WHAT WOULD JESUS LEAD:
IDENTITY THEFT, LEADERSHIP EVOLUTION, AND OPEN SYSTEMS

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Recent discussions of "What would Jesus drive?" by environmental groups have raised the issue of whether Jesus of Nazareth would embrace the industrial growth paradigm. This paper evaluates this public policy debate by examining various leadership typologies that have been used to study Jesus. Drawing upon Daft's four-cell evolutionary theory of leadership studies, this paper lays out an open systems and postindustrial research agenda for leadership scholars as they examine Jesus' actions within a first-century context.

On November 20, 2002, the Evangelical Environmental Network launched a public relations campaign in Detroit. Their director, Jim Ball, turned the popular question "What Would Jesus Do?" into the now-famous retort "What Would Jesus Drive?" Six months later, Ball and his wife Kara drove a Toyota *Prius* from Austin, Texas, to Washington, DC, to dramatize how creation care was a biblical mandate and not a "liberal claptrap cooked up by enviros to wreck the economy."[1]

Riding a wave of criticism about rising gas prices, the "gas-guzzling" sport utility vehicle (SUV) became demonized as "Axles of Evil," in part responsible for American addiction to foreign oil and driving the Middle East conflict. Sales of SUVs began to plummet from their highs in the 1990s.[2]

Not all evangelicals embraced Ball's campaign or the moral support offered by the National Evangelical Association. As recent as March 2007, Dr. James Dobson and

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[1] Alexander Lane, "Evangelist: What Would Jesus Drive?," *Star-Ledger* (Newark, NJ), February 12, 2006, final, News, 19.

[2] Sarah A. Webster, "SUV Sales Teeter at Turning Point with Mixed Signals from Buyers," *Detroit Free Press*, May 1, 2006, Business and Financial.

Gary Bauer warned this national body that their climate change initiative would distract America from conservative pro-life issues, such as opposing abortion and same-sex marriage.[3]

In a recent pre-Easter CNN special entitled, "What Would Jesus Do?," Pastor Frederick Douglas Haynes III expressed a frustration with the agenda of the Christian Right. He said, "Jesus has been crucified on a cross of identity theft...[he] has been de-radicalized, sanitized, to the point where he is totally divorced from the social, political and economic realities of his day." Haynes claims we should not "con ourselves into limiting Jesus to certain pet moral issues." He feels Jesus would be concerned about the budget deficit of the United States, the war in Iraq, and providing health care to nine million uninsured children, rather than just circumscribed issues.[4]

Whether among liberals or conservatives, Blue states or Red states, the question of leadership has never been more important. The debate over climate change, fuel economy, pro-life issues, and identity theft reminds us that Jesus of Nazareth will continue to animate our discussion of postindustrial leadership.[5] In today's pluralistic religious context we may not be able to develop a consensus on "What would Jesus drive?," but we should be able to answer the question "What would Jesus lead?"

Despite this opportunity Ebertz views evangelical scholarship today as seriously deficient in its purported "worldview analysis."[6] Both outsiders, such as Gerzon,[7] or insiders, such as Guinness[8] and Noll,[9] recognize it is deaf, mute, and dumb in regards to constructively shaping the future of U.S. society. Furthermore, most business or leadership books that appeal to Jesus—such as Jones' business trilogy,[10] Tamasy's workplace spirituality book,[11] or Wilkes' leadership primer[12]—are so impoverished in understanding his first-century context that they tempt us to agree with Haynes' charge of identity theft.

To fill this void, this paper draws upon Richard Daft's evolutionary model of leadership studies to examine various ways in which scholars have understood Jesus' leadership. An "open systems" research agenda is proposed to examine Jesus' actions within the context of Second Temple Judaism and correlate this to twenty-first-century

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[3] Laurie Goodstein, "Evangelicals' Focus on Climate Draws Fire of Christian Right," *New York Times,* March 3, 2007.

[4] Roland Martin, CNN Anchor, *Encore Presentation: What Would Jesus Do?*, TV No. 040801CN.V54, Frederick Douglas Haynes et al. 7608 words, CNN Cable News Network*, April 8, 2007.

[5] Jaroslav Jan Pelikan, *Jesus Through the Centuries: His Place in the History of Culture* (New Haven, CT: Yale University Press, 1985); Joseph C. Rost, *Leadership for the Twenty-First Century* (New York: Praeger, 1991).

[6] Roger P. Ebertz, "Beyond Worldview Analysis: Insights from Hans-Georg Gadamer on Christian Scholarship," *Christian Scholar's Review* 36.1 (Fall 2006).

[7] Mark Gerzon, *A House Divided: Six Belief Systems Struggling for America's Soul* (New York: G. P. Putnam's Sons, 1996).

[8] Os Guinness, *The American Hour: A Time of Reckoning and the Once and Future Role of Faith* (New York: Free Press, 1993).

[9] Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Eerdmans, 1994).

[10] Laurie Beth Jones, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995); ---, *Jesus, Inc., The Visionary Path: An Entrepreneur's Guide to True Success* (New York: Crown Business, 2001); ---, *Jesus, Life Coach: Learn from the Best* (Nashville: Thomas Nelson, 2004).

[11] Robert Tamasy, *Jesus Works Here* (Nashville, TN: Broadman & Holman, 1995).

[12] C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House Publishers, 1998).

leadership issues of high performance management, industry transformation, and public policy.

I: The Evolution of Leadership

What was the nature of Jesus' leadership? How did he influence those who followed him, as well as those who resisted his mode of covenantal renewal? Daft's model of leadership evolution[13] gives us four ways to think about how to study the leadership of Jesus.

Leadership research, according to Daft, has varied in terms of its scope—ranging from a macrofocus to a microfocus—as well as in terms of its environment—ranging from stable to chaotic. Putting these two dimensions together Daft offers four cells, as depicted in Figure 1, from which leadership theory can be conceptualized.
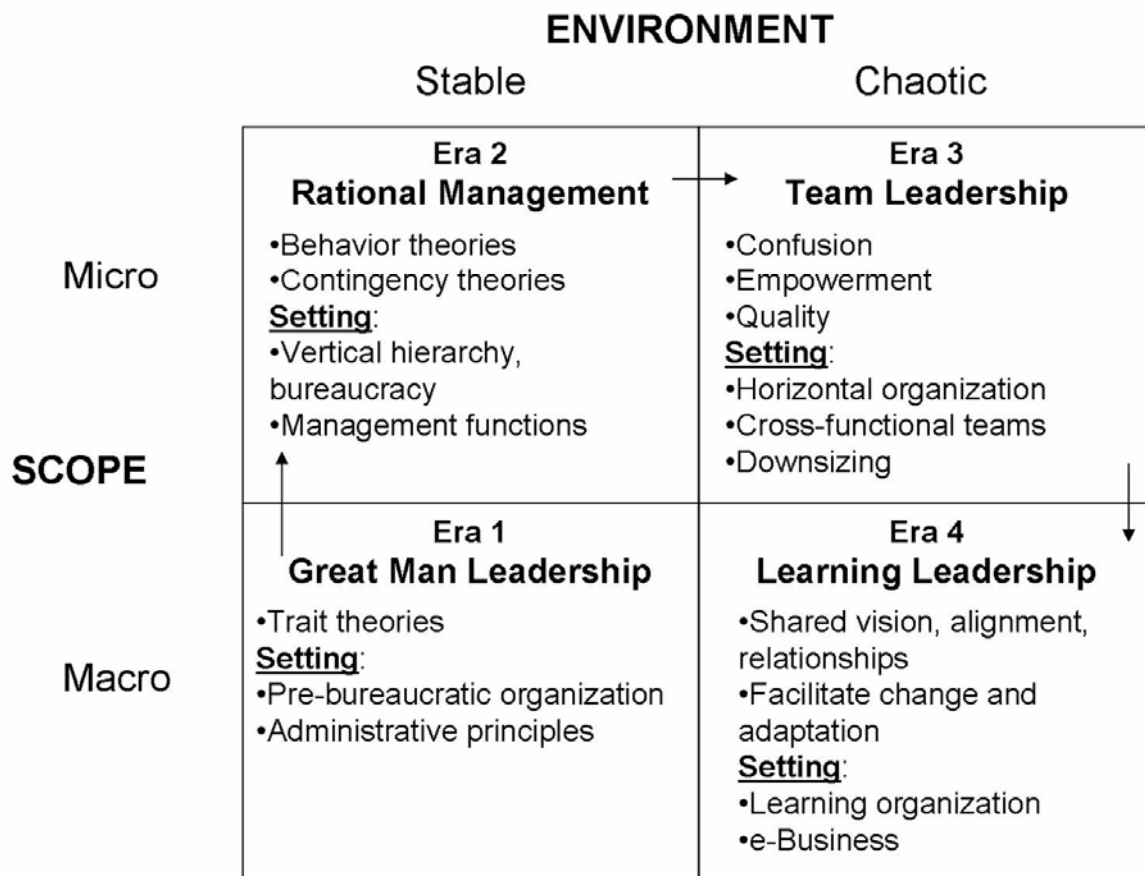
ENVIRONMENT

	Stable	Chaotic
Micro	**Era 2** **Rational Management** •Behavior theories •Contingency theories **Setting**: •Vertical hierarchy, bureaucracy •Management functions	**Era 3** **Team Leadership** •Confusion •Empowerment •Quality **Setting**: •Horizontal organization •Cross-functional teams •Downsizing
Macro	**Era 1** **Great Man Leadership** •Trait theories **Setting**: •Pre-bureaucratic organization •Administrative principles	**Era 4** **Learning Leadership** •Shared vision, alignment, relationships •Facilitate change and adaptation **Setting**: •Learning organization •e-Business

SCOPE (vertical axis label)

Figure 1. Richard Daft's model of leadership evolution.

Macroleadership in a Stable World

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[13] Richard L. Daft and Pat Lane, *The Leadership Experience, 2nd ed.* (Fort Worth, TX: Harcourt College, 2002), 595.

In the lower left of Daft's model we have macro-stable models of leadership. This corresponds to the era of "Great Man Leadership," conceptualized as pre-industrial and prebureaucratic. During this era, scholars assumed that the innate qualities of exceptional leaders, along with the stable nature of society, made it possible for them to shape large endeavors, whether military, political, or religious. For the first half of the twentieth century, leadership in this quadrant was largely studied through trait research by focusing on personal characteristics that distinguish the leader.

Beyond leadership studies, the trait theory has also been amply applied to the historical Jesus, as Charlotte Allen[14] illustrates. A century ago Albert Schweitzer[15] cataloged attempts to study the life of Jesus, including the more noted works of Reimarus, Renan, and Strauss. While this approach no longer dominates Jesus studies, some scholars still labor under critical constraints to write a biography of Jesus. Witness the recent *Rabbi Jesus* by Bruce Chilton,[16] a mix of historical and imaginary analysis.

Another approach in this era to study the leadership of Jesus is Max Weber's[17] theory of charismatic sovereignty. Weber conceived of popular charismatic authority as the antithesis of traditional and legal authority. Weber's charismatic approach with respect to Jesus continues to be developed today by Hengel, Theissen, Ebertz, and others.[18] Malina offers a critical and contemporary application of Weber's theory to Jesus.[19]

> While the great charismatic leader *à la Weber* exudes confidence in his extraordinary abilities, thrives on power and glorification and, lacking ties to the established social order, seeks to effect its radical change, the great reputational, legitimate leader, exemplified in Jesus, affirms the traditional values and structures of his society.

In today's climate of religious pluralism the prospects to study Jesus through the lens of heroic leadership appears naïve to most. Yet apart from Christology, one viable approach in this macro-stable quadrant would be to use Conger and Kanungo's attribution theory of charismatic leadership[20] and extend Weber's widespread research tradition. By contrast, more contextual ways to study the leadership of Jesus have developed as scholars have researched leadership.

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[14] Charlotte Allen, *The Human Christ: The Search for the Historical Jesus* (New York: Free Press, 1998).

[15] Albert Schweitzer, *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede*, trans. W. Montgomery (New York: Macmillan, 1968).

[16] Bruce Chilton, *Rabbi Jesus: An Intimate Biography* (New York: Doubleday, 2000).

[17] Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, trans. Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978).

[18] Ekkehard Stegemann and Wolfgang Stegemann, *The Jesus Movement: A Social History of Its First Century* (Minneapolis, MN: Fortress, 1999).

[19] Bruce J. Malina, "Jesus as Charismatic Leader?," *Biblical Theological Bulletin* 14 (1984): 55-62.

[20] Jay A. Conger and Rabindra N. Kanungo, "Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings," *The Academy of Management Review* 12.4 (October 1987): 637-47.

Microleadership in a Stable World

In the upper left cell of Daft's model we have micro-stable models of leadership. This corresponds to the era of rational management, marked by the emergence of hierarchy and bureaucracy. Defined by Frederick Taylor's scientific management and Henry Ford's assembly line, the rational manager was expected to plan, organize and control others using an impersonal approach. Employees were expected to maximize production by following the rules, let the boss think for them, and perform assigned tasks. Daft sees leadership in this quadrant as largely studied through behavioral and contingent theories.

While the rational system may appear to have little to do with Jesus' leadership as a charismatic prophet, this frame fashioned nearly a half century of modern evangelical approaches to discipleship.[21] The leader-disciple relationship was programmed from start to finish, beginning with follow-up and ending with disciple-making. This was particularly true for crusade evangelism and collegiate ministries, which conceptualized Jesus' master plan for evangelism[22] as a universal pattern of spiritual growth through social modeling.[23] Jesus is seen as the consummate supervisor of new believers, bringing structure and stability through disciple-makers[24] who coach and mentor them.

This focus on dyadic or supervisory leadership is not without parallel in leadership research. Gary Yukl summarizes his behavioral theory of leadership as encompassing a variety of theories, relating to (1) task-oriented, (2) relations-oriented, and (3) change-oriented practices of managers.[25] Each of these dimensions could be used to study Jesus' relationship to his followers, across a wide spectrum of microleadership models, including Blake and Mouton's high-high leader;[26] Hersey, Blanchard, and Johnson's situational leader;[27] or Dansereau's vertical dyadic or individualized leadership theory.[28] Examples of viewing Jesus as exhibiting microleadership in a stable world include books such as Briner and Pritchard's *The Leadership Lessons of Jesus*[29] or Manz's *The Leadership Wisdom of Jesus.*[30]

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[21] Robert Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids, MI: Baker, 2002).

[22] Robert Emerson Coleman, *The Master Plan of Evangelism* (Westwood, NJ: Revell, 1964).

[23] Alexander Balmain Bruce, *The Training of the Twelve or Passages Out of the Gospels, Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship,* 6th ed. (Edinburgh: T. & T. Clark, 1877).

[24] Walter A. Henrichsen, *Disciples Are Made—Not Born* (Wheaton, IL: Victor, 1974).

[25] Gary A. Yukl, *Leadership in Organizations,* 6th ed. (Upper Saddle River, NJ: Pearson/Prentice Hall, 2006).

[26] Robert Rogers Blake and Jane Srygley Mouton, *The Managerial Grid: Key Orientations for Achieving Production Through People* (Houston, TX: Gulf, 1964).

[27] Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson, *Management of Organizational Behavior: Leading Human Resources,* 8th ed. (Upper Saddle River, NJ: Prentice Hall, 2000).

[28] Fred Dansereau, "A Dyadic Approach to Leadership: Learning and Nurturing This Approach Under Fire," *Leadership Quarterly* 6.4 (1995): 479-90.

[29] Bob Briner and Ray Pritchard, *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders (*Nashville, TN: Broadman & Holman, 1997).

[30] Charles C. Manz, *The Leadership Wisdom of Jesus: Practical Lessons for Today* (San Francisco: Berrett-Koehler, 1998).

Microleadership in a Chaotic World

In the upper right cell of Daft's model we have micro-chaotic models of leadership. This corresponds to the era of team leadership, marked by worker empowerment, quality circles, and organizational downsizing. Daft claims the oil embargo of 1972 and growing global competition of the 1980s and 1990s left rational management practices in a state of confusion. Japan led through the fog by team leadership through the practice of total quality management. The leadership task was to improve performance in a chaotic world by maximizing frontline employee motivation and commitment.

The era of team leadership produced multiple theories of workplace empowerment such as (1) Kerr and Jermier's substitute for leadership theory,[31] (2) Manz and Sims' theory of self-managing teams,[32] or (3) servant leadership theory, conceptualized by Greenleaf[33] and amplified by Patterson's research model.[34] Jesus is well known as developing his twelve apostles and the seventy laborers as self-organizing teams. Could Jesus' team leadership be intentional in view of the prevailing chaos of his day?

Various popular leadership books have focused on Jesus' team leadership such as Blanchard's *Leadership by the Book*[35] or Ford's *Transforming Leadership*,[36] yet none have examined his group leadership in an open systems context. Grenz and Franke[37] claim that evangelicals have been slow to embrace postfoundational concepts that acknowledge chaos, complexity or an open future.

According to Dent, Christian philosophy and spirituality have instead preferred the stability of the traditional worldview (TWV), rather than the emerging worldview (EWV).[38] The TWV is a closed-system worldview defined by reductionism, objective observation, logic, and determinism. This corresponds to the left side of Daft's model. By contrast, the EMV is defined by holism, perspectival observation, paradox, and indeterminism. This corresponds to Daft's model's right side. While Dent seeks to show that faith is consistent with complexity theory and upward causation, few evangelicals look to Jesus as a paradoxical leader who acted at the edge of chaos. Daft's third cell of team leadership is fresh territory for scholars, provided one examines Jesus in an open system framework.

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[31] Steve Kerr and John M. Jermier, "Substitutes for Leadership: Their Meaning and Measurement," *Organization Behavior and Human Performance* 22 (1978): 375-403.

[32] Charles C. Manz and Henry P. Sims, "Self-Management as a Substitute for Leadership: A Social Learning Theory Perspective," *Academy of Management Review* 5.3 (July 1980): 361-67.

[33] Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (New York: Paulist, 1977).

[34] Kathleen A. Patterson, "Servant Leadership: A Theoretical Model" (PhD dissertation, Regent University School of Leadership Studies, 2003), 570.

[35] Kenneth H. Blanchard, Bill Hybels, and Phil Hodges, *Leadership by the Book: Tools to Transform Your Workplace* (Colorado Springs, CO: WaterBrook, 1999).

[36] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change* (Downers Grove, IL: InterVarsity, 1991).

[37] Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001).

[38] Eric B. Dent, "Reconciling Complexity Theory in Organizations and Christian Spirituality," *Emergence: A Journal of Complexity Issues in Organizations and Management* 5.4 (December 2003): 124-40.

Macroleadership in a Chaotic World

In the lower right cell of Daft's model we find macro-chaotic models of leadership. Daft claims this corresponds to the era of learning leadership. He sees this postindustrial era as one that calls leaders and followers to experiment, learn, and change, in both their personal and professional lives. Mary O'Hara-Devereaux refers to this leadership challenge as "navigating the Badlands."[39] Given the pressure of both global business and global terrorism, organizations must learn how to thrive in a decade of radical transformation. Leaders must see their highest aim as creating horizontal, adaptable, and resilient organizations.

Daft's learning leadership cell corresponds to what Bryman[40] calls the "new leadership theories" or neocharismatic theories. This includes Bass and Avolio's theory of transformational leadership,[41] with its emphasis on leading through vision, values, and relationships rather than transactional exchange. It includes Fry's theory of spiritual leadership,[42] given its emphasis on workplace spirituality and learning organizations.

Another theory central to this domain of learning leadership is Elliot Jaques' stratified-systems approach.[43] This theory focuses on systemic or strategic leaders[44] at the corporate and portfolio level of organizations. Jaques found that these executives operate in nearly unbounded business and social environments. They have time horizons of 20 years or longer that interact with complex, intercultural, and multinational forces.[45] These executives intentionally shape organizational culture and carry out strategies as learning processes.[46]

Where are the studies that examine Jesus' macroleadership in a chaotic world with time spans of discretion that approach Jaque's findings? Is it possible now to study global leadership[47] or the change organizations[48] they lead in an open systems context that frames Jesus' leadership in the political tradition of James McGregor Burns?[49] Jesus clearly released the adaptive learning that his followers needed to survive the clash of Hellenism and Judaism in his day. His global leadership was not only pivotal in

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[39] Mary O'Hara-Devereaux, *Navigating the Badlands: Thriving in the Decade of Radical Transformation* (San Francisco: Jossey-Bass, 2004).

[40] Alan Bryman, *Charisma and Leadership in Organizations (*Newbury, CA: Sage, 1992).

[41] Bruce J. Avolio and Bernard M. Bass, *The Full Range of Leadership Development: Basic and Advanced Manuals* (Binghamton, NY: Bass, Avolio & Associates, 1991).

[42] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *Leadership Quarterly* 14.6 (December 2003): 693-727.

[43] Elliott Jaques, *Requisite Organization: The CEO's Guide to Creative Structure and Leadership* (Arlington, VA: Cason Hall, 1989).

[44] Sydney Finkelstein and Donald C. Hambrick, *Strategic Leadership: Top Executives and Their Effects on Organizations (West's Strategic Management Series)* (Minneapolis/St. Paul: South-Western, 1996).

[45] James G. Hunt, *Leadership: A New Synthesis* (Newbury Park, CA: Sage, 1991).

[46] Richard L. Hughes and Katherine Colarelli Beatty, *Becoming a Strategic Leader: Your Role in Your Organization's Enduring Success* (San Francisco, CA: Jossey-Bass, 2005).

[47] Cristina Moro Bueno and Stewart L. Tubbs, "Identifying Global Leadership Competencies: An Exploratory Study," *Journal of American Academy of Business* 5.1/2 (September 2004): 80-87.

[48] David L. Cooperrider and Jane E. Dutton, *Organizational Dimensions of Global Change: No Limits to Cooperation (Human Dimensions of Global Change)* (Thousand Oaks, CA: Sage, 1999).

[49] James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978).

his day, it was significant to succeeding generations of Christians in reference to theological redemption.[50]

A key to examining Jesus' macroleadership in a chaotic world is the recognized fact that Herodian or Second Temple Judaism was by no means stable after the death of Herod the Great in 4 BCE. This historical period up until CE 70 clearly falls in Daft's lower right cell, as its fate was tied to macroforces. This tribal village-based Jewish society[51] was faced with the exogenous challenge of militarization, urbanization, and commercialization brought by the Roman Empire.[52] In response to these trends, Horsley and Hanson document the rival religious factions and Jewish insurgents who vied for power.[53] Jesus approached this swirling chaos with fresh eyes, new sense-making lenses,[54] and civilizational foresight.[55] Yet his collective action was anchored in ancient tradition and restoration eschatology.[56] Jesus led through both symbol and action to recalibrate the spiritual practices of his day (Matt 5:21-7:5, 21:12-13),[57] beyond the impending collapse of his society,[58] which traced its monarchy back a millennia to King David.

During a time where others saw the world as fixed, Jesus saw beyond the standing powers of his day and envisioned a new temple order not made by human hands.[59] In keeping with self-sacrificial leadership theory,[60] Jesus saw his death on the cross as taking up the chaos or "incomplete organizational design" that the body of Second Temple Judaism could not absorb (Matt 20:28; Mrk 10:45). Similar to the organizational theory of punctuated equilibrium,[61] Jesus saw the covenant history of Israel in his time as a dynamic of creative destruction. Following his death his contemporaries would experience a short period of turbulence, followed by a long period of covenantal stability (Mrk 13:19). The prevailing leadership of Israel would be displaced (Matt 23:34-36; Luk 11:49-52) by those who followed his way (Matt 19:28-30,

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[50] Hans Küng, *Christianity: Essence, History and Future,* trans. John Bowden (New York: Continuum, 1995).

[51] Nicholas Thomas Wright, *The New Testament and the People of God (Christian Origins and the Question of God 1)* (Minneapolis: Fortress, 1992).

[52] John Dominic Crossan and Jonathan L. Reed, *Excavating Jesus: Beneath the Stones, Behind the Texts (*San Francisco: HarperSanFrancisco, 2001).

[53] Richard A. Horsley and John S. Hanson, *Bandits, Prophets, and Messiahs: Popular Movements in the Time of Jesus* (Harrisburg, PA: Trinity Press, 1999).

[54] Karl E. Weick, *Making Sense of the Organization* (Malden, MA: Blackwell, 2001).

[55] Richard A. Slaughter, *Futures Beyond Dystopia: Creating Social Foresight* (New York: Routledge/Falmer, 2004).

[56] Brant James Pitre, *Jesus, the Tribulation, and the End of the Exile: Restoration Eschatology and the Origin of the Atonement* (Grand Rapids: Baker Academic, 2006).

[57] Nicholas Thomas Wright, *Jesus and the Victory of God (Christian Origins and the Question of God 2)* (Minneapolis, MN: Fortress, 1996).

[58] Jay E. Gary, "The Future of Business as Mission: An Inquiry Into Macro-Strategy," *Business as Mission: From Impoverishment to Empowered,* ed. Tom Steffen and Mike Barrett (Pasadena, CA: William Carey Library, 2006), 253-73.

[59] Crispin H. T. Fletcher-Louis, "The Destruction of the Temple and the Relativization of the Old Covenant: Mark 13:31 & Matthew 5:18," *Eschatology in Bible & Theology: Evangelical Essays at the Dawn of a New Millennium,* ed. K. E. Brower and M. W. Elliott (Downers Grove, IL: InterVarsity, 1997), 145-70.

[60] Yeon Choi and Renate R. Mai-Dalton, "On the Leadership Function of Self-Sacrifice," *Leadership Quarterly* 9.4 (Winter 1998): 475-501.

[61] Michael L. Tushman and Elaine Romanelli, "Organizational Evolution: A Metamorphosis Model of Convergence and Reorientation," *Research in Organizational Behavior* 7 (1985): 171-222.

21:42-43; Luk 22:28-30). In keeping with collective action social theory,[62] Jesus was a "dissident entrepreneur"[63] who would lead his nation through this time of turbulence into a renewed covenant (Matt 26:27-29; Mrk 14:24-25; Luk 22:20). This post-Herodian era would be marked by a new social economy with the Gentiles, who would also worship Yahweh (Matt 8:11-12, 12:41-42, 27:54, 28:19; John 4:21-24). Jesus considered his followers to be the vanguard of this new era. Their self-organizing teams would survive the Roman-Jewish War (Luk 19:41-44)[64] and the end of the Second Temple—some forty years after his death.[65]

This description of Jesus' macroleadership in a chaotic world is at best partial.[66] It suggests, however, that Jesus led more than just a dissident minority. He saw his microleadership of the twelve, the seventy, and the downtrodden (Luk 12:32) in the macrocontext of the reversal of power that marked the first century.

II: Conclusion

We come back to the question "What would Jesus lead?" Would Jesus lead Detroit to recreate the auto to drastically reduce carbon emissions and fuel dependency? Would he lead a pro-life demonstration at a local birth-control clinic? Would he lead a genetics research team? Would he lead a political party into the White House? Would he lead third-world dissidents, looking for cultural and economic relief from globalization? Conceivably, Jesus might lead any of these endeavors. Yet, this claim itself is a contextualized value statement.[67] Each generation must wrestle with this question as they explore the various textures of the Christian scriptures through social rhetorical criticism applied to their context.[68]

We may not all agree on what Jesus would lead, but we can say with unanimity that Jesus' leadership would touch both the micro- and macrospheres. Therefore, in keeping with Daft's model of evolutionary leadership, a research agenda related to Jesus' leadership must rigorously think across multiple theoretical traditions and on multiple levels of analysis,[69] including (1) the microlevel of social psychology, (2) the

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[62] Mark Irving Lichbach, *The Rebel's Dilemma (Economics, Cognition, and Society)* (Ann Arbor: University of Michigan Press, 1995).

[63] Ibid., 47.

[64] Neil Faulkner, *Apocalypse: The Great Jewish Revolt Against Rome, AD 66-73* (Charleston, SC: Tempus Publishing Ltd., 2002).

[65] C. H. Dodd, "The Fall of Jerusalem and the 'Abomination of Desolation,'" *Journal of Roman Studies* 37 (1947): 47-54.

[66] This premise of Jesus' contextual and global leadership in the first century needs further elaboration by leadership scholars. I develop this in a paper yet to be published—"The Future According to Jesus: Exploring a Galilean Model of Foresight." However, much more work can be done to specify why Jesus' leadership was directed through his followers to the nation of Israel and to Hellenistic society as a whole.

[67] Paul G. Hiebert, *The Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World* (Harrisburg, PA: Trinity, 1999).

[68] Vernon K. Robbins, *Exploring the Texture of the Texts* (Harrisburg, PA: Trinity Press International, 1996).

[69] Kyoungsu Kim et al., "A Multiple-Level Theory of Leadership: The Impact of Culture as a Moderator," *Journal of Leadership & Organizational Studies* 11.1 (2004): 7892.

mesolevel of organizational structure and change, and (3) the macrolevel of organizational ecology and resource dependency within industry change.[70]

      Furthermore, any leadership research agenda that aims to understand Jesus must aggressively ground itself, as Reed argues, behind the texts and beneath the stones of Jesus' day.[71] It must grapple with how Jesus encountered the chaos of his era and show how these guiding beliefs, intentions, and behaviors can help us tackle the disruptive changes of our time, whether through people-centered leadership, industry transformation, or public policy choices. Anything less than this full scholarly mission will leave our work open to charges of identity theft.

About the Author

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[70] W. Richard Scott, *Organizations: Rational, Natural, and Open Systems*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2003).

[71] Jonathan L. Reed, *Archaeology and the Galilean Jesus: A Re-Examination of the Evidence* (Harrisburg, PA: Trinity, 2000).