "to remain, dwell, a mansion, habitation, abode a place where one dwells permanently" (Zodhiates, 2000, p. 995). Unfortunately, mansions bring the wrong image into our minds. "So if the *monai* are in God's house, the NIV's 'rooms,' or perhaps 'apartments' or 'flats,' would be much closer to the meaning of the text here" (Borchert, 2002, p. 104).

The second image in keeping with God Positioned Spirituality (GPS) now reveals a threefold direction. This remains congruent with organizational strategic planning (Credo, mission, vision, values) (Malphurs, 2005). Establishing and maintaining a strategic plan remains hugely beneficial to any organization. Saffold (1994) posited a biblical pattern of planning (a) purpose, (b) strategy, and (c) action (p. 5). The Bible remains replete with references revealing the planning and setting goals which provide benefits toward accomplishing God's purposes (Luke 14.28–32; Judges 17.6b; Prov. 29.18; Matt 28.19–20; Acts 2.42–44; Rom 1.16; 15.20).To be sure, this reveals the route the GPS provides, rather than suggesting many routes or roads lead to heaven. Jeffress (2016) superfluously addresses the exclusivity of the gospel in this inclusive world.

The metaphor (threefold direction) reveals three things simultaneously happening while on the road to heaven.

The gospel is not universal nor inclusive but rather exclusive as Jeffress (2016) clearly and articulately exclaimed. Morris (1995) noted Jesus' statement "I am the way, the truth and the life. No one comes to the Father expect through me" (John 14:6 ESV) provides a threefold description emphasizing the way (vv. 4-6). "Jesus is not one among many ways to God but the only way to God. The early church was even called 'The Way' because of its insistence upon this point (Acts 9:2; 19:9, 23)" (Dockery [Ed.], 1992, p. 624). Interestingly Toussaint (1985) noted "Saul referred to Christianity as the Way, a term used only in Acts (19:9, 23; 22:4; 24:14, 22)." Similarly, strategic planning involves planning through reflection on a past mission statement, current context and forward projection amalgamated with the future and making preparations to meet it (Anthony & Estep, 2005).

Jesus not only shows people the way, he is the way (Morris, 1995). Strategic planning may be defined as a flexible process, which presents goals and objectives in context of the local organization for the purpose of fulfilling the Great Commission (Malphurs, 2005). Strategic planning can improve organizational performance, which remains more important with greater the threats and opportunities (Yukl, 2013). Gangel (1997) proposed six principles of planning: (a) planning invests time; it does not spend it, (b) planning requires careful attention to immediate choices, (c) planning is cyclically based on evaluation, (d) planning requires acting objectively toward goal realization, (e) planning should allow for maximal participation, and (f) planning increases the specificity as the event draws nearer (Gangel, 1997, pp. 290–292). Strategic planning provides the way forward following the organizational mission. Saffold (1994) provided nine principles of strategic planning: (a) the plan for planning, (b) mission clarification, (c) strategic vision development, (d) environmental scanning, (e) status analysis, (f) major issues, (g) strategic initiatives, (h) operational planning, and (i) results management (Saffold 1994, pp. 92–95). "A master plan [strategic planning] is a written statement of a group's assumptions about its direction, organization and cash" (Biehl, 2005, p. 8). Carson (1991) posited the entirety of verse 6 provides an answer to Thomas's question: "How can we know the way?" (John: 14:5). Carson further explains: "if Thomas' question and v. 6a demonstrate that [way] is the principal theme, it follows that truth and life enjoy a supporting role: Jesus is the way to God, precisely

because he is the truth of God and the life of God. Jesus is the truth, because he embodies the supreme revelation of God" (Carson, 1991, p. 491). The way an organization leads largely occurs through its credo and mission. Organizations involving Christian leadership have the benefit of a prescribed mission (Matt. 28:19–20; Mark 16:15; Luke 24:45–49; Acts 1:8).

The claim to truth Jesus puts forth not only speaks of "utter dependability and complete relatability, but the saving truth of the gospel" (Morris, 1995, pp. 569–570). Leadership pioneers' organizational endeavors through moral fortitude and biblical values. Leadership blazes the organizational trial through constant diligence in maintaining intuitions values.

Only because he is the truth and the life can Jesus be the way for others to come to God, the way for his disciples to attain the many dwelling-places in the Father's house (vv. 2–3), and therefore the answer to Thomas' question (v. 5). In this context Jesus does not simply blaze a trail, commanding others to take the way that he himself takes; rather, he is the way (Carson, 1991, p. 491).

The early church upheld values: bible doctrine (Acts 2:42–43), fellowship (Acts 2:42, 44–46) praise, worship (Acts 2:42, 47), and evangelism (Acts 2:40–41, 47). Organizations which do not maintain ethical values tend toward immorality.

Barna (2011) highlighted trends such as family life foundations, attitudes and values (or lack of), immoral media explosion, religious beliefs (orthodox or not), the behavior of the religious society and a waning belief in the truthfulness and accuracy of the Bible. The trends of America, according to Barna, tend toward the anti-religious movement (also immoral) sweeping across America, threatening the very foundations of family life and values so many Americans purport as foundational to living well. Leadership decisions and values remain connected, and ought to correspond to Scripture. "Values are guidelines and beliefs that a person uses when confronted with a situation in which a choice must be made" (Ivancevich & Konopaske, 2010, p. 418). Yukl (2013) stated values concern internalized attitudes, which direct between right and wrong, moral and immoral. Yukl underscored the importance of values stating that values guide the person's preferences, perception of problems, and choice of behavior. Saffold (1994) provided ideas for developing an adaptive culture: (a) encourage departures from tradition, (b) scan the

events that signal the need for change, (c) practiced strategic decision-making, (d) empower champions for change, and (e) establish action vehicles to solidify change (Saffold 1994, pp. 81–84). Values remain a guiding light to an organization just as truth provides light to the disciple (John 8:31).

Just after Jesus claims to be the light of the world (John 8:12) he proves this by granting vision to a man born blind (John 9:5–7). Leaders who walk in the life and light of Jesus (1 John 1:5–7) maintain vision (Gen. 15:1; Num. 12:6; Isa. 6:1–13; Amos 3:7; Hab. 2:2–3; Dan. 7:13–14). The vision God provides may only be accomplished if He empowers it. Effective leadership provides organizational vision so magnificent only God may accomplish it. Organizationally, "environmental scanning provides information needed for strategic planning and crisis management" (Yukl, 2013, p. 297). This vision and foresight allow companies to maximize and exploit opportunity. Strategically, vision is maintained through (a) staying focused, (b) doing a few things well, and (c) adding things slowly (Stevens & Morgan, 2004, p. 33) Jesus provides light, life and vision (Prov. 29:18).

Jesus provides abundant life (John 10:10). Jesus is not only the life, but "the source of life to believers" (Morris, 1995, p. 569). "Jesus is the life (1:4), the one who has 'life in himself' (5:26), 'the resurrection and the life' (11:25), 'the true God and eternal life' (1 Jn. 5:20)" (Carson, 1991, p. 491). There remain at least seven reasons a vision statement is important: (a) provides energy, (b) creates cause, (c) fosters risk taking, (d) legitimizes leadership, (e) energizes leadership, (f) sustains ministry, and (g) motivates giving (Malphurs, 2005, p. 149). Saffold (1994) listed seven biblical principles for strategic planning: (a) focus on the future, (b) capture of vision, (c) manage opportunities and threats, (d) devise effective strategies, (e) emphasize action, (f) anticipate and respond to change, and (g) remain flexible (Saffold, 1994, pp. 7–16). Jesus remains the way, the truth, and the life (v.6) and provides mission, values, and vision for the betterment of organizational leaders.

Principle Two: Leading like Jesus provides examples of threefold direction through strategic planning—maintaining biblical and organizational mission, vision, and values.

Revealing Jesus

Jesus continued exhorting the disciples concerning their intimate knowledge of God (7), stating knowing him, means knowing God (John 1:18).

To be sure, a finite human knowing the infinite God remains impossible—but not with God (Matt. 19:26). This paradox provides more investigation and explanation of which books have been written (Boyer & Hall, 2012; Tozer, 1961), and remain beyond the scope here. In fact, knowledge of God is not normally claimed in the Old Testament (Morris, 1995), expect in rare instances (Ps. 36:10; Jer. 9:24). God revealed himself to Moses, even speaking to him face to face, likely an anthropomorphic term as explained in the statement "as a man speaks to his friend" (Exo. 33:11 ESV). This seems only to have inspired Moses to know God with greater intimacy (Exo. 33:12–23), asking him to reveal the glory of God—which seem to be connected with seeing his face (Exo. 33:20). Speaking face to face provides authentication of friendship including intimacy and emotion. One common aspect of verbal communication is looking eye to eye with someone.

Some of the latest smart phones have retina authentication. This provides access to a wealth of items, through various details in a person's retina. In John 14, Jesus provides a threefold authentication (the Father, words, works) of identity with the Father. We only know God in as much as he has revealed himself to us (Tozer, 1961). In John 5:19–26, Jesus provides 7 proofs of Messiahship: (a) works (v.19), (b) knowledge (v.20), (c) power of resurrection (v.21), (d) judgment (v.22), (e) honor (v.23), (f) regeneration (vv.24–25), and (g) self-existence. Continuing in John 5, Jesus provides 4 witnesses testifying he is the savior: (a) John the Baptist (v.33), (b) the works (v.36), (c) the Father (v.37–38), and (d) the scriptures (v. 39). Perhaps as a reminder of the former chapter, "Jesus insists, you do know him and have seen him" (Carson, 1991, p. 493). Or perhaps, "the text is a rebuke to the disciples, who should have realized that 'really knowing' Jesus would mean 'really knowing' God" (Borchert, 2002, p. 111). If this is a rebuke, it may have centered on the failure to understand Jesus and his mission (Blum, 1985). Either way, the noble venture of knowing God exists for millennium (Ex. 33:18). The gentle rebuke provides insight to limitations of Phillips knowledge (Morris, 1995). Jesus states that knowing him means knowing the Father (12:45, 13:20), and then provides a threefold authentication (the Father, words, works). In ancient time, a seal was a form of authentication. Freeman and Chadwick (1998) list the use of a seal.

Herodotus gives an account of the ceremonies among the ancient Egyptians accompanying the selection of an animal for sacrifice. If, after careful search, the animal was found without blemish, the priest bound

a label to his horns, applied wax to the label, and sealed it with his ring. This set it apart for sacrifice, and no animal could be offered unless it bore this seal. References to the sealing or setting a part of the people of God are made in 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelation 7:2 (Freeman & Chadwick, 1998, p. 514).

Today people look for the Consumer Reports seal or the Good House-keeping seal on items before purchasing. It is wise to look for a seal of approval. Jesus has God the Fathers approval seal upon Him at His birth (Luke 2:9–11), and at his baptism (Matt. 3:17) and during his ministry (John 6:27).

People also look for a seal or authentication with organizations and leaders. Authentic Leadership (AL) is aptly termed, for the main focus of AL concerns leadership, which remains, real, genuine, and authentic (Northouse, 2013). The need for a fresh leadership theory arose out of the leadership troubles within the past decade (Avolio et al., 2004; Northouse, 2013). The AL contemporary model developed due to moral leadership failures, such as Enron, Worldcom, and Global Crossing (Avolio et al., 2004; Northouse, 2013).

President, preacher, senator, or saint, all types of leadership influence people no matter what. British Broadcasting Corporation news (1998) recorded President Bill Clinton left office with the Monica Lewinsky despicable disgrace. WTVM News (2012) revealed itinerant preacher Sammy Nuckolls remains accused of secretly videotaping women. Hilzenrath (2011) reported Former Senator Jon Corzine leads MF Global into monetary degradation. Reece (2013) declared Pastor Charles Gilford remains accused of using over $400,000 of church funds for personal gambling. Dougherty (2005) reported that Hitler, Stalin, and Mao led with self-reliant principles, and the destruction and death counts are horrendous. Significant differences exist between leadership motivated and controlled through a devotion to self and spiritual leadership, or leadership empowered by the Holy Spirit. Sanders (1994) declared spiritual leadership should be conducted with transparent character, open and innocent of guile (p. 62). Blackaby and Blackaby (2001) stated leaders without integrity can promote worthy causes, while they lose followers because inconsistent and morally corrupt lives discredit the validity of their own proposals. Perhaps the difference remains with the lack of mission, vision and values or standards of practice for ethical, moral, and behavioral decision making which reflects biblical principles.

Principle Three: Leading like Jesus provides an example of authentic leadership—maintaining personal and organizational modality which attune with biblical principles.

Keeping Your Christian Leadership Christian

Patrons may exhibit strong thoughts, emotions, and perceptions concerning a credo and organizational culture. Nordstrom's, Disney and McDonald's all maintain a branding or organizational culture that resonates within both employees and customers. Jesus recalls in the mind of his disciples his leadership climate which derives the organizational culture (values, beliefs, and norms). His link with the Father stresses their trust in the person of Jesus as well as the Father's abiding presence (Morris, 1995). "Furthermore, if a personality must be employed to represent God, that personality cannot be less than God and do him justice, nor can it be so far above humanity that it cannot communicate God perfectly to men" (Tenney, 1981, p. 145). Here, Jesus provides another recall of his words and works, which connect with the Father (cf. 5:36; 10:37–38). Reconnecting with the central mission provides constant assessment and helps prevent mission drift. "The way Jesus made known the character and reality of the Father was by his words and works. The truth of God filled Jesus' words; the power of God produced his works" (Tenney, 1981, p. 145). Jesus continually refers to his life and mission in complete connection with the Father's mission (John 3:35; 4:23; 5:17, 18-23, 26, 36, 37; 6:44–46, 57, 65; 8:38; 10:30; 12:49; 13:3; 14:10; 15: 8; 16:27; 17:1; 18:11; 20:17). Jesus and the Fathers will remain so completely connected, Christian leaders are now to pray and ask in Jesus' name (14:13,14). "Prayers in his name are prayers that are offered in thorough accord with all that his name stands for" (Carson, 1991, p. 497). This is not meant to be a formula (Morris, 1995), nor is this "phrase 'in my name,' …a talisman for the command of supernatural energy" (Tenney, 1981, p. 146). Effective leaders' model and maintain a personal and organizational mission in line with the biblical mandate (Matt. 28:19–20; Mark 16:15; Luke 24:45–49; Acts 1:8). Jesus did greater works than any human in history; the blind receive sight, the lame walk, the deaf hear, lepers are cleansed, and the dead are raised (Matt. 11:4–5). Christian leaders may do greater works as our credo aligns with Jesus (John 20:21). Greater works remain through the life of Christian leaders, who remain in obedience to Jesus (John 14:15).

This does not resemble Autocratic leadership, rather, loving guidance and empowerment. "The uncompromising connection between love for Christ and obedience to Christ repeatedly recurs in John's writings (*cf.* vv. 21, 23; 15:14). The linkage approaches the level of definition: 'This is love for God: to obey his commands' (1 Jn. 5:3)" (Carson, 1991, p. 498).Greater works are not accomplished through the leaders own strength and power, but through the intimate relationship with Jesus— through grace (Jer. 31:31–34). "Grace is not opposed to effort. Grace is opposed to earning" (Willard, 2006, p. 61). The term Helper is "the Greek term paraklētos…primarily means 'legal assistant, advocate' (LSJ, s.v.) i.e. someone who helps another in court, whether as an advocate, a witness, or a representative" (Carson, 1991, p. 499). The Holy Spirit or Paraclete is known by many names, at least 15.

Importantly, Christian leadership depends upon the Spirit, Advocate, and his empowerment remaining presently (with you) but also (in you) toward future certainty (Morris, 1995). Fry (2003) defined Spiritual Leadership (SL) "as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (p. 694). Fry declared this entails a sense of calling, which then produces efforts toward empowerment, as well as love, care, and concern. Sanders (2007) comments SL concerns power from on high—divine power—SL remains effective only due to the Holy Spirits work within. "Areas of overlap between the authentic and spiritual leadership theories include their focus on integrity, trust, courage, hope, and perseverance (resilience)" (Avolio & Gardner, 2005, p. 331). Given this, the Spirit empowers the Christian leader who maintains obedience to the credo and mission of Jesus.

Principle Four: Leading like Jesus empowers greater works, which remains the pattern of Christian leaders and organizations whom maintain obedience to the credo and mission of Jesus.

Peace Corresponding an Impregnable Castle

Jesus affirms his initial promise for the future (14:1,2, 18). He then provides added encouragement through repetition (14:19–25), which remains helpful since "repetition is an acceptable principle of learning" (Ivancevich & Konopaske, 2010, p. 393). "Repetition or redundancy into communication (especially that of a technical nature) ensures that if one

part of the message is not understood, other parts will carry the same message" (Ivancevich & Konopaske, 2010, p. 393). This pericope might also resemble positive reinforcement "a positive reinforcer is a stimulant that, when added to the situation, strengthens the probability of a behavioral response" (Ivancevich & Konopaske, 2010, p. 187). Jesus provides greater clarity and focuses on the Spirit, who will be sent from the Father in Jesus' name. "If he is sent in Jesus' name, he is *Jesus'* emissary. Just as Jesus came in his Father's name (5:43; 10:25), *i.e.* as his Father's emissary, so the Spirit comes in Jesus' name" (Carson, 1991, p. 505). In essence, the Spirit provides repetition or positive reinforcement so that the disciples remember Jesus' teachings (Carson, 1991; Morris, 1995; Tenney, 1981). The ministry of the Spirit or "role of prompter/teacher is crucial for John because the task of the Holy Spirit could be said to be one of confirming and interpreting the message proclaimed and demonstrated by Jesus" (Borchert, 2002, p. 132). With the comfort of Jesus and the ministry of the Holy Spirit ahead of them, Jesus now declares his peace "(*eirēnē*) reflects Hebrew *śālōm*" (Carson, 1991, p. 505) upon them. The statement of peace often refers to the Jewish greeting and farewell (*shalom*), tied to the "Aaronic benediction (Num 6:26) and Israel's messianic expectations (e.g., Isa 9:6–7; 52:7; 57:19; Ezek 37:26)" (Borchert, 2002, p. 133), but much more is intended.

The Roman Empire achieved its pax Romana of Augustus and his successors by the sword, but here Jesus proclaims a peace far different from the way of the world. As Hoskyns and Davey have succinctly stated, Jesus was proclaiming "the new order," which "is simply the peace of God in the world." It was not like the cries of "peace, peace" by Israel when Jeremiah reminded them "there is no peace" (Jer 6:14). This peace was the gift of Jesus which would calm their troubled hearts and ease their fears of his departure. It is the peace that Christians would come to experience in the postresurrection era of the Spirit, when Paul could proclaim a peace of Christ Jesus that goes beyond all human understanding and guards believers "hearts and minds" (Phil 4:7) (Borchert, 2002, p. 133).

The peace Jesus supplies provides the unshakable fortitude when the leader remains against all odds. This statement conveys messianic and eschatological implications (Carson, 1991). This peace remains a fundamental aspect of the apostle Paul's letter to the Philippians. "God's peace transcends our intellectual powers precisely because believers experience it when it is unexpected, in circumstances that make it appear impossible: Paul suffering in prison, the Philippians threatened by quarrels within

and by enemies without" (Silva, 2005, p. 196). The nature of its origin (divine) places it far against and above peace the world offers, which remains at best material and temporal and moreover truly nonexistent. "At the individual level, this peace secures composure in the midst of trouble, and dissolves fear, as the final injunction of this verse demonstrates" (Carson, 1991, p. 506). This does not mean that at no time will the Christian leader experience fear or trepidation (1 Cor. 18:9–10), but rather the peace empowered by the Spirit will provide an ability to overcome and remain courageous (Deut. 31:6, 7, 23; Josh. 1:7,9; 1 Chron. 28:20; 32:7). "This is the peace which garrisons our hearts and minds against the invasion of anxiety (Phil. 4:7) and rules or arbitrates in the hearts of God's people to maintain harmony amongst them (Col. 3:15)" (Carson, 1991, p. 506). This essential element remains a major contributor toward perseverance (14:29). Authentic leaders (AL) remain hopeful. The transparent interacting with followers, along with optimism, confidence, hope, and decision making, help encourage trusting relationships with followers (Gardner et al., 2005). These ideologies are well articulated through Gardner et al. (2005).

By being true to one's core beliefs and values and exhibiting authentic behavior, the leader positively fosters the development of associates until they become leaders themselves. Authentic leaders are also posited to draw from the positive psychological states that accompany optimal self-esteem and psychological well-being, such as confidence, optimism, hope, and resilience, to model and promote the development of these states in others. Moreover, they apply a positive moral perspective to lead by example as they communicate through their words and deeds high moral standards and values (p. 345).

AL values include altruism, optimism, trust, honesty, kindness, fairness, and accountability (Yukl, 2013, p. 351). "We expect authentic leaders to demonstrate through their words and deeds the importance of integrity, trust, transparency, openness, respect for others, and fairness—end values that are more closely aligned with self-transcendence than self-enhancement" (Gardner et al., 2005, p. 361). Given this, Christian leaders enjoy the comfort, encouragement, and empowerment of the Spirit and divine peace which provide perseverance and victory (John 16:33).

Principle Five: Christian leaders and organizations enjoy the peace of Christ deposited by the Spirit providing comfort, empowerment, perseverance, and victory.

Summary

John 14 remains rife with practical leadership principles, which background of events managed to even trouble both heart and spirit of Jesus himself (John 12:27; 13:21). The main point surely not left unnoticed—crisis and trouble may provide a ripe opportunity for internal and or external change. Cooperation with God during this troubled time provides for God positioned spirituality. Leaders ought to remain constantly vigilant that our lives remain an example even when it seems others are not watching. Given this, we may choose to see conflict as a way to reveal peace that passes understanding. Thus, crisis becomes functional conflict. Likewise, in as much as we remain cognizant of the example we maintain, leadership also continually strive toward maintaining the credo, mission, vision, and values both personally and organizationally. While maintaining and providing for organizational culture (and as much as our mission, vision, and values remain biblical) we revealed Jesus. In this way Christian leaders continue in the highest priority keeping the Christian in Christian leadership. As the Christian leader continues in the biblical patterns provided for in scripture confidence and peace of the victory is assured.

Discussion Questions

1. With an honest, humble, and authentic consideration of your attitude and behaviors, do those around you say you lead like Jesus and provide an effective and optimistic example through communicating perceived difficulties, providing hope, presence, power, and rewards even through times of trouble and anxiety?
2. Consider an example of effective leadership involving redirecting self, and others toward trusting God with the best path forward; how might you improve this in the future?
3. Leading like Jesus provides examples of threefold direction through strategic planning—maintaining biblical and organizational mission, vision, and values; how might the antithesis of this derail organizational goals?
4. If, leading like Jesus provides an example of authentic leadership—maintaining personal and organizational modality which attune with biblical principles; what model or style of leadership would others say best fits your practice?

5. What did it look like or what would it look like if your leadership was not empowered by Jesus toward greater works, and did not maintain obedience to the credo and mission of Jesus?
6. How much different is, or would your leadership be, if you did not enjoy the peace of Christ deposited by the Spirit providing comfort, empowerment, perseverance, and victory?

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