

INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.
2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.
3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.
4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.
5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

University Microfilms International

300 North Zeeb Road
Ann Arbor, Michigan 48106 USA
St. John's Road, Tyler's Green
High Wycombe, Bucks, England HP10 8HR

77-21,748

SUTTLES, Donald Roland, 1929-
ORGANIZATION, MANAGEMENT, AND LEADER-
SHIP FROM A BIBLICAL PERSPECTIVE.

The University of North Carolina at
Greensboro, Ed.D., 1977
Education, administration

Xerox University Microfilms, Ann Arbor, Michigan 48106

© 1977

DONALD ROLAND SUTTLES

ALL RIGHTS RESERVED

ORGANIZATION, MANAGEMENT, AND LEADERSHIP
FROM A BIBLICAL PERSPECTIVE

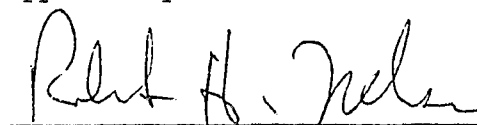
by

Donald Roland Suttles

A Dissertation Submitted to
The Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Greensboro
1977

Approved by:

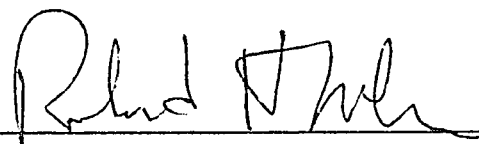


Dissertation Adviser

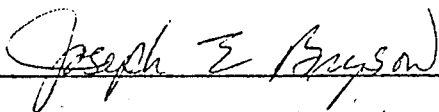
APPROVAL PAGE

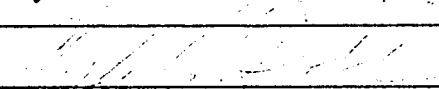
This dissertation has been approved by the following committee of the Faculty of the Graduate School at The University of North Carolina at Greensboro.

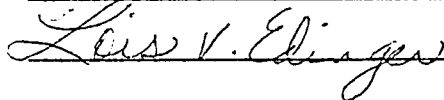
Dissertation Adviser



Committee Members







March 15, 1977

Date of Acceptance by Committee

ABSTRACT

Suttles, Donald Roland. Organization, Management, and Leadership from a Biblical Perspective. (1977)
Directed by: Dr. Roland H. Nelson, Jr. pp. 206.

The Bible is used as the resource document to provide illustrations of organizational structure, management functions, and leadership styles. Several major Bible characters are selected to provide illustrations of these concepts by their various activities.

A chapter is devoted to providing a rationale for using the Bible as the basis for such a study. Statistics are provided to show the vast distribution of the Bible. They demonstrate the wide acceptance of the Bible in society. They also show the cross-cultural acceptance of the Bible by indicating the large number of languages into which the Bible has been translated.

Organizational structure is examined as it is found in the activities of Joseph, Moses, David, Nehemiah, and Jesus. The selection of these particular persons is based in part upon their activity at different periods of the nation of Israel. Joseph, for example, lived and engaged in activity associated with organizational structure prior to the time of the existence of Israel as a nation. Moses' activity took place during the incipient stages of the development of Israel as a nation. David was active during the time that Israel was a Kingdom. Nehemiah, however, came on the scene after Israel returned to the land of Palestine from a period of captivity to a foreign nation. Jesus engaged in activity involving organizational structure at the period of Israel's history just prior to the deprivation of its land in 70 A.D.

Organizational structure is viewed in three phases as it occurs in the activities of Moses, David, and Jesus. These three phases are termed minimal structure, modest structure, and maximum structure.

Management functions are viewed also as they can be seen in the lives of Biblical characters. The lives of Joseph and Nehemiah are examined to detect their use of the management functions. Management functions are identified as planning, organizing, staffing, directing, controlling, and coordinating.

Leadership is also viewed as it is exhibited in the lives of Biblical characters. Moses, David, and Jesus have been selected for examination of their leadership activities. Their leadership activities are examined in three phases, somewhat comparable to that which was done for these three men concerning organizational structure. It is shown that they engaged in leadership activities which involved minimal participation by followers, modest participation by followers, and maximum participation by followers.

Conclusions are made that it is appropriate to select from the organizational structures, the management functions, and the leadership styles the concepts that are appropriate for any given situation. It is maintained that any combination of these concepts may be appropriate at any given moment while any other combination may be improper. This selective activity is termed "situational selectives."

The "Royal Law" and the "Golden Rule" are presented as a "Biblical imperative" to be used with the choice of activities made when exercising the "situational selectives." It is maintained that the Biblical imperative is necessary for the maximum benefit of society

when one is engaged in organization, management, and leadership.

An examination is made of the "bases of power" of Moses, David, and Jesus. Also, a comparison is made of McGregor's Theory X and Theory Y and the Biblical approach to superior-subordinate situations.

It is concluded that much of modern research is supported by the Bible. A schematic is provided to enable the reader to visualize the potential integration of the concepts of organization, management, leadership, situational selectives, and the Biblical imperative. The schematic takes the reader further to a final Biblical model which is comprised of the leader, the led, and life, surrounded by the terms "human concern." This final model is termed a Biblical model which incorporates the concepts of all the preceding material.

ACKNOWLEDGMENTS

I wish to express my deepest appreciation to the members of my committee for allowing me to write on my selected topic. So much legal and social maneuvering is taking place in today's society to limit or repress the valuable expression of the Bible that even to permit a dissertation which utilizes it as the basic resource document calls for great boldness. I am truly grateful. Thank you, Dr. Roland H. Nelson, Jr., chairman, Dr. Lois Virginia Edinger, Dr. E. William Noland, Dr. Dale L. Brubaker, and Dr. Joseph E. Bryson.

Thanks in a very special way to my wife, Phyllis JoAnn Suttles, who not only bore our six children, Daniel Mark, Ruth Lydia, Jonathan Thomas, Donna Elizabeth, Joanna Lynn, and Stephen David but has shared with me in the many long hours and years of study. She has patiently endured the avoidance of social engagements, endured many nights without a husband-father-helper, as well as accepted the lower economic status due, in part, to the cost of matriculating. She truly is a "help meet" of the highest order, and far superior to her husband in worth.

Thank you, Professor William P. Thompson, for assisting in the grammatical construction and punctuation. Thanks also to those who labored so diligently in the typing of the many class papers as well as this current study. Thank you, Mrs. Fanny Sue Kidd, Mrs. Jane Burnham, Mrs. Wilma Allred, and Miss Dona Northern.

Thanks also to the many friends who, believing in prayer, remembered me in their prayers. The engagement in this sound Biblical practice has been, I believe, a genuine source of sustenance to me throughout the period of my program.

TABLE OF CONTENTS

	Page
APPROVAL PAGE.	ii
ACKNOWLEDGMENTS.	iii
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER	
I. INTRODUCTION	1
The Problem	1
The Premise	3
The Plan.	4
Parameters.	8
II. RATIONALE FOR BIBLICAL EXPLORATION.	10
Arrangement of the Bible.	10
Authorship of the Bible	11
Acceptance by Society	12
Distribution in the United States	12
Distribution Throughout the World	12
Appeal to Various Cultures.	14
Articulations of Society	15
Laymen.	15
Theologians	19
Conclusions	21
III. ORGANIZATION FROM THE BIBLE	23
Preface	23
Definition.	24
Joseph and His Egyptian Organization.	26
The Date.	26
The Dream	27
The Directions.	28

CHAPTER

	Page
The Design.	29
Conclusions	32
Moses and His Organization of a Developing Nation	32
Moses' Appearance	32
Moses' Ascension.	33
Minimal Organization.	34
Increase in Organization.	34
Organizational Fulfillment.	38
Conclusions on Moses' Organizational Structures	42
David and His Military Structure.	44
Preface	44
Experience as A Youth	46
Minimal Structure with His Band of Followers.	48
Modest Structure with His Initial Army.	49
Maximum Structure with His Full Army.	50
Conclusions	52
Nehemiah and the Return from Captivity.	53
Preface	53
Preparation	55
Organizing.	55
Test of the Organization.	56
Organizational Success.	57
Jesus Christ and the Organization of the Church	58
New Disciples and Minimal Organization.	61
Embryo Church and Modest Organization	63
The Developed Church and Maximum Organization	66
Deacons	67
Missionary Involvement.	67
Elders.	68
Other Organizational Components	68
Type of Organization.	69
Conclusions	70
Organizational Summary.	70

CHAPTER

	Page
IV. MANAGEMENT FUNCTIONS FROM THE BIBLE.	75
Preface.	75
Joseph and Management Functions.	79
Planning	79
Organizing	80
Staffing	81
Directing.	83
Controlling.	84
Coordinating	87
Conclusions.	89
Nehemiah and Management Functions.	90
Planning	90
Organizing	91
Staffing	92
Directing.	93
Controlling.	94
Coordinating	96
Conclusions.	97
V. LEADERSHIP FROM THE BIBLE.	99
Preface.	99
Styles of Leadership	104
Moses and His Leadership Styles.	109
Minimal Participation.	109
Modest Participation	110
Maximum Participation.	111
David and a Life of Leadership	114
Preface.	114
Minimal Participation with His Band of Followers	115
Modest Participation as King over Judah	118
Maximum Participation During His Reign over All Israel.	120
Conclusions.	123

CHAPTER

	Page
Jesus and His Leadership.	123
Jesus and His Minimal Participation Style of Leadership with the Disciples.	123
The Sermon on the Mount	125
Selected Experiences.	127
Jesus and His Modest Participation Style of Leadership in the Embryo Church.	129
With His Disciples.	130
General Involvement	132
Jesus and His Maximum Participation Style of Leadership with the Developed Church	133
Extent of Participation of His Followers.	133
Attitude Required of the Followers.	135
Conclusions on Jesus' Leadership.	137
Consideration of Theory X, Theory Y, and the Bible	137
Leadership as Related to Power.	144
Moses' Basis of Power	145
David's Basis of Power.	147
Jesus' Bases of Power	147
Leadership Conclusions.	154
VI. AN INTEGRATION OF ORGANIZATION, MANAGEMENT, AND LEADERSHIP FROM THE BIBLE WITH THE INTRODUCTION OF A BIBLICAL KEY.	159
Preface	159
Thomas J. Sergiovanni	159
Classical Management Type I, Scientific Management	160
Classical Management Type II, Bureaucracy	161
Classical Management III, New-Scientific Management	161

CHAPTER

	Page
Behavioral Theory Type I, The Human Relations School.	162
Behavioral Theory Type II, The Human Resources School.	162
Decision-Theory School.	163
Socio-Technical School.	163
Warren G. Bennis.	164
Scientific Management	164
Bureaucracy	165
Administrative Management Theory.	165
Human Relations Approach.	165
The Revisionists.	166
Benevolent Autocracy: The Pessimistic Resolution.	166
Fusion Process: Aristocratic Utopian Resolution.	167
Management by Objectives.	167
A Comparison of Schools	168
A Comparison of Authors	170
The Integrative Resolution.	174
Zone of Selection	175
Agreement of the Integrative Resolution	178
The Three-Element Mix	183
The Royal Law	184
A Biblical Model.	189
The Situational Selective	189
The Biblical Imperative	192
VII. GENERAL CONCLUSIONS	195
BIBLIOGRAPHY	198

LIST OF TABLES

	Page
TABLE 1.	12
TABLE 2.	13
TABLE 3.	13

LIST OF FIGURES

	Page
1. JOSEPH'S ORGANIZATIONAL STRUCTURE.	30
2. MOSES' ORGANIZATIONAL DEVELOPMENT.	45
3. NEHEMIAH'S ORGANIZATIONAL STRUCTURE.	59
4. JESUS' ORGANIZATIONAL STRUCTURE.	72
5. ORGANIZATIONAL SELECTION AS RELATED TO THE PEOPLE OF ISRAEL	73
6. CONTINUUM OF LEADERSHIP BEHAVIOR	106
7. COMPARISON OF THEORY X, THEORY Y, AND THE BIBLICAL POSITION.	141
8. SELECTED BIBLICAL LEADERS AND THEIR BASES OF POWER	155
9. THREE ORGANIZATION-LEADERSHIP MODELS FROM THE BIBLE	158
10. A SIMPLISTIC COMPARISON OF THE ORGANIZATION-LEADERSHIP SCHOOLS OF THOUGHT OF SELECTED WRITERS	169
11. PLACEMENT OF WRITERS ACCORDING TO ORGANIZATION-LEADERSHIP SCHOOLS AND STYLES OF FIVE AUTHORS	171-172
12. INTEGRATIVE RESOLUTION, ZONE OF SELECTION.	176
13. SCHEMATIC VISUALIZATION OF A SITUATIONALLY SELECTIVE ROYAL LAW MODEL OF ORGANIZATION-MANAGEMENT- LEADERSHIP	190

I. INTRODUCTION

The Problem

Organization, management, and leadership are important sociological concepts because they are associated with the interrelationships and interactions of people. These three great areas of inquiry are the subject of much research as well as the topics of many writings.

It is possible to think of organization in terms of charts, models, and structures. Management, by way of contrast, might be thought of in terms of activities and procedures. Leadership, however, might be viewed in terms of styles and approaches. While each of these three areas of concern might provide a slightly different perspective to human relationships, they are all very important because they are concerned with the association of humans with each other.

While much is being written and major contributions are being made to the understanding of human conduct and interactions, some writers are verbalizing that the development of organization, management, and leadership is still in its incipient stage. The following comments illustrate this feeling:

The unsettled nature of management reflects the complexity of the real-world phenomenon. . . . The complexity of the management process is well understood by even the most casual observer and practitioner. . . . in comparison with other fields of study, management is a newcomer still struggling with the basic issue of scope, content, and taxonomy. In fact, there now exists no general theory of management which serves to consolidate and direct the

efforts of researchers and practitioners.¹

Even though these comments are directed essentially to the management area, they are not inimical to the expressed feelings of other writers who address themselves to the fields of organization and leadership. Much work has been done in the area but the field is so vast and involves such significant areas of human activity that no single work of research is sufficiently comprehensive.

The vast number of people in the world, and the uniqueness of each individual as well as the distinctiveness of different cultures, make it difficult to perform any research that can readily be extrapolated to large segments of society with any great confidence of validity. Any research, therefore, which can provide hope for cross-cultural potential and/or for wide application would be particularly valuable. Because of the pervasiveness of organization, management, and leadership throughout the world, any research in these fields would be welcome. But, if that research could be derived from a source document which can sustain world-wide acceptance, it could be particularly meaningful.

A specific audience for which this study is intended is that of "Fundamental" pastors, church workers, and administrators of independent Christian organizations, such as Bible Colleges. The "Fundamentalist" believes in the inerrancy of the Bible. The Fundamentalist regards the Bible as being "the Word of God." The Fundamentalist therefore places great credence in whatever the Bible says.

¹James H. Donnelly, Jr., James L. Gibson, and John M. Ivancevich, eds., Fundamentals of Management, Selective Readings (Austin, Texas: Business Publications, Inc., 1971), p. 1.

Further, however, the Fundamentalist tends to devote less time to the study of organization, management, and leadership because these concepts are more generally associated with larger and more complicated organizations than those with which he may deal. No Bible College for example, has a student body that numbers 30,000 as some state universities do.

When the Fundamentalist does turn to the secular literature for organizational, managerial, and leadership help, it seldom involves an in-depth study. It is more likely to be a superficial review for help at a specific moment.

This study, therefore, is intended to overcome some of these weaknesses. That is, it is intended to make organization, management, and leadership more understandable for the Fundamentalist. It is intended to focus on a resource document with which he is familiar, and which he considers to be "divinely inspired." By demonstrating, therefore, the extensive use of organization, management, and leadership in the Bible, even from the lives of only five persons; and, by providing substantive examples of principles from secular literature, this study can provide a valuable service to the Fundamentalist.

The Premise

The Bible is a book which is concerned with the relationship of man to God. In the determination and description of that relationship the Bible speaks of the origins of the universe, of the earth, of man, of nations, of languages, and of groups and individuals. It would be rare if any book were to address itself to these phenomena and not have something to say concerning organization, management, and leadership.

A premise of this study is that the Bible does indeed, by way of direct statements, examples, and associations, touch upon these areas of consideration. And, because of its vast distribution, and therefore its cross-cultural acceptance, it can potentially be a valuable source of insight into these areas. It is not necessarily important that the information garnered from the Bible be found in the form of quantitative study. While such research may appear to give greater validity to a finding than other methods of study, it is not necessarily more valid. As Koontz and O'Donnell state:

After all, no one has been able to give statistical proof of the validity of the Golden Rule, but people of many religions have accepted this fundamental precept as a guide to behavior for centuries, and there are few who would doubt that its observance improves human conduct.²

Consequently, the Bible will be used as a source document to derive information relative to the fields of organization, management, and leadership.

The Plan

Insight into the reasons for selecting the Bible as a basis for research is provided in Chapter II. A rationale for this selection is given by showing the arrangement of the Bible, the authorship of the Bible, and the acceptance of the Bible in society.

It is further shown that the Bible has great appeal throughout the world. Since this wide appeal involves significant cultural differences, it would give special value to any principles that could be

²Harold Koontz and Cyril O'Donnell, Principles of Management, An Analysis of Managerial Functions, (3rd ed.; New York: McGraw-Hill Book Company, 1964), p. 7.

extracted from this study.

Comments by laymen as well as theologians are provided to show that the book, the Bible, does not escape the attention and interest of a large cross-section of society. Organization, as it can be found in the Bible, is presented in Chapter III. The method of presentation is to select five Biblical characters and to show their involvements with organizational structure.

While the method of selecting the particular persons for examination is arbitrary, it nevertheless has been done according to a design. The five persons, Joseph, Moses, David, Nehemiah, and Jesus, each appeared at different points of time in relation to the nation Israel. Figure 5 on page 73 shows these persons and their times of activity in the form of a chart.

It can be seen on the chart that Joseph was involved in organizational activity prior to the establishment of the Israelites as a nation. His activity was primarily associated with this group of people while it was still a family and while the sons of Jacob were just beginning to be identified as "tribes".

Moses was engaged in organizational activity primarily with Israel as a nation. His activity occurred at the time it was being transformed to the status of a nation from that of tribes.

David was active during the time of Israel's existence as a kingdom. As Israel's second king, David shared in the strengthening of the nation militarily, and led it to wide recognition and acceptance among the nations of the world.

Nehemiah was involved in the national life of Israel after it returned from a period of 70 years of captivity. This occurred at the end of its long national existence, i.e. approximately 800 years.

One of the reasons for selecting Jesus is his presence in the nation of Israel just prior to its final great dispersion. Another reason for his selection is his involvement in the organization of a new structure known as the church.

Management is dealt with in Chapter IV. Biblical characters are again used. In this chapter only Joseph and Nehemiah are examined to determine the management functions which they manifest in their activities. They each demonstrated all of the management functions, but not necessarily with equal breadth of application.

Three Biblical characters are used to illustrate the use of leadership in the Bible, in Chapter V. They were among the five persons used to illustrate organization. They are Moses, David, and Jesus.

The leadership activities of Moses, David, and Jesus are shown in three aspects. These permit comparison with the three aspects of organization which each demonstrated. This comparison is shown on the chart in Figure 9.

The selection of the individuals for study, as noted above, is arbitrary. It is important to understand, however, that there are many other individuals who provide meaningful opportunities for study. It would be most appropriate, for example, to consider Adam, Noah, Abraham, Jacob, Samuel, Solomon, Elijah, Isaiah, Zerubbabel, Peter, John the Apostle, Luke, or Paul. Each of these men was involved in either

organization and/or management and/or leadership that would provide a valuable basis for examination.

Further, there are many women who could be selected. There are Sarah, the wife of Abraham; Rebekah, the wife of Isaac; Rachel, the wife of Jacob; Miriam, Moses' sister; Deborah, one of the Judges of Israel; Ruth; Hannah, the mother of Samuel; Esther who became a queen in a land foreign to Israel; Elizabeth, the mother of John the Baptist; Mary, the mother of Jesus; Martha and Mary of Bethany; Lydia, one of the first converts in Europe; and others. The persons selected, therefore, are among those who are well-known, and who can provide especially good illustrations of the topics under study.

The presentation of a Biblical model is given in chapter VI. This model follows the presentation of reviews of organization, management, and leadership schools of thought by two current writers, Sergiovanni and Bennis. Following the presentation of material by these men the "situational selective" concept is described. To this concept a "Biblical imperative" is added. The Biblical imperative is necessary for a comprehensive perspective of the organization, management, and leadership concepts as they are derived from the Bible. This material is gathered together in an integrative model which can be seen in Figure 13 on page 170.

When the material is brought together in a Biblical model and presented in a visualization such as Figure 13, it is clarified to a degree that permits more effective application of the concepts. The chart serves as a memory device, as well as a clarifying device, which

should serve a useful function for theorists and practitioners.

The final chapter, chapter VII, provides a brief summary and concluding statements of this study.

Parameters

Due to the vast opportunities for the selection of individuals for consideration and review, it is necessary to discriminate. The discrimination, however, is based, not upon the relative historical merits of one person versus another, but rather upon the appropriateness of the activities and backgrounds of the persons to the topic under discussion. Joseph, Moses, David, Nehemiah, and Jesus each has readily discernible involvements in activities relating to organization. Joseph and Nehemiah each performed management functions that can be clearly identified. Moses, David, and Jesus each exhibit leadership qualities which are important to this study.

Due to the religious connotations inherent in the Bible, and due to the controversial nature of such material, extensive discussions in the purely theological aspects of the data are minimized.

The expansiveness of the field also prohibits introduction of the organizations, management functions, and/or leaders that extend beyond the confines of the Bible itself. For example, this study will not touch on leaders and organizations of the post-Biblical period.

References are made to the church as they are identified in the Bible. However, the material will not extend beyond the Biblical period. To do so would be a premise for a fascinating study, but it is beyond the scope of this paper.

The King James Version of 1611 of the Bible is used for reference purposes. Any deviations from this practice are specifically identified.

II. RATIONALE FOR BIBLICAL EXPLORATION

Arrangement of the Bible

The Bible is composed of 66 books. It is arranged in two major divisions called the Old and the New Testaments. The Old Testament is comprised of 39 books and the New Testament of 27 books. The books are not arranged in the chronological order in which they were written nor necessarily in the order that the events took place. The book of Job, for example, is identified by Lee as, ". . . the most ancient book known."³ By utilizing one of the methods just stated, therefore, Job would appear first. Yet, the book of Job appears eighteenth in the list of the books of the Bible, following other books such as Genesis, Ruth, I Samuel, II Samuel, and Ezra.

So, too, in the New Testament the book of I Thessalonians is described as, ". . . the first of St. Paul's Epistles, and was written by him from Corinth, probably about the year 53 A.D."⁴ Even though this was the first of Paul's Epistles and even though, in terms of time, the events occurred before those in the book of Romans or those in the book of I Corinthians, the book occurs after these two books and eighth in the list of Paul's writings. The arrangement of the books, therefore,

³Robert Lee, The Outlined Bible: An Outline and Analysis of Every Book in the Bible, (London, England: Fleming H. Revell Company, n.d.), Analysis Number 18.

⁴Ibid., Analysis Number 52.

does not follow a chronological or historical pattern.

There are 1,189 chapters in the Bible, 929 in the Old Testament and 260 in the New Testament. The size of the Old Testament in terms of words is approximately three and a half times that of the New.⁵

Authorship of the Bible

It is not known exactly how many different persons participated in writing the Bible. E. Schuyler English says:

Some forty different men wrote the Bible over a period spanning approximately 1500 years, from about 1450 B.C. to about A.D. 90. These writers represent various levels of society and diverse backgrounds including kings, statesmen, prophets, priests, apostles, shepherds, a tax collector, a tentmaker, and a physician.⁶

Morris agrees with English on the number of authors and the time required for writing. He states that the Bible is ". . . a library of many books, written by about forty different authors over a period of at least 1500 years."⁷

The identity of most of the writers of the 66 books is known, according to Morris, who says, "The authors of 55 books are well identified by history and tradition."⁸ He also notes, however, that if some of the authors acted as editors who collected ancient records and

⁵Henry H. Halley, Pocket Bible Handbook: An Abbreviated Bible Commentary, (Chicago, 1951), p. 30.

⁶E. Schuyler English, A Companion to the New Scofield Reference Bible, (New York: Oxford University Press, 1972), p. 10.

⁷Henry M. Morris, Many Infallible Proofs: Practical and Useful Evidences of Christianity, (San Diego, California: Creation-Life Publishers, 1974), pp. 154-155.

⁸Ibid., p. 155.

brought them together to form one of the books, then the number of the authors could be considerably greater than 40.⁹

Acceptance by Society

Distribution in the United States

The American Bible Society reports that the distribution of Bibles in the United States over the years 1970 to 1975 exceeded 644,000 for each year. However, when to the distribution of Bibles is added portions and selections of Bibles the number is in the millions, as shown by the following table:

TABLE 1

<u>Date</u>	<u>Number Distributed</u>
1970	99,595,467
1971	90,129,921
1972	121,122,596
1973	117,317,595
1974	88,284,616
1975	109,465,781 ¹⁰

This distribution of Bibles, portions of the Bible, and selections in the United States is phenomenal. There was a sufficiently large distribution each year for the period 1970-1975 to provide a copy for approximately one-half of the population of the United States.

Distribution Throughout The World

Distributions of Bibles, portions of the Bible, and selections world-wide are impressive. For the years 1970-1974 the United Bible

⁹Ibid., p. 155.

¹⁰American Bible Society Annual Reports, 1970-1974 and American Bible Society Record, May 1976.

Societies distributed the following quantities:

TABLE 2

<u>Date</u>	<u>Number Distributed</u>
1970	173,501,624
1971	171,116,274
1972	218,429,595
1973	249,152,091
1974	254,138,606 ¹¹

Equally interesting is the geographical distribution of these Bibles and parts of Bibles. The following record of the United Bible Societies for the year 1975 show this distribution:

TABLE 3

<u>Geographical Location</u>	<u>Number Distributed</u>
Africa	14,370,899
Americas	174,877,118
Asia/Pacific	100,434,105
Europe	13,785,185
Total	303,467,307 ¹²

While Europe received the smallest number in this listing, it still received in excess of 13 million copies. Between the years 1916 and 1960 the United Bible Societies distributed 568,424,953 volumes of the entire Bible.

The twenty-four national Bible Societies around the world, beginning with the first one in London in 1804, either donated or sold below cost over 1,200,000,000 copies of the Bible in more than a

¹¹American Bible Society Annual Reports, 1970-1974.

¹²"Total World Scripture Distribution by the United Bible Societies", American Bible Society Record, May 1976, p. 23.

thousand languages and dialects.¹³ This number of Bibles would fill seventy-five libraries approximately the size of the Library of Congress. Downs and Keller state, "The Library of Congress with its approximately 16,000,000 volumes is probably the world's largest library."¹⁴

This 1.2 billion figure above is even more impressive when one recognizes that, "Statistical studies have estimated a total production of at least 30,000,000 different books since printing was invented in the mid-fifteenth century."¹⁵ The number of Bibles and Bible portions distributed, therefore, far surpasses the number of different books printed. No other book can lay claim to such an impressive record.

Appeal to Various Cultures

One of the characteristics of the Bible is its facility for being translated. As Day comments, "No book is so translatable as the Bible. The ease and vitality with which it flows into every language are unique. No matter into what tongue it is cast--and it has been put in whole or in part into nearly twelve hundred--the Bible grips the human heart."¹⁶ Any book that can be received into nearly 1200 different languages must contain unusual features which allow it to enjoy such favorable reception in the many various cultures. Actually, according to McDowell, the

¹³Gwynn McLendon Day, The Wonder of the Word, (Chicago: Moody Press, 1957), pp. 143-144.

¹⁴Robert E. Downs and Clara D. Keller, How To Do Library Research, (2nd ed.; Urbana: University of Illinois Press, 1975).

¹⁵Ibid., p. 45.

¹⁶Day, op. cit., p. 127.

Encyclopaedia Britannica, (Volume III, 1970, page 588) says that the whole Bible or one or more whole books of the Bible has been translated into 1,280 languages.¹⁷

The ease of translation lends substance to the apparent situation of various cultures claiming the Bible for themselves. Day comments on this phenomenon:

In every nation where it has gone in force, it is considered the book of that nation, not of another. English-speaking people consider the Bible an English book. Germans think of it as a German book. Japanese claim it as a Japanese book. The African receives it as an African book. And it is! It belongs to all people, speaks to all people, reveals God to all people. Every man who reads it knows that it is meant particularly for him. Written largely by the pen of Jews, it is for Gentiles. A product of Asia, it is for Europe and America. Produced thousands of years ago, it is completely modern and perennially new. It comprehends the need of every age, every class, every condition, every man. Such a phenomenon, without parallel in literature, is nothing less than a miracle.¹⁸

Whether or not one agrees with the view of this author, the wide distribution, the continuing efforts to translate it into new languages, and the acceptance of the Bible in those languages, certainly lends credence to the claim for a universal appeal of the Bible.

Articulations of Society

Laymen

Advertising people know that one of the best methods of selling a product is to present testimony of another person as to the worth of

¹⁷Josh McDowell, Evidence That Demands a Verdict, Historical Evidences for the Christian Faith, Copyrighted by Campus Crusade for Christ, Inc., 1972, p. 21.

¹⁸Day, op. cit., p. 127.

that product. Quite often the ordinary housewife or man on the street will be used to present an "unsolicited" testimony as to the value or utility of a product. The additional provision of the names and addresses of those who testify seems to give even greater assurance to the observer, e.g. one who is watching a TV commercial, that the testimony is genuine and the product worthy of the observer's attention. In somewhat the same vein, the following quotes from laymen, i.e. non-theologians, provided from Halley's Handbook, demonstrate a wide acceptance and use of the Bible.¹⁹

W.E. GLADSTONE: I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors.

GEORGE WASHINGTON: It is impossible to rightly govern the world without God and the Bible.

QUEEN VICTORIA: That book accounts for the supremacy of England.

DANIEL WEBSTER: If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

THOMAS CARLYLE: The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, thru which, as thru a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home.

THOMAS HUXLEY: The Bible has been the Magna Charta of the poor and oppressed. The human race is not in a position to dispense with it.

ANDREW JACKSON: That book, sir, is the rock on which our republic rests.

¹⁹Halley, op. cit., pp. 18-19.

HORACE GREELEY: It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom.

JOHN QUINCY ADAMS: So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society.

CHARLES DICKENS: The New Testament is the very best book that ever was or ever will be known in the world.

GOETHE: Let mental culture go advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go.

HENRY VAN DYKE: Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere.

While the persons quoted above are quite notable, they also have the common characteristic of all being deceased. There is no great problem, however, in marshalling the comments of persons who are still among the living who attest to the value of the Bible.

Robert A. Millikan, American physicist and Nobel prizewinner is attributed by Tenney to have said:

A knowledge of the Bible is an indispensable qualification of a well-educated man. No other single book in the history of literature has been so widely distributed or read, or has exercised so powerful an influence upon civilization. It is the fountainhead of Western culture, and is the sole source of spiritual life and revelation for all Christians.²⁰

In the Federal Court case, *Abington School District v. Schempp*, the judge states, "Dr. Weigle stated that the Bible was of great moral,

²⁰Merrill C. Tenney, General Editor, The Zondervan Pictorial Bible Dictionary, (Grand Rapids, Michigan: Zondervan Publishing House, 1967), p. v.

historical and literary value. This is conceded by all parties and is also the view of this court."²¹

Men in education and industry also acclaim the Bible. Dr. Maurice Nelles is an example, although not necessarily a common one. He has B.S. and D.Sc. degrees from South Dakota State University and a Ph.D. from Harvard University. He served on the faculties of South Dakota State University, Columbus University, the University of Virginia, and the University of Southern California. Concerning the Bible he says,

. . . I have never encountered anything to disprove it, when I knew enough. I know God can do anything at any time, and the man-made laws of science are fallible and I have observed many exceptions. I continue to believe the Bible one hundred percent, for it is true.²²

Many non-theologians have believed or believe the Bible implicitly, and have expressed or do express their opinions that it is supremely beneficial to society.

These comments indicate a need of persons to express their feelings concerning the Bible. Why should anyone comment on the Bible at all? There are perhaps many reasons, but for whatever reasons, it is demonstrable, as these comments show, that many people, including public figures, are motivated, and apparently compelled, to comment on its attributes.

²¹177 F. Supp. 398,401,402.

²²"21 Scientists Who Believe in Creation", taken from Creation: Acts/Facts/Impacts!, (San Diego, California: Creation-Life Publishers, 1974), pp. 23-24.

Theologians

As might well be understood, the Bible is of major concern to the theologians of the world. For many prominent theologians, theology is more of a philosophy than an encounter with God through the means of the Bible. It is nevertheless pertinent and interesting to note the comments and associations of some of these learned men with the Bible.

Dietrich Bonhoeffer, for example, a theologian who on April 9, 1945 died on the gallows at Flossenburg in Bavaria, valued the Bible enough to place it among his final possessions. Reist states that during the last days of his life in prison, all that Bonhoeffer had with him, as he wrote out the letters which were later published under the title, Letters and Papers from Prison, were his German Bible, a Greek New Testament, and a concordance.²³

In speaking of Karl Barth, Godsey says:

Sunday by Sunday when he mounted his pulpit, there in the center was the open Bible. . . The Bible, he discovered, is primarily concerned not with man's view of God but with God's view of man, not with religion but with revelation, not with how man finds God, but how God has sought and found man. In short, the Bible became for Barth the word of God.²⁴

Barth addresses himself tangentially to the premise of this paper, albeit in a negative fashion, when he says, "How little fundamental information it offers in regard to the difficult questions of business life, marriage, civilization, and statecraft with which we have to

²³Benjamin A. Reist, The Promise of Bonhoeffer, (Philadelphia, J. B. Lippincott Company, 1969), pp. 15,95.

²⁴John D. Godsey, Introduction and Epilogue, Karl Barth, How I Changed My Mind, (Richmond, Virginia: John Knox Press, 1966), p. 22.

struggle!"²⁵ These words cause one to hesitate and consider whether or not the Bible has any word to say in the areas of organization, management, and leadership. However, in this same chapter, titled "The Strange New World Within The Bible," Barth also says:

The Bible gives to every man and to every era such answers to their questions as they deserve. We shall always find in it as much as we seek and no more: high in divine content if it is high in divine content that we seek; transitory and 'historical' content, if it is transitory and 'historical' content that we seek--nothing whatever, if it is nothing whatever that we seek, the hungry are satisfied by it, and to the satisfied it is surfeiting before they have opened it. The question, What is within the Bible? has a mortifying way of converting itself into the opposing question, Well, what are you looking for, and who are you, pray who make bold to look?²⁶

Barth, as indicated by these comments, is heavily concerned with the Bible.

H. Richard Niebuhr recognizes the widespread usage of the Bible when he says, "Practically, the Awakening stimulated very great interest in and reading of the Scriptures while insisting upon the necessity of personal experience of the truth taught in Scriptures."²⁷ Niebuhr then refers to Wesley, Edwards, and others by saying, "If we may adapt a later philosophical formula we can state their general position thus: Scripture without experience is empty, but experience without Scripture is blind."²⁸

²⁵Karl Barth, The Word of God and The Word of Man, (London: Hadder and Stoughten, 1928), trans. Douglas Horton, p. 39.

²⁶Ibid., p. 32.

²⁷H. Richard Niebuhr, The Kingdom of God in America (Chicago, Willett, Clark & Company, 1937), p. 109.

²⁸Ibid., p. 109.

He, therefore, recognizes in the theology of others the importance of Scripture and its experiential necessity.

Paul Tillich also sees a strong Biblical emphasis in the Middle Ages. In speaking on the doctrine of Luther he says:

. . . the Catholic Church is right in saying that there was biblicism throughout the Middle Ages. We have stressed before that the biblicistic attitude was especially strong in the late Middle Ages.²⁹

In this quote it can be seen that Tillich recognizes the emphasis on the Bible during this period of time. Regardless of their individual attitudes and feelings toward the Bible, these theologians evidence an understanding of the importance of this book and of its use in history.

Conclusions

From the various data and comments here presented it can be seen that the Bible is a book widely received in society. The society which accepts it is not limited to a small geographical area but is world-wide. Further, it is received by the very highly educated as well as by the poorly educated peoples of the world.

Value judgments are exercised by all people everywhere since they are inherent in all decisions. The significant influence of the Bible in molding values in many cultures makes it an important source of reference. It is reasonable to conclude, therefore, that those persons involved in organization, management, and leadership would be influenced by the Bible.

²⁹Paul Tillich, A History of Christian Thought, ed. Karl E. Braaten (New York: Harper & Row, 1968), p. 242.

The Bible is a fitting text, therefore, to use in the search for examples, illustrations, and principles relating to those areas of human interaction which would cross cultural boundaries. It should serve well to provide legitimate guidelines for application of these concepts throughout the world.

III. ORGANIZATION FROM THE BIBLE

Preface

Organization, management, and leadership are terms which can be defined differently. Yet despite the differentiation of meanings which can be applied to these terms, they tend to be used synonymously.

Tannenbaum and others combine leadership training, and organization when describing their research in Leadership and Organization.³⁰ In their work they do separate these terms, but nevertheless they seem to see an interrelationship that necessitates grouping them together in close association.

The same association holds true for Likert who, when commenting on increasing research, says, ". . . research on leadership, management, and organization, undertaken by social scientists, provides a more stable body of knowledge than has been available in the past."³¹ This is further substantiated and emphasized by the title he gives his research instrument. He uses this instrument for determining what individuals believe the present characteristics of their organizations are, and what they would like the characteristics of their organizations to be. The title of the instrument is "Organizational and Performance Characteristics

³⁰Robert Tannenbaum, Irving R. Weschler, and Fred Massarik, Leadership and Organization: A Behavioral Science Approach, (New York: McGraw-Hill Book Company, Inc., 1961), p. vii.

³¹Rensis Likert, The Human Organization: Its Management and Value, (New York: McGraw-Hill Book Company, 1967), p. 1.

of Different Management Systems on a Comparative Analysis."³²

As mentioned earlier, the concepts of organization, management, and leadership are vitally concerned with the relationships of people to each other. And, while by careful definitions these terms can be separated, it is difficult to attempt to describe a situation involving the application of any of these three concepts without referring to one or both of the remaining two.

Definition

For the purpose of this section on organization, the definition will follow that provided by two authors. The first by Ernest Dale is:

'Organization', as used by organization specialists, may be defined as a method of breaking down broad and overwhelming tasks into manageable and pinpointed responsibilities and at the same time insuring coordination of the work.³³

Dale goes on to explain that organization charts and job descriptions provide a map of the major features of an organization structure. He points out, though, that these are an aid to memory and visualization but that they cannot deal with the real problems of organization.³⁴

Mooney has a much briefer description, and yet an all-encompassing statement. He says that the example of two men who unite their strength to move some object that is too heavy or bulky to be moved by one provides an illustration which, ". . . indicates the exact definition

³²Ibid., pp. 13-14.

³³Ernest Dale, The Great Organizers, (New York: McGraw-Hill Book Company, Inc., 1960), p. 2.

³⁴Ibid., pp. 2-3.

of organization. Organization is the form of every human association for the attainment of a common purpose."³⁵ Mooney goes on to state that the associated efforts of these two men are synonymous with both organization and coordination. He views coordination as a major ingredient to organization and calls it the first principle. He says, ". . . co-ordination . . . expresses the principle of organization in toto; nothing less."³⁶ Mooney, therefore, sees organization as being inseparable from coordination. This, perhaps to a less degree, is also observed by Dale (see earlier quote).

For the purpose of this paper the term "organization" will be defined as: A framework of human associations established whether formally or informally, and whether intentionally or unintentionally, to engage in the pursuit of a common purpose. The focus will be on the structure of organization.

It is important to note that the purposes for the organization may not be understood by all concerned. This might happen, for example, when a group is following a leader but does not wholly comprehend what he is trying to achieve. It may, whether knowingly or unknowingly, or even voluntarily or involuntarily, continue to proceed toward even distant or ambiguous goals.

³⁵James D. Mooney, The Principles of Organization, rev. ed. (New York: Harper & Brothers Publishers, 1947), p. 1.

³⁶Ibid., pp. 1, 5.

Joseph and His Egyptian Organization

The Date

The account of the organization established by Joseph is found in Genesis 41:14-57. While the total story of Joseph, as recorded in Genesis, begins with Chapter 37 and goes to Chapter 50, the heart of the matter of organization is found in Chapter 41. The approximate date of these events is provided by Tenney. He says:

According to I Kings 6:1 the temple was founded in the 480th year after the Exodus, which was the fourth year of Solomon's reign. On the basis of a 40-year reign for Solomon (I Kings 11:42) and in accord with the established chronology of the Kings, that was 966 B.C. This would provide 1445 as the date of the Exodus and 1525 as the year of Moses' birth (Exodus 7:7).³⁷

Tenney, therefore, sets the Exodus (from Egypt) at 1445 B.C. Also, Exodus 12:40 states that the children of Israel dwelt in Egypt four hundred and thirty years. Since they arrived in Egypt at the time Joseph ascended to power, and left at the time of Moses' leading them out, i.e. the Exodus, the four hundred thirty years added to 1445 would place the period of Joseph's activity at around 1875 B.C.

This date is just prior to the period of time that the Egyptians were in that period of their history known as the Middle Kingdom. Winlock provides a chronological table of the Middle Kingdom which indicates that the XV Dynasty was composed of the Hyksos in

³⁷Merrill C. Tenney, General Editor, The Zondervan Pictorial Bible Dictionary, (Grand Rapids, Michigan: Zondervan Publishing House, 1967), pp. 166-167.

Memphis, Egypt around the 16th-17th century B.C.³⁸

The Dream

The actual account of Joseph's involvement in organization is recorded in the Bible in this paraphrased manner. Pharaoh had dreamed a dream in which he saw seven well favored cows (called kine in the Biblical text) which fed in a meadow. He then saw seven other cows, in another scene, which were very lean and hungry looking (lean-fleshed). These cows ate up the seven fat cows, and Pharaoh awoke.

He went to sleep again and this time he dreamed of seeing seven healthy, fine-looking ears of corn come up on one stalk. Later, seven very thin ears of corn came up, and the thin ears of corn ate the fat ears of corn. Pharaoh again awoke.

He called in his magicians and fortune-tellers and asked them to interpret the dream, but they could not. Pharaoh was then advised that Joseph, who at the time was in prison, could interpret dreams. Pharaoh sent for him and Joseph was brought out of the prison to the palace. When asked if he could interpret dreams, Joseph replied, "It is not in me; God shall give Pharaoh an answer of peace," Genesis 41:16. Pharaoh then related the dream to Joseph in the presence of the magicians, fortune-tellers, and other attendants about the throne, and Joseph provided the interpretation for Pharaoh.

³⁸H. E. Winlock, The Rise and Fall of the Middle Kingdom in Thebes, (New York: The Macmillan Company, 1947), p. 2.

Joseph said that there would be seven years of plenty throughout the land of Egypt, and that this would be immediately followed by seven years of famine. Since the dream was repeated, i.e. given in two different ways, Joseph said that it was because the thing was established by God and that God would surely bring it to pass.

The Directions

Joseph then proceeded to give Pharaoh advice on what should be done to protect the country. Genesis 41:33-36 says:

Now, therefore, let Pharaoh look out a man, discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

The Bible then goes on to say that the thing was good in the eyes of Pharaoh and in the eyes of all his servants.

Pharaoh then concluded that since such good advice was given, and since it appeared that Joseph was a man, ". . . in whom the spirit of God is", that he would make Joseph the number two ruler in the land. He said that only in the throne would he, Pharaoh, be greater than Joseph.

Further, he took a ring from his hand and put it on Joseph's hand and then provided him with the accoutrements of the office to which he had elevated him. He even said that without Joseph no man would lift up his hand or foot in all the land of Egypt, Genesis 41:40-44.

The Design

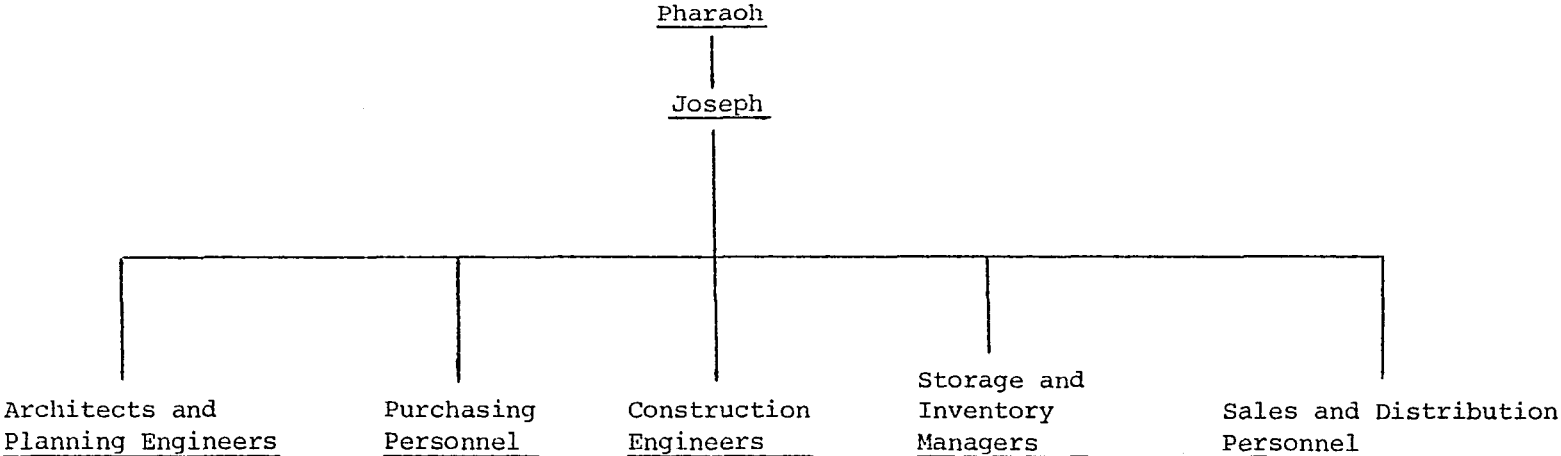
Now the organization which Joseph recommended was, first, that Pharaoh should put one man over the entire land of Egypt to care for this project. He then recommended that Pharaoh appoint officers over the land. He then stated that the "fifth part", that is, 20% of the grain that would be grown during the seven plenteous years should be stored in grain storages about the land.

This organizational plan was extremely simple in its presentation but the task was by no means a simple one. It required a great deal of ingenuity and supervision for it to be accomplished. The time frame for the program was fourteen years. It involved all of the people of a major nation.

Figure 1 is a depiction of how the organizational chart of Joseph might have appeared. The Bible, as indicated above, makes it quite clear that Joseph was to report directly to Pharaoh. From Joseph, however, there extended an organizational structure that had to include persons who performed the functions of architects and planning engineers, purchasing personnel, construction engineers, inventory managers, and sales and distribution personnel. Regardless of what terminology might have been used in Joseph's day to describe these functions, the activities performed by persons who normally bore such titles had to be performed.

Not only was the organizational structure of Joseph necessary to provide for the gathering of the grain, but it was also necessary to accomplish the distribution of the grain. The organizational structure

I. JOSEPH'S ORGANIZATIONAL STRUCTURE



for the first seven years was similar to, but not necessarily identical to, that of the second seven years.

During the early months of even the very first year efforts had to be exerted to prepare storage facilities for the food that was gathered. This activity no doubt continued right up to the end of the first seven years, for each additional quantity of food that had to be stored had to have a place prepared for it.

Those who gathered, i.e. taxed the people for the food, had to be put to work quite promptly. They had to continue their activities right up to the end of the first seven years.

As soon as the second set of seven years began, however, the construction engineers and purchasing personnel were no longer needed. Those who cared for the storage and inventory control, however, were needed not only from the beginning of the first seven-year period, but were necessary to the end of the second seven year-period. They were needed to care for all the food in storage right from the beginning until the last quantity was distributed.

Those who were engaged in the gathering of the food and the distribution of the food had the benefit of long-range job tenure. Their jobs even extended beyond the initial period. In Genesis 47:26 the Bible says that Joseph made a law over the land of Egypt that Pharaoh should continue to have the fifth part of the crops. This means that the program, which was instituted for an emergency period covering fourteen years, became a permanent part of the political scene of the Egyptians.

Conclusions

The organization of Joseph was on a national scale. It involved the establishment of districts with supervising officers. It included architects and engineers to construct the granaries to store the excess grain and food during the years of plenty. While the initial time frame was to be fourteen years it was actually extended over a continuing period.

Joseph's relationships reached from the throne of Pharaoh to every person in the land. It even extended beyond the national boundaries, for people of foreign lands came into the land of Egypt to buy food. This, incidentally, is exactly how Jacob, the father of the twelve tribes of Israel, and his family came into the land. They came to buy food because of the famine.

Joseph's organizational structure therefore, is likely to have included a number of hierarchical layers to accommodate the large number of personnel that were required to handle such a large project on a national basis. While the Bible covers the organizational structure in just a few words, it seems reasonable to infer that the structure described in Figure 1 is accurate.

Moses and His Organization of a Developing Nation

Moses' Appearance

The story of Moses, as far as the Bible narrative is concerned, begins essentially where that of Joseph leaves off. However, the Bible says in Exodus 12:40-41 that the children of Israel dwelt in Egypt 430

years. Since they went into Egypt at the time of Joseph and came out of Egypt at the time of Moses, then an interval of 430 years separates the two accounts. But, virtually nothing is recorded of the activities of the Israelites during the intervening period.

The second chapter of Exodus records the events surrounding Moses' birth. No mention is made of his years as a youth for the narrative moves quickly to the time of his departure from the land of Egypt. It is pertinent to note that Acts 7:18-30, in the New Testament, also identifies the events surrounding Moses' departure from Egypt. He stayed in the land of Midian, after leaving Egypt, for 40 years. He was, therefore, 80 years old when he began his special involvements, back in Egypt, with the people of Israel.

During that first 40 years in Egypt Moses acquired a superb education, undoubtedly at the direction of his royal foster mother. Acts 7:1 records that, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Moses' Ascension

When Moses returned to the children of Israel after his stay in the land of Midian, he returned to a people that enjoyed only a minimal form of organization. The children of Israel had become slaves. Exodus 1:11-14 records that the Egyptians set taskmasters over the Israelites and they afflicted them and they were made to serve with rigour in building the treasure cities of Pithom and Raamses for Pharaoh. Exodus 3:16 says that the "elders" served as the leaders for the people. No other leadership or hierarchy is mentioned.

Despite the long period of time in Egypt and despite the fact that they had become slaves, they still had this modest sense of organization. This permitted Moses and his brother Aaron to meet with the leaders and to discuss their departure from the land of Egypt.

Minimal Organization

Once Moses was accepted as the individual to lead the children of Israel from the land of Egypt, there is essentially no additional consideration of organizational structure until they came to Rephidim. Here they fought with a people referred to as Amalek. This is recorded in Exodus 17. The first increase in organization is described when Moses tells Joshua to choose out men and to go out and fight with Amalek.

Exodus 17:8-16 then states that Joshua selected people and fought with the enemy down in the valley while Moses stood on the top of the hill overlooking the battle. Exodus 17:11 indicates that when Moses held up his hand, "Israel prevailed." When Moses "let down his hand, Amalek prevailed." Aaron and Hur came to the assistance of Moses and Israel by helping to hold Moses' hands up. The three on the mountain were a visible support to the Israelites fighting in the valley below. There was still minimal organizational structure, but sufficient to fight a battle and to create a unity among the various participants.

Increase in Organization

The next development, in one of the most descriptive of organizational plans, is recounted in Exodus 18 when Jethro, who was the father-in-law of Moses, came to visit him shortly after the battle with

Amalek. The text does not give the exact place of this meeting, but it is recorded in the Bible between the descriptions of the stay at Rephidim and the encampment of the children of Israel in the desert of Sinai, which was "before the mount." It is clear from later descriptions that the Bible is referring to Mount Horeb which is identified with Mount Sinai. Exodus 19:1 says that this occurred in the third month when the children of Israel were gone forth out of the land of Egypt.

Beegle is of the opinion that Jethro came to visit Moses at Rephidim.³⁹ Taylor, however, while carefully describing the place in the text where the narrative occurs, i.e. between the victory over Amalek and the journey to the desert of Sinai, nevertheless feels that the encounter with Jethro does not occur until approximately a year later. This would place the event after the Israelites had encamped in the district of Horeb for nearly that length of time.⁴⁰ It may or may not be important to know the precise moment at which Jethro visited Moses, but the author of the book of Exodus felt that it was appropriate to include that visit before the Israelites stopped at Mount Horeb, yet after the battle with Amalek at Rephidim.

While there are recorded the amenities of the meeting of Moses with his father-in-law, Jethro, very little is stated concerning the reunion of Moses with Zipporah, his wife, and his two sons, Gershom and

³⁹Dewey M. Beegle, Moses, the Servant of the Yahweh, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1972), p. 192.

⁴⁰William M. Taylor, Moses the Law-Giver, (New York: Harper & Brothers, Publishers, 1879), pp. 164-165.

Eliezer. Exodus 18:13-14 then describes Jethro's observance of Moses as he "sat to judge the people." These verses indicate that the people waited in line to see Moses from the morning until the evening. During that time Moses sat alone answering their questions and providing judgments concerning their activities. Exodus 18:15-16 says that the people came to inquire of him of God, and that when they had a matter between one another, Moses made known to them the "statutes of God, and his laws."

Organization, therefore, at this point was both highly centralized and decentralized. It was centralized in that all decisions were referred to the top man in the organization. It was decentralized in that there were very few, i.e. only two, organizational levels in the hierarchy. There was only Moses at one level, and all the rest of the people at the next level.

Jethro, in Exodus 18:13-14, after observing Moses' activities for the period of a day questioned the wisdom of the organizational structure. He said to Moses that the thing that Moses was doing was not good and that he would "surely wear away", both Moses himself and the people with him. For, he said, ". . . this thing is too heavy for thee, thou art not able to perform it thyself alone" (Exodus 18:17-18).

Jethro might well have been right in his observations for, as was pointed out above, the Bible indicates that the people stood by Moses for a long time, i.e. from the morning until the evening. Apparently they had to wait in line to discuss their personal problems with him.

It is necessary to remember that according to Exodus 12:37-38 when the children of Israel left "Rameses" in Egypt, there were 600,000 men "on foot", "beside children", as well as a "mixed multitude" that went along. While it might seem dubious that Moses could continue this kind of organizational structure and be effective toward the needs of all the people, there still is no record that either the people were unhappy or that Moses was weary during this period.

Jethro then counsels Moses in Exodus 18:21-22 that he should:

. . . provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

The Bible states that Moses hearkened to the voice of his father-in-law and did all that he said. It then indicates that he, "chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens (Exodus 18:25).

It might be construed that these numbers, i.e. thousands, hundreds, etc., are referring to individuals. There is some reason to believe, though, that these numbers might be referring to family units. Taylor points out that some have objected to the arrangement suggested by Jethro because it would create between 7,000 and 8,000 judges or "justices". He then comments that:

. . . in the East generally, and specially among such tribes as that to which Jethro belonged, and in which his experience was obtained, the unit is the family; and the lowest of these justices, therefore, would have jurisdiction over ten families.⁴¹

Moses, therefore, instituted the plan recommended by Jethro and thereby increased the organizational structure of the nation.

Organizational Fulfillment

Shortly after Moses' engagement with Jethro, Moses experienced his encounters with God on Mount Sinai. Here the Law was given to him. From chapter 19 through the remainder of the book of Exodus and throughout the book of Leviticus, there is a description of the Law that was given to Moses. This Law included not only the Ten Commandments but the civil laws, the ethical laws, and the religious laws from God. He also received directions as to the construction of the "tabernacle" during this period of time.

The book of Numbers then picks up the narrative as the children of Israel continue their earlier migration toward the "Promised Land." Order can once again be observed in that not only were the children of Israel given complete instructions for the priesthood, but, in Numbers 1:50, there is a description of what the priests were to do when the tabernacle was to be moved. There are directions as to how it was to be carried, and when it was to be pitched, i.e. erected. There is a further description of the exact arrangement of the camp. Each tribe is told where to camp in relation to each other tribe, and in relation to

⁴¹Taylor, *op. cit.*, pp. 172-173.

the tabernacle. The tabernacle itself was to be in the center of the camp, facing eastward.

Each of the tribes was then told where it should arrange its encampment around that tabernacle. In Numbers 4, the people were told also at what age the various individuals of the tribe of Levi could serve in the tabernacle and in priestly duties. Each of the three sons of Aaron was given specific tasks to fulfill before the people.

In Numbers 10, the children of Israel were also advised how to respond when an alarm was given. They were also given directions as to when the camp was to move. Two trumpets of silver were to be used to arouse and warn the entire camp. Each tribe was given a specific place in the order of march for moving from one place to another.

The entire camp was well organized and able to move quickly when required to do so. This was true despite the fact that, with some 600,000 men, the total population of the Israelites would be from 2 to 3 million people. While Robinson speaks skeptically of it, he nevertheless points out that by counting the number of the children of Israel by their tribes as described in Numbers 1:20-47, the total population would be "certainly not less than 2,000,000."⁴²

This organization of Moses was then modified in a slight way, which seems to be of special importance. Exodus 18 does not record any discouragement on Moses' part. But, after Jethro's organizational advice had been implemented, and after the children of Israel had

⁴²Theodore H. Robinson, A History of Israel, Vol. I, From The Exodus to the Fall of Jerusalem, 586 B.C., (London: Oxford University Press, 1932, Reprinted 1948), p. 89.

returned to their journey, Numbers 11:14 then indicates that Moses became very discouraged and said, "I am not able to bear all this people alone, because it is too heavy for me."

It certainly is understandable how Moses might have felt. From the time of the original establishment of a formal organizational structure to this point in time, there was approximately a twelve-month span. During this period of time the Israelites had had their needs met by God, but nevertheless they were very prone to complain. For example, Exodus 14 records Israel's deliverance from the Egyptian army. Exodus 15 relates how God provided water. Exodus 15:26 tells of the promise of freedom from disease. Exodus 16 describes the provision of manna for food, a provision which continued for forty years (Exodus 16:35). Despite these provisions the people "murmured". And, Moses was generally the object of their expressions of complaint.⁴³

The Bible records, therefore, after this particular complaint and after this particular response by Moses declaring his incapacibilities, Numbers 11:10-14, that the Lord provided Moses with additional help. Numbers 11:16-17 says:

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them into the tabernacle of the congregation, that they may stand there with thee.

And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

⁴³Numbers 15:24; 16:2; 17:3; Numbers 14:2; 16:41.

The Lord, therefore, adds to the organization which Moses had already established by virtue of his responding to Jethro's advice. There is no indication that Moses became discouraged with the organizational arrangement after this point in time.

The "seventy men" assisted him, much as a committee would do, in the governing of the people. No longer was it a matter of the various judges bringing their hardest cases to Moses, but now it was a matter of bringing them to either a committee, or to a group who could make a decision in much the same way as a committee might do.

Milman points out that when Moses received the Law on Mount Sinai he was attended by seventy elders (a different group from those in Numbers 11). He further states that this description of the second group of seventy elders (in Numbers 11) are supposed by Jewish writers to have been a permanent body, and:

. . . from thence derive their great Sanhedrin, which took so important a part in public affairs after the Captivity. But this senate of seventy is not once distinctly named in the whole intervening course of Hebrew history.⁴⁴

This organization now seems to be the fulfillment of the development that began when Israel came out of Egypt. It continued on in this form, as established by Moses, down to the time of the Jewish dispersion in 70 A.D. when the city of Jerusalem was conquered by Titus the Roman conqueror.⁴⁵

⁴⁴Henry Hart Milman, The History of the Jews, From the Earliest Period Down to Modern Times, Vol. I, (New York: A. C. Armstrong and Son, n.d.), pp. 210-211.

⁴⁵Merrill C. Tenney, op. cit., p. 857.

Epp points out that while some feel that the suggestions of Jethro were only worldly-wise and entirely ignored by Jehovah (as indicated in the footnote to Exodus 18:18 in the Scofield edition of the Bible), that Jethro did not tell Moses to ignore God's dealing with him, but rather he was to seek God's guidance and help in making the selection of those men who would assist him.⁴⁶ Epp further sees the provision of seventy elders to aid Moses as being a valid extension of the organization which then allowed the entire group to be "effective for the Lord."⁴⁷

As in many things concerning the Bible, commentators often disagree on exactly what happened, and whether or not what did happen was good or bad. Nevertheless, Moses is described in the Bible as having taken a group of people, who were in a subjugated condition, and leading them out of another nation. He took this group of slaves and established them as a strong independent nation that was ready to move into a land that it could call its own. This was no mean task and it certainly provides an excellent description of "organization" as it occurred sometime between 1250 and 1491 B.C.

Conclusions on Moses' Organizational Structures

The children of Israel were poorly equipped, organizationally, educationally, and in terms of national development, to wrench free from

⁴⁶Theodore H. Epp, Moses, Vol. III, Great Leader and Lawgiver, (Lincoln, Nebraska: A Back to the Bible publication, 1976), pp. 144-145.

⁴⁷Theodore H. Epp, Moses, Vol. IV, Moses' Greatest Moments, (Lincoln, Nebraska: A Back to the Bible publication, 1976), pp. 74-77.

another nation and to establish themselves as an independent political entity.

Rawlinson describes the children of Israel as they left Egypt as:

Recently a horde of serfs, the greater part of them ignorant, uneducated, debased by their long servitude, without national spirit, without lofty aspirations, slaves mostly of their carnal appetites, fickle, childish, impulsive, they were as intractable a race, one as difficult to direct and govern, as was ever committed to the charge of an individual.⁴⁸

That motley group, therefore, with its loose organization of tribes and elders, moved through at least two stages to a sophisticated organization. It concluded with a council, or committee, of seventy elders, with rulers over units of thousands, hundred, fifties, and tens.

Note that the organization, in its full description, was that of a theocracy. As is pointed out by Rawlinson:

The 'theocracy' of Israel in the time of Moses was no more nominal and unmeaning thing, but a most important reality. It was not a government by priests as opposed to kings, it was a government by God Himself as opposed to man. Moses could and did confer directly with God on all matters of high importance, and received instructions from Him how to act.⁴⁹

This can be verified in the Bible by a comparison of Exodus 33:11, Deuteronomy 34:10, Exodus 17:4, Numbers 14:5, etc.

Moses' organization, therefore, moved from the initial configuration of that needed for "slaves just freed" to that of a fully

⁴⁸George Rawlinson, Moses: His Life and Times, (New York: Anson D. F. Randolph & Company, 1887), p. 167.

⁴⁹Ibid., p. 172.

developed national organization. See page 45 for an illustration of this development.

This progression of structure by Moses is closely related to the "Life Cycle Theory of Leadership" of Hersey and Blanchard.⁵⁰ This theory relates the necessity for structure (task) to the level of the maturity of the followers. It states that less task is needed as the followers grow more mature.

While Moses provided more organizational structure as his followers became more mature, he also exercised less personal control. This personal control is closely related to the term "task" used in the Life Cycle Theory of Leadership. While the terminology is not identical, this concept is consistent with Hersey and Blanchard's example of the "parent-child relationship."⁵¹

David and His Military Structure

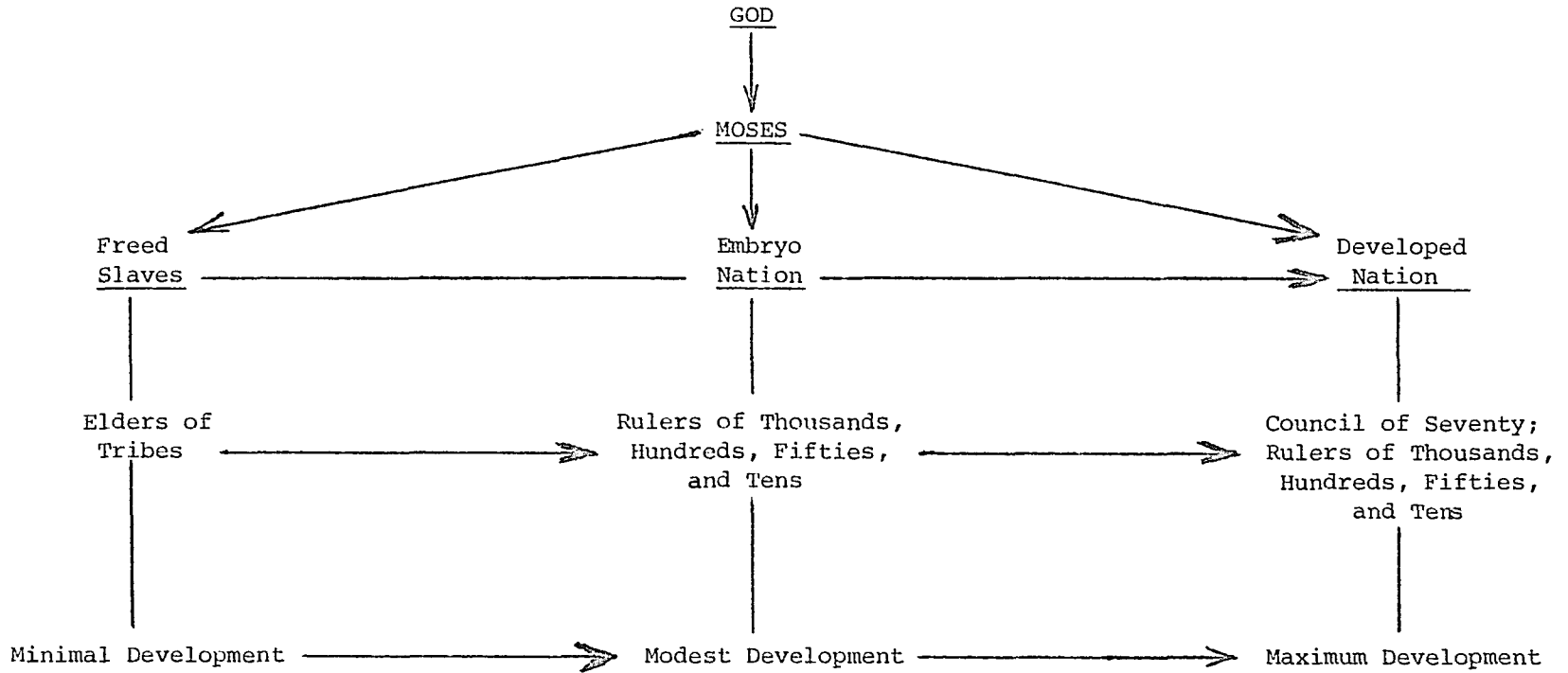
Preface

The organizational structure of David is shown largely as he deals with his military operations. As with Moses and as will be shown with Jesus in a subsequent section, the organization of David can be seen in three stages. First it can be seen as a minimal structure, later as an increase in structure, and finally as it appeared in its maximum form.

⁵⁰Paul Hersey and Kenneth H. Blanchard, Management of Organization Behavior, (2nd Ed.; Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), pp. 134-143.

⁵¹Ibid., pp. 135-138.

2. MOSES' ORGANIZATIONAL DEVELOPMENT



While Moses came to the nation Israel as it was developing nationally, and Jesus came to that nation as it began a period of decline, David came to the nation Israel while it was in its kingdom stage. As can be seen in I Samuel 10-16, Saul had already been ruling for many years when David appeared on the scene. David, therefore, did not have to initiate a structure for the kingdom.

There was organizational structure, though, as indicated in II Chronicles 24-27 and I Chronicles 13:1. But, for this study the emphasis will be upon that organization which was associated with the military. His organizational activities, therefore, are presented as they took place in his involvements with military actions.

Experience as a Youth

David is introduced in I Samuel 16:11-13, in a dramatic way. One day he was performing his usual chores, attending the sheep, when a call came from his father to leave the hillside and come home immediately for a special event. When he arrived home he found the prophet Samuel, who, acting upon directions by God, anointed David to be king of Israel. Samuel had already interviewed David's seven older brothers and determined that none of them was the one who was to be chosen. When David arrived, I Samuel 16:12 says, "And the Lord said, Arise, anoint him: for this is he."

I Samuel 17 states that David was the youngest of these eight sons. Since only three of the older ones went into the army when a war occurred, it is reasonable to assume that David, therefore, was still in his teen years when this event took place.

David's bravery and courage are indicated in I Samuel 17. David offered to fight the giant, Goliath, who was challenging the army of Israel to send a champion to fight him. David was taken before king Saul to determine whether or not he would be permitted to engage the giant. During this meeting with Saul, David pointed out that while he was tending his father's sheep he had killed both a lion and a bear which had taken lambs out of the flock (I Samuel 17:34-37).

Saul believed David concerning his exploits with the lion and bear and gave him permission to go against the Philistine giant. I Samuel 17:4 says that Goliath, the giant, was, "six cubits and a span" tall. According to the note in the margin of the Scofield Reference Bible, a cubit is one foot five inches and a span is about nine inches. Using these as guides, the height of the giant would have been nine feet, three inches.

La Sor provides measurements that are just a bit different. He indicates that a cubit:

. . . is the length of your forearm from the point of your elbow to the tip of your long finger, usually around eighteen inches. A span is, of course, the length which you span with your fingers between the outstretched thumb and the end of the small finger--about eight inches.⁵²

His measurements would come to nine feet eight inches for the height of the giant.

In addition to his huge size, I Samuel 17:5-6 states that he wore a considerable amount of armour. Further, he had a man that went before

⁵²La Sor, *op. cit.*, p. 100.

him carrying his shield (I Samuel 17:41). David went against this giant to engage in battle, and as he began to draw near to him he broke into a run. As he ran towards him he took a stone from the bag, in which he had placed five stones, and positioned it in his sling. He projected the stone to the giant where it entered his forehead killing him instantly (I Samuel 17:50).

David was subsequently given Saul's daughter, Michal, to be his wife. I Samuel 20:24-27 indicates that he then was obligated to eat with the king periodically. I Samuel 18:20, however, shows that events then took place which eventually resulted in David's having to flee from the palace and King Saul. This flight for his life resulted in his becoming the leader of a band of men. It is with this band that David's first organizational structure appears.

Minimal Structure with His Band of Followers

After David fled from the palace he had several experiences which culminated in his setting up his camp in the "cave Adullam", I Samuel 22:1. When his "brethren and all his father's house heard it", they went to him and joined him in his activities. Since David had become a political exile the lives of his family members would also be in jeopardy, so they too left their homes to go live with him.

Not only did his family join him but I Samuel 22:2 says:

And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

With this band of men, David engaged in military skirmishes against the Philistines, against the Amalakites, and against King Saul. By this

time Saul had gathered some of his army together and was attempting to find David to destroy him.

During this period of time there was very little organizational structure in David's group. David was the sole incumbent in any concept of hierarchy. This was so even though, as I Samuel 23:13 indicates, his band had grown to six hundred in number. It is reasonable to infer that some organization existed, but there is no specific indication that this group was arranged in a hierarchical structure.

Modest Structure with His Initial Army

I Samuel 22:31 and II Samuel I record a series of incidents and adventures in David's life as he moved about with his band of men. These texts also, however, record the deaths of King Saul and three of his sons. Following this series of incidents and the death of Saul, David and his band of men moved to the town of Hebron located in the land of Judah, which is part of Palestine. II Samuel 2:4 states then that, ". . . men of Judah came, and there they anointed David king over the house of Judah."

David therefore progressed from leading a band of six hundred men to becoming king over one of the twelve tribes of Israel. During this period of time the major organizational structure that is given is the addition of one more man to be the head of the army. II Samuel 2:13, 3:1, and 3:23, indicate that Joab was that man. However, II Samuel 3:23 indicates that Joab had a "host with him." This term, host, can be construed to mean the entire army.

It is proper to infer that this army would have involved a large organization, but it is not specifically so defined in the Bible.

Nevertheless, in order to have a full army, there ordinarily had to be officers over various segments and units of that army.

David's organizational structure, therefore, moved from one in which he alone was in charge to one in which one of his military leaders is identified. Along with Joab who is identified, it is assumed that other people were involved.

Maximum Structure with His Full Army

According to II Samuel 5:5 David reigned over Judah seven years and six months. Further, II Samuel 5:5 says that he was 30 years old when he began to reign. When David was 37 years old and had ruled over Judah for seven and one half years, II Samuel 5:1 says that, "All the tribes of Israel" came to David in Hebron. And, II Samuel 5:2-3 says that they "anointed David king over Israel." David then spent the next 33 years as king over "all Israel and Judah."

The size of David's military might was then increased enormously. A comparison between the armed soldiers of Judah and the armed soldiers of the remaining eleven tribes of Israel is given in I Chronicles 21:5. The figures were taken several years after the time when David became king over the whole nation but they do serve for comparison purposes. This text says that Judah had, "four hundred threescore and ten thousand men that drew sword." And for the rest of the tribes of Israel it gives the number as, ". . . a thousand thousand and an hundred thousand men that drew sword." For Israel, therefore, there were 1,100,000 men and for Judah there were 470,000 men. While the army of Judah, therefore, represented about 30% of the entire army, the total force was of considerable size.

The organizational structure for this enlarged military force is given in II Samuel 23. The exploits of several groups of men are presented, and it is shown below that these men also represent the organization. The names of three men are given and they are identified as the names of, "The mighty men whom David had." After that a group of thirty men are identified and yet still another group of two men. II Samuel 23:18-19 describes the activities of Abishai. After describing his activities the question is asked, "Was he not most honorable of three? Therefore he was their captain: howbeit he attained not unto the first three." It appears evident, therefore, that being named in this group is concomitant to holding an office in the hierarchical structure.

Joab's exploits are not mentioned in II Samuel 23 along with these other leaders but II Samuel 20:23 says, "Now Joab was over all the host of Israel." He, therefore, was the head of the armies of Israel. II Samuel 23:39 summarizes the list of men by saying that there were, "Thirty and seven in all." It appears that there were a group of three men, a second group of two men, and a group of thirty-one men whose exploits were identified. Joab was the thirty-seventh.

It would seem, therefore, that the organizational structure of David's army progressed to where there were one man at the top and three men at the next organizational level. At the following level there were two and below these there were thirty-one. Following these men, who held special status, was the remainder of the organizational structure of the army. It seems appropriate to infer that in the rest of the army there were indeed many organizational levels.

Conclusions

It can be seen from the foregoing that David's first organizational structure was just one man. That was David himself. It existed at the time that he had a band of followers who, based upon the description of their being in debt and being discontented, were undisciplined and unorganized.

When David became the king of Judah he had at least one man, Joab, who acted as his chief assistant. There was undoubtedly more organization at that time but it is not described.

Near the end of David's reign over all Israel, the Bible indicates that David had a much more expansive organizational structure. The number of men at the top of his structure was thirty-seven. These represented from one to three⁹ layers of hierarchical status.

It is reasonable to believe that each one of these organizational structures was appropriate for the situation in which it was used.

It is important to note also that David's organizational structure was theocratic. Baxter says, "The King is made directly responsible to God, and the people are no less responsible to Him through their King. Israel's King was not to be an autocratic King, but a theocratic King."⁵³ This is demonstrated in I Samuel 30:8 where David, "enquired at [sic.] the Lord" to determine whether or not to engage in a military action. On another occasion David is again mentioned as "inquiring of the Lord" whether or not to go to battle, II Samuel 5:19.

⁵³J. Sidlow Baxter, Explore the Book, Vol. II. (Grand Rapids, Michigan: Zondervan Publishing House, 1960), p. 55.

At the end of his life David stated that God had spoken through him. II Samuel 23:1-3 says:

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

David sought God's guidance for military endeavors and was a vehicle for God's communication to the Israelite Kingdom. His theocratic organization, therefore, was similar to that of Moses.

Nehemiah and the Return from Captivity

Preface

The organization of Joseph involved the structuring of an established nation with a long history, Egypt, to perform a specific task for a limited duration. That of Moses involved a gathering together of a loosely knit group of people to form an organization which was subsequently to become a highly organized nation to continue in an on-going fashion. David's organizational structure was related to the military during the period in which Israel was a kingdom.

The organization of Nehemiah is somewhat different. As told by Geikie, the Jewish nation had been subjugated by Babylon. It was permitted to continue in self-rule, but had to pay annual tribute to the nation that conquered it. Under its final king, Mattaniah, whose name was changed to Zedekiah, Israel revolted from Babylonian subjection.

but was subsequently reconquered by Babylon in 588 B.C.⁵⁴ This date is corroborated by Knapp in the chronological table which he provides based upon the dates by Ussher.⁵⁵ However, Halley gives the date as 586 B.C.⁵⁶

Geikie goes on to point out that after Jerusalem had fallen to Babylon, that Babylon, in turn, was conquered by Persia under the rule of Cyrus, in 538 B.C. Under Cyrus, a contingent of approximately 50,000 persons was permitted to return to Palestine to reestablish the national home. Zerubbabel led this first group back to Palestine.

Approximately 80 years after this first return, additional reinforcements were sent, led by the scribe Ezra. Under Ezra, reforms were instituted to correct many of the irregularities from the written law which had crept into the national life of the Jews in Palestine. The surrounding nations, particularly the Samaritans, were irritated by Ezra's refusal to enter into friendly religious relations with them. Military actions broke out and the walls of Jerusalem were broken down as fast as they were built.⁵⁷

In this setting, Nehemiah 2:1-5 says that Nehemiah, who was the "cupbearer" to Artaxerxes, the king of Persia, requested permission to go to Jerusalem to rebuild the city. Nehemiah's request was granted, and, while a fixed time was set for his return, that time was extended

⁵⁴Cunningham Geikie, Old Testament Characters, (New York: James Pott & Co., 1886), pp. 468-469.

⁵⁵Christopher Knapp, The Kings of Judah and Israel, (New York: Loizeaux Brothers, 1956), pp. 27-28.

⁵⁶Henry H. Halley, Pocket Bible Handbook: An Abbreviated Bible Commentary, (Chicago, 1951), p. 196.

⁵⁷Geikie, op. cit., pp. 470-472.

to 12 years. This can be seen by comparing the "twentieth year of Artaxerxes" in Nehemiah 2:1 and "the two and thirtieth year of Artaxerxes" in Nehemiah 13:6.

Preparation

The major area of Nehemiah's activity, at least at the initial point of his return to Jerusalem, was that of rebuilding the walls and gates of the city. In preparation for that, he first made a tour of the city at night. He then began to put together his organization by meeting with the rulers of the city to challenge them to action.

Nehemiah first reviewed the situation personally and then began to secure the involvement and support of the leaders for the task, Nehemiah 2:11-20. He spoke to the rulers, identifying what a poor state the city was in, and reviewing the fact that the gates were burned with fire. He called upon them to build the walls so that the city would no more be a reproach to the surrounding nations. He stated to them that God was with them, and that the king, Artaxerxes, was also favorable to them. He then challenged them in Nehemiah 2:18, "Let us rise up and build."

Organizing

The people then began to follow his directions and they organized themselves into natural groupings, based upon their vocations, political status, and/or family relationships, to reconstruct the gates and the walls. This is illustrated by the following: Eliashib, the high priest, rose up with his brethren, the priests, and built a section of the wall, including the sheep gate. Next to Eliashib the men of

Jericho built a section of the wall. Next to them Zaccur, the son of Imri, worked, and next to him the sons of Hassenaah worked to complete the fish gate and another section of the wall (Nehemiah 3:1-3).

Approximately fifty different groups of people assisted in the rebuilding of the wall. These groups ranged in social status from the high priest, and his brethren the priests, to the "nobles" and to the common people. However, some nobles, those of the Tekoites, refused to put, ". . . their necks to the work of their Lord" (Nehemiah 3:5). Other workers included the goldsmiths, one of the rulers who took with him his daughters, a gate keeper, and the merchants.

A matter of particular interest in the assignments of work was the fact that many of these people repaired the gates and/or walls at locations near their own houses. On at least three occasions, in Nehemiah 3:10, 23, 28, the text speaks of this localized action.

It seems that Nehemiah was wise enough to know that the indiscriminate assignment of activities that would benefit someone else directly and the specific workers only indirectly, would be less effective than assigning work locations in such a way that individuals could protect their own properties directly.

Test of the Organization

Rumors then reached Nehemiah that some of the people were becoming weary and that the surrounding nations were planning an attack upon them. Nehemiah responded by assigning people positions on the wall, both at the lower part of the wall and the upper part of the wall, by families. They were to go to work and carry with them their swords, their spears, and their bows but their families were also to be there

with them (Nehemiah 4:10-13). Nehemiah told them in Nehemiah 4:14 not to be afraid but to, ". . . remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

When it was observed that this preparation successfully prevented a military attack, Nehemiah then arranged for half of the servants to work on the walls and the other half to hold the spears, the shields, the bows, etc., very close by.

He later arranged for them to work with their tools with one hand, and with the other hand to hold a weapon. Each person was to gird a sword by his side. It is further stated that the one who sounded the trumpet in order to broadcast an alarm, was to stand by Nehemiah. The people were admonished that, because the work was great and large, and because they were separated on the wall one far from another, when they heard the sound of the trumpet they were to hurry to the help of each other. In this manner they worked from the, ". . . rising of the morning till the stars appeared" (Nehemiah 4:16-21).

Organizational Success

In this organizational structure, Nehemiah was able to accomplish the rebuilding of the walls in fifty-two days (Nehemiah 6:15). How large a feat that was is not certain, but Tenney says that the city of Jerusalem has always remained on the same site, and that the present wall, though much of it is no doubt on the site of earlier walls, was built by Solomon II, about 1540. They extended two and one-half miles

with an average height of 38 feet.⁵⁸ The walls built by Nehemiah, therefore, may well have been approximately the same distance around as the more recent constructions. It can be seen then that the accomplishment was substantial.

The organization instituted by Nehemiah is not so clearly and specifically identified as the one by Moses, but, nevertheless, it appeared to be an extensive as well as effective organizational structure. As can be seen in Figure 3, the Rulers not only occupied superior positions in the hierarchy but they participated with the common people in the building program. Nehemiah himself identified fully in the actual building process as indicated by the use of "we" in Nehemiah 4:16 and by the specification of his place of activity in Nehemiah 6:13. Moses' organizational structures followed a development pattern that led to permanence. Nehemiah's organizational structure was temporary and was used only to accomplish a specific short-term task.

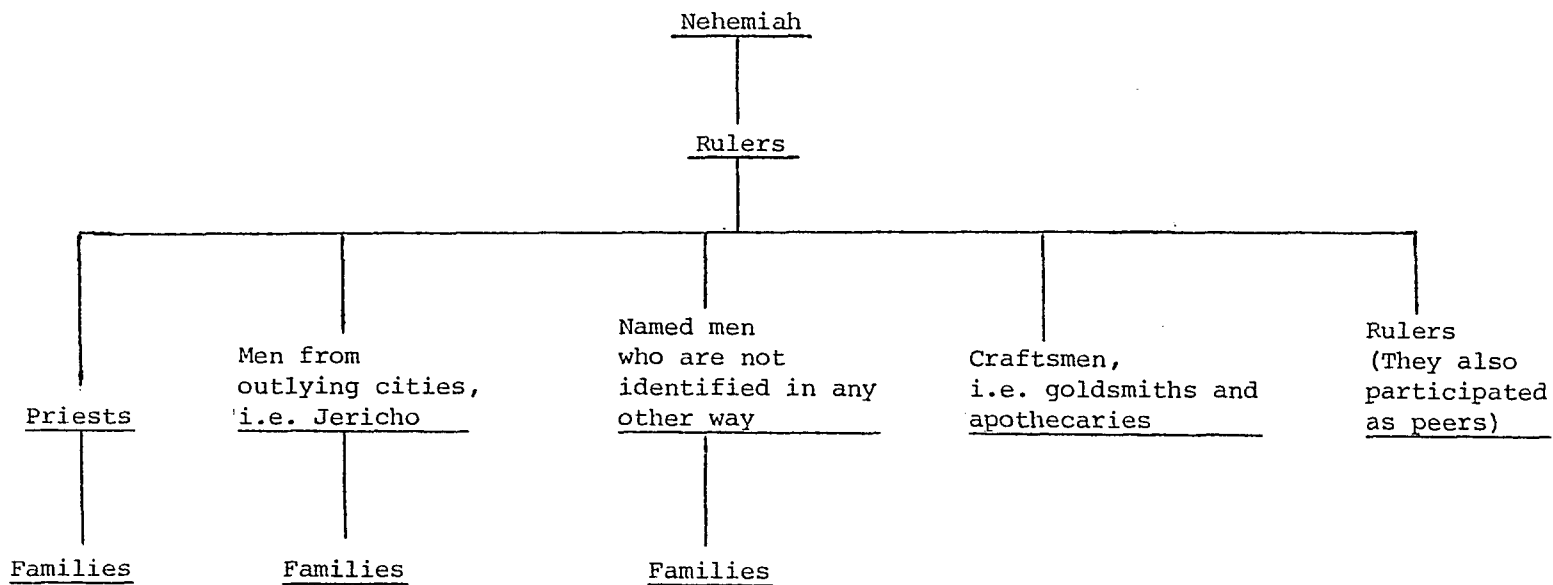
Jesus Christ and the Organization of the Church

While the organization of Joseph was readily formed from a great nation, that of Moses was reluctantly formed from a disorganized group. The military structure was easily formed by David because of the willingness of the people to follow him personally. Nehemiah, on the other hand, worked with a group of people who had strong, self-preservation motives for being organized, and, therefore, willingly agreed to such.

However, when Jesus Christ came on the scene, his system of organization was formulated still differently. The chart on page 72

⁵⁸Merrill C. Tenney, *op. cit.*, pp. 418-420.

3. NEHEMIAH'S ORGANIZATIONAL STRUCTURE



provides a visualization of his major involvements in organization. It can be seen from that chart and from the following that Jesus had three phases in the development of his organizational structure. Further, he acted by directions from the Holy Spirit.

This compares with that of Moses and David both of whom acted by directions from God in their involvements in organizational structure. Rawlinson points out concerning Moses that he had:

. . . descended to later ages, not as the Great Sheikh, but as the Ruler, or Judge, not even as the Law-giver, but as 'Moses, the man of God.' (Deuteronomy 28:1); 'Moses, the servant of the Lord' (Numbers 12:8); 'Moses, the prophet, whom the Lord knew face to face' (Deuteronomy 34:10).⁵⁹

While Moses and David, therefore, were involved in organizational forms that were theocracies, Jesus was involved in an organizational form that the Bible indicates was given from God the Father and the Holy Spirit through him to the world. This study will not persist in the explanation of this concept but Biblical passages where this can be verified are: Luke 3:22; Luke 4:1; Luke 4:34; Luke 4:41; Luke 7:16; Luke 8:39; Luke 9:26; Luke 9:29-35; Luke 10:22; Luke 11:20; Luke 19-37-38; Luke 21:31-33; Luke 23-34; Luke 23-41-43; Luke 24:25-27; Luke 24-49; John 1:1-14; John 1:33-34; John 4:23-26; John 6:32-37; John 14:6-12; John 6:16-25; Acts 1:3-8; John 5:16-22; and John 8:28-29. These verses provide a substantiation for the claim that Jesus acted in accordance with directions given to him by his heavenly Father and/or the Holy Spirit. There is, therefore, a parallel in the organizations of Moses, David, and Jesus. Each laid claim to a supernatural headship.

⁵⁹Rawlinson, op.cit., p. 173.

This parallel can be seen even more directly from the chart on page 72. Here the organizational structure of Jesus can be seen in its development with first the disciples, second the embryo church, and finally in the developed church.

New Disciples and Minimal Organization

The relationship of Jesus to his disciples was a fairly simple unstructured one from the beginning. Matthew 4:18-20 records that Jesus was walking by the Sea of Galilee and saw two brethren, Simon called Peter and Andrew his brother. He called to them and said, ". . . follow me and I will make you fishers of men," and they left their nets and followed him. He went a little farther and saw two other brethren, James the son of Zebedee and John his brother, and he called them. And they left the ship and their father and followed him.

The Bible, according to Matthew, then records: (1) the giving of the instructions to the disciples on how to pray, (2) the delivery of the Sermon on the Mount, and (3) the "stilling" of the waves. It also records the call of Matthew in chapter 9. Still later in Matthew 10, as in Mark 3 and in Luke 6, Jesus calls the twelve men, including those just mentioned, to follow him. These are commonly known as the twelve disciples. Luke 6:13 indicates that these twelve are also called apostles.

The calling of the twelve as recorded in Luke, however, shows the task as having been completed before the giving of the Beatitudes which occurs during the Sermon on the Mount.

Throughout the earthly life of Jesus, the disciples travelled with him. Their movements were virtually all on foot, and their travels were essentially confined to the country of Palestine.

Peter, James, and John seemed to be part of an inner circle who enjoyed a special identification with Jesus. This can be seen in Matthew 17 which says, ". . . after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them." On the occasion of the last supper, John 13:23-24 says that Peter beckoned to "one of his disciples whom Jesus loved," the one who is generally thought to be John the Apostle himself, who asked Jesus who it was who was to betray him. It seems that Peter, James, and John either were with Christ on special occasions, or, unlike the other disciples, they seemed to be more willing to ask him questions. Although they received special treatment and although they were somewhat outspoken, they were not given any organizational, i.e. hierarchical, status among the twelve.

The one person in the group of twelve who did hold an office was Judas. John 13:29 says that he had the "bag," a term which is indicative of having the responsibility for caring for what money they possessed. This is further enforced by the narrative in John 12:1-8. In that text the Bible states that Judas Iscariot questioned the pouring of ointment upon the feet of Jesus because it was very expensive. John 12:6 then says, ". . . not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

The Wycliffe Bible Commentary indicates that Judas evidently did not make a regular treasurer's report.⁶⁰ It seems likely from these comments that Judas was, in fact, the treasurer of the group. However, even though they had a treasurer and even though they travelled together, the twelve were very loosely knit. Jesus, but none of his disciples, knew that Judas was going to be the traitor, as indicated in John 13:21-28. Had there been a formal organization, there might have been a type of communication among them that would have detected Judas' intention to default. Statements of financial accounting, for example, might have exposed or possibly deterred the stealing which was taking place.

Embryo Church and Modest Organization

The continuation of the organizational development by Jesus Christ is found in the book titled The Acts of the Apostles. In Acts 1:1-2, Luke, the writer, says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:." In these verses Luke, who according to Colossians 4:14 was a physician, refers to his previous book which is titled Luke and indicates that he has more yet to say concerning what Jesus was doing.

⁶⁰Charles F. Pfeiffer and Everett F. Harrison, eds. The Wycliffe Bible Commentary, (Chicago: Moody Press, 1962), p. 1099.

Near the end of the second chapter of the book of Acts, there is the first description of the organization of the newly formed church.

Acts 2:42-47 says:

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Here it is evident that a type of organization had been formed even though it is very limited in structure. The apostles apparently were the leaders in this group, but there was a good deal of democratic activity.

In some respects this could be viewed as a communistic organization, but, in a very real sense, this is not so because this organization had nothing to do with political activity or with associations with the civil government. Further, their activity was centered around the temple, the breaking of bread, praising God, and with the organic body, the church.

A distinction is to be made between the organic body of the church and the local assembly. Cambron provides a delineation of the two. He says, "The Church is not an organization, but an organism." and,

While we believe that the Body of Christ is composed of all believers from Pentecost to the Rapture, we do stress the importance of the local church, or assembly. The local assembly is the physical body by which the Body (Church) is manifested.⁶¹

Following Cambron's differentiation, whenever the word organic is used with the word church in this study, it will be referring to the entire body of "believers" or a non-organized part of the body. When the word organic does not accompany the word church, it will be referring to an organized local assembly of believers.

There are no persons identified as the chief among the group to allow a consideration of hierarchical status. It is true that Peter and John were quite vocal during this period of time. In some sense they might be construed to be leaders, but their leadership is not necessarily one of "organizational office-holding," but rather that which is associated with enthusiastic involvement.

The sense of commonality among the group in the holding of status positions as well as the general sharing of material things is reiterated in Acts 4:32. Here it says, ". . . the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." Still further Acts 4:34-35 says that

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of things that were sold,

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

⁶¹Mark G. Cambron, Bible Doctrines, Beliefs That Matter, (Grand Rapids, Michigan: Zondervan Publishing House, 1954), pp. 213, 221.

In the very next chapter, Acts 5, there is a description of a man and his wife who lied concerning the sale of their property. Peter is shown in an authoritative position in pointing this matter out to this man and his wife. But after this incident Acts 5:12 states, ". . . by the hands of the apostles were many signs and wonders wrought among the people." The activity was not limited only to the spokesmen, but all the apostles participated.

And, when persecution broke out, as stated in Acts 5, Peter and the other apostles answered their persecutors, in verse 29, by saying "We ought to obey God rather than men." Here all the apostles were taking part, even though Peter alone was mentioned by name.

Later in that same chapter the ruling body of the Jews called the apostles together and beat them. They then released the apostles after commanding that they should not speak in the name of Jesus. When the apostles left, Acts 5:40-42 says, ". . . they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

From these examples of group associations can be seen the continuing lack of a great degree of organizational structure. Yet, there was some organization in that they banded together, they met daily in the temple and in the house, and they worked diligently for the cause of Jesus Christ.

The Developed Church and Maximum Organization

Beginning with chapter 6 of the book of Acts there is instituted

a series of organizational activities which hold for the remainder of the Bible. Up to this point in time, the activities of the apostles, and of the new members of the church, were conducted in a manner that indicates no strict organization or hierarchical status. This is now superseded by a more permanent organizational development.

Deacons. In Acts 6:1-7 there is a description of the institution of the office of deacon. Due to certain physical needs among the group, the twelve apostles directed the people to "look ye out among you seven men of honest, report, full of the Holy Ghost and wisdom, whom we may appoint over this business," Acts 6:3. By this action, the office of deacon was established.

This office then became a major feature of the organization of the church. The duties of deacons are partly listed, in principle, in Acts 6:1-4 while the qualifications for deacons are identified in I Timothy 3:8-13.

Missionary Involvement. In Acts 13:1-4 there is a description of the initiation of the first missionary journey of the apostle Paul. With the ordination of the apostle Paul for the journey, there is the indication of the more fully developed organization which can be found in the church. Acts 13:3 states, "And they sent them away." Here is an indication of an organizational structure, showing the group acting in concert, to send one of their members off on a mission. From this point on the Bible relates very little concerning the activities of the twelve apostles. The apostle Paul becomes prominent, particularly as he writes the Epistles. The information that permits an understanding of the church organization can be found in the Epistles.

Elders. While on their missionary journey, the apostle Paul and Barnabas founded several churches. Acts 14:23 states that, ". . . when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Organization is seen here in that elders are appointed to officiate in the church.

The qualifications for this office of elder is defined in I Timothy 3:1-11, and again in I Timothy 5:1. The terms "elders" and "bishops" in these situations are synonymous as pointed out by Pfeiffer and Harrison.⁶²

These elders and bishops were to be influential in the organizational arrangement of the church. In Hebrews 13:7, the people are admonished to, "Remember them which have the rule over you, who have spoken to you the word of God." It is evident that the holder of the office of elder and/or bishop, which is synonymous with the countemporary pastor, is to be accorded a level of respect by the church members that results in obedience to him as he declares God's word.

Other organizational components. Other church ministries are identified in Ephesians 4:11-12. This text says, ". . . he gave some apostles; and some prophets; and some, evangelists, and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The offices are provided for the edification and fulfillment of the church. The text does not specify a strict hierarchy, and, actually, there is only a

⁶²Pfeiffer & Harrison, op. cit., pp. 1373-1374.

hint of status stratification which could be associated with organization.

Another evidence of organizational development can be seen in the requirement for the church to meet together as a body. Hebrews 10:25 says, ". . . Not forsaking the assembling of ourselves together, as the manner of some is." Here it is indicated that this "assembling" should take place on the first day of the week (John 20:1-9, Acts 20:7, I Corinthians 16:2).

Still further, instructions were provided that there was to be a gathering of funds in the church organization on the first day of the week. I Corinthians 16:2 says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The time of the meetings, as well as some of the activities that were to transpire, were thus prescribed.

The organized church was further cautioned not to be partial to individuals because of their a-parent wealth. James 2:1-13 makes it clear that the rich are not to be elevated above the poor simply because of their wealth.

Type of organization. The organization of these churches seems to be highly decentralized, and they, in fact, were autonomous local groups. Within each group there was an organizational structure, but, again, it was based upon the concept of group participation rather than upon the concept of hierarchical status.

The apostle Paul, who founded many churches, is recorded in Acts 15:41 as making a tour of the various churches confirming them. On this tour it says in Acts 16:4-5 that they delivered to the churches

certain decrees which were ordained of the apostles and elders which were at Jerusalem. These decrees are described in Acts 15:19-29.

Rather than issuing decrees in order to establish an hierarchical position, the decrees were designed to prevent such an establishment. The essence of the decrees was that the church in Jerusalem would not attempt to place itself over any other church. It encouraged other local church assemblies to, ". . . abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves ye shall do well (Acts 16:29). It can be seen therefore, that the churches were local, autonomous bodies, even though communication took place among them. Acts 16:5 says further that the churches, plural, not one large organization, were established in the faith and increased in number daily.

Conclusions

Jesus' organization, therefore, moved from a group of twelve men who walked daily with him for approximately three and one-half years to a small group of men who began to preach the gospel of Jesus' death, burial, and resurrection. From there it began to form a single church organization in the city of Jerusalem. After that it progressed to the many churches that were distributed throughout the known world at that time, each with its own local organization, involving its own membership. Page 72 provides schematic visualization of the organizational development of Jesus.

Organizational Summary

As can be seen from the chart on page 73, organization has been

reviewed in five stages of the life of the nation Israel. Under Joseph, the organization which involved the nation Egypt can be seen during that period when Israel was still only a family and not yet identified as tribes or nations. This took place just before and during the time that the family of Jacob (Israel) went down into the country of Egypt.

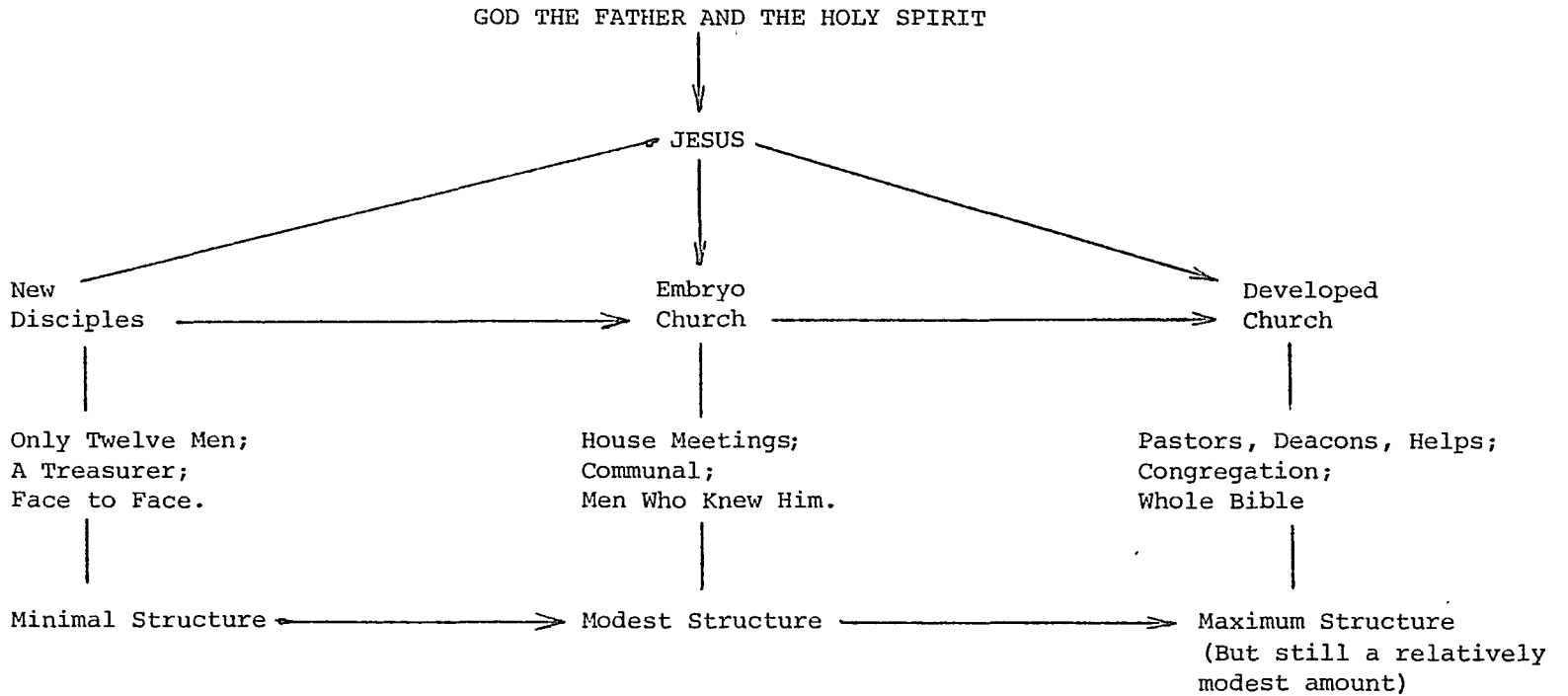
In looking at the organization of Moses, it was shown that the nation of Israel was viewed in its tribal stage, when it was still identified as tribes while in Egypt. Later it was shown in the embryo stage of its national life. Finally, it was viewed as a developed nation. This involved the bringing of the children of Israel out of the land of Egypt. Moses was involved in the political life of Israel. His organization was a theocracy.

David was involved in organizational structure during the period of Israel's existence as a Kingdom. He was first associated with a band which had minimal organization. As King of the Tribe of Judah he had an army of modest organizational structure. As King of all Israel he had an army which had not the maximum organizational structure though it still was not extensive. David's emphasis is that which is associated with the military. As with Moses, his organizational structure was theocratic.

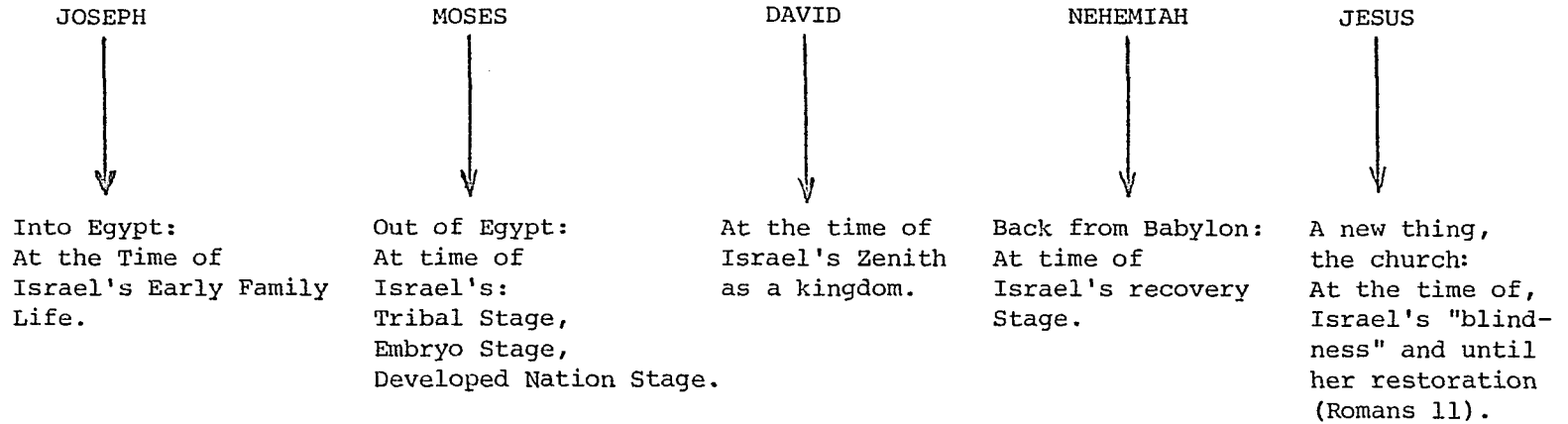
The organization introduced by Nehemiah took place at that period of Israel's history when it was returning from captivity, but still as a nation, to its native land of Palestine.

The organization of Jesus took place at that period of time when, as described in Romans 11:25, the nation Israel began a period of

4. JESUS' ORGANIZATIONAL DEVELOPMENT



5. ORGANIZATIONAL SELECTION
AS RELATED TO THE PEOPLE
ISRAEL



"blindness" which would continue until some point in the future. That period of national glory for Israel is yet to come.

The organizational structures of Jesus were developed in three stages and closely paralleled those of Moses and David. The first stage began with just twelve men and was very modest in complexity. The second stage proceeded to an embryo church of an increased structural design. It finally concluded in an ongoing church structure that was fully developed. Jesus was involved in organizations that were related to religion, i.e. associated with God. His organizational structure was headed up by the Father and/or the Holy Spirit.

IV. MANAGEMENT FUNCTIONS FROM THE BIBLE

Preface

In order to provide a framework in which to describe principles of management from the Bible, it is necessary to identify concepts which either constitute management or which assist one in understanding when management is taking place. Management, of course, is an additional area of human involvement that concerns the interrelationships and interactions of individuals in an organizational environment.

One of the problems associated with any discussion of management is that of clarification. As Starr points out:

Management words, even when held to their simplest definitions, tend to have overlapping meanings. For example, the word directing interacts with coordinating and is part of what is involved in organizing. Similarly, planning, decision-making, policy-making, and so forth, are used by managers in ways that obscure the specific character of what is intended.⁶³

It is important, therefore, to provide definitions, as simply and clearly as possible, as often as possible, to minimize confusion on the subject.

To illustrate the type of confusion that can exist, one merely needs to look at several definitions of management. Hostrop, for example, refers to administration as directing, organizing, and executing but he looks at management as a more inclusive term which not only

⁶³Martin K. Starr, Management: A Modern Approach, (New York: Harcourt Brace Jovanovich, Inc., 1971), p. 18.

includes administration but also includes planning and leadership.⁶⁴

This description by Hostrop, however, which separates administration and management, is contrasted by that provided by Donnelly, Gibson, and Ivancevich when they say as part of their description of the management concept,

Moreover, these institutions are guided and directed by the decisions of one or more persons who are designated 'managers' or 'administrators'. It is they who allocate scarce resources to alternative and competing ends.⁶⁵

These authors see the terms manager and administrator as being synonymous, while Hostrop sees them as being one included within the other but certainly capable of delineation.

The definition of management given by Donnelly et al. is worth noting. They say:

Management is the process by which individual and group effort is coordinated toward group goals. . . . The management process is required whenever two or more persons combine efforts and resources to accomplish a goal which neither can accomplish by acting alone; the necessity for coordination follows from the fact that the actions of group participants constitute parts of a total task. If one person acts alone to accomplish a task, no managerial action is required, but once that person allocates a part of the task to a second or third person, the individual efforts must be coordinated in some manner.⁶⁶

This definition, therefore, indicates that management is a process which involves more than one person and includes coordination toward group

⁶⁴Richard W. Hostrop, Managing Education for Results, (Homewood, Illinois: An ETC Publication, 1975), p. 157.

⁶⁵James H. Donnelly, Jr., James L. Gibson, and John M. Ivancevich, Fundamentals of Management, Functions, Behavior, Models, (Austin, Texas: Business Publications, Inc., 1971), p. 4.

⁶⁶Ibid., pp. 4-5.

goals. It is not inconsistent with that of Koontz and O'Donnell who say, "The over-all job of a manager is to create within the enterprise an environment which will facilitate the accomplishment of its objective."⁶⁷

Rather than seek out management as a general concept in the Bible, the functions of management as identified essentially by Koontz and O'Donnell are followed, with one exception: coordination will also be considered a managerial function. It will be in addition to functions of planning, organizing, staffing, direction, and control.⁶⁸

These authors see coordination, not as an activity around which managerial functions can be identified, but rather as being the ". . . essence of managership, for the achievement of harmony of individual effort toward the accomplishment of group goals is the purpose of management. Each of the managerial functions is an exercise in coordination."⁶⁹ These authors further say:

The necessity for synchronizing individual action arises out of differences in opinion as to how group goals can be reached or how individual and group objectives can be harmonized. Even in the case of a church or fraternal organization, individuals often interpret similar interests in different ways, and their efforts toward mutual goals do not automatically mesh with the efforts of each other. It thus becomes the central task of the manager to reconcile differences in approach, timing, effort, or interest and to harmonize cooperative and individual goals.⁷⁰

⁶⁷Harold Koontz and Cyril O'Donnell, Principles of Management, An Analysis of Managerial Functions, (3rd. ed.; New York: McGraw-Hill Book Company, 1964), p. 38.

⁶⁸Ibid., p. 39.

⁶⁹Ibid., p. 41.

⁷⁰Ibid., p. 41.

Mooney, however, sees coordination as a principles of organization. He says, "Coordination, therefore, is the orderly arrangement of group effort, to provide unity of actions in the pursuit of a common purpose." He further says, "As coordination contains all the principles of organization, it likewise expresses all the purposes of organization, insofar as these purposes relate to its internal structure."⁷¹

Even though Mooney sees coordination as being associated primarily with organization, and Koontz and O'Donnell see it as the total integration of all management efforts, it seems that their comments simply emphasize the close interrelationship of organization and management.

This is even further emphasized by Hampton, Summer, and Webber when they comment that coordination is possible in organizations which have relatively stable goals and relatively homogeneous parts by the inauguration of a formally structured organization. By "structured" they indicate that they mean rationally worked out job descriptions for operating positions and people; policies, and procedures for coordinating diverse jobs; and managerial positions with people specializing in effectuating the coordination itself.⁷²

Due to the interrelation of coordination with organization, it will be treated in this study as a managerial function along with those of planning, organizing, staffing, directing, and controlling.

⁷¹James D. Mooney, The Principles of Organization, (rev. ed. New York: Harper & Brothers Publishers, 1947), pp. 5-6.

⁷²David R. Hampton, Charles E. Summer, and Ross A. Webber, Organizational Behavior and The Practice of Management, (rev. ed. Glenview, Illinois: Scott, Foresman and Company, 1973), p. 357.

Joseph and Management Functions

Planning

According to Koontz and O'Donnell, planning is the most basic management function. It is deciding in advance what to do, how to do it, and who is to do it. It bridges the gap between where we are and where we want to go.⁷³ Joseph engaged in this function. In Genesis 41:46 the Bible indicates that Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt. This was not a vacation trip. It was a work trip to determine the task that was required. It is evident that Joseph was engaged in the planning task as he viewed the land and decided what to do in order to accomplish the recommendations he had made to Pharaoh.

In Genesis 41:35-36 Joseph had advised Pharaoh that in order to accomplish a program by which to save the nation he should:

Gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Joseph, therefore, provided a plan whereby the entire nation could be saved. The planning undoubtedly was not complete at this point, but it was begun. There was a determination that food should be gathered. It was to be done during the "good" years. It was to be stored in the cities. And, Joseph was to be responsible for the program.

⁷³Koontz and O'Donnell, op. cit., p. 71.

Organizing

Koontz and O'Donnell say that organizing has to do with the grouping of activities necessary to accomplish goals and plans. It further involves the assignment of these activities through appropriate departments and provides for delegation in the organization.⁷⁴ There may be only a fine line between organizational structure and organization as an activity. In the section of this study on organization, the emphasis was on the type of structure that was prepared. That is, the emphasis was on how many layers of hierarchy existed. Here, however, the emphasis is upon the administrative function of the leader as he groups activities together so as to accomplish the organizational goals.

One important element of organization is the consideration of time or timing. Joseph had to be keenly conscious of time because the entire predicted sequence of events was to take place in a fourteen-year period, which apparently was to begin immediately.

This emphasis on time is the subject of a comment by Sergiovanni and Starratt:

Much human activity in schools and other organizations is motivated by administrative reaction to these and other organizational needs. As such, organizational change is often haphazard and, therefore, described as organizational drift. It appears that organizations evolve, adjust, and readjust, seemingly unaffected by conscious efforts of their members. An alternative to this reactive behavior is proactive behavior (planned change). Here organizational change takes place as a result of conscious efforts by individuals to control the organization rather than to be controlled by

⁷⁴Koontz and O'Donnell, op. cit., p. 205.

the organization.⁷⁵

Joseph did not have the option of waiting until some event occurred that would cause a change automatically to take place. He was putting together the organization himself, i.e. the structure, and he had to engage in the process of organizing immediately in order to accomplish the task.

There is no indication that Joseph was hampered by occupational strife or disagreement of any magnitude among his workers. Koontz and O'Donnell comment that, "Organizing is, then, a process by which the manager brings order out of chaos, removes conflicts between people over work or responsibility, and establishes an environment suitable for teamwork."⁷⁶ No doubt in a large undertaking, such as the one in which Joseph was involved, there were conflicts and there was chaos. However, the absence of any comments verifying such a situation would lead one to believe that Joseph organized his people in such a way that such conflicts and chaos were minimized.

Staffing

"Staffing is the executive function which encompasses the recruitment, selection, training, promotion, and retirement of subordinate managers."⁷⁷ Staffing, therefore, includes the activities of getting

⁷⁵Thomas J. Sergiovanni and Robert J. Starratt, Emerging Patterns of Supervision: Human Perspectives, (New York: McGraw-Hill Book Company, 1971), p. 26.

⁷⁶Koontz and O'Donnell, op. cit., p. 214.

⁷⁷Koontz and O'Donnell, op. cit., p. 396.

people to do the job. As indicated in the selection just quoted, the recruitment of workers, whether laborers or managers, does not constitute the whole function of staffing, but it is part of the task.

Another important aspect of staffing is the human relations aspect. Barnard addresses himself to this when he says:

Rigorous training in subjects intellectually difficult and, indeed, a large part of formal education, as I have already suggested, create a strong bias in many individuals against understanding in the field of human relations. The need of such understanding is of first importance to the executive; for human relations are the essence of managerial, employee, public, and political relations; and, in most cases, these rather than science, technology, law or finance are the central areas of the executive functions.⁷⁸

Whether or not Joseph was conscious of the necessity of human relations and whether or not he understood that it was a management function is somewhat irrelevant. What is relevant is that he apparently accomplished this task and did so without any negative Biblical comments about his later relations.

He, no doubt, acted towards the people of his day as they understood it to be appropriate. Because of his success he apparently understood the precept given by Dubin, who says:

The second aspect of achieving productive unity in an organization deals with the person and personality of its members. People are not machines. They strive and are motivated. They react to their environment and especially to each other in that

⁷⁸Chester I. Barnard, "Education for Executives," in Human Relations in Administration, with Readings, (4th Ed.; by Robert Dubin, Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1974), p. 26.

environment.⁷⁹

Inasmuch as the size of the work force recruited by Joseph was large enough to cover the entire land of Egypt, and because the time element was short, Joseph's staffing activity was quite extensive.

Directing

Directing has to do with getting employees to accomplish their tasks. It involves work relationships at all levels. It involves getting subordinates to integrate their efforts in the interest of enterprise objectives.⁸⁰ The potential for ignoring human relations seems to be as high in the area of directing as in any other management function. To direct another in the performance of an activity requires the power necessary to require compliance.

The potential for the abuse of power seems always to be present. Lord Acton points out, "Power tends to corrupt and absolute power corrupts absolutely."⁸¹ There is no indication in the Bible that Joseph acted in a fashion that was oppressive to those whom he was directing.

The Bible provides a "caveat" concerning the abuse of power.

⁷⁹Robert Dubin, Human Relations in Administration with Readings, (4th Ed.; Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1974), p. 34.

⁸⁰Koontz and O'Donnell, *op.cit.*, p. 473.

⁸¹Lord Acton, In a Letter to Bishop Mandell Creighton, April 5, 1887, quoted in Bartlett's Familiar Quotations, (14th Ed., John Bartlett, Boston, Massachusetts: Little, Brown and Company, 1968), pp. 749-750.

Leviticus 25:17 says, "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God."

The Bible indicates Joseph's engagement in "directing" as he gives instructions to his servants. There is, however, almost no indication of Joseph's engagement in the management function of directing in association with the program of gathering food, storing it, and distributing it back to the people. It seems appropriate to infer that Joseph did engage in directing, however, because of the enormity of the whole project and because of its successful completion.

Controlling

According to Koontz and O'Donnell:

The managerial function of control is the measurement and correction of the performance of subordinates in order to make sure that enterprise objectives and the plans devised to obtain them are accomplished.⁸²

Controlling comprises, therefore, the measurement of activities, accomplishments against plans, and the correction of deviations to assure the attainment of objectives according to plans.

This is consistent with Fayol, who says:

In an undertaking, control consists in verifying whether everything occurs in conformity with the plan adopted, the instructions issued and principles established. It has for object to point out weaknesses and errors in order to rectify them and prevent recurrence. It operates on everything, things, people, actions.⁸³

⁸²Koontz and O'Donnell, op.cit., p. 537.

⁸³Henri Fayol, General and Industrial Management, (New York: Pitman Publishing Corporation, 1949), p. 107.

Controlling, therefore, implies plans, and the exertions to assure adherence to those plans.

In the area of controlling, as indicated above in the area of staffing, there is an increasing awareness of the need for good human relations. Noland and Bakke point out that ". . . much of the literature directed toward management in recent years have [sic.] emphasized the importance of human relations as a part of their job."⁸⁴ Joseph seemingly enjoyed good relations.

Joseph's efforts at control were successful. The activities performed were according to plan. This is evident for several reasons. For one, in Genesis 41:48 the Bible explains that Joseph ". . . gathered up all the food of the seven years," and laid it up in cities. This means, therefore, that what Joseph had proposed in his plan, he did, in fact, accomplish. And, it was done in the seven years that were allotted to do it.

Another indication of control is found in Genesis 47:25. Here the text states that the people credited Joseph with saving their lives and, as a result, they agreed to become servants to Pharaoh. Joseph's fourteen-year plan, therefore, of storing up food during seven years of plenty and distributing it during the seven years of famine, was carried through to completion. If there were deviations from Joseph's plans during those years they were sufficiently minor so as not to disrupt the general plan that was established at the beginning.

⁸⁴E. William Noland and E. Wight Bakke, Workers Wanted, (New York: Harper and Brothers Publishers, 1949), p. 132.

Still another aspect of control, an aspect which involves the power to introduce an activity and to force compliance, is found in the collection of the food. Pharaoh gave authority to Joseph to carry out the program. He also gave an edict to the people, in Genesis 41:41-44, to obey Joseph. It is one thing to receive authority to do a job; it is another thing to be able to accomplish it. But Joseph did.

Consider the scope of the project. Joseph was actually building store houses and taxing the people at a 20% rate on the grain that was being grown (Genesis 41:34-35). No one had any reason to believe that a famine would be coming except for Pharaoh's dream and Joseph's interpretation of that dream. Further, Joseph, as Genesis 41:46 says, was only thirty years old. According to March, ". . . the Egyptians were accustomed to think that the aged were the only safe counselors in time of great public peril."⁸⁵ Based upon the facts that Joseph was a young man, that he was a Jew recently placed in a position of power in a foreign nation, that he was taxing the people, and that the tax rate was a full 20%, it is amazing that he was able to exercise any control whatsoever. Yet, exercise he did, for as pointed out above, he did accomplish the task which he set out to do.

Exodus 47 states that before Joseph had finished, the people of the land had spent all the money which they had to buy food. After this, they sold their cattle for food, and then they sold their houses and flocks for food. Finally they sold their land for food, and offered themselves as servants in return for food. All the livestock,

⁸⁵Daniel March, The First Khedive, Lessons in the Life of Joseph, (Philadelphia, Pennsylvania: Presbyterian Board of Publication, 1887), p. 263.

all the money, all the land, and the "persons" of the individuals changed ownership from the people to the Pharaoh by virtue of Joseph's exercise of control and administration.

Coordinating

While some authorities regard coordinating as a separate function, others do not. For example, Koontz and O'Donnell see coordination as ". . . the essence of managership, for the achieving of harmony of individual effort toward the accomplishment of group goals. . ."86 This comment is in agreement with that of Barnard who says that, ". . . Communication, authority, specialization, and purpose are all aspects comprehended in coordination."87 These authors, therefore, see the coordinating concept as one that reaches into all the various managerial activities and efforts to play a major role in the managerial exercise.

Follett, however, sees at least four principles in the coordinating activity. She refers to them as principles of organization. In these four principles she identifies: (1) Co-ordination by direct contact with the responsible people concerned, (2) Co-ordination in the early stages, (3) Co-ordination as the reciprocal relating of all the factors in a situation, and (4) Co-ordination as a continuing process.⁸⁸ While she refers to coordination as "principles of organization", it appears that Miss Follett is actually referring to coordination as a

⁸⁶Koontz and O'Donnell, op. cit., p. 41.

⁸⁷Chester I. Barnard, The Functions of the Executive, (Cambridge, Massachusetts: Harvard University Press, 1951), p. 194.

⁸⁸Henry C. Metcalf and L. Urwick, eds. Dynamic Administration, The Collected Papers of Mary Parker Follett, (New York: Harper & Brothers Publishers, 1940), p. 297.

managerial function.

Based upon the fulfillment of Joseph's program and considering that he had to act quickly to begin the acquisition of the food and to store it, as well as acting over a long period of time to maintain the storage, and then to distribute the food, Joseph did an excellent job of coordination. There is no indication that he faced problems which necessitated the resolution of a conflict. As Brubaker and Nelson point out, "A dilemma exists when one is faced with a choice from several good or desirable alternatives. A problem situation exists when there is a conflict within a closed system."⁸⁹ Joseph did not appear to have to resolve any major conflicts.

Not only was sufficient food gathered to carry the people of Egypt⁹ as well as the people of the surrounding lands through the seven years of famine, but there was sufficient grain available at the end of the period to provide the seed so that they could sow the land. If there were conflicts the Bible's authors chose not to preserve them for the reader. Koontz and O'Donnell indicate the likelihood of conflict when they say:

Even in the case of a church or fraternal organization, individuals often interpret similar interests in different ways, and their efforts toward mutual goals do not automatically mesh with the efforts of others. It thus becomes the central task of the manager to reconcile differences in approach, timing, effort, or interest and to harmonize cooperative and individual goals.⁹⁰

⁸⁹ Dale L. Brubaker and Roland H. Nelson, Jr., Introduction to Educational Decision-Making, (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1972), p. 88.

⁹⁰ Koontz and O'Donnell, *op.cit.*, p. 41.

Not only was Joseph able to complete the program and thereby exhibit excellent coordination, but he was able to apply a continuing tax which might generally be associated with a large amount of dissent. If there was dissension, it at least is not recorded in the Bible.

Genesis 47:26 says, "And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's." The 20% tax, therefore, which was levied to preserve the nation from the famine, was then instituted as a permanent taxation for the benefit of the ruler.

It is interesting to note that in this verse, Genesis 47:26, as well as in several preceding verses, it is pointed out that Joseph did not tax the land that belonged to the priests. The text also points out that he did not buy the land of the priests either. Rather, he provided the priests with an assignment of food each day so that they had enough to eat and did not have to divest themselves of their property. There seems to be a precedent in this narrative, therefore, for the exemption of religious properties from taxation by the state.

Conclusions

Managerial functions can surely be observed in the Biblical account of Joseph's activity. It was a program which was placed under the aegis of one man, and yet involved a whole nation. The program had to be enacted promptly, and yet it extended over a period of many years. It involved extensive taxation as well as a compassionate distribution of food. This task surely required a high degree of administrative effectiveness.

This administrative effectiveness was evident in the life of Joseph as he performed the managerial functions necessary to accomplish his work. Managerial functions, therefore, are vital components of human involvement. They are the approaches to activities that foster the effective blending together of human relations toward the accomplishment of common goals.

Nehemiah and Management Functions

Planning

In speaking of planning Urwick says, "The administrator, having made up his mind what the future holds, has got to do something about it." And, "That is the first thing to remember about planning--talking about it, the idea, doesn't get anyone very far. It is essentially a practical issue, a problem of method."⁹¹ He agrees, therefore, with Follett that it isn't enough to determine just what needs to be done, but one must determine how it should be done. In addition one must do it.

Nehemiah entered into the planning process when he was asked by King Artaxerxes in Nehemiah 2:4, "For what doest thou make request?" Nehemiah had already given thought to what he wanted to do and, therefore, he could respond promptly. Nehemiah requested permission to go back to his homeland of Judah to rebuild it. When King Artaxerxes granted that request, Nehemiah further requested special letters from the king to allow him to get wood and lumber for building from the

⁹¹L. Urwick, The Elements of Administration, (New York: Harper & Brothers Publishers, 1943), p. 26.

man who managed the forests of the king. He also asked for a letter that would guarantee him a safe journey to his destination (Nehemiah 2:5-9).

Though the Bible presents these requests by Nehemiah in just a few verses, it is evident that Nehemiah had given thought to what he wanted to do, how much time he needed to do it, the help he needed, and the manner in which he was to present his petition to the king. Nehemiah did not simply wish that somehow someone would rebuild his home city. He had given thought to what should be done, he laid plans to accomplish it, and he began to implement those plans in his contacts with the king.

Nehemiah's forthright actions could well be identified with the admonition of Machiavelli who says, ". . . I hold it to be true that fortune is the arbiter of one-half of our actions, but that should still lead us to direct the other half, or perhaps a little less."⁹² Whether or not "fortune" was involved, Nehemiah was willing to take steps to "direct the other half" and to implement the plans which he had formulated.

Nehemiah's plans were sufficient for attainment, for in the course of time, his request was granted. Not only was his request granted but Nehemiah arrived at Jerusalem, as indicated by Nehemiah 2:11, to engage in the further implementation of his plans.

Organizing

Carvell, in a definition of organizing that is consistent with

⁹²Niccollo Machiavelli, The Prince, trans. by W. K. Marriott, (Dutton, New York: Every Man's Library, 1965), p. 139.

Those mentioned earlier, says, "Organizing is the determination of the necessary activities and resources required to achieve organizational objectives."⁹³ Nehemiah engaged in his organization activities after he arrived in Jerusalem by first going out at night and viewing the various gates and the walls that were broken down around the city (Nehemiah 2:12-15). After reviewing the conditions of the walls and the city, Nehemiah gathered the leaders together and challenged them to join with him in rebuilding the walls.

Nehemiah had assessed the condition of the walls, determined what had to be done, and challenged the people to do it. His challenge was so inspiring that the people said, "Let us rise up and build" (Nehemiah 2:18). The people were ready to act in response to Nehemiah's presentation of the need and identification of the task. Nehemiah's organizing activity, therefore, took the form of a motivating challenge to the people, and they responded favorably.

Staffing

The organizing activities of Nehemiah were of sufficient scope and strength that his staffing requirements were essentially solved. Carvell refers to staffing as, ". . . management's responsibility to recruit, select, and train the people necessary to fill the positions needed in the organization."⁹⁴

It was not necessary for Nehemiah to show the people what to

⁹³Fred J. Carvell, Human Relations in Business, (Toronto, Ontario: The Macmillan Company, Collier-Macmillan, Canada, Ltd., 1970), p. 220.

⁹⁴Ibid., p. 220.

do in order to build the wall. His organizing activities and challenging of the people resulted in various groups volunteering to take up positions at various places along the walls and to begin the repair.

After a while, however, the people of the city were threatened by attack from outsiders, as indicated in Nehemiah 4:7-12. At that point Nehemiah added to the work force by having the families join together in the labor. Not only did they provide manpower for building, but by taking up weapons they provided protection from the enemy. Nehemiah then challenged them once again, in Nehemiah 4:14, by saying, "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

The managerial function of staffing which Nehemiah exercised therefore included recruiting and encouraging. It did not necessarily require selecting and/or training. The exigency of the situation seemed to extract the skills from the people, and cause them to express themselves in useful enterprise.

Directing

While the people working with Nehemiah voluntarily joined in with each other in the building of the walls, when the enemy approached the city, Nehemiah acted in a manner that was consistent with the function of directing. In Nehemiah 4:13 he told the people where to work on the wall. He also told them to work together as families, and further he directed them to wear their swords and to carry their spears and bows.

This is consistent with Carvell's definition of directing. He

says, "Directing is the function in which a manager guides, teaches, coaches, and supervises his subordinates. It includes not only giving orders, but also disseminating information necessary to the execution of organizational objectives."⁹⁵

The Bible indicates that while Nehemiah did perform the directing function he did not exploit the people. In Nehemiah 5:1-5 some of the rulers took advantage of the common people in the matter of loaning money and requiring high interest and in the "distress sale" of lands. Nehemiah became very angry and went to the assistance of the common people. He rebuked the nobles and the rulers and insisted that these harsh practices be stopped immediately. His directing not only expressed itself in supervising his followers to achieve the fulfillment of the task, but it involved rebuking others to restrict and/or eliminate abusive conduct. He was not guilty of the "Machiavellism" of which Etzioni spoke and which he said meant "a person's disposition to adopt an exploitative behavior towards others."⁹⁶

Controlling

According to Dale, "Control is the appraisal of results to determine how well the other management functions are being carried out."⁹⁷

⁹⁵Ibid., p. 221.

⁹⁶Amitai Etzioni, A Comparative Analysis of Complex Organizations on Power, Involvement, and Their Correlates, (rev. ed.; New York: The Free Press), p. 387.

⁹⁷Ernest Dale, Readings in Management, Landmarks and New Frontiers, (2nd ed.; New York: McGraw-Hill Book Company, 1970), p. 316.

Here Dale relates controlling to all the other management functions.

However, Carvell leans more to the definition held by Koontz and

O'Donnell when he says:

In the controlling function, the manager must see whether activities and events are going according to plans. . . Controlling carries a deeper implication than mere checking; it also includes taking corrective actions where activities or events do not meet the specifications established by plans.⁹⁸

There is no indication that Nehemiah's plans were written out or formalized to any great degree. Nehemiah's "controlling" can be seen as he took steps to prevent the enemy nations from interrupting the work.

Nehemiah 4:7-9 indicates that the leaders of several surrounding nations were conspiring to attack Jerusalem, "and to hinder it." Nehemiah's response to that threat was to have the families join together in the work. He also arranged for half of the people to work on the wall while the other half held the weapons of warfare in preparation for an attack (Nehemiah 4:16). Then in order to get the work done as soon as possible, and to meet the construction schedule, the people labored, ". . . from the rising of the morning until the stars appeared" (Nehemiah 4:21). Here Nehemiah is seen making certain that the total project went according to plan; He is controlling by taking steps to prevent interruptions and by promulgating a work schedule that was designed to complete the project as quickly as possible.

At this point Nehemiah seems to have been acting in contrast to that conduct advocated by Clarke who says, "Incidentally it is important

⁹⁸Carvell, *op.cit.*, p. 221.

to remember that brethren who bear responsibility of leadership are not to legislate but to administrate only."⁹⁹ While Nehemiah was performing a management function it was more than simply establishing what was to be done and somehow hoping that it would be accomplished. He was specifying, i.e. "legislating," what was to be done. The situation was so desperate that had he not taken this action the group would not have survived the ordeal. The enemy could well have overcome them before the protective walls were completed.

Coordinating

According to Tead, coordination ". . . is concerned to reconcile and unify the effective interplay of the several necessary functional divisions and outlooks."¹⁰⁰ All of Nehemiah's activities seemed to be directed toward assuring that the whole project was accomplished. His challenge to the leaders to rise up and build brought that group to a point of commitment to action. As each of the various persons, in Nehemiah 3, took positions along the walls to assist in the construction someone had to coordinate their activities. It would be somewhat presumptuous to think that all the various persons involved in the construction of the walls would each so control his activities that his work would tie effectively in with those of the persons on either side of him. It was necessary for someone to coordinate the work.

⁹⁹Arthur G. Clarke, New Testament Church Principles, (Liverpool, England: John Ritchie Limited, Publishers, 1962), p. 55.

¹⁰⁰Ordway Tead, The Art of Administration, (New York: McGraw-Hill Book Company, Inc., 1951), p. 103.

When the threat of attack was evident, in Nehemiah 4, Nehemiah specified that the one who was to blow the trumpet for alarm should stay near him. He prompted the people that if they heard the trumpet they were to come to that place to help combat the enemy. Nehemiah, thus, had the people prepared for potential emergencies. He so coordinated all their activities that they were able to adhere to the work, prepare for battle and complete the task effectively.

While Koontz and O'Donnell say that "coordination is the essence of managing," the specific activities of Nehemiah in arranging for the people to work together and to be prepared give evidence of his engaging in coordinating as a managerial function.

Conclusions

The managerial functions of planning, organizing, staffing, directing, controlling, and coordinating can be seen in the activities of the man Nehemiah. These activities are more than merely mechanical functions. They relate to the interactions and relationships among human beings. They assist in making organizational structure work by providing a social environment that enables people to work together effectively and with a minimum of ambiguity.

Warren Bennis, in his Changing Organizations, has a general theme which indicates that there will be increasing lack of organization in future societies. Inherent in that theme is the idea that with changing organizational patterns one must adopt an increasing tolerance for ambiguity in order to survive and/or work effectively. The astute use of managerial functions, however, can help to reduce the tension and

conflicts that ensue from such diminished structure. The Biblical examples of Nehemiah and Joseph illustrate that managerial functions are valuable concepts in the area of human relations.

V. LEADERSHIP FROM THE BIBLE

Preface

In order to research the leadership activities of several characters from the Bible, it is necessary to have a conception of the definition of leadership. Leadership is difficult to define, however, because of the many different suggestions as to what it should be. Examples of definitions of leadership are given below in order to demonstrate the difficulty in settling on one definition.

Before providing several examples of definitions, it would be worthwhile to review what Bennis has to say about leadership. He refers to leadership in a paper he prepared for presentation at the Administrative Science Center, University of Pittsburg, April 22-23, 1959. In that paper, and the subsequent article which was published in the Administrative Science Quarterly, he says;

Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for top nomination. And, ironically, probably more has been written and less is known about leadership than about any other topic in the behavioral sciences. Always, it seems, the concept of leadership eludes us or turns up in another form to taunt us again with its slipperiness and complexity. So we have invented an endless proliferation of terms to deal with it: Leadership, power, status, authority, rank, prestige, influence, control, manipulation, domination, and so forth, and still the concept is not sufficiently defined. As we survey the path leadership theory has taken, we spot the wreckage of 'trait theory,' the 'great man' theory, the 'situationist critique,' leadership styles, functional leadership, and finally, leaderless leadership; to say nothing of bureaucratic leadership, charismatic leadership, democratic-autocratic-laissez-faire leadership, group-centered leadership, reality-

centered leadership, leadership by objective, and so on. The dialectic and reversals of emphases in this area very nearly rival the tortuous twist and turns of child-rearing practices, and one can paraphrase Gertrude Stein by saying, 'a leader is a follower is a leader.'¹⁰¹

These comments by Bennis help one to understand the complexity that exists in a subject such as leadership.

Leadership cannot take place until there is human interaction. However, leadership has the potential for taking place the moment two or more persons interact. This is essentially true whenever as well as however they are involved. By perceiving that this has been true for all the time of all human existence, then one can understand why it is important to be aware of leadership, and how to exercise it or respond to it.

Stogdill emphasizes the difficulty in defining leadership by pointing out, much as did Bennis, that leadership can be looked at: (1) as a focus of group processes, (2) as personality and its effects, (3) as the art of inducing compliance, (4) as the exercise of influence, (5) as act or behavior, (6) as a form of persuasion, (7) as a power relation, (8) as an instrument of goal achievement, (9) as an effect of interaction, (10) as a differentiated role, and (11) as the initiation of structure.¹⁰²

¹⁰¹Warren G. Bennis, "Leadership Theory and Administrative Behavior: The Problem of Authority," Administrative Science Quarterly, December 1959), pp. 259-360.

¹⁰²Ralph M. Stogdill, Handbook of Leadership, A Survey of Theory and Research, (New York: The Free Press, Publishing Company, Inc., 1974), pp. 7-16.

These various approaches to leadership are expansive. Nevertheless, some insight might be overlooked if at least selected aspects of leadership were not examined in this study.

Gangel provides a definition. He reviews the works of Tead, Ross and Hendry, and Crossland and combines findings on these with the results of a survey of a large group of pastors. The pastors were asked to write a brief definition of leadership without consulting books or other persons. In the definitions provided, Gangel determined that three elements became prominent: leadership is viewed as an ability, leadership involves working with other people, and leadership involves progressing towards some kind of a goal. From this material Gangel put together the following definition:

Leadership is the exercise by a member of a group of certain qualities, character and ability which at any given time will result in his changing group behavior in the direction of mutually acceptable goals.¹⁰³

This agrees with Hersey and Blanchard who, after reviewing the leadership definitions of Terry; Tannenbaum, Weschler and Massarik; and Koontz and O'Donnell, conclude that these men, along with others, would agree on the following definition: ". . . leadership is the process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation."¹⁰⁴ They further specify,

¹⁰³Kenneth O. Gangel, Leadership for Church Education, (Chicago: Moody Press, 1970), pp. 12-13.

¹⁰⁴Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior, Utilizing Human Resources, (2nd Ed.; Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), p. 68.

". . . it follows that the leadership process is a function of the leader, the follower, and other situational variables. . . "105

This consideration of the leader, the one being led, and the situation, will be of major importance throughout the remainder of this study. In the section on Organization, it is shown that some of the Biblical characters used organizational structure in at least three degrees of complexity. They used a minimal organizational structure, a modest organizational structure, and a maximum (compared with the others) organizational structure. The amount of structure used depended upon the particular situation.

In the section on Management, the managerial functions used by two other Biblical characters are identified. They did not utilize all the functions at all times. They used what was appropriate for the particular moment in time, and the situation.

In this section on Leadership, this concept of using what is "appropriate for the situation," will continue to be emphasized.

One additional example of leadership, is that given by Wolff. He says that, "Leadership implies precedence linked with the idea of capacity for drawing others, or fitness to guide them." He goes on to say:

The simplest description of a leader is that he is walking ahead of the group. He keeps in advance without completely detaching himself from the crowd. He influences his followers and leads them toward desirable goals.¹⁰⁶

¹⁰⁵ Ibid., p. 68.

¹⁰⁶ Richard Wolff, Man At The Top, Creative Leadership, (Wheaton, Illinois: Tyndale House Publishers, 1969), p. 6.

In all these definitions there seems to be an attempt at prescription. It seems to be incumbent upon the definers to identify what ought to be as part of the definition. For example, in one definition provided there is the specification that the direction of leadership ought to be towards "mutually acceptable goals." However, it is possible for one person to lead another towards a goal to which he is not highly committed. The follower might follow just because of the nature of the leadership. And, it does not necessarily have to be coercive leadership.

Another definition is one attributed to Stogdill: "Leadership is the process of influencing the activities of an organized group in efforts toward goal setting and goal achievement."¹⁰⁷ Here the definition is prescribing that the leadership take place in an "organized group." As a practical matter the group need not be organized at all. The person who is termed the leader may still, in fact, lead and exercise leadership.

Even the definition given by Bennis, "Leadership is the process by which an agent induces a subordinate to behave in a desired manner,"¹⁰⁸ is weak in that it prescribes that leadership must take place between an agent and a "subordinate." This hardly seems necessary since leadership could certainly take place among peers or of those with equal ability, status, and/or hierarchical positions.

¹⁰⁷Donnelly, Gibson, and Ivancevich, op. cit., p. 186.

¹⁰⁸Ibid., p. 186.

It may not be possible to overcome all potential weaknesses in a definition. Nevertheless, for the purpose of this study, leadership will be defined as: The influence exerted by one person on another which causes the second person, whether the term "person" is singular or plural, to modify voluntarily his behavior or thinking in a manner and to a degree that is acceptable to the first person. This definition does not tell how, why, or in what ways the leader brings about the modification, nor does it indicate that the follower has any particular status. It is not predicated on whether he is happy about changing his behavior or not. But, it does specify what takes place and when leadership is being exercised. It also differentiates among those situations in which a person is being influenced in a totalitarian environment and one in which he is able to exercise some discretion.

The particular focus on leadership that will be examined in this study, however, is that which relates to the amount of participation which the leader grants to the follower in matters of decision-making. The style of leadership will be specified as minimal participation of followers, modest participation, and maximum participation of the followers in the making of decisions.

Styles of Leadership

Another important nuance of leadership is needed to provide the background necessary for the integration of the material in this section with that of the previous sections. It is the concept of styles of leadership. Terms such as "bureaucratic, democratic, technocratic, laissez-faire" to describe styles of leadership do not seem to

be suitable. They are not suitable because they tend to purport subjective judgments which relegate both the style, and the organization in which that style might be found, to being inherently bad. Actually, as this paper shows, any style might be the appropriate one to use. The situation helps to determine what style should be used. None, therefore, should be labeled as inherently or automatically bad.

A comprehensive schematic conceptualization of leadership behavior, from both the perspective of the leader as well as of the follower, is provided by Tannenbaum, Weschler, and Massarik. Their continuum of the involvement in the decision-making process by both the boss, or the leader, and the subordinate, the led, is presented on the next page.

The authors point out,

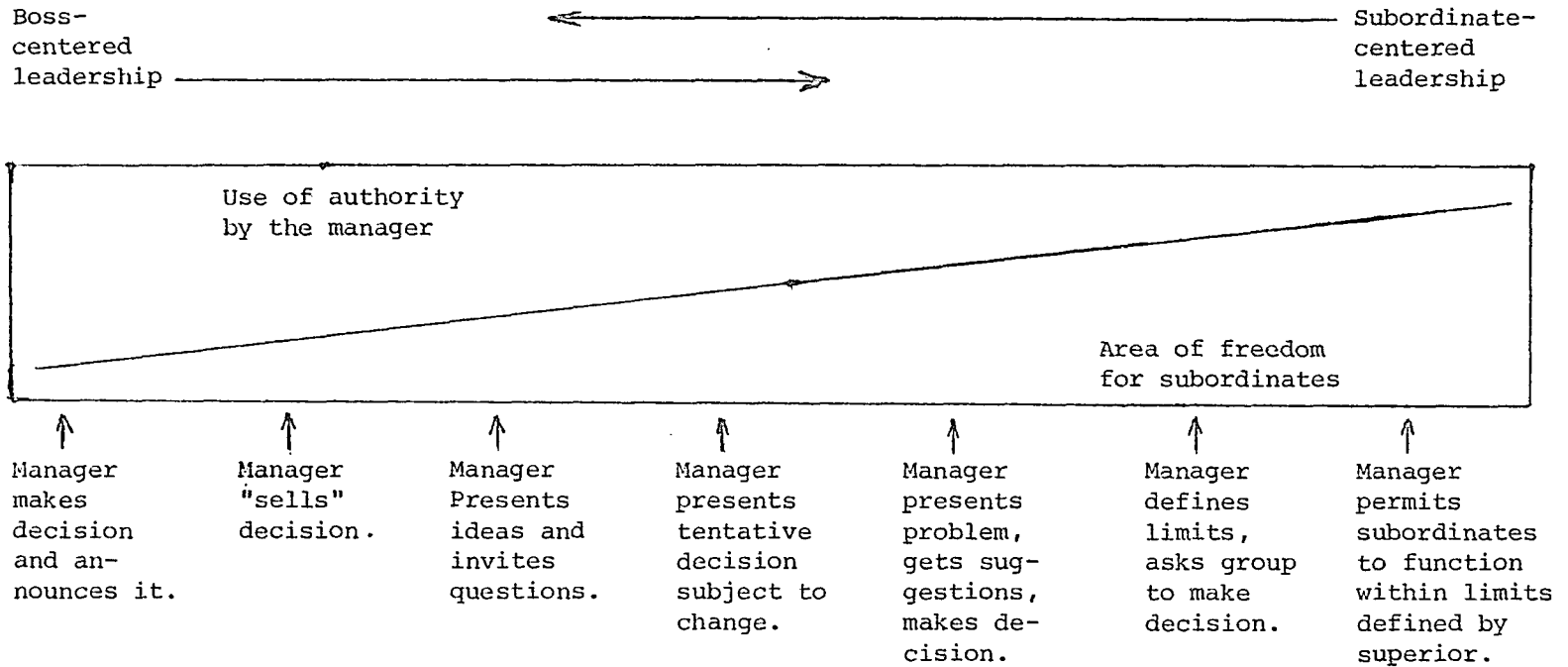
The actions seen on the extreme left characterize the manager who maintains a high degree of control, while those seen on the extreme right characterize the manager who releases a high degree of control. Neither extreme is absolute; authority and freedom are never without their limitations.¹⁰⁹

High leadership is seen as the amount of "control" that the manager, or leader, exercises or that he releases as he interrelates with his subordinates, or the led.

Vroom refers to leadership styles as he defines his decision-

¹⁰⁹Robert Tannenbaum, Irving R. Weschler, and Fred Massarik, Leadership and Organization: A Behavioral Science Approach, (New York: McGraw-Hill Book Company, Inc., 1961), p. 69.

6. CONTINUUM OF LEADERSHIP BEHAVIOR



From Robert Tannenbaum, Irving, R. Weschler, and Fred Massarik, Leadership and Organization: A Behavioral Science Approach, (New York: McGraw-Hill Book Company, Inc., 1961), p. 69, Copyrighted 1961 by the McGraw-Hill Book Company, Inc. Used by permission of McGraw-Hill Book Company.

making theory.¹¹⁰ He specifies his various styles by the use of letters and Roman numerals. He calls them AI, AII, CI, GI, and DI. His definitions of these styles are:

AI

The AI, or autocratic, style of leadership indicates that the leader makes the decision without consulting with or discussing the problems with any of his followers. The leader relies entirely on information which is presently in his head or is contained in written documents available to him in his immediate area.

AII

This style of leadership is used when the leader attempts to gain additional information from his followers which will enable him to make the decision. He may or may not reveal the problem, but he does not solicit solutions or suggestions, only information. He may see his subordinates individually or as a group to get the desired information, which ever is more efficient.

CI

In the CI, consultative, style of leadership, the leader shares the problem with selected followers and actively seeks their advice. He gains additional information from his followers and solicits their opinions as to possible solutions to the problem. He, however, still makes the decision.

GI

In this style of leadership, the G standing for group, the leader meets with the entire group of his followers and together they discuss possible alternative courses of action which will solve the problem. The leader makes it clear to his followers that their role is that of a consultant group. The leader retains the final decision-making power, and will accept or reject the group's suggestions according to his own feelings about the problem.

¹¹⁰Victor H. Vroom and Philip W. Yetton, Leadership and Decision-Making, (Fittsburg, Pa.: University of Pittsburg Press, 1973), pp. 13-14. This material is taken from this book by Vroom and from a paper distributed in a class on supervision. In the paper the styles of leadership are referred to as LI, L2, LF1, LF2, and M.

DI

In this "delegated" style of leadership, the leader agrees to share responsibility and authority for the decision with his followers, and give them full participation in the process. The leader defines the problem as he sees it and provides any relative information he may have. He may participate fully in the discussion, but he does not use his position as leader to influence the group. The group is the decision-maker. The leader not only accepts the group's decision, but accepts the responsibility for it.

Tannenbaum et al. provide seven gradations of leadership styles. Vroom provides five. Each of these focuses on the degree to which the leader and the led are involved in the decision-making process. Rather than a selection from among the twelve terms used in these gradations, and rather than an illustration of all the terms in the lives of Biblical characters, a limited number of terms with modified descriptions will be used for this study.

Since just three degrees of organizational structure are used in the section on Organization, just three degrees of involvement in decision-making will be used in this section on Leadership. Also, to avoid the imposition of value judgments in the descriptions of the type of leadership exercised, the leadership styles will be termed, as stated above, minimal participation, modest participation, and maximum participation. Each of these terms refers to the amount of participation in the decision-making process by the person being led.

A definition of leadership has now been provided, along with a set of identification criteria for leadership styles. It is reasonable to proceed with an examination of leadership in the lives of three Biblical characters, Moses, David, and Jesus.

Moses and His Leadership Styles

Minimal Participation

When Moses was called to lead the children of Israel out of Egypt, the call was a personal one. Exodus 3 describes God calling to Moses out of the "midst" of a bush that was burning but not being consumed.

The conversation between Moses and God clearly conveys that God intended to use Moses alone for the task of delivering the Israelites from their status as slaves. No helpers were to be involved and no "group participation" is indicated. The language, however does not rule out the possibility of follower-participation.

In Exodus 4:10 Moses expresses considerable reluctance to perform the task assigned to him. God then provides a person to go with him to serve as spokesman. Exodus 4:14-15 identifies that spokesman as Moses' brother, Aaron. In later activities, Miriam, his sister, as well as Aaron, his brother, joined with Moses in the leadership role. This is stated in Micah 6:4.

Though Miriam and Aaron shared the leadership role with Moses, the Bible makes it clear that Moses was the prime or essential leader. Accounts of challenges to Moses' leadership are described in Numbers 12-16. In each case there is a summary judgment upon the challengers to articulate most plainly that Moses' leadership role was not to be abrogated or diluted.

When Moses and Aaron went to the Israelite slaves to inform them of the plan to lead them out of Egypt, there is no record given of any

discussion of the method, time, or any other particulars of the departure (Exodus 4:29-31). Moses and Aaron presented their intentions, and the people accepted it. There was minimal involvement of the ones who were going to be led, i.e. the Israelites, in the decision-making process.

Subsequent conferences with Pharaoh took place with Moses and Aaron. The "elders" of the tribes of Israel had no obvious voice in the discussions. After ten confrontations with Pharaoh, all by Moses and Aaron, the children of Israel left Egypt, summarily.

When the group came to the Red Sea, as stated in Exodus 13, they did not sit down with Moses to discuss what to do next. Exodus 14:11-12 says that they questioned why Moses should even lead them out of Egypt. Moses then told them what to do and when to do it. The results are stated in Exodus 14. They were led on dry ground (Exodus 14:22) with the waters a "wall" on both sides of them. The Egyptian army followed and was covered by the waters and so destroyed.

The Israelites did not participate with Moses in the decisions. Moses, at God's directions (Exodus 14:1) told the people what to do. They complained but they also obeyed.

Modest Participation

The first indication of an increase in participation by the children of Israel in the leadership of the nation was at Rephidim where Jethro's advice was taken. This was before the law was given on Mt. Sinai.

When Jethro, Moses' father-in-law, gave him advice in Exodus 18,

Moses acted upon that advice. In Exodus 18:24-27, the hierarchy that indicated organizational structure, and is shown in the section on Organization, also indicated follower-participation. The additional persons who were to help with the "judging" became participants in the making of decisions.

Instead of Moses making all the decisions, there is now a large group of people who participate. The "rulers of thousands, hundreds, fifties, and tens" sat to judge, "the people at all seasons." The "hard causes," i.e. cases, they brought unto Moses, but every small matter they judged themselves (Exodus 18:26). There is no indication that this additional involvement was good or bad.

The nation had been gone from Egypt for about three months. The people had moved from an environment of minimal participation in decision-making to one of increased participation. They did not make all the decisions, but they did make many; in fact, they probably made the majority of them. There is no indication of a reluctance on the part of Moses to share in this decision-making process. He readily adopted the style of leadership, as it relates to decision-making, that was appropriate for the situation.

Maximum Participation

At Mt. Sinai Moses still went before God, alone, to receive the Law, even though Joshua went part of the way with him (Exodus 32:1-17). After Moses came down from the mount, he gave to the children of Israel all the commandments that God had given him, which included the Ten Commandments.

The entire populace then began to take an active part in the total conduct of the nation. Exodus 35:4-5, states that the people were commanded to give an offering to the Lord, but only those were to give who were of a "willing heart." In that same chapter, beginning with verse 21, the people brought offerings of bracelets, earrings, rings, jewels of gold, cloth of blue, purple, and scarlet, fine linen, skins of rams, and badgers' skins, onyx stones, spices, and oils. The people became active in the national life.

Further, craftsmen began to take a special part. Exodus 36:1 says, "Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary." Here it is indicated that people were given special skills, and they began to use those skills for the benefit of the nation.

This national involvement of the people was the milieu that was present for the final phase of the movement by Moses and the Nation from the minimal participation end to the maximum participation end of the decision-making continuum. Numbers 11:10-25 describes the situation which led to the provision of seventy men to act as a council or committee to assist Moses.

Excerpts from Numbers 11:16-17 say:

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them:

. . . and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

With this provision the nation moved from the position of sharing minimally, or modestly, in the decision-making process to one of maximum participation. The degree of participation is relative. Whether or not one would define the participation as being adequate, is not material. What is material is that it still represents the maximum that was granted.

Moses no longer acted independently of the group. He began to utilize the input of those being led. He surrendered to them many of the decisions that had to be made. Even as in the section on Organization, where it was pointed out that a great deal more structure was eventually provided for the Nation, so the leadership can be seen moving from both minimal and modestly participatory decision-making styles to that of maximum participation.

Moses' dealings with Israel were political in nature. David is viewed as he was active in the military life of Israel. Jesus' leadership activities are examined as they were associated with religious affairs. It can be seen further from these distinctives that, the situation plays a role in determining what organizational structures, management functions, and leadership styles are appropriate at any given time.

A schematic that combines Moses' styles of leadership with the organizational development of Israel, is shown on page 156. On that same chart are similar comparisons for David and Jesus.

David and a Life of Leadership

Preface

David's leadership, as indicated by Lockyer, can be outlined around three periods of his life.¹¹¹ The first period of his life included the account of his activity as a shepherd lad, it included his anointing to become the king of Israel, and it included his exploits on behalf of the nation Israel. His activities involving his flight from King Saul also took place in this early period.

Following the Lockyer account, the second period of David's life began when he was only thirty years old. It involved his reign over Judah in Hebron. II Samuel 5:4-5 defines the length of this period. It states, "In Hebron he reigned over Judah for seven years and six months." During this period of time he solidified his position as a leader and as king.

Finally, in the remaining thirty-three years of his life, David reigned over all Israel and Judah (Exodus 5:5). During this period his leadership can be seen as it was exercised in the developing prosperity of the land and the nation.

In order to demonstrate a contrast in the environment of his leadership activities, David is examined as he was involved in military ventures. Also, his leadership is viewed, as was that of Moses, in terms of the amount of participation his followers, the led, had in the decision-making process.

¹¹¹Herbert Lockyer, All the Kings and Queens of the Bible, Tragedies and Triumphs of Royalty in Past Ages, (Grand Rapids, Michigan: Zondervan Publishing House, 1961), p. 110.

Minimal Participation With His Band of Followers

After David fought and killed the giant Goliath, he married one of King Saul's daughters, Michal (I Samuel 18:27). He also became involved in life at the palace, which meant frequent exposure to King Saul. At first David was accepted by King Saul, who, ". . . set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants (I Samuel 18:5).

It is understandable how David might have been so well "accepted." I Samuel 16:12 says that he was, ". . . ruddy, and withal of a beautiful countenance, and goodly to look to." La Sor states, "Tradition has it that the word 'ruddy' here implies that he had blue eyes and a fair complexion with blond or reddish hair."¹¹²

That acceptance soon turned into adulation by the people. When David took part in military actions on behalf of King Saul, I Samuel 18:6-7 says:

When David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul with tabrets, with joy, and with instruments of musick [sic].

And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Ascribing ten times as much military achievement to David as to Saul did not sit well with King Saul's ego. It did not take very long for the jealousy in Saul to surface. Shortly David was no longer welcome

¹¹²William Sanford La Sor, Great Personalities of the Old Testament, Their Lives and Times, (Westwood, New Jersey: Fleming H. Revell Company, 1959), p. 99.

in the royal court. As a matter of fact, I Samuel 19:2 records that Jonathan, the son of Saul said to David that he should be very careful for his father, "seeketh to kill thee."

Soon after these events David had to flee from the palace and the King to save his life. This then began that period of David's life when a group of people mentioned earlier and recorded in I Samuel 22:1-2, "gathered themselves unto him and he became a captain over them." This band was at first four hundred men but it eventually increased to six hundred men and their families. During this period of his life David and his men protected the border areas of Israel where they touched on other nations that were prone to harass and attack the people living there. This is recorded in I Samuel 23-31.

An example of David's decision-making activity without the participation of his followers occurs during this period. On one occasion marauders invaded the town where the wives and children of David and his men were living. The invaders took their families captive. When David and his men returned from the journey on which they had gone and discovered what had happened they pursued the captors.

During the pursuit two hundred of David's men became too weary to continue in the chase. The remaining four hundred men were able to overtake the enemy and defeat them. All of the families and loot were recovered.

When the group returned to the place where the two hundred had been left because they had been so weary, some of those who had gone on to battle did not want to share what booty was captured with the two

hundred who were left behind. The two hundred that were left behind had been commissioned to watch the baggage of those who had gone on. When this crisis in sharing occurred David pronounced, in I Samuel 30:24:

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

For who will harken unto you in this matter? But as his part is that goeth down into the battle, so shall his part be that tarrieth by the stuff; they shall part alike.

David therefore decided the matter. He made his decision without any indication that any of his followers had an opportunity to take part in the decision.

Another occasion in which the exhibition of an independent decision by David was given is in I Samuel 24. Here it is recorded that Saul was attempting to capture David. On this occasion David and his men had gone into a cave. Saul and some of his men came into the very same cave to rest. David and his men kept very quiet and secreted themselves along the "sides of the cave" and King Saul lay down and went to sleep. David's men said to him that the Lord had delivered his enemy into his hands and that he should kill Saul immediately. David unilaterally refused to do so and prevented his men from doing so. As a result Saul woke up and left the cave without detecting David and his men, and, due to David's decision, retained his life.

It is evident that some of his men were willing to offer suggestions and to attempt to share in decision-making but David allowed minimal participation in those decisions.

Modest Participation as King Over Judah

While David and his men were recovering their families from the Amalekites who captured them, I Samuel 31 records that King Saul and his men were fighting the Philistines in a major battle in Mount Gilboa. During this battle King Saul and three of his sons were killed. Israel therefore was left without a king. Upon hearing of King Saul's death, David and his men, instead of returning to the city of Ziklag where his residence had been, returned to the land of Israel to settle in Hebron.

The men from one of the tribes of Israel, Judah, came to David at Hebron and anointed him to be king over their tribe. According to Deane:

. . . David was endeared to his countrymen by important services rendered for many years; he was a skillful commander, a true patriot; his ambiguous behaviour in the Philistine army was forgiven by his own tribe, or had escaped general observation, and the people felt that they could confide in his leadership.¹¹³

II Samuel 2:8 shows that while Judah was making David king the remainder of Israel was accepting Ish-bosheth, another son of Saul, as king.

There then followed a period of civil war between Judah and the eleven tribes which constituted the remaining part of Israel. This period lasted for seven years and six months. During that time of civil war, II Samuel 3:1 says, "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

¹¹³William J. Deane, Men of the Bible, David, His Life and Times, (Toronto: Fleming H. Revell Company, n.d.), p. 82.

During this period of civil war David no longer acted as the sole decision-maker in military affairs. II Samuel 2:13 indicates that Joab and some of David's men met together in a skirmish. In this encounter it was Joab who made the decision to engage in battle, and in II Samuel 2:26 it was Joab who called a halt to the battle. One new person was therefore engaged in decision-making.

After approximately seven years of David's reigning over Judah, II Samuel 3 records that Abner, the commander-in-chief of the armies of all the rest of Israel, came to David with a proposal. He said that he would turn or try to influence the remaining tribes of Israel to make David king. As a result of this visit by Abner, Joab and Abner became involved in an altercation and Abner was murdered. David attended this funeral and declared that he would fast that day in memory of Abner until the sun went down. II Samuel 3:36 then says, "And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people." The Bible makes it clear in this mournful situation, that David was still very popular and very much a leader among the people.

II Samuel 3, however, indicates that Joab, the commander-in-chief of David's forces in Judah, was still playing a strong role. II Samuel 3:22 says, "Behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them." It is evident from this statement that Joab was still exercising leadership. He was still sharing in the decision-making process in Judah where David was king.

David in his military activities therefore had moved from a

position of allowing minimal participation by his followers in decision-making to allowing at least modest participation in decision-making.

Maximum Participation During His Reign Over All Israel

After Abner's meeting with David in which he offered to deliver the whole kingdom to him, two military men in Israel murdered Ishbosheth the king of Israel (II Samuel 4:1-12). The eleven tribes of Israel then, having no king, came to David to make him king. II Samuel 5:1-4 says:

Then came all the tribes of Israel to David unto Hebron, and spake, saying. Behold, we are thy bone and thy flesh.

Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: And the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

Baxter says that this passage describes David's right to the kingship. He says that it rests on a threefold basis: (1) His human kinship--"We are thy bone and thy flesh." (2) His proven merit--"Thou leddest out and broughtest in Israel," and (3) His Divine warrant--"The LORD said unto thee: Thou shalt be captain over Israel."¹¹⁴

With David's acceptance by Israel as king over the entire nation, David moves into the final stages of his life, even though, as

¹¹⁴ J. Sidlow Baxter, Explore The Book, A Basic and Broadly Interpretative Course of Bible Study from Genesis to Revelation, Volume II, (Grand Rapids, Michigan: Zondervan Publishing House, 1960), p. 69.

indicated in the text just quoted, he was at this point only thirty years of age. Since he died at the end of forty years reign, I Kings 2:10-11, his total life span was seventy years.

According to Maurice, while David was young and leading his band of discontents and debtors:

He was bringing his wild followers under a loving discipline and government which they had never experienced; he was teaching them to confess [sic.] a law which no tyrant had created, no anarchy could set aside.

He instructed them by his example to bow before female grace and gentleness, to reverence the person of an enemy, to treat a king as the Lord's anointed.¹¹⁵

After, however, this training and grooming with his rough, uncultured followers, David moved into the area of kingship over a single tribe for a brief span. Then he gained the ascendancy and stepped into the kingship of the entire nation.

According to Maurice, however, it was not a sudden and rapid escalation. It was a gradual movement from the sheepcote to the throne. Maurice says:

But he appears to have risen quite as slowly--under the same course, of accidents,--as other leaders of troops in tolerably quiet conditions of society, to say nothing of those which are utterly anarchical. He belonged to an honourable tribe, he had performed great exploits, he had strong popular sympathy with him, increased by the unfair treatment he had undergone from Saul. He had the command of a body of compact, devoted, even desperate followers.¹¹⁶

David had arrived at the place of securing the loyalty of his subjects.

¹¹⁵Frederick Denison Maurice, The Prophets and Kings of the Old Testament, (3rd Ed., New York: Macmillan and Company, 1971), p. 49.

¹¹⁶Ibid., p. 55.

David's ascendancy to the throne over all Israel did not result in an immediate change in his permitting the involvements of others in the making of decisions. The Bible seems to indicate unilateral decisions by David in II Samuel 5:20; 6:1-2; and 8:1-7. However, Joab also was yet involved in some of the military decisions as is indicated in his activities of warfare in II Samuel 11:1.

Nevertheless, there was also a transition that was taking place. II Samuel 10:10-11 indicates that when Joab found himself in a particularly difficult military position, he delivered a part of the army into the hand of Abishai, his brother, to command. Other men in the military were no doubt making decisions, but now another person is distinctly mentioned as being involved.

Still later, II Samuel 18:1-2 says that the forces of David were divided into three parts and Ittai was made a captain along with Joab and Abishai. He also became involved in decision-making. Not only were these three mentioned but all the people spoke to David. II Samuel 18:3 says:

But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

Here all the people with David were taking part in the decision. They were telling David that he should not go into the battle because he might be killed and they could not afford to lose him. David listened to them and acceded to their wishes. It is unlikely that such group decision-making occurred very often, but it did at this time. David accepted the decision of the group.

It is evident, therefore, that more voices were being heard in the decision-making process of David's military affairs.

Conclusions

In his early life of leadership David followed the practice of allowing minimal participation by his followers in the decision-making process. The Bible provides virtually no examples of anyone other than David making the decisions.

When David became king over Judah, the name of Joab began to be mentioned in connection with the military affairs. Many other persons were likely involved, but only Joab was prominent.

When David became king over all the tribes of Israel the situation began to change. The Bible indicates that additional persons took part in the military decisions, and that David acquiesced in their conclusions. Under his leadership, therefore, the decision-making process moved, relatively, from minimum to modest to maximum involvement of his followers.

Jesus and His Leadership

Jesus and His Minimal Participation Style of Leadership with The Disciples

Tannenbaum's "Continuum of Leadership Behavior" indicates that when the manager allows minimal participation in decision-making by his followers, he is exhibiting "boss centered leadership." He further indicates that this is indicative of heavy use of authority by the manager. From his continuum it can be concluded that when the followers are allowed little participation in decision-making the manager

is making heavy use of authority and the leadership is centered in the "boss."

At the other end of his continuum, when subordinates, or followers, are permitted to function within limits defined by the superior, there is present "subordinate-centered leadership."

It is implied that it is poor for the manager to make the decisions independently- that is, with a minimum of follower participation. It may well be that this is not in the best interests of an organization in the long run, but there are times when this is likely to be the better course of action. One such time might be when an emergency occurs. Another might be the decision-making which takes place on a battlefield.

It is even possible for one man in an organization to have that vision and ability to do the right thing at the right moment that is necessary to cause the organization to develop to its highest. The right thing at the right moment is a key. The problem with allowing minimal participation in decision-making by the followers is that it is often used at times when it should not be used and then neglected at times when, perhaps, it would be the better approach.

It may be better, as a general rule, to work towards allowing followers as much participation in decision-making as possible. Nevertheless, such an approach should not hamper or prevent a manager from acting unilaterally to provide, if he is able to do so, the best decision that is available for the moment.

It is not necessarily appropriate for the leader always to blend in with his followers to the maximum extent by giving them maximum par-

ticipation in the decision-making process. As pointed out by Tead:

The leader is surely not to be set upon any pedestal, but his effectiveness requires some differentiation of the quality of personal relation from that to be found among the followers. People resent a "high and mighty" air in their leaders; but equally they resist having them so completely one of themselves that they do not stand out as leaders.¹¹⁷

This conception of leadership indicates that there is no leader if one cannot be differentiated from the remainder of the group. There must be something that causes the others to want to follow one individual.

The Sermon on the Mount

Some of the activities of Jesus were carried on in an environment that indicates an independence of decision-making on his part. They were not necessarily situations which required decisions to be made. It may be questioned, therefore, whether they could be examined in the light of minimal follower participation or not. But, the situations seem to indicate that if there were decisions to be made that he would have made them alone. His Sermon on the Mount is one of these situations. In Matthew 5-7 where the Sermon on the Mount is given, Jesus gave his followers prescriptions for "blessings" (a word which means "to be happy").

In Matthew 5-12 Jesus gave his disciples standards of conduct for those who would live in his kingdom. Individuals were told not to elevate themselves (be unduly ambitious) but to live lives of quietness and meekness. They were to desire righteousness, purity, and peace and

¹¹⁷ Ordway Tead, The Art of Leadership, (New York: McGraw-Hill Book Company, 1935), p. 173.

kindness toward others.

As he continued his sermon, however, he spoke in a manner that was somewhat in contrast to his initial remarks. He would convey to his hearers some activity which had taken place in the past, and then he would say, "But I say unto you." He did this repeatedly. For example, in Matthew 5:20 he said, "For I say unto you." In Matthew 5:22, "But I say unto you." In Matthew 5:28 he said, "But I say unto you." In Matthew 5:32 he said the same thing. Matthew 5:34, 39, and 44 have him making the same comments.

In Matthew 6 he gave directives to the people. He did not suggest that they sit down together and discuss things. He told them what they must do. For example, in Matthew 6:1 he said, "Take heed that you do not your alms before men, to be seen of them." In Matthew 6:5 he said, "And when thou prayest, thou shalt not be as the hypocrites are." In Matthew 5:16 he said, "Moreover when you fast, be not, as the hypocrites of a sad countenance."

In Matthew 6:19 he said, "Lay not up for yourselves treasures upon earth." In Matthew 6:25 he said, "Therefore I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

In Matthew 7:1 he said, "Judge not, that ye be not judged." Again and again in this famous sermon, Jesus spoke in such a way that he was clearly not inviting discussion, or participation, in any decision-making type of activity. He simply stated categorically what

should be.

This sermon is summed up on Matthew 7:28-29 with the words, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." As stated above, while there is no specific decision-making activity identified, one is left with a distinct impression that if there were to be any that Jesus would have made the decision alone.

The people recognized his authority and many of them accepted it. The very next chapter indicates this acceptance for Matthew 8:1 says, "When he was come down from the mountain, great multitudes followed him."

Selected Experiences

Matthew 8:23-27 states that when Jesus and his disciples were in a ship on the sea a great tempest arose and the ship was "covered with the waves." While this was happening Jesus was asleep. His disciples came to him and awakened him, saying, "Lord, save us: We perish." There is no indication in the text that Jesus sat down with his disciples to have a discussion on what would be the best approach for recovering from this emergency situation. Matthew 8:26 says only that he arose, and rebuked the winds and the sea; and there was a great calm."

This appears to be one of those situations, mentioned above, in which the person who is able to handle the situation takes charge and does so. It was a time when minimal participation by the followers

was the appropriate course of action.

On another occasion, Matthew 9:23-26 states that Jesus went into a house where a little girl had died. Verse 24 states that Jesus said unto them, "Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn." Then, without any indication that Jesus consulted anyone, he put the people out of the house, went in himself and took the maid by the hand and she arose. There was minimal discussion concerning the plan of action, but the action taken appeared to be quite effective.

On another occasion recorded in Matthew 10:1-42 Jesus called his twelve disciples to him and gave them power to do many miraculous things. Matthew 10:1-6 states that after he gave them power he commanded them to go to a certain people where they were to do the work. There was no group discussion concerning what the disciples were to do or where they were permitted to go. They were simply told what to do and where to do it.

In another example there is a very slight indication that a discussion took place concerning a decision that was to be made. Matthew 14:15-21 provides the account of the feeding of five thousand men, beside women and children, by Jesus. The text states that the disciples came to Jesus commenting that they were in a desert place, that it was getting late, and that he should send the people into the villages so that they could buy food. Jesus responded by saying, "They need not depart; give ye them to eat." The disciples replied that they had but five loaves and two fishes. That was the end of the conversa-

tion from the disciples' viewpoint.

Jesus then commanded the multitude to sit down. He "blessed, and brake" the five loaves and two fishes and distributed the parts to the disciples to give to the multitude. While the disciples had suggested a course of action to him concerning the people, Jesus responded by telling them what to do and by acting himself to resolve the problem of a lack of food.

In each of these experiences it is evident that Jesus was the one person who could remedy that situation which he and the disciples were in. He, therefore, acted with a minimal amount of participation by his followers in any potential decision-making process.

It should be considered that Jesus was training his disciples for a future work. They were to be the ones to carry the Gospel to all nations. Matthew 28:19 says, "Go ye therefore, and teach all nations." Here Jesus told his disciples that they had a large future job to accomplish.

It seems reasonable, therefore, to conclude that if the leader is the only person who can do the job adequately, and/or if he is training others to do a job with which they are unfamiliar, it would be appropriate to use an approach that permitted minimal participation by the followers. This appears to be what took place in the early ministry of Jesus.

Jesus and His Modest Participation Style of Leadership in the Embryo Church

With his disciples. Before Jesus died he said to his disciples in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." And in John 15:26 he said that he would send the "Comforter. . . even the Spirit of truth" who would testify of him, and in John 16:13 he said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Further in John 16:7 he said, "It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." In these statements Jesus was saying that he would send one who is known as the Spirit who would be with the disciples and would help them as they continued in his work. This is reinforced in Acts 1:1-3 which says:

The former ⁹ treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Here the writer, Luke the physician, is saying that what Jesus began to do when he was alive he is now committing to the Holy Ghost to continue doing through his disciples.

This is made clear in Acts 1:8-9:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Jesus here gave notice to the disciples that they would receive special power. That power was to take place when the Holy Ghost came upon them, and, by that power, they were to be witnesses of him.

Jesus, therefore, was no longer going to lead them by a day-to-day bodily presence, but he was going to lead them by and through the actions of the Holy Ghost who would soon be dwelling in them. Jesus made it clear that he would still be in charge, but he also gave notice that the disciples would begin to take part in the decision-making process. Acts 2:1-4 indicates that the Holy Ghost did come to the disciples. They then began to speak to other people. And, even though they spoke to people who were from other countries, those people were able to understand the disciples in their own language.

When Jesus was on the earth he acted without first consulting his followers. And while his followers apparently never acted without first consulting him, now they began to act on their own. When the various foreigners were able to hear the disciples speak in their own tongues, the incident was "noised abroad" and a crowd gathered to see what was happening (Acts 2:6). Acts 2:14 then states that Peter stood up with the eleven and lifted up his voice and began to preach. Because of this and subsequent preaching, Acts 4:13 states that Peter and John exhibited boldness that amazed the rulers because the rulers recognized that these men were unlearned- that is, not formally trained. They marveled and, "took knowledge of them that they had been with Jesus." The disciples, who were by this time also called apostles, became quite

visible in their new participation roles. They were making decisions concerning when to speak and what to say. They were also carrying out those decisions.

While Jesus was no longer on the earth it was evident that he was still leading his people. Acts 4:10 records a statement by Peter who was "filled with the Holy Ghost" (Acts 2:8). He said:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Peter therefore did not have any reservations about stating that it was Jesus who was doing the work that the disciples were manifesting.

General involvement. More and more people began to participate in the new church organization. Acts 4:32 points out, "And the multitude of them that believed were of one heart and of one soul." The people who were now joined together and were becoming part of the organic church (Acts 2:47) were agreeing in what was being done and they were having a share in the activities.

In the section on Organization it was pointed out that more structure began to be introduced in Acts 6. At the same time in Acts 6:1-7 there was evidently more participation in the decision-making process. Acts 6:2 states that, "The twelve called the multitude of the disciples unto them" and they discussed what ought to be done in order to take care of a problem that had arisen in the ministry to the widows among their group.

Though Jesus was no longer present with the disciples physically, it is evident that they were carrying out his work. In doing so, more and more people were being involved in the decision-making process. Jesus' method of exercising his leadership was by way of the presence of the Holy Ghost. This is a pattern that has continued for II Corinthians 6:16 says, "For ye are the temple of the living God, as God has said, I will dwell in them, and walk in them and I will be their God, and they shall be my people." This is reinforced in I Corinthians 12:12-13, ". . . being many are one body: so also is Christ. For by one Spirit are we all baptized into one body. . . And have been all made to drink into one Spirit." Also, II Timothy 1:14 says, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

The means therefore by which Jesus began to lead his disciples and is leading his followers today is by the Holy Spirit who dwells in those who are his true followers. As the disciples took part in the formation of the church, they began also to have a greater role in the decision-making process.

Jesus and His Maximum Participation Style of Leadership with the Developed Church

Extent of participation of his followers. The presentation of the leadership of Jesus as it relates to the developed church follows very closely the descriptions of the development of the organizational structure of the developed church. It is difficult to separate the two terms leadership and organization, even though there are definitive differentiations, because the two are so

closely interrelated. This is especially so when these two terms are applied to the developed church.

The combined concepts of organization-leadership can be seen in relation to the developed church in Ephesians 4:7-13. Here it says:

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things.?

And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

These verses show that Christ was still alive and that he was still leading his followers. However, he was not leading them from an earthly location. Rather, he was "ascended far above all heavens, that he might fill all things" and therefore was acting from a supra-earthly position in the exercise of his leadership.

Further, from these verses it can be seen that no longer was it just Jesus himself who was the actor, nor was it only the group of disciples and their co-workers who were the leaders. Leadership expanded to "every one" who was involved in the ministry of Jesus.

Since Jesus was no longer on the earth and since the believers were admonished in Hebrews 10:25, "Forsake not the assembling of

yourselves together," those ministries identified above were to be exercised, at least in part, among the believers and, at least at times, in the local church. This meant that every believer had some voice in the decision-making activities that were to take place. This is emphasized in Ephesians 4:15-16 which says:

But speaking the truth in love may grow up into him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

These two verses point out that Christ, or Jesus, is the head, and all the rest of the believers comprise the body. This is that organic body, discussed in the section on Organization, of which Jesus is the head and the members make up all the parts. The parts then work together to aid in the "increase of the body" as well as "edifying" of the body. It may be inferred therefore that all parts of the body take part in the total activity. This would imply that all members therefore participate in decision-making actions.

Attitude required of the followers. Certain attitudes and modes of conduct were required of the followers in order to facilitate the making of decisions. In Ephesians 5:21 followers were exhorted, "Submitting yourselves one to another in the fear of God." Ephesians 5:1-2 says, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also loved us. . ." And, Ephesians 5:8 says, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." These directions were

given to followers so that they would be able to work with one another in the making of decisions.

Such directions were continued in Philippians 2:3-4 which says, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Here the followers were given directions to be kind to each other, to be helpful to each, and to be concerned about one another.

In Philippians 4:4 the followers were told to "rejoice in the Lord alway." Colossians 2:6 says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Colossians 3:2 says, "Set your affection on things above, not on things on the earth." Colossians 3:9 says, "Lie not one to another." And something of a capstone to this series of admonitions to the followers concerning their conduct is Colossians 3:17; 23-24.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Jesus is seen here as being the continuing leader. Not only was he the leader but he was to be the motive for conduct. Decision-making was to be shared in by all, but everyone was to participate in that decision-making in such a way that it was to be for the benefit of each and it was to please Jesus. While Jesus was not present on the earth

physically, he was still leading all of his followers.

Conclusions on Jesus' Leadership

The disciples originally walked with Jesus in a day-by-day training experience. They had very little voice in any decisions that were made. In the embryo church the disciples played a major role in the decision-making processes, but, also, they were the primary ones making the decisions. Finally, in the fully developed church the members all took part in the decision-making process. They were directed and encouraged to have great concern and respect for one another and to work together in the fulfillment of the goals of the developed church.

While Moses could be seen as he engaged in the political leadership of the nation Israel, David could be seen as he engaged in the military leadership of the nation Israel. Jesus, however, can be seen as he exercised leadership in the development of the church, at the end of the national life of Israel. Jesus' leadership activities therefore were in the realm of the religious. Moses' activities were political, David's activities were with the military, and Jesus' activities were in the religious field.

Considerations of Theory X, Theory Y, and the Bible

The final development of the leadership of Jesus as he worked through his church can be compared to the theories of Douglas McGregor. In his Theory X, McGregor states several assumptions that are, ". . . implicit in most of the literature of organization and in much current

managerial policy and practice."¹¹⁸ He then lists three Theory X type assumptions. They are:

1. The average human being has an inherent dislike of work and will avoid it if he can.
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all.¹¹⁹

McGregor, then contrasts this Theory X with a new theory, Theory Y, which he feels are the assumptions that managers ought to take as they relate to other human beings.

1. The expenditure of physical and mental effort in work is as natural as play or rest.
2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.
3. Commitment to objectives is a function of the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly distributed in the population.

¹¹⁸Douglas McGregor, The Human Side of Enterprise, (New York: McGraw-Hill Book Company, Inc., 1960), p. 33.

¹¹⁹Ibid., pp. 33-34.

6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.¹²⁰

McGregor goes on to say that these assumptions, ". . . are dynamic rather than static. They indicate the possibility of human growth and development; they stress the necessity for selective adaptation rather than for a single absolute form of control."¹²¹ These theories by McGregor have been extremely useful in causing managers and leaders to reevaluate their attitudes toward others, and to consider what might be accomplished by a radical change in their approach to others.

The Biblical approach, however, is somewhat different from McGregor's Theory Y, yet it is not entirely inconsistent with it. In Mark 10:42-45, Jesus called his disciples to him and said to them:

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Here Jesus, in giving directions to his disciples for future leadership, was telling them, and all subsequent followers, that the way to lead was to be a servant. This was restated and applied in the text given above where the church members were admonished to, "esteem" others

¹²⁰Ibid., pp. 47-48.

¹²¹Ibid., p. 48.

"better than themselves."

However, it should not be construed that such kindness toward each other was intended to exclude the concept of organization. In Romans 13:1-7, the members of the church were admonished to be subject to the "higher powers." The text goes on to indicate that this was referring to those who were in positions of government, business, or in an organizational structure. They were also admonished to render "tribute to whom tribute is due" and "custom to whom custom is due" as well as "fear" and "honor" to whom those might be due.

It is very clearly indicated in the Bible, therefore, that there can and should be organizational structure, but that organizational structure was not designed to elevate one person above another. It was to provide the framework for the efficient functioning of an organization.

A schematic comparison of Theory X, Theory Y, and the Bible appears on page 141. Under Theory X assumptions it can be seen that the superior relates downward to the subordinate to direct him in such a way as to maintain absolute control. Under Theory Y the superior relates to the subordinate in a fashion that is less than vertical, and shares with him in moving towards a higher level of achievement, interaction, and mutual agreement.

Under the Biblical premise, however, the superior does not relate to a subordinate in a strict sense, but the superior relates to a peer who simply occupies a different status level in the organization. He works with him as an equal to achieve goals that are mutually

acceptable. Although the superior and his fellow worker are not at the same organizational level, the quality or value of one as a person is fully equal to that of the other. Further, the contribution to the goals by one is fully as important as the other. And, it is not important whether the goals were individually or mutually established. What is important is that they are mutually agreed upon as being appropriate.

Lest it be questioned that one activity in an organization should be construed as not more important or valuable than another, attention should again be directed to the Biblical text already quoted in Ephesians 4:7-13. The various gifts of offices and gifts of people to the church body were all for the one purpose of, "the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." It would be pure conjecture to state that any one of those offices or persons was more important than the other.

It may be possible at some point in time to do without any one of them, but the writer of the book of Ephesians, the apostle Paul, under the directorship of the Holy Spirit (II Timothy 3:16) does not give any clue as to one having been more important than another. If any one were to be left out, then an important segment of the organizational structure would be missing.

Just as in a business organization, should there be no secretaries, the work of the organization would be decidedly limited. Should there be no outstanding leader, the organization would be decidedly limited. However, if there were an outstanding leader and he had no one to help him or no followers for him to lead, he would be relegated

to the status of countless other leaders who have joined the "gems" and "flowers" indicated in Gray's "Elegy":

Full many a gem of purest ray serene,
The full dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen
and waste its sweetness on the desert air.¹²²

The person who possesses the skills to perform the needed task or who has the knowledge to make the best decision at a given moment may not be the one who is at the top of the hierarchical structure. While it may be conceded that those who rise to the upper levels of an organization are the better skilled and/or the more knowledgeable, it is by no means universally true. Even if it were true that those persons in the higher ranks of the organization were generally the better trained and informed, for any specific skill and for any specific decision any person at any level might have the required ability and/or knowledge.

It is possible that those in the higher organizational levels would have to exercise few or fewer operational skills because of the fine ability of those at the lower levels. Theoretically this would release those at the upper levels from lower-level decisions and allow them to engage in long-range planning and organizational goal-setting. The degree to which this is permitted as well as the minimization of the persons required at the upper levels is dependent upon the effective application of skills and knowledge at the lower levels.

¹²²Thomas Gray, "Elegy Written in a Country Churchyard," taken from John Bartlett, Bartlett's Familiar Quotations, Fourteenth Edition, Boston, Mass: Little, Brown and Company, 1968), p. 440.

It may be easier to replace one worker than another because of the nature of the skills that are required or the length of time required to gather the needed knowledge. That, however, does not make the activity any less, or more, inherently valuable.

It is proper, therefore, to recognize different levels of the organizational structure, but it is incorrect to assume categorically that the higher the level the more valuable the individual and/or his contribution.

Leadership as Related to Power

The lives of Moses, David, and Jesus have been reviewed concerning the degree to which they permitted their followers to participate in decision-making. It is worthwhile to note that the lives of these men could also be reviewed concerning their bases for exercising power. Though each perhaps exercised several different types of power, it appears that Moses and David each exercised from a single base of power. Moses' base was from positional power and David's was from charisma. Jesus seemed to have exercised all six types of power mentioned below.

French and Raven identify power by five different descriptions: coercive, reward, legitimate, expert, and referent.¹²³ In addition to these five types of power there are those types described by Weber

¹²³John R. P. French and Bertram Raven, "The Bases of Social Power." in Dorwin Cartwright and A. F. Zander (eds.), Group Dynamics, (2nd Ed.; Evanston, Illinois: Harper & Row, publishers, 1960), pp. 607-623, quoted in Donnelly, Gibson, and Ivancevich, Fundamentals of Management, (Austin, Texas: Business Publications, Inc., 1971), p. 187.

when he speaks of the three pure types of legitimate authority." One of these three types Weber calls "charismatic grounds."¹²⁴ Weber defines this charismatic grounds as "resting on devotion to the specific and exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns for order revealed or ordained by him (charismatic authority)."¹²⁵

While Weber speaks of charismatic in relation to authority, Kast and Rosenzweig see it as being related to power. In speaking of charisma they say "No rules or regulations are involved. Charisma is more of a concept of power than of authority because it depends on personal characteristics rather than position."¹²⁶

Moses' Basis of Power

Moses seemed to exercise that kind of power that is related most closely to French and Raven's concept of legitimate power. These authors define legitimate power as, "this type of power derives from the position of a manager in the organization hierarchy."¹²⁷ The source of power, therefore, under this terminology is that which derives from the position that one holds. While it may be possible to argue forcefully

¹²⁴Max Weber, The Theory of Social and Economic Organizations, trans. by A. M. Henderson and Talcott Parsons, (Glencoe, Illinois: The Free Press, 1947), p. 328.

¹²⁵Ibid., p. 328.

¹²⁶Fremont E. Kast and James E. Rosenzweig, Organization in Management, A Systems Approach, (2nd Ed.; New York: McGraw-Hill Book Company, 1974), p. 338.

¹²⁷French and Raven, op. cit., p. 187.

that Moses derived his power from God there is a sense in which he also derived his power from his position.

To demonstrate that Moses received his power from God, Exodus 3:15 says, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you." Here Moses is pointing out to the children of Israel that he did not come to them on his own but that God had sent him. In Exodus 5:1, when Moses and Aaron went back to Pharaoh, they said to Pharaoh, "Thus saith the Lord God of Israel, let my people go." And, Exodus 6:1 says, "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh." Exodus 7:1 says, "And the Lord said unto Moses, See, I have made thee a God to Pharaoh." Still later in Exodus 19:25-20:1-2, the text says, "So Moses went down unto the people and spake unto them. And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." In each of these texts it is evident that God is working through Moses to accomplish various tasks. And in a very real way Moses derives his strength and power from God.

However, from the viewpoint of the Israelites whom Moses led out of the land of Egypt, Moses derived his power at least in part from his position of being the leader of the group. Moses made the decisions during his early associations with the nation, and later he controlled the process by which decisions were made. Moses established the organizational structure. Further, when Korah, Dathan, and Abiram challenged the leadership of Moses, Numbers 16:20-35 indicates that God judged the

men who raised such a challenge. Moses occupied the chief position of leadership and derived his power from that position.

David's Basis of Power

David's leadership in the various military groups had a special quality about it that could be described as one of charisma. When David went out on military ventures on behalf of King Saul the people praised Saul but they praised David in a greater fashion (I Samuel 18:5-7). When David had to flee from Saul a group of six hundred people went to him to join him.

After Saul's death the men of the tribe of Judah came to David to make him their king (II Samuel 2:4). Later in II Samuel 5:1 all the tribes of Israel came to David to make him king. After the death of Abner, the general of Israel, David fasted the whole day in memory of Abner. In response to this, II Samuel 3:36 says, "And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people."

It seems therefore that David was a man who attracted people to him. They liked to be part of his company, to identify with his leadership. His was a charismatic life. It was that kind of life which caused others to want to emulate it. It seldom prompts competitiveness.

Jesus' Bases of Power

While Moses acted from a basis of legitimate power, and David in a large measure from a position of charismatic power, Jesus either

engaged in, claimed to have, or had attributed to him all six types of power. This can be seen as follows:

Legitimate--while Jesus occupied no position of any magnitude while on the earth he did claim to have position. John 18:36-37 says:

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

It is evident here that Jesus claims to be a king and have a kingdom, but neither are "of this world."

Expert--expert power is related to expertise, special skill, or knowledge.¹²⁸ Jesus can be seen to have special skill in the area of physical healing. In Mark 7 there is the record of Jesus healing a young woman from a sickness and healing a person who was deaf and dumb. These were just two of many special acts of healing that Jesus performed. When he finished these, Mark 7:37 speaks concerning the response of the people and says, "And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."

Not only was Jesus expert in his ability to display special skill but he was expert in his display of knowledge. Mark 12 records a series of confrontations between Jesus and the rulers of the nation.

¹²⁸French and Raven, op. cit., p. 187.

Mark 12:13 states, "And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words." After these groups came to him Mark 12:18 records, "Then come unto him the Sadducees." who also attempted to catch him or confuse him in his words. Still later in Mark 12:28 one of the scribes came and, ". . . having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?" Jesus answered this question by saying in Mark 12:29-31:

The first of all the commandments is, Hear O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

This response not only satisfied the scribe but Mark 12:34 says that after this had happened, "And no man after that durst ask him any question."

These various groups who came to Jesus were representatives of the intellectuals and governmental leaders of that day. They had come to put him to the test. When they discovered that they could not defeat him in debate or argument they ceased further questioning. Presumably he had answered all their questions and they realized they were not able to trap him through discourse.

Referent Power--This power is based on a follower's identification with the leader. According to Hampton, Summer, and Webber, the identification can be maintained if one behaves, believes, or perceives

as the superior does.¹²⁹ Jesus considered it important to identify with God the Father. John 5:19-21 says, "The Son can do nothing of himself, but what he seeth the Father do." It goes on to state that the Father loves the Son, that he shows him what he is doing, and that the great works that the Father did in raising up the dead, so will the Son do.

There is no mistaking the Father-Son relationship. In John 5:17-18 Jesus states;

My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father making himself equal with God.

Jesus was making clear use of this "referent" power in his identification with his Heavenly Father.

Reward--Etzioni refers to this term of French and Raven as a "utilitarian power." He indicates that this type of power is that which consists of one controlling the material rewards that are granted to another.¹³⁰ Though Jesus did not give rewards while he was on the earth he did promise rewards to his followers. There is no indication that the rewards were used as a carrot-and-stick technique, but rather it was a simple promise-guarantee of what would happen for those who followed him.

¹²⁹David R. Hampton, Charles E. Summer, and Ross A. Webber, Organizational Behavior and the Practice of Management, (Glenview, Ill.: Scott-Foresman & Co., 1973), p. 154.

¹³⁰Amitai Etzioni, Modern Organizations, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964), p. 59.

One reward he promised was honor. John 12:26 says, "If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my Father honour."

In John 14:2-3 he promises material dwelling places in the future for his followers. The text says,

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Jesus here promises material possessions as a reward for his followers at some point of time in the future.

He even promises eternal life to those who follow him. John 5:24 says:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life.

Jesus emphasizes this reward power in still another text which promises not only good things but difficult circumstances for the followers.

They are, however, the kind of difficult circumstances that often challenge one to follow a leader despite the consequences. Mark 10:29-30 says:

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

This extensive list is rather comprehensive in scope. Among the benefits that are mentioned is the statement that persecutions would also

be present. The text makes it clear, however, that Jesus promises rewards to those who would follow him.

Coercive--Etzioni refers to coercion as, "Control based on application of physical means."¹³¹ This essentially agrees with French and Raven who comment that coercion is power, ". . . based on a subordinate's perception that a superior has the ability to mediate punishments for him."¹³² Jesus not only engaged in coercion during his stay on earth by application of physical force and the threat of punishments, but the Bible states that he will do it in the future.

Mark 11:12-14 says that Jesus saw a fig tree at a distance with leaves on it. The note in the margin of the Scofield Reference Bible states that if the fig tree retained its leaves through the winter it would also likely have figs. But, when Jesus approached this tree he saw that it did not have any figs. He said to it, "No man eat fruit of thee hereafter for ever. And his disciples heard it." Following this, Mark 11:20-21 says, "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away." Jesus here demonstrates his power to "mediate punishment" to a non-human living thing.

However, he also demonstrated his willingness to use physical power toward human beings to accomplish something which he considered important. Mark 11:15-18 indicates that Jesus went into the temple and

¹³¹Ibid., p. 59.

¹³²Hampton, Summer, and Webber, op. cit., p. 154.

found three people who were selling doves, exchanging money, (i.e. local currency for foreign currency) and people who were, in general, carrying on trade in the temple area. The text says that he began to "cast out" these people and he overturned the tables and "would not suffer that any" man should carry any vessel through the temple."

The text indicates that he was effective in this activity, and the Scribes, those who participated in ruling, questioned his activities but did not attempt to stop him. Jesus engaged in these actions at the end of his ministry on the earth, but John 2:13-17 indicates that a similar activity was performed by Jesus at the beginning of his three and a half years of ministry.

Jesus carries this concept of the "coercive base" of power still further when he indicates that he will be a judge in the future. John 5:22 and 27 says, "For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the son of man." In John 12:48 he indicates that the "word" that he had spoken would be the basis upon which the judgment would take place.

Charisma--this term was not used by French and Raven in their description of "bases of power." But, as indicated earlier, it was used by Weber in his description of the three pure types of "legitimate authority." This term, however, fits well in this series of power bases and does find exhibition in the life of Jesus. John 6:14-15 indicates that after Jesus had performed a miracle, the men who observed the miracle said, "This is of a truth that prophet that should

come into the world." It further states, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." These people who observed that Jesus had fed five thousand men wanted to follow him. They wanted to make him their king.

Other followers were also strongly attracted to him as can be seen in John 12:12-13. Jesus was approaching Jerusalem near the end of his ministry on earth. Many people came to meet him and, "Took branches of palm trees, and went forth to meet him, and cried hosanna: Blessed is the king of Israel that cometh in the name of the Lord." Here, as earlier, the people gave him special recognition and accorded him the title of king.

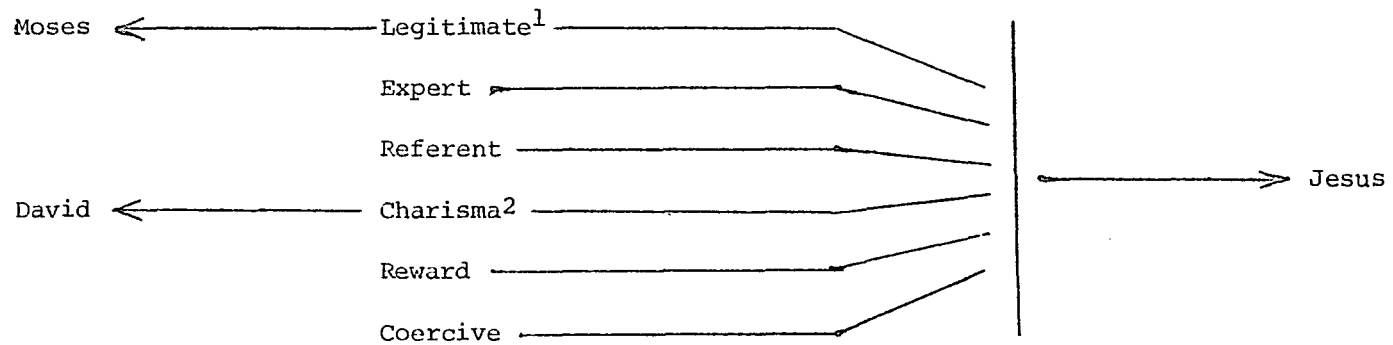
Even though Jesus was eventually taken before the rulers and condemned to death, there were several times in his earthly ministry when people were willing to place him on a throne. They were attracted to him and wanted to follow him.

See page 155 for a chart which depicts the power base which seemed to be emphasized in the lives of Moses, David, and Jesus.

Leadership Conclusions

It was shown that Moses followed a leadership pattern that was identified in three stages. First, Moses acted in a fashion which permitted minimum participation of his followers. This took place at the time that the organizational structure was also minimal. From there Moses moved on to a more participative style of leadership as the nation began its incipient stage. Finally Moses moved to a leadership style

8. SELECTED BIBLICAL LEADERS AND THEIR BASES OF POWER



¹J.R.P. French and B. H. Raven, "The Bases of Social Power", In Studies in Social Power, ed. D. Cartwright, (Michigan: University of Michigan Press, 1959) quoted in Hampton, Summer and Webber, Op. cit., p. 154.

²Max Weber, The Theory of Social and Economic Organization, trans. A. M. Henderson and Talcott Parsons, (Glencoe, Illinois: The Free Press, 1947), p. 328.

that involved full participation of the people as the nation became fully developed. Moses activities were with the political life of the nation.

David permitted virtually no participation by his followers in decision-making when his fighting group were simply a band of 400-600 men. When he became king of the Tribe of Judah, however, there was at least one leader of his army. It is reasonable to infer that the leader, Joab, had several, perhaps many, lieutenants who assisted him. However, not one is identified. As king of all Israel, though, David established a corps of leaders of at least thirty-seven men. They received their positions upon the basis of their military achievements.

Jesus began his work on earth in the Gospels in a fashion which allowed virtually no participation in decision-making by his disciples. During that time he was with his disciples in a minimally structured organizational environment. Later, after his ascension, he granted more participation to his disciples and to the members of the early church when the Biblical text moved to that milieu which involved increased organizational structure. Finally, Jesus entered into a leadership pattern that involved the full participation of all those who made up the early church. This took place as the church moved to that period when it became fully developed organizationally.

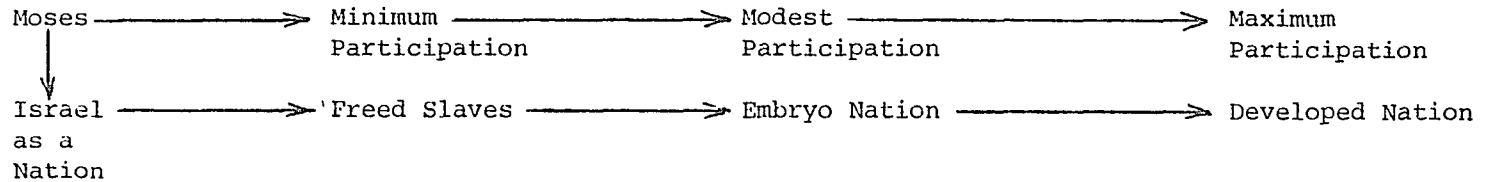
In order to visualize this leadership-organizational interaction from the viewpoint of the political activity of Moses, the military activity of David, and the religious activity of Jesus, see the chart

on page 158. The similarity is evident in almost all the points. That is, the source of power for each was supra-physical, i.e. from heaven. The organizations were comparable in that they were evidently in three phases. The leadership patterns as related to participation of the followers in decision-making which were exhibited during each of those three phases of organization were quite similar.

9. THREE ORGANIZATION-LEADERSHIP MODELS
FROM THE BIBLE

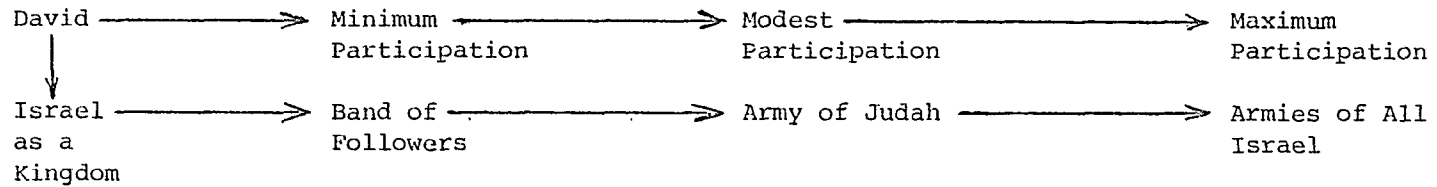
Political

God



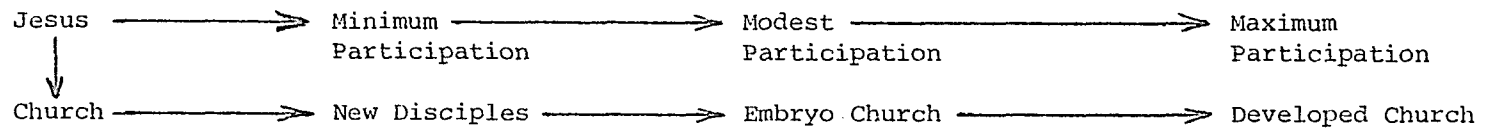
Military

God



Religious

Holy Spirit



VI. AN INTEGRATION OF ORGANIZATION, MANAGEMENT,
AND LEADERSHIP FROM THE BIBLE WITH THE
INTRODUCTION OF A BIBLICAL KEY

Preface

In order to provide an integration of the three areas of organization, management, and leadership, it is appropriate to provide information concerning the theories of organization-leadership of various authors. In order to do this the works of two authors, Sergiovanni and Bennis, are presented. These authors have each made a compilation of the various theories and presented them for comparison purposes.

A brief description of the grouping by each author is presented below. These are followed by a summary page which shows not only the works of these two authors but that of two additional groups of authors. These are given to illustrate that there is essential agreement on the general aspects of the various organization-leadership theory schools.

The authors that have been selected have organized their material in such a manner that it allows comparisons to be made easily. Also the material which they have summarized is pertinent to this study.

Thomas J. Sergiovanni¹³³

Sergiovanni categorized several aspects of organizational

¹³³Thomas J. Sergiovanni, "The Odyssey of Organizational Theory in Education, Implications for Humanizing Education," PDK Research Symposium, January 1976.

theory with their accompanying interrelationships with leadership styles, in four major sections and five sub-sections. The four major sections he designates as classical management, behavioral theory, decision theory, and a socio-technical school of thought. Within the classical management section, he identifies scientific management, bureaucracy, and a neo-scientific management. Within the behavioral theory section, he sees a human relations school and a human resources school. His comments on these various groups are paraphrased in the following way.

Classical Management Type I, Scientific Management

This school of thought, which can essentially be viewed as the original attempt at a definitive approach to management, was started by Frederick Winslow Taylor in the early part of the twentieth century. His emphasis is to replace the intuitive haphazard way of doing work with a scientific method based on observation and analysis to obtain the best cost-benefit ratio. For each task, there must be one best way determined.

He also advocates selecting, in a scientific manner, the best person for the job, and to train him thoroughly in the appropriate tasks and the appropriate procedures. He advocates that managers should 'heartily cooperate with the men' to insure that the work be done according to established standards and procedures. And, he advocates dividing the work of managers and workers so that managers would assume responsibility for planning work and for supervising.

Classical Management Type II, Bureaucracy

The rules and prescriptions advocated by Taylor were not formed into a model of organizational structure until Max Weber's works were translated in 1946-47. Weber's organization calls for a hierarchy of authority of jobs, and offices defined with reference to jurisdiction and location. He proposes a division of work based on functional specialization. He calls for a system of rules which spell out the rights and responsibilities of workers.

He also proposes a system of procedures for dealing with categories of activities within the areas of responsibility and functional specialization. Relationships are to be categorized by impersonality, and the reward structure is to be based on technical competence. All aspects of the organization are to flow into an organizational structure which is to have one permanent grand design. It is to emphasize precision, speed, unambiguity, continuity, discretion, and unity.

Classical Management Type III, Neo-Scientific Management

This approach involves the replacing of a traditional classical management control mechanism, such as face-to-face supervision, with impersonal, technical, or rational control mechanisms. The major feature is the use of impersonal equipment to arrive at decisions rather than the overt emphasis on personal judgment. The leader-supervisor can refute his personal responsibility and point to the impersonal vehicle, such as a computer, as being responsible for the decision.

The various classical management types all have a heavy reliance

upon norms of rationality and closed-systems thinking. They include man as a rational-economical creature. Classical management theory systems call for accountability, control, and efficiency.

Behavioral Theory Type I, The Human Relations School

This school originated with the work of a scientific management research team which did research in the Hawthorne Plant of the Western Electric Company in Illinois. Human leadership takes into account social groupings, satisfaction of workers' social needs, and psychological manipulation of workers through counseling. This school views the needs of man and organizations as being inherently in conflict. Man is seen as struggling for his freedom, while organizations are seen as being repressive, and intent on molding man to their images.

Behavioral Theory Type II, The Human Resources School

This school agrees with the human relations school in viewing the classical management theories as being dehumanizing, and in seeing a loss of meaning in work. However, this school does not see this dehumanizing and loss as being caused by man's social needs, but rather from his inability to use his talents fully.

This school sees personality and organization as being integrated, with man receiving maximum satisfaction and enrichment from achievement at work. And, it sees work in turn, reaching new levels of effectiveness caused by man's commitment. This school emphasizes shared decision-making, joint-planning, common goals, increased responsibility, and more autonomy. 'Job enrichment' is advocated and

motivation is to be intrinsic because jobs are to be interesting and challenging. It is more than simply a renewed interest in man, but a new regard for human potential.

Decision-Theory School

This school views organization as being neither mechanistic nor organic, and it accepts neither the tenets of classical management nor those of behavioral theory. The magic word for this school is 'satisficing.'

The emphasis is to control subordinates by controlling the premises upon which they make decisions. If the premises are established, the subordinates, left to themselves, will decide and function in predictable ways. The manager, therefore, can maintain the status quo by maintaining the decision-making premises, and can introduce change by altering the decision-making premises.

'Ideal' goals and ordered or structured activity are seen as not being either necessarily ideal or achievable. Rather, the best situation is viewed as that which satisfies or appeases institutional demands. Survival of the organization is paramount.

Socio-Technical School

This school of thought views different organizational techniques as being appropriate for various organizational situations. The researchers found that mechanistic management designs are more appropriate for some organizations than for others. They found that management systems are better where there are diverse demands and uncertain work.

The researchers divided the organizations under study into three distinct groups, which, in their opinion, called for different emphases on organizational-management techniques.¹³⁴ In one group they placed the unit and small-batch organizations. Into another group they placed the large-batch mass production organizations, and into the final group they placed the long-run complex process type of organizations. They concluded that no one organizational structure or leadership style is appropriate for all of those situations.

Warren G. Bennis¹³⁵

Bennis' descriptions of organization-leadership schools parallel closely those of Sergiovanni, but some different terminology is used, and slightly different descriptions are given. His comments are paraphrased as follows:

Scientific Management

In this school of thought management is seen as needing to study the character, nature, and performance of each workman to find out his limitations and possibilities for development. He is to be systematically trained and taught. He is to be given, wherever possible, those opportunities for advancement which will enable him to do the highest, most interesting and profitable class of work for

¹³⁴Joan Woodward, ed.; Industrial Organization: Behaviour and Control, (London: Oxford University Press, 1970), pp. xi-xiii.

¹³⁵Warren G. Bennis, "Leadership Theory and Administrative Behavior: The Problem of Authority," Administrative Science Quarterly 4, (December 1959), pp. 259-360.

which his natural abilities fit him, and which are available to him in his company.¹³⁶

Bureaucracy

This school of thought is associated with Max Weber. His 'ideal type' of bureaucracy is viewed as having precision, speed, unambiguity, discretion, reduction of friction, and reduction of material. This rational approach is viewed as eliminating from official business those aspects of life known as love, hatred, and all purely personal, irrational and emotional elements.

Administrative Management Theory

Here the emphasis is on performing tasks in the right order. The planner or organizer makes plans which he will use if he has the ideal human material. Having once prepared the proper plan, he then fits into that plan those persons whom he has available.

Human Relations Approach

In this approach the test of performance is not efficiency, but stability. The industrial plant is viewed not as a voluntary association, but as a social organism. The view of man is that of a dependent part within the social whole. The task of the manager is to produce coherence, stability, and a sense of community. The emphasis is on the approach of the sociologist which is the harmonious management of social systems.

¹³⁶Bennis quotes from R. Bendix, Work and Authority in Industries, (New York, 1956), p. 274.

The Revisionists

This school represents the 'mix model' of organization-leadership theory. The Revisionist school bases its thinking on findings that there are no simple positive relationships between the human factors and the criterion variables of productivity and effectiveness.

It is concerned, as the scientific management group is with the reality of the task, the cognitive powers of the individual, the reality of formal status and power differentials, and the recognition that formally designated leadership has to act. The Revisionists are concerned with economical factors, productivity, formal status, etc., but not to the exclusion of the human elements.

Benevolent Autocracy: The Pessimistic Resolution

(Bennis inserts this particular management theory style as something like a parenthesis to his other styles. He takes it essentially as it is presented by Robert McMurry.)¹³⁷ McMurry sees the manager as being the hard-driving entrepreneur. He says that only ten percent of the managers really believe in the human relations approach. He also says that the bureaucratic personality does not want responsibility or independence. It prefers regimentation.

He sees benevolent autocracy as rigid structures, routinization, and control of the relations of supervisors to their subordinates. He sees consultative management as being preferable, but for a number of reasons, as being neither acceptable nor practical. He does not see it

¹³⁷R. N. McMurry, "The Case For Benevolent Autocracy," Harvard Business Review, 36 (January-February 1958), pp. 82-90.

as being congruent with personality functioning. One of the major features of benevolent autocracy is that, 'where it has been tried it works.' It is a method of making the best out of the worst.

Fusion Process: Aristocratic Utopian Resolution

(Bennis includes this management theory which is presented by Chris Argyris in his book, Personality and Organization.) Argyris presents a coherent framework that describes the fusion process between the individual's needs system and the formal organization. He sees job and/or role enlargement as one effective method to change the organizational structure. He sees employee-centered leadership as one possible way to modify the "directive" leadership.

Herbert Simon's concept of "satisficing" is also seen as a type of fusion theory. Utilizing this concept the organization and the individual will arrive at a solution not wholly acceptable to either party. Also, it is not necessarily the best solution, but one which might tend to reduce conflict. It probably will not result in optimization for the individual or for the organization.

Management by Objectives

Bennis adds this additional organization-leadership approach, and treats it as though it were a whole school of thought. He sees it as a joint collaborative process where superior and subordinate attempt to develop the ground rules for work and productivity. Requirements for the job are set by the situation. He sees an interdependence between superior and subordinate. This school of thought is seen to

operate from the premise that subordinates are capable of learning how to exercise the effective self-control. And, he sees this position as asserting the need for integration of the organization and the individual.

A Comparison of Schools

Another author, not listed on the comparative chart on page is Amitai Etzioni who propounds just three schools of thought. He identifies the Classical School, the Human Relations School, and the Structuralist School. Of this latter school, Etzioni says, ". . . the Structuralist approach is a synthesis of the Classical (or formal) School and the Human Relations (or informal) School. . . ."138

In the chart on page 169 it is possible to detect similarities in the organization-leadership theory schools. Those of Koontz and O'Donnell and Donnelly, Gibson, and Ivancevich have been added for comparison purposes. While each of these systems is not totally interchangeable. it can be seen that there is much commonality among all four systems.

It is possible to provide a synopsis of these various groupings by viewing them in essentially three categories. The first would be to view them as a classical or authoritarian organization-leadership school. Second, as a human relations or humanistic organization-leadership school, and third, as a mixture or combination of the first two.

¹³⁸Amitai Etzioni, Modern Organizations, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964), pp. 21, 32, 41.

10. A SIMPLISTIC COMPARISON OF
 THE ORGANIZATION-LEADERSHIP
 SCHOOLS OF THOUGHT OF
 SELECTED WRITERS

<u>Sergiovanni</u>	<u>Bennis</u>	<u>Koontz & O'Donnell</u>	<u>Donnelly, Gibson, Ivancevich</u>
Classical Management Scientific Management Bureaucracy Neo-Scientific Management	Scientific Management Bureaucracy Administration Management	Operational School Empirical	Classical School
-----	-----	-----	-----
Behavioral Theory Human Relations School	Human Relations	Human Behavior	Behavioral School
-----	-----	-----	-----
Human Resources School Decision Theory School Socio-Technical School	Revisionists Benevolent Autocracy Fusion MBO	Social System Decision Theory Mathematical School	Management Science School

While the comparison is not perfectly consistent it can be seen that there is a distinct correlation of these three developments to that provided in this paper. Minimum-participation in the decision-making process is closely allied to the classical school. An increased degree of follower participation is somewhat like the human relations school. The largest degree of participation by the led in the decision-making process is somewhat like the mixture of organization-leadership schools.

A Comparison of Authors

There are many writers in the field of organization-leadership, and any attempt to identify them would surely result in the exclusion of important names. In order, however, to add the human element to the list of schools, a chart has been compiled on pages 171 and 172 to present many of the major authors, along with their schools of thought.

Five writings were selected and reviewed for identification of schools of thought along with those persons who are identified with these schools. On the chart, the schools are listed in one column, while immediately to the right of the school are listed the authors.

The authors are also placed under the book or writing from which the name is taken. A complete identification of the books from which the authors were gathered follows the charts. The books used as resource material were selected on the basis that they seemed to contain a large number of the well known authors as well as identification of the schools to which they might be assigned.

11. PLACEMENT OF WRITERS ACCORDING TO ORGANIZATION-LEADERSHIP
SCHOOLS AND STYLES BY FIVE AUTHORS

<u>School</u>	<u>Principles of Management¹</u>	<u>School</u>	<u>Fundamentals of Management²</u>	<u>School</u>	<u>Odyssey³</u>
Operational	Henry Fayol Lyndall Urwick	Classical	Frederick W. Taylor Henry Grantt Lillian Gilbreth Mary Parker Follett Henry Fayol Lyndal Urwick	Classical Mgt. Type I Scientific	Frederick W. Taylor Luther Gulick Lyndall Urwick
				Classical Mgt. Type II Bureaucracy	Max Weber Mason Haire
Empirical	Ernest Dale			Classical Mgt. Type III Neo-Scientific	Leon Lessinger
Human Behavior	Robert Dubin Rensis Likert R. Tannenbaum	Behavioral	Edward E. Lawler Lyman W. Porter Frederick Herzberg David G. Bowers Stanley Seashore John M. Ivancevich Jane S. Mouton Robert R. Blake	Behavioral Theory, Type I, The Human Relations School	
				Behavioral Theory, Type II, The Human Resources School	Douglas McGregor Chris Argyris Warren Bennis Rensis Likert
Social System	E. W. Blake C. I. Barnard	Management Science	Donald G. Malcom William F. Pounds Rex V. Brown		
Decision Theory	J. Marschak M. K. Starr			Decision Theory School	Herbert Simon John March
Mathematical	J. F. McCloskey F. N. Trefethen			Socio-Technical School (Contingency)	Tom Burns G. M. Stalker David Lawrence

<u>School</u>	<u>Organization and Management</u> ⁴	<u>Leadership Theories</u>	<u>Handbook of Leadership</u> ⁵
Scientific Management	Frederick W. Taylor Henry Gantt Frank Gilbreth Lillian Gilbreth Henri Fayol Luther Gulick Lyndall Urwick Mary Parker Follett James D. Mooney	Trait Environmental Personal-Situational	L. L. Bernard E. Mumford H. S. Person Warren G. Bennis R. B. Cattell E. P. Hollander
Bureaucratic Model	Max Weber	Interaction-Expectation	George C. Homans J. K. Hemphill R. M. Stogdill B. M. Bass R. J. House Fred Fiedler
Behavioral	Elton Mayo Carl Rogers George C. Homans Kurt Lewin Chster I. Barnard	Humanistic	Chris Argyris Robert Blake Jane S. Mouton Rensis Likert Douglas McGregor
Management Sciences	Herbert A. Simon William J. Baumol	Exchange	George C. Homans J. G. March Herbert A. Simon J. W. Tibaut H. H. Kelley P. M. Blau T. O. Jacobs
Systems Theory	Kenneth E. Boulding Philip Selznick Rensis Likert Fred E. Fiedler Jay W. Lorsch Tom Burns G. M. Stalker Robert Tannenbaum		

- ¹Principles of Management - Harold Koontz and Cyril O'Donnell, Principles of Management, An Analysis of Managerial Functions, (3rd ed.; (New York: McGraw-Hill Book Co., 1964).
- ²Fundamentals of Management - James H. Donnelly, Jr., James L. Gibson, and John M. Ivancevich, eds. Fundamentals of Management, Selected Readings, (Austin, Texas: Business Publications, Inc., 1971).
- ³The Odyssey - Thomas J. Sergiovanni, "The Odyssey of Organizational Theory in Education, Implications for Humanizing Education," PDK Research Symposium, January 1976.
- ⁴Organization and Management - Fremont E. Kast and James E. Rosenzweig, Organization and Management, A Systems Approach, (2nd ed.; (New York: McGraw-Hill Book Co., 1974).
- ⁵Handbook on Leadership - Ralph M. Stogdill, Handbook of Leadership, A Survey of Theory and Research, (New York: The Free Press, 1974).

The Integrative Resolution

A review of the organizational structures along with a review of the various leadership styles found in the Bible and presented in this study would lead to the reasonable conclusion that the situation determines the effectiveness of the structure and/or the style. It is not appropriate to say that any one organizational structure and/or leadership style is the correct one to use for all occasions. The leader, the followers, and all other factors which combine to determine the situation must be considered in order to arrive at a right structure and/or a right style. It is possible for a particular structure and style to be wrong for any given situation. But, it is also possible to have that same structure and style be right for another situation.

Further, one cannot properly avoid the application of management functions. But, even here all functions are not necessarily applied in every situation. It is necessary to select what is appropriate for the situation. Further, not all functions are given the same emphasis at all times.

It is somewhat apparent, therefore, that the selection of an organizational structure, the emphasis of a management function, and the application of a leadership style cannot be categorically predetermined for all times and places. Each situation must be examined for its particular requirement. The determination of what to do and when to do it is concisely articulated by Uris who comments about leadership, ". . . the emphasis is where it belongs--on fitting your approach

to the conditions under which you operate, not some abstract arbitrary rules."¹³⁹

Zone of Selection

The integrative resolution is much like that identified by Barnard in his concept of the, "zone of indifference." Barnard defines the zone this way:

If all the orders for actions reasonably practicable be arranged in the order of their acceptability to the person affected, it may be conceived that there are a number which are clearly unacceptable, that is, which certainly will not be obeyed, there is another group somewhat more or less on the neutral line, that is, either barely acceptable or barely unacceptable; and a third group unquestionably acceptable. This last group lies within the "zone of indifference." The person affected will accept orders lying within this zone and is relatively indifferent as to what the order is so far as the question of authority is concerned.¹⁴⁰

The integrative resolution is very much like this zone. See page 176 for a diagram. There is an area outside of the acceptable zone which represents unacceptable selections. An unacceptable selection might occur in a situation in which the approach to leadership is "minimal participation of the follower in the decision-making process" while the organizational structure is not commensurate with such conduct. Nearer to the center of the zone are organizational structures, management functions, and leadership styles which might be moderately acceptable, but still are not entirely suitable to the particular

¹³⁹Auren Uris, "How Good A Leader Are You?" Condensed and carried in Robert A. Sutermeister, People and Productivity, (New York: McGraw-Hill Book Company, 1963), pp. 386-393.

¹⁴⁰Chester I. Barnard, The Functions of the Executive, (Cambridge, Massachusetts: Harvard University Press, 1951), pp. 168-169.

12. INTEGRATIVE RESOLUTION,
ZONE OF SELECTION

Non-Acceptability
Combinations Clash

Marginal Acceptability
Selections may provide only a "rough fit"

Zone of Acceptable Selections
Organization Structure + Management Function Emphasis + Leadership Style
Combinations are made that tend to be effective

Marginal Acceptability
Selections may provide only a "rough fit"

Non-Acceptability
Combinations Clash

situation. However, within the center section of the zone there are a number of possible selections which may be entirely optional to the leader and yet still be effective. This will hold true as long as he takes into account the total picture. The total picture must include the leader, the follower, and the situation.

For the remainder of this study, the terms leader, follower, and situation will be referred to as the leader, the led, and life. The term "life" seems more appropriate than "situation" because into any situation is brought all the experiences and all the background of all those persons who helped to bring that situation into existence. It is what comprises "life". The term "life" seems to provide a more comprehensive connotation, therefore, than the term "situation".

Those making and those accepting decisions that are initiated within the "zone of acceptable selection" may not properly ignore valid research. Research that shows certain conditions to be more favorable to a particular organizational structure should be carefully considered. Research that shows a particular management function to be useful for specific situations should be utilized. And, research that shows a particular leadership style to be effective for an identifiable situation should be given adequate attention. To ignore these would be to ignore vital data that are available for intelligent decision-making activities.

If the concepts of organizational structure, management functions, and leadership styles as related to participation by the led in decision-making are understood and applied they will be very useful. This will hold true even though the selection of the variables

is not optimal. Any selection within the "zone of acceptable selections" will at least be operational.

Agreement with the Integrative Resolution

A basic premise sustained in this study is that in order for organization, management, and leadership to take place in their most advantageous form, it is necessary to consider the three aspects of the leader, the led, and life. It may be that all theorists and practitioners would not agree with this integration of these concepts but a great many do. Some are very specific and articulate in verbalizing this concept. Others perhaps believe it, or agree with it, but have not elected to publicize it. The following are some writers who do agree with this concept and have said so.

Tead agrees with this integration of concepts but states his agreement in slightly vague terms. He requires at least two approaches in order to achieve his unification. In one place he says, "Today a psychologically and democratically adequate idea of leadership centers as much attention upon the results within the led as on the attributes or tangible methods of the leader."¹⁴¹ He links the leader and the led together here in a fashion that renders the one as being as important as the other.

In order to include the concept of "life" Tead requires a second presentation. Subsequently he says, "It is important to grasp the

¹⁴¹ Ordway Tead, The Art of Leadership, (New York: McGraw-Hill Book Company, Inc., 1935), p. 20.

implication of this truth that it is the situation, and not the person alone, which allows the leader to function."¹⁴² So, though it requires putting together two ideas, they do combine to require a situation that includes the concepts of the leader, the led, and life for successful leadership.

When speaking primarily about rationality, Brubaker and Nelson bring together these three concepts. While emphasizing the importance of the actions of the actor, they could well be describing the relationship of the leader, the led, and life. They say, "The greater the extent to which the decision-maker is the actor rather than the reactor, the greater his chance for rational input because he exercises greater control over the time, the place, and the situation."¹⁴³ All three concepts are identified in this quote, and it can be seen that each is considered to be important to the resolution of the whole. The emphasis is given to the actor as being the initiator or controller of the action. This, however, does not negate the importance of the reactor and the situation, or to use the revised terms, the led and life.

McGregor states.

There are at least four major variables now known to be involved in leadership: (1) the characteristics of the leader; (2) the attitudes, needs, and other personal characteristics of the followers; (3) characteristics of the organization, such as its

¹⁴²Ibid., p. 23.

¹⁴³Dale L. Brubaker and Roland H. Nelson, Jr., Creative Survival in Educational Bureaucracies, (Berkeley, California: McCutchan Publishing Corporation, 1974), p. 104.

purpose, its structure, the nature of the tasks to be performed, and (4) the social, economic, and political milieu.¹⁴⁴

While McGregor separates the situation as it relates to the organization from the situation as it relates to the general public--i.e. the separation of the micro-view from the macro-view--his items three and four can well be construed as one "situation". It is even more meaningful in this context to use the substitute word, "life". Therefore, the involvement of the leader, the led, and life are seen by McGregor to be necessary in any consideration of leadership.

Hersey and Blanchard also identify these three features in the leader, led, life concept which they label "adaptive leader behavior." They say,

The concept of adaptive leader behavior might be stated as follows: The more a manager adapts his style of leader behavior to meet the particular situation and the needs of his followers, the more effective he will tend to be in reaching personal and organizational goals.¹⁴⁵

They also clearly identify the leader, the needs of his followers, and the particular situation in which the activity takes place.

Wolff names four elements in speaking of leadership. He says, "It is imperative to be conscious of these four elements: the leader, the followers, their relationship, and the environment or situation."¹⁴⁶ To include the term "their relationship" in this series seems somewhat

¹⁴⁴Douglas McGregor, The Human Side of Enterprise, (New York: McGraw-Hill Company, Inc., 1960), p. 182.

¹⁴⁵Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior, (2nd ed.; Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), p. 80.

¹⁴⁶Richard Wolff, Man at the Top Creative Leadership, (Wheaton, Illinois: Tyndale House Publishers, 1969), pp. 6-7.

superfluous because any consideration of the leader and a follower must surely involve a relationship. Nevertheless, this author also sees at least these three concepts of the leader, the led, and life as being necessary.

Stogdill makes the point rather concisely when he states,

Theorists no longer explain leadership solely in terms of the individual or the group. Rather, it is believed that characteristics of the individual and demands of the situation interact in such a manner as to permit one, or perhaps a few, persons to rise to leadership status.¹⁴⁷

Stogdill's comments are a conclusion to a series of presentations on the concepts of many writers as to what constitutes leadership. He leaves no doubt in the readers mind that all three elements are important in consideration of leadership.

A specific identification of the terms, ²the leader, the led, and life is not given by Presthus. Nevertheless, he identifies three "bureaucratic types," and then goes on to explain them in terms of, (1) their personal actions and desires, (2) the response of others towards them, and (3) the milieu in which their conduct takes place.¹⁴⁸

His consideration of the "upward-mobiles," the "indifferents", and the "ambivalents" is an evaluation of how they react toward the climate of the "bureaucratic organization," and how the organization

¹⁴⁷Ralph M. Stogdill, Handbook of Leadership, (New York: The Free Press, A Division of Macmillan Publishing Co., Inc., 1974), p. 23.

¹⁴⁸Robert Presthus, The Organizational Society, An Analysis and A Theory, (New York: A Caravelle Edition, Vintage Books, 1962), pp. 15, 130-131, etc.

reacts to them as they survive in that environment. The three elements of the leader, the led, and life are present.

Tannenbaum and his colleagues spell out these three elements quite clearly. They say, "Leadership always involves attempts on the part of a leader (influencer) to affect (influence) the behavior of a follower (influencee) or followers in situation.¹⁴⁹ These writers then proceed to explain that what they mean by these terms. It is essentially the same as the meanings that are applied to these three terms in this study.

Fiedler joins the group of theorists who recognize the necessity for looking at both the leader, the led, and life. He points out that "different leadership situations require different leadership styles." He then goes on to specify two major styles which he terms "task-oriented" and "interpersonal relations-oriented." He then ties the three together by saying:

In terms of promoting group performance, our data show that the task-oriented type of leadership style is more effective in group situations which are either very favorable for the leader or which are very unfavorable for the leader. The relationship-oriented leadership style is more effective in situations which are intermediate in favorableness.¹⁵⁰

The references to the leader, to the group, and to the situations which lend themselves to one or the other style of leadership, clearly identify the three elements which are of concern in this study.

¹⁴⁹Robert Tannenbaum, Irving R. Weschler, and Fred Massarik, *op. cit.*, p. 24.

¹⁵⁰Fred E. Fiedler, A Theory of Leadership Effectiveness, (New York: McGraw-Hill Book Company, 1967), p. 13.

The Three-Element Mix

The presentation of the necessity for considering these three elements for an effective leadership role, also provides the basis for latitude in the selection and application of them. It is not necessarily correct to say that it is right to utilize a style of leadership which has high participation in decision-making in order to be effective. It is not necessary that all management functions must be utilized at all times. Nor is it necessarily correct to say that one must have a minimal amount of organizational structure in order to provide the appropriate environment. Neither is the converse of these statements necessarily true.

What is true is, that varied leadership styles, different emphases on managerial functions, and different degrees of organizational structures are all appropriate at various times. The combinations are valid for different individuals in the leadership position, interacting with different individuals in the follower position, in the presence of different life situations which all together provide the context in which the organization-management-leadership activity takes place.

One must make use of all the research, philosophy, experience, and information that is available to make the better decisions. It would be an error in judgment to fail to gather what information is available to assist in the formulation of decisions. It would be inconsistent with maturity to ignore available data that would aid in the practice of leadership. Maturity here may be defined as the calm,

intelligent application of data, as the individual understands the data. It must be done in the light of his own personality, in the light of the personality of his followers, and in the light of the life-situation, as he understands it.

The Royal Law

Even if the concepts described so far were thoroughly understood, and even though a very mature approach were taken to the proper implementation of such concepts, at least one further element is necessary to keep all of these concepts in proper perspective. That one additional concept may be described, using the Biblical term, the "royal law" and its associated concept, the "golden rule."

The royal law, and its accompanying embellishments, provide a major ingredient that must permeate all thinking in order to allow the highest achievements in the organization-management-leadership fields. Non-human things may be important, but the interaction and interrelationships of human beings is of maximum importance. The royal law and the golden rule are given to modulate the interrelationships of human beings.

It is possible, however, to have involvements with other people that are on a very low plane, e.g. to treat people as though they were things and as though they were to be manipulated. Even in the enlightened world of "job enrichment" and "participation in decision-making" and in other forward-thinking human-oriented concepts, it is possible for the leader to think in terms of self-promotion. The

subtle manipulation of others, the engagement in activities designed to further one's own future at the expense of others, and/or the complete ignoring of the needs of others can easily become a mode of conduct.

It is to these possible situations that the "Biblical imperative" of the royal law is addressed. In order to present the impact of the royal law and its associated concepts, a series of Biblical texts is provided. It can be seen that they come from both the Old and the New Testaments. This indicates that the concepts are not new, or, as some might think, a recent development; but, rather they are fundamental concepts found throughout the entire Bible.

If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well (James 2:8).

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matthew 7:12).

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself (Mark 12:31).

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these (Luke 6:31).

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law (Romans 13:9-10).

For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself (Galatians 5:13-14).

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (II Timothy 1:7).

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord (Leviticus 19:13,15,18).

In nearly all of these texts there is the command, not just a suggestion, but the command to love one's neighbor and to do toward others what one would desire to have done toward himself.

Consider what effect the application of these admonitions would have upon the leader who always insisted upon minimal participation by his followers in the decision-making process. Would it be appropriate to assume that this is what he would like to have done toward himself? This type of leader might state that that is what is being done toward him, but he would hardly agree that that is what he would like to have done toward him.

Consider also the effect upon the Behaviorists who advocate more attention and concern for individuals in organizations. A slight conflict might arise in those situations in which some individuals desire more structure and less participation in decision-making than some Behaviorists would advocate.

Nevertheless, in the main, if a leader were not willing to live with the style of leadership that he was practicing, he would be obligated, by applying this royal law, to change the style of leadership that he was practicing. He would have to provide that type of situation and environment with which he would feel comfortable were he the follower rather than the leader.

Mass-production industries might feel obligated to pay greater attention to certain repetitive jobs to minimize the stifling boredom found on those jobs. Lest it be suspected that all repetitive jobs would be eliminated, one must consider that not everyone considers a repetitive job to be boring. For some, this type of job with its unstimulating environment and requirement of minimal mental attention permits freedom to plan for the future, to reflect on the past, and in general to enjoy a life of tranquility while securing an economic income.

Nevertheless, the harshness, the hyper-aggressiveness, the unkindness, the unselfish conduct that is evident in the activities of some leaders might well be modified and eliminated if the royal law were to be fully practiced. Changes would be initiated if the concept of "do unto others as you would have others do unto you" were to be assiduously followed.

It might be possible for one to retort that the royal law concept has been around for a long time and that it seemingly has not worked. A legitimate rejoinder might well be that it "hasn't worked" primarily because if hasn't been applied. It is not easy to compromise the security of one's superior status in order to allow another to enjoy equal benefits. The royal law concept must be diligently pursued in order to demonstrate any semblance of application.

A notable quote is made by Sarason in a critique which he makes of B. F. Skinner:

Skinner is a thoroughgoing humanist. He wants the best for man: for him to be happy, differentiated, and social rather than miserable, constricted, and alone. To design the new cultures he provides us with his principles of behavior and

the social value of the priority of the group. When one reads Walden Two (for instance, when he discusses Jesus) and the later chapters of Beyond Freedom and Dignity, one gains the impression that Skinner has one more tool: love.¹⁵¹

Sarason feels that even Skinner, with his "operant conditioning," whereby individuals would lose a major degree of self-determination, cannot avoid the implication of that "love" concept expressed in the royal law.

The Reader's Digest carried an article (it also appeared in McCall's, July '76) which described the necessity for the application of this "love" principle in the marriage relationship.¹⁵² It is not referring to erotic love, but to that which is related to the genuine care and concern for another person. The article concludes:

Ultimately, the basic reason why winning does not work is that it reduces marriage to a power struggle. And when power becomes the prevailing force, love is diminished. When couples deal with marital conflict, they must make a choice: They can opt for power and seek to win. Or they can opt for love and seek to reach accord.

The point made by the authors concerning the marriage relationship is transferable to any organizational environment. Opting for power necessitates a struggle to win, but opting for love--concern--will permit the possibility for seeking reward.

¹⁵¹ Seymour B. Sarason, The Creation of Settings and the Future Societies, (San Francisco: Jossey-Bass Publishers, 1972), p. 271.

¹⁵² Marcia Lasswell and Norman M. Lobbenz, "'No-Fault' Arguing: Key to a Successful Marriage," The Reader's Digest, November 1976, pp. 123-126. Taken from No-Fault Marriage, (New York: Doubleday & Co., Inc., 1976).

A Biblical Model

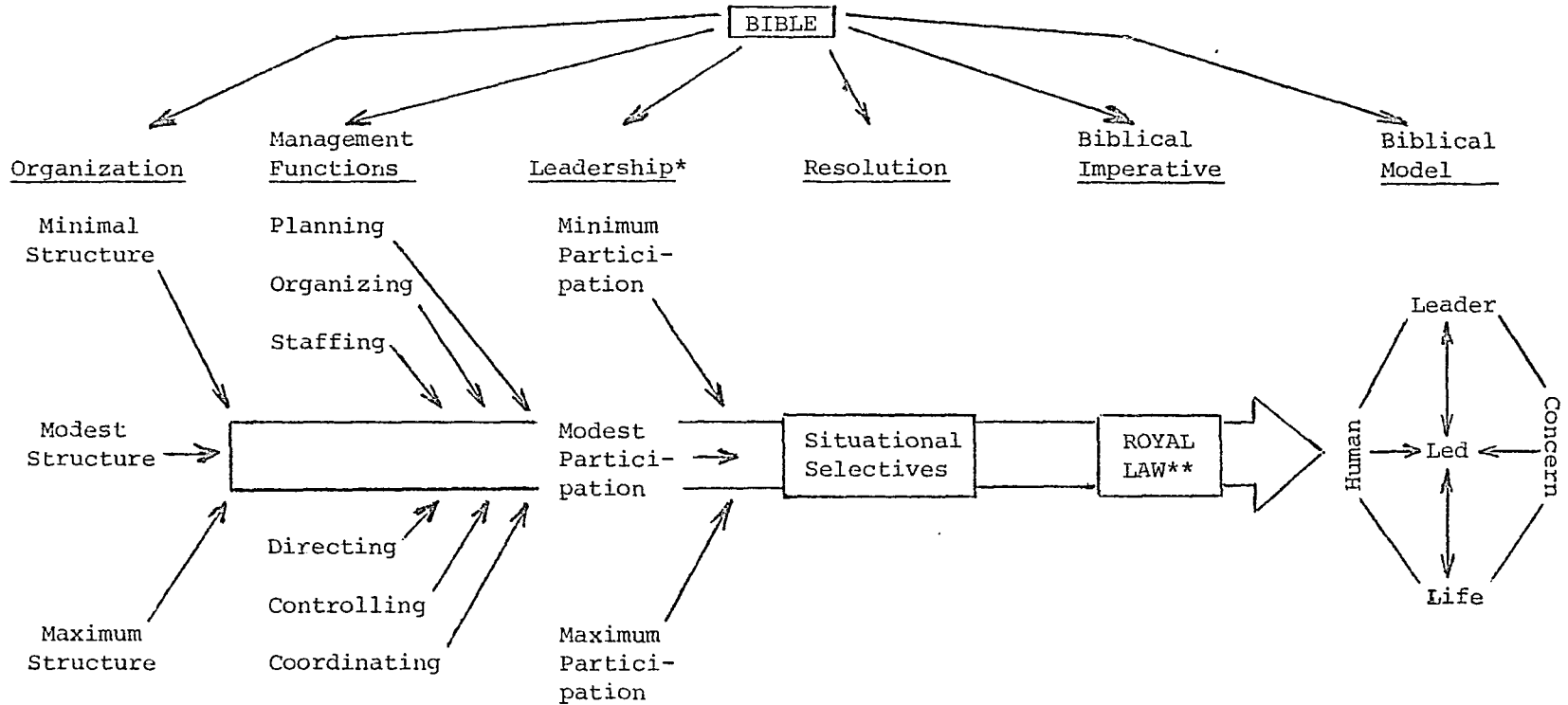
The Situational Selective

It can now be seen that the pages of the Bible speak extensively to the areas of organization, management, and leadership. It does not provide a list of "thou shalt's" in order to provide a normative recipe. But, it does provide extensive examples for analysis and comparison so that an integrated comprehensive model can be developed.

This model can be seen in the schematic visualization on page 190. It shows a framework of selective opportunities in the conceptual areas of (1) organizational structure, (2) management functions, and (3) leadership styles as viewed from the perspective of the involvement of the "led" in decision-making. None of these areas is required for the proper application of any of the other concepts. That is, a minimal organizational structure may not necessarily be the appropriate selection to be used with maximum participation in decision-making. The entire situation must be taken into consideration in order to arrive at a correct determination.

From the chart as well as from the section on Organization, it can be seen that organization might be viewed from a premise of very little, almost no, structure to a highly developed, extensive hierarchical structure. There is no indication in the Biblical text that either the minimal organization, the modest organization, or the maximum organization is better or worse than the others. It would appear, though, that the more mature--growth in education, experience, and cohesiveness--an organization becomes, the more

13. SCHEMATIC VISUALIZATION OF A SITUATIONALLY SELECTIVE
ROYAL LAW MODEL OF ORGANIZATION-
MANAGEMENT-LEADERSHIP



*Leadership, as related to participation by followers in the decision-making process.

**Bible

James 2:8

". . . the royal law . . . , Thou shalt love thy neighbor as thyself. . ."

Luke 6:31

"And as ye would that men should do to you, do ye also to them likewise."

Romans 13:9

II Timothy 1:7

Matthew 7:12

Mark 12:30-31

Galatians 5:14

John 2:13-17

I Timothy 1:6

Matthew 22:38

Leviticus 19:13,15,18

structure it may have. If one defines order and unambiguity as being good, then maximum structure might also be termed good. A structure, however, need not be overly elaborate or extensive, nor need it be nearly eliminated in order to be appropriate. There is legitimate latitude in organizational structures to permit differences in selection.

Management functions can be seen throughout the Bible. They can be seen in the lives of individuals as they engage in their activities. They are more easily recognized when one utilizes the writings of authors in this century to identify what to look for. Management functions cannot be ignored in any comprehensive study of orderly effective human involvements. The identification of managerial functions in the model shows that any one function may be appropriate at any particular moment. The existence of the functions should be recognized and emphasis should be given to those which are most appropriate for the specific situation.

Leadership efforts are so closely interwoven with the concepts of organization and management that it seems difficult to isolate them for separate review. Nevertheless, by looking at certain aspects of leadership, e.g. participation by followers in decision-making, it is possible to distinguish leadership patterns which can be analyzed for theoretical conclusions and practical applications. As can be seen in the conceptual model on page 190, as well as in the section on Leadership, the styles can be placed on a continuum. It is possible to act from a position of allowing only minimal participation by the led at one extreme to one of wide participatory conduct by the led at

the other end. Engaging in the right style at the right time seems to be more important than identifying a particular style for potential use at all times.

The selection of the various organization structures, management functions, and leadership styles for a given situation is extremely important in any effective and efficient approach to conduct in these areas. The "situational selective" therefore is an important operational concept, especially as one understands what options are available and how they might be applied.

The Biblical Imperative

The "Biblical imperative" is that special consideration upon which all the other concepts must repose in order for them to have proper meaning. Failure to include the Biblical imperative will not prevent an attempt at organization, management, and leadership but it will lack that "soul" that Michaelsen speaks of in his The American Search For Soul.

In his chapter on "New World Soul" he says, "The Ten Commandments and the Golden Rule appeared admirably to embody the standards of common decency. The true American had apparently been fully formed." Then, after commenting on the Eclectic Readers of William Holmes McGuffey, he says,

The result was a moral system that consisted of the Ten Commandments and the Golden Rule, augmented by the work and patriotic piety, sanctified, by a benevolent deity, and reinforced by the promise, or threat, of a future life. For well over a century this moral system was a primary element in

American self-perception and a standard feature in the common schools.¹⁵³

Whether or not the public school system should return to using "McGuffey's Readers" is not so important. What is important is that morality is a vital concept which necessitates attention. There needs to be that moral depth in organization, management, and leadership efforts that is available through the Biblical imperative of the royal law.

There is something about the guidance from the Bible that provides more than either a neutral or a phlegmatic system which works only from the perspective of the one who is trying to make it work. Where there is soul or verve, there is a sense of involvement, a sense of participation, a sense of achievement that causes one to respond to the overtures of another individual.

This cannot occur in a system that is permeated with a large degree of distrust. Distrust can stem not only from the feeling that someone else is manipulating you, but also from a feeling that the led doesn't really matter. One can be led to feel that it is only the success of the leader that counts. The Ten Commandments, the royal law, and the Golden Rule tend to dispel such beliefs and prohibit such actions. Where they are earnestly applied and practiced, they generate the feeling of love--in all the good sense of that word--concern, and a willingness by the led to respond as favorably as possible.

This response-behavior concept is quite similar to that suggested by Leary. He proposes that "affection," which he places on

¹⁵³ Robert S. Michaelsen, The American Search For Soul, (Baton Rouge, Louisiana: Louisiana State University Press, 1975), p. 14.

an horizontal axis, tends to evoke a similar type of response. At the other end of the horizontal axis he places "hostility" which he thinks causes a response of hostility. He suggests that hostility evokes hostility but affection evokes affection.¹⁵⁴ This would also be consistent with what is found in the Bible in Proverbs 18:24, "A man that hath friends must show himself friendly."

From this sequence of concepts, therefore, there can be derived the Biblical model that is shown on page 190. It consists of the vertical listing of the terms, leader, led, and life. They are surrounded by the terms "human concern." The words "human concern" are listed vertically rather than horizontally because they represent that aspect of the whole model that is not acted upon as a set of steps or procedures. Rather, they are somewhat unobtrusive. But, it is still necessary that human concern be present and that the meaning of these terms pervade the whole process.

In other words, human concern must be discernible but not so readily apparent at first glance. After some observation, however, it becomes evident that they are the two words that bind the whole conceptual model together, and without them the process is deprived of its most vital elements.

¹⁵⁴Reported in David R. Hampton, Charles E. Summer, and Ross A. Webber, Organizational Behavior and the Practice of Management, (Glenview, Illinois: Scott, Foresman and Company, 1973), pp. 141-142.

VII. GENERAL CONCLUSIONS

It would appear that the Bible is relevant to human activities for the modern age as well as for the many years of ancient history. This may be determined from the emphasis throughout this study that organization, management, and leadership involve human associations. The Bible is uniquely a book that deals with human beings and human behavior. Since it is so heavily oriented toward individuals, it is understandable that it would have much to say about human interrelationships.

Human relationships can be viewed as they relate to organizational structure, management functions, and leadership styles. Organizational structure and leadership styles can be observed as elements of continuums which extend from minimal , through modest, to maximum degrees.

Organization, management, and leadership are each important to the human family. Various aspects of each may be more appropriate than other aspects of any given time. The leader, the led, and life as a combination determine what is appropriate. What may be appropriate at one moment may not be at another.

This study has identified some aspects of human relationships, and shown that the pattern of activities involving organization, management, and leadership can be exhibited in a conceptual framework. This framework permits one to transfer the data from their Biblical

settings, and to make use of them in today's complex societal environment. Whether, however, the relationship is one to one, one to many, or many to many, there is still the basic issue of the need for the royal law as human beings engage in interaction.

It is the opinion of this writer that the Bible has provided reinforcement for much of modern research in the areas of immediate interest. It, further, has aided in the clarification of some inter-related processes that are used in every area of human endeavor. It has provided a premise, love, which is imperative in the successful application of past as well as future research in the three conceptual elements of organization-management-leadership.

The Bible is as modern as tomorrow's new organizational structures, because it deals uniquely with human behavior. It is this writer's fervent hope that the material presented in this study will be profitable to the human family as it continues its extensive interaction in the areas of the leader, the led, and life.

Further understanding of the Biblical use of the word love can be achieved through a reading and study of I Corinthians 13, John 15:1-17, I John 4:7-11, and John 3:16. Application of the concept of love--human concern--however, is no easy task. It is much easier to talk about than to practice. Nevertheless, the same resource book that was used for this study, the Bible, can be used to determine the effective use of and application of the true concept of love.

Additional research in the area of the leader, the led, and life with the Biblical imperative of human concern should prove to

be profitable. There is Biblical support for a premise that genuine concern by persons for each other is both valuable and necessary in organizations of all forms and at all times.

BIBLIOGRAPHY

- "AAP Book Sales Figures: Total Sales \$3.8/Billion, Growth Rate Slowed from 1974." Publishers Weekly, April 19, 1976.
- American Bible Society. Annual Reports, 1970-1974 and "American Bible Society Record." May, 1976.
- Argyris, Chris. Management and Organizational Development. New York: McGraw-Hill Book Company, 1971.
- Barth, Karl. The Word of God and the Word of Man, trans. Douglas Horton. London: Hodder and Stoughton, 1928.
- Barth, Karl. How I Changed My Mind. Richmond, Virginia: John Knox Press, 1966.
- Barnard, Chester I. The Functions of the Executive. Cambridge, Mass.: Harvard University Press, 1938.
- Bartlett, John. Bartlett's Familiar Quotations. Fourteenth Edition. Boston, Mass.: Little, Brown and Company, 1968.
- Baxter, J. Sidlow. Explore The Book. Vol. II. Grand Rapids, Michigan: Zondervan Publishing House, 1960.
- Beegle, Dewey M. Moses, The Servant of Yahweh. Grand Rapids, Mich. William B. Eerdmans' Publishing Company, 1972.
- Bellshaw, William G. Accent on Life Bible Curriculum. Revised. Denver, Col.: B/P Publications, Inc., 1967.
- Bennis, Warren. Changing Organizations. New York: McGraw-Hill Book Company, 1966.
- Bennis, Warren. "Leadership Theory and Administrative Behavior: The Problem of Authority." Administrative Science Quarterly, 4, (Dec. 1959).
- Blake, Robert R. and Jane S. Mouton. The Managerial Grid. Houston, Texas: Gulf Publishing, 1964.
- Brubaker, Dale L. and Roland H. Nelson, Jr. Creative Survival in Educational Bureaucracies. Berkeley, California: McCutchan Publishing Corporation, 1974.

- Brubaker, Dale L. and Roland H. Nelson, Jr. Introduction to Educational Decision-Making. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1972.
- Butt, Howard. The Velvet Covered Brick. New York: Harper & Row, Publishers, 1973.
- Cambron, Mark G. Bible Doctrines, Beliefs That Matter. Grand Rapids, Michigan: Zondervan Publishing House, 1954.
- Cartwright, Dorwin and Alvin Zander. Group Dynamics. Evanston, Illinois: Harper & Row, Publishers, 1960.
- Carvell, Fred J. Human Relations In Business. Toronto, Ontario: The Macmillan Company Collier-Macmillan Canada, Ltd., 1970.
- Clarke, Arthur G. New Testament Church Principles. London: John Ritchie Limited Publishers, 1962.
- Dale, Ernest. The Great Organizers. New York: McGraw-Hill Book Company, Inc., 1961.
- Dale, Ernest. Readings in Management: Landmarks and New Frontiers. 2nd ed. New York: McGraw-Hill Book Company, 1970.
- Day, Gwynn McLendon. The Wonder of the Word. Chicago: Moody Press, 1957.
- Dayton, Edward R. Tools for Time Management. Grand Rapids, Mich.: Zondervan Publishing House, 1974.
- Deane, William J. Men of the Bible, David, His Life and Times. New York: Fleming H. Revell Company, n.d.
- Donnelly, James H., Jr., James L. Gibson, and John M. Ivancevich. Fundamentals of Management, Functions, Behavior, Models. Austin: Texas: Business Publications, Inc., 1971.
- Donnelly, James H., Jr., James L. Gibson, and John M. Ivancevich. Fundamentals of Management, Selective Readings. Austin, Texas: Business Publications, Inc., 1971.
- Downs, Robert E. and Clara D. Keller. How to do Library Research. 2nd ed. Urbana, Ill.: University of Illinois Press, 1975.
- Drucker, Peter F. The Practice of Management. New York: Harper & Row Publishers, 1954.
- Dubin, Robert. Human Relations in Administration. 2nd ed. Engelwood Cliffs, N. J.: Prentice-Hall, Inc., 1961.

- Editors of Time-Life Books. The Israelites, The Emergence of Man, New York: Time-Life Books, 1975.
- English, E. Schuyler. A Companion to the New Scofield Reference Bible. New York: Oxford University Press, 1972.
- Engstrom, Ted W. The Making of A Christian Leader. Grand Rapids, Michigan: Zondervan Publishing House, 1976.
- Epp, Theodore H. Moses Vol. III, Great Leader and Lawgiver, Lincoln, Nebraska: Back to the Bible, 1976.
- Epp, Theodore H. Moses Vol. IV, Moses' Greatest Moments. Lincoln, Nebraska: Back to the Bible, 1976.
- Etzioni, Amitai. Modern Organizations. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964.
- Etzioni, Amitai. A Comparative Analysis of Complex Organizations on Power, Involvement, and Their Correlates. New York: The Free Press, 1975.
- Fayol, Henri. General and Industrial Management, trans. Constance Storrs, New York: Pitman Publishing Corporation, 1949.
- Festinger, Leon. A Theory of Cognitive Dissonance. Stanford: Stanford University Press, 1957.
- Fiedler, F. E. A Theory of Leadership Effectiveness. New York: McGraw-Hill, 1967.
- Fleishman, E. A. "A Leader Behavior Description for Industry." In R. M. Stogdill and A. E. Coons, eds., Leader Behavior: Its Description and Measurement. Columbus: Bureau of Business Research, Ohio State University, 1957.
- French, John R. P. and Bertram Raven, "The Bases of Social Power," in Dorwin Cartwright and A. F. Zander (eds.), Group Dynamics. 2nd ed. Evanston, Ill.: Harper & Row Publishers, 1967.
- French, John R. P. and Bertram Raven. "Legitimate Power, Coercive Power and Observability in Social Influence." Sociometry, 1958.
- Gaebelein, Frank E. The Pattern of God's Truth: Problems of Integration in Christian Education. Chicago: Moody Press, 1954.
- Gangel, Kenneth O. Competent to Lead. Chicago, Ill.: Moody Press, 1974.

- Gangel, Kenneth O. Leadership for Church Education. Chicago: Moody Press, 1970.
- Geikie, Cunningham. Old Testament Characters. New York: James Pott & Co., 1886.
- Getzels, Jacob W. and Egon G. Guba. "Social Behavior and Administrative Process" The School Review, Winter, 1957.
- Gray, Thomas. "Elegy Written in a Country Churchyard," taken from John Bartlett, Bartlett's Familiar Quotations, Fourteenth Edition, Boston, Mass.: Little, Brown and Company, 1968.
- Halley, Henry H. Pocket Bible Handbook, An Abbreviated Bible Commentary. 19th ed. Chicago: 1951.
- Hampton, David R., Charles E. Summer, Ross A. Webber, Organizational Behavior and the Practice of Management. Glenview, Illinois: Scott, Foresman and Company, 1973.
- Henderson, George. Studies in the Book of Exodus. Covington, Kentucky: Calvary Book Room, 1956. (Reprinted)
- Hersey, Paul/Kenneth H. Blanchard. Management of Organizational Behavior. 2nd ed. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1972.
- Herzberg, Frederick, Bernard Mausner, and Barbara Synderman. The Motivation to Work. New York: John Wiley & Sons, Inc., 1959.
- Hostrop, Richard W. Managing Education For Results. Homewood, Ill.: ETC Publications, 1975.
- Kast, Fredmont E. and James E. Rosenzweig. Organization and Management. 2nd ed. New York: McGraw-Hill Book Company, 1974.
- Knapp, Christopher. The Kings of Judah and Israel. New York: Loizeaux Brothers, 1956.
- Knickerbocker, I. "Leadership: A Conception and Some Implications." Journal of Social Issues, 4 (Summer 1948).
- Koontz, Harold and Cyril O'Donnell. Principles of Management, An Analysis of Managerial Functions. 3rd ed. New York: McGraw-Hill Book Co., 1964.
- Laird, Donald A. and Eleanor C. Laird. The Technique of Handling People. New York: McGraw-Hill Book Company, Inc., 1954.

- La Sor, William Sanford. Great Personalities of the Old Testament, Their Lives and Times. Westwood, New Jersey: Fleming H. Revell Company, 1959.
- Lasswell, Marcia and Norman M. Lobbenz, "'No-Fault' Arguing: Key to a Successful Marriage," The Reader's Digest, November 1976, pp. 123-126. Taken from No-Fault Marriage, (New York. Doubleday & Co., Inc., 1976).
- Lee, Robert, The Outlined Bible: An Outline and Analysis of Every Book in the Bible. London: Fleming H. Revell, n.d.
- Likert, Rensis. The Human Organization. New York: McGraw-Hill Book Company, 1967.
- Lindsell, Harold. The Battle for the Bible. Grand Rapids, Michigan: Zondervan Publishing House, 1961.
- Lockyer, Herbert. All the Kings and Queens of the Bible. Grand Rapids, Michigan: Zondervan Publishing House, 1961.
- Lorsch, Jay W. and Paul R. Lawrence. "Organizing for Product Innovation," Harvard Business Review, Jan. - Feb. 1955.
- Machiavelli, Nicollo. The Prince, trans. W. K. Marriott. Dutton, New York: Every Man's Library, 1965.
- Manly, Charles. Scripture Worthies: Their Characters Viewed in a New Light. Chicago: Fleming H. Revell Company, 1899.
- March, Daniel. The First Khedive. Lessons in the Life of Joseph. Philadelphia: Presbyterian Board of Publication, 1887.
- Marrow, A. J., D. G. Bowers, and S. E. Seashore, eds. Strategies of Organizational Change. New York: Harper and Row, Publishers, 1967.
- Maslow, Abraham H. Toward a Psychology of Being. 2nd ed. New York: D. Van Nostrand Company, Inc., 1968.
- Maslow, Abraham H. Motivation and Personality. New York: Harper and Row, 1954.
- Maurice, Frederick Denison. The Prophets and Kings of the Old Testament. 3rd ed. London: Macmillan and Co., 1871.
- McClelland, David C. The Achieving Society. New York: D. Van Nostrand Company, Inc., 1961.
- McDowell, Josh. Compiler. Evidence that Demands a Verdict. Campus Crusade for Christ, Inc., 1972.

- McGregor, Douglas. The Human Side of Enterprise. New York: McGraw-Hill Book Co., 1960.
- McMurry, R. N. "The Case for Benevolent Autocracy," Harvard Business Review, 36 (Jan. - Feb., 1958).
- Metcalfe, Henry C. and L. Urwick, eds. Dynamic Administration: The Collected Papers of Mary Parker Follett. New York: Harper & Row, Publishers, Inc., 1940.
- Meyer, F. B. Joseph: Beloved, Hated, Exalted. New York: Fleming H. Revell Company, n.d.
- Michaelsen, Robert S. The American Search for Soul. Baton Rouge: Louisiana State University Press, 1975.
- Miller, D. W. and M. K. Starr. Executive Decisions and Operational Research. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960.
- Milman, Henry Hart. The History of the Jews, From the Earliest Period Down to Modern Times. Vol. I. New York: Z. C. Armstrong and Son, n.d.
- Mooney, James D. The Principles of Organization. Rev. ed. New York: Harper & Row, Publishers Incorporated, 1947.
- Morris, Henry M. Many Infallible Proofs. San Diego, Calif: Creation-Life Publishers, 1974.
- Morris, Henry M. Scientific Creationism. San Diego, California: Creation-Life Publishers, 1974.
- Myers, M. Scott. Every Employee A Manager. New York: McGraw-Hill Book Co., 1970.
- Newman, William H. and James P. Logan. Business Policies and Central Management. 5th ed. Cincinnati, Ohio: Southwestern Publishing Co., 1965.
- Niebuhr, Richard. The Kingdom of God in America. Chicago: Willett, Clark & Company, 1937.
- Noland, E. William and E. Wight Bakke. Workers Wanted. New York: Harper & Brothers Publishers, 1949.
- Parsons, Talcott. Structure and Process in Modern Societies. Glencoe, Ill.: The Free Press, 1960.

- Parsons, Talcott and Edward A. Shils. Toward a General Theory of Action. Cambridge, Mass.: Harvard University Press, 1951.
- Peabody, Robert L. "Perceptions of Organizational Authority: A Comparative Analysis." Administrative Science Quarterly, 6, (March, 1962).
- Pfeiffer, Charles F. and Everett F. Harrison, eds. The Wycliffe Bible Commentary. Chicago: Moody Press, 1962.
- Porter, Lyman W. and Edward E. Lawler, III. Managerial Attitudes and Performance. Homewood, Ill.: Richard D. Irwin, Inc., 1968.
- Presthus, Robert. "Authority in Organizations," Public Administration Review, 20, (1960).
- Presthus, Robert. The Organizational Society. New York: Alfred A. Knopf, Inc., 1962.
- Rawlinson, George. Moses: His Life and Times. New York: Anson D. F. Randolph & Company, 1887.
- Reddin, William J. "The 3-D Management Style Theory," Training and Development Journal, (April 1967).
- Reist, Benjamin A. The Promise of Bonhoeffer. Philadelphia: J. B. Lippincott Company, 1969.
- Rice, John R. Our God-Breathed Book. . . The Bible. Murfreesboro, Tennessee; Sword of the Lord Publishers, 1969.
- Robinson, Theodore H. A History of Israel, Volume I, From the Exodus to the Fall of Jerusalem, 586 B.C. London: Oxford University Press, 1932.
- Rushdoony, Rousas J. Intellectual Schizophrenia: Culture, Crisis and Education. Philadelphia: The Presbyterian and Reformed Publishing Company, 1961.
- Sarason, Seymour B. The Creation of Settings and The Future Societies. San Francisco: Jossey-Bass Publishers, 1972.
- Sarason, Seymour B. The Culture of the School and the Problem of Change. Boston: Allyn and Bacon, Inc., 1971.
- Scotfield, C. I., ed. The Holy Bible. Authorized version. The Scofield Reference Bible. New York: Oxford University Press, 1945.
- Selznick, Philip. Leadership in Administration. Evanston, Ill.: Row, Peterson and Company, 1957.

- Sergiovanni, Thomas J. and Robert J. Starratt. Emerging Patterns of Supervision: Human Perspectives. New York: McGraw-Hill Book Company, 1971.
- Sergiovanni, Thomas J. and Robert J. Starratt. "The Odyssey of Organizational Theory in Education, Implications for Humanizing Education." Paper presented at the PDK Research Symposium, at UNC-G, January, 1976.
- Simon, Herbert A. Administrative Behavior. 3rd ed. New York: The Free Press, 1976.
- Smith, A. E. Wilder. The Creation of Life, A Cybernetic Approach to Evolution. Wheaton, Ill.: Harold Shaw Publishers, 1970.
- Starr, Martin K. Management: A Modern Approach. New York: Harcourt Brace Jovanovich, Inc., 1971.
- Stevens, Charles H. The Wilderness Journey. Chicago: Moody Press, 1971.
- Stogdill, Ralph M. Handbook of Leadership. New York: The Free Press, 1974.
- Sutermeister, Robert A. People and Productivity. New York: McGraw-Hill Book Company, 1963.
- Syme, George and Charlotte Syme. The Closer You Look The Greater The Book. Denver, Colorado: Accent Books, 1976.
- Tannenbaum, Robert, Irving R. Weschler, and Fred M. Massarik. Leadership and Organization. New York: McGraw-Hill Book Co., Inc., 1961.
- Taylor, Frederick W. The Principles of Scientific Management. New York: Harper & Brothers, 1911.
- Taylor, William M. Moses The Law-Giver. New York: Harper & Brothers, Publishers, 1879.
- Taylor, William M. Joseph, the Prime Minister. Grand Rapids, Michigan: Baker Book Houses, 1961 (Reprinted from original of 1886).
- Tead, Ordway. The Art of Leadership. New York: McGraw-Hill Book Company, Inc., 1935.
- Tead, Ordway. The Art of Administration. New York: McGraw-Hill Book Company, Inc., 1951.
- Tenney, Merrill C. ed. The Zondervan Pictorial Bible Dictionary. Grand Rapids, Michigan: Zondervan Publishing House, 1967.

- Thompson, J. D. "On Building an Administrative Science." Administrative Science Quarterly. I (June 1956).
- Tillich, Paul. A History of Christian Thought, ed. Karl E. Braaten, New York: Harper & Row, Publishers, 1968.
- "21 Scientists Who Believe in Creation," taken from Creation: Acts/Facts/Impacts!, (San Diego, California: Creation-Life Publishers, 1974), pp. 23-24.
- Urquhart, John. The New Biblical Guide. Vol. II. New York: Gospel Publishing House, n.d.
- Urquhart, John. The New Biblical Guide. Vol. III. New York: Gospel Publishing House, n.d.
- Urquhart, John. The New Biblical Guide. Vol. IV. New York: Gospel Publishing House, n.d.
- Urwick, Lyndall F. Leadership in the Twentieth Century. New York: Pitman Publishing Corporation, 1957.
- Vroom, Victor H. Work and Motivation. New York: John Wiley & Sons, 1964.
- Weber, Max. The Theory of Social and Economic Organization. Trans. A. M. Henderson and Talcott Parsons, ed. Talcott Parsons, Glencoe, Ill.: The Free Press, 1947.
- Wilcox, Donald J. In Search of God and Self: Renaissance and Reformation Thought. Boston: Houghton Mifflin Company, 1975.
- Wilson, Clifford A. Jesus the Teacher. Victoria, Australia: Word of Truth Productions Ltd., 1974.
- Wilson, Clifford A. That Incredible Book-The Bible. Chicago: Moody Press, 1973.
- Winlock, H. E. The Rise and Fall of the Middle Kingdom in Thebes. New York: The Macmillan Company, 1947.
- Wolff, Richard. Man at the Top: Creative Leadership. Wheaton, Ill.: Tyndale House Publishers, 1969.
- Woodward, Joan. Industrial Organization: Theory and Practice. London: Oxford University Press, 1965.
- Woodward, Joan. Industrial Organization: Behavior and Control. London: Oxford University Press, 1970.