

Joshua: A Leader with a Biblical Perspective and Divine Power

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Abstract

Leaders today, consciously, or unconsciously, lead with a perspective, their own perspective; a perspective that they have adopted overtime through their own life experiences, values and beliefs that have accumulated overtime. These values and beliefs, though ingrained in our hearts and minds, are not immutable; they can be changed intentionally if so desired. Having an objective self-awareness of about a perspective implies that one compares them to a standard. Joshua had a standard in which God was the central figure and His commands were Joshua's goals. The following chapter exposes the leadership of Joshua that was based on his Biblical perspective along with his understanding of divine power. These two areas are compared and applied to contemporary leadership. The intention of this writing is that the reader can have a modern day appreciation of the leadership lessons encountered by Joshua, their outcome and resolution to those lessons, and potentially how they can be practiced today by the reader.

Joshua: A Leader with a Biblical Perspective and Divine Power

Much in the world of leadership, leaders are expected to lead from their own abilities, skills and experiences, such as alluded in well-known leadership theory, transformational leadership, where leaders are to induce inspiration and motivation in followers (Bass & Bass, 2008). Burns (1978) suggests that to understand the nature of leadership one must understand the essence of power, and suggests a metaphor that equates power to energy and leadership to physics (p. 12). This concept suggests that the source of power may lie in the wants and needs “(...) of the wielders and objects of power (...)” (Burns). The economy of secular leadership is rooted man’s abilities to be more intelligent, more self-confident and have greater determination and integrity than those of his or her followers (Northouse, 2010). The foundation of leadership, within each leader, stem from the values and beliefs that are inherent in each leader which is the position in which leaders create their intention and act (Winston, 2002). If this stance is plausible, then it would come to reason that leadership is not ubiquitous but dependent on the instantiation of a leader’s values and beliefs, which are formed at an early age and honed over time through experience (Hofstede, 2001). It is this set of circumstances, that creates the uniqueness of each leader and how they lead, an aggregate of these foundational characteristics that formulate their perspective in which they reside. Nash (1992) contends that for someone to know anything they must first believe in something, and superimposing that notion on leadership, the leader must formulate a theoretical model of the world they see such to create a set of beliefs in which to lead.

There are many leaders found in the Old Testament, all which have unique attributes, but it is Joshua that was chosen by God and mentored by God explicitly to be a leader, and it those steps that provide a guiding framework for today’s leaders. Joshua understood that leaders need

to provide vision and direction for followers, but he also understood the importance of focus and communication required to be an effective leader, within the situational context (Woolfe, 2002, pp.91-92). Campbell and Denney (1994) suggest that Joshua's leadership style is appropriate for contemporary leadership as when Joshua was introduced, in the Bible, it was a time of opposition and moral decline as the chosen people were threatened by powerful enemies; there was no room for indecisiveness (p. 9). In the recent state of the global economy, there is currently much oppression and the newspapers are filled with events that provide evidence of moral decline. From witnessing his Exodus from Egypt to leading the Israelites to the Promised Land, Joshua, uniquely positioned, by God, learned many of the facets required to be a leader, however, all of these facets stemmed from having a special perspective; a Biblical perspective.

Miller (1998) suggests that there are three worldview or worldly perspective archetypes; biblical theism, secularism, and animism in which biblical theism presupposes a God that exists and the ultimate reality is personal, which stems from the ultimate Person. Consequently, secularism, centered on a materialistic foundation, denies the existence of a transcendental being. Lastly, animism suggests a spiritual centrality and is completely juxtaposed to a secular perspective (Miller). It would stand to reason that a leader's execution model is highly dependent on the perspective they possess and introducing all the benefits and associated consequences that are induced by such a position.

Perspectives, often rooted in values and beliefs, play a central role in the way that leaders lead and, therefore, have great consequences to their associated followers. This is particularly true of Joshua, the Old Testament leader that fulfilled God's promise to His people by leading them into the Promised Land (Josh 1:2). Throughout the early parts of the Old Testament, we see that Joshua had a biblical perspective and that God was truly alive and existent in his life

(Schaeffer, 1975); Joshua's perspective set him apart from others of the time. This perspective is apparent when Joshua, along with Caleb and 11 other men, accepted the task to enter Canaan and spy on the land (Num 13:1-14:10). Upon their return, all eleven men were afraid to enter the land as the city was fortified and guarded with great warriors (Num 13:31). Joshua knew that the Israelite's power, based on their faith, which is rooted in understanding that God is central in their lives and an existent force, would define their success.

"If the Lord delights in us, then He will bring us into this land and give it to us. ' a land which flows with milk and honey.' Only do not rebel against the Lord, nor fear the people of the land for they are our bread; their protection has departed from them and the Lord is with us. Do not fear them (Num 14:8-10)."

Shenkman (2008) suggests that leaders are a product of mentoring; a learned discipline that comes from observing, modeling and experiencing leadership moments with the guidance of others. Bandura (1977) advocates that this type of scholarship, modeling, is the most effective way of learning as the other alternative, which implies a type of self-regulated and self-induced learning, would be too laborious and even hazardous to the learner creating an ineffective situation. Spear (2004) states that there is no substitution for direct observation to learn leadership and suggests that leadership mentors should coach and mentor other leaders and not fix potential issues that may arise from the mentee's leadership. Leaders learn from other leaders through the observation of their actions, which infers a pseudo-adoption of their deep-rooted values, and beliefs of that model leader; their perspective.

There is no question that God placed Moses not only to fulfill God's direct commands, but also to mentor and anoint Joshua as the new leader of the Israelites. Before Moses' death, he laid his hands on Joshua, as God did to Moses, so the Israelites could see that he was the new leader (Deut 34:9). God also utilized other people in Joshua's life such as the prostitute Rahab.

Though she was a prostitute, Rahab had favor with God because she believed in the God of the Israelites. Rahab provided cover and informational advantages to the Israelites about Jericho for she knew the great miracles God had performed on behalf of the Israelites (Josh 2). God does not reveal how much she was favored until later in scripture when she appears as part of the Messianic line (Matt 1:5) and is also named specifically in Hebrews 11, better known as the Hall of ‘Faith’ of the Bible, along side of Noah, Abraham, and Moses himself (Heb 11:31). This type of intertexture text that utilized external textual references (Robbins, 1996), provides the reader the perspective of the level of importance that God placed on faith throughout the ages. God surrounded Joshua with positive role models that adhered to God’s perspective, and biblical perspective and not man’s.

There were also negative reminders for Joshua not keeping God as the center of his power. Shortly after the victory at Jericho, the Israelites failed in their attempts to achieve victory at Ai (7:4-5). God is clear in connecting the disobedience of Achan, who was an Israelite, that stole religious artifacts at Jericho, to this failure (Josh 7:1). The Israelites, seeing the cause of their defeat, stoned Achan (Josh 7:25) and attempted another insurgence against Ai, which this time is successful (Josh 8:26). The Israelites honor God by constructing an altar and reasserting their obedience to God (Josh 8:30). Another reminder to respect, celebrate and maintain a Biblical perspective.

Throughout history, effective leaders, whether leading for good or evil, possessed a perspective that dictated their actions. Adolph Hitler, arguably an effective leader, believed in the purity of German blood and the honor of the German race while being suspect of people of Jewish faith, which led him to lead as history has chronicled (Forced Emigration of German

Jews, n.d.). Much of the pro-segregation sentiment of the time came from the writings of Darwin in the early 1800s, which substantiated the rationale for slavery in the United States and anti-Semitism in Western Europe (Forced Emigration of German Jews, n.d.). Darwin's, Origin of the Species, was a controversial piece of literature, not so much for the science as there was very little, but for the underlying implications of his statements as it pertains to perspectives, specifically a Biblical perspective (Mallet, 2010). Though the atrocities of Hitler's régime are well understood, the tenets that were documented as the Nuremberg Laws had genesis about 60 years earlier when the Jim Crow laws were established, a set of anti-Black laws that implied that Black people were to be considered second-class citizens (What Was Jim Crow?, n.d.). It is clear that Hitler utilized this perspective to justify his belief and was influenced by this perspective as a model of leadership (What Was Jim Crow?, n.d.). It is evident that regardless of intent, all leader's behaviors succumb to their values, beliefs, experiences, culture, and the people around them. For Joshua to be the leader that God required, his leadership behaviors necessitated shaping from the beginning and throughout his life.

Joshua's Background

Joshua is first introduced in Exodus 17:9-10, when he was given his first military assignment; "And Moses said to Joshua, 'Choose some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand'." This battle was in response to the intrusion that the Israelites committed by entering the land that God had commanded them to overtake. For clarity sake, the Amalekites were not part of God's promise to Abraham as they were non-Jews, Semitic, but not Jews (Schaeffer, 1975). This battle prepared Joshua for what was to come and set the precedent that God was on his side and that he

would receive his power from Him (Getz, 1995). From the inception of Joshua's introduction in the Bible, it was clear that he was a great warrior, but needed spiritually mentoring to fulfill God's purpose for his life. Specifically, scripture chronicled that when Moses raised his hands up, the Israelites were winning the battle, however, when he let them down, the Amalekites began to win. As Moses' hands were growing heavy, Aaron and Hur both supported each arm until sunset and the Israelites won with Joshua as their leader (Ex 17:11-12). This metaphorical scene foreshadowed the theme that Joshua needed assistance from others, as well as God, as Moses did, to be triumphant. This was the beginning of Joshua's indoctrination as a leader with a biblical perspective; a perspective that held God as almighty and as the center of all.

Campbell and Denney (1994) state that Jewish historian Josephus estimated Joshua to be in his 40's at the time of the Exodus (p. 11) and corroborated with Ryrie (1995) that suggests that Joshua is about 45 (p. 18). Born from Egyptian slaves, Joshua was one of the first born and the eldest son of the family (1 Chr 7:27) that was spared when God's tenth, and most devastating plague, arrived in Egypt (Getz, 1995). "Then Moses said, "Thus say the Lord, About midnight I will go out into the midst of Egypt, and all the first born in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill and all the firstborn of the animals (Ex 11:4-5)." Joshua witnessed God's power first hand, as he was the recipient of His mercy. This experience would prove to be a valuable leadership lesson in empathy.

Pelligrina (2011) defines empathy, or emotional perspective-taking, as the ability to understand other people's feelings (p. 162). de Vignemont and Singer (2006) submit that there are a set affective conditions that manifest empathy. First is the affective state of empathy, which is similar to another person's affective state, which prompts the observer and this

empathic cycle completes when the empathizer realizes that their emotional state emanated from the other person's condition. Specifically to contemporary leadership, there is a body of work that suggests that leadership is more than just processing complex tasks, simply called managing, but a follower's perception of a leader's emotional self-awareness as it pertains to empathy (Kellett, Humphrey, & Sleeth, 2002). Bennis (2003) suggests that effective leaders, regardless of what field they operate, are abundantly gifted with empathy. Joshua's empathetic understanding of the hierarchical structure between God, Moses, the Israelites, and himself will enlighten his perspective as it pertains to his leadership duties to each of these constituents transcending other contemporary leadership theories which account for the current leader to be the central figure.

Joshua was a born warrior and was part of God's plan as he would succeed Moses as the leader of the Israelites for two essential reasons; first God already told Moses that he would not be entering the Promised Land (Num 20:12), but Moses knew that God would raise a new leader (Num 27:18-23). This is an important circumstance to Moses as well as to the budding leader, Joshua, because the reason that Moses, as well as Aaron, were banned from entering the Promised Land was that Moses did not have faith and was disobedient to God's command (Num 20:12). This confirms God's specificity on having a biblical perspective to be triumphant in His economy. Ryrie (1995) suggests that this is a warning to all Christians that forgiveness of sin does not necessarily alleviate the consequences of sin.

Second, God needed a different type of leader than Moses, a more militant leader because the occupancy of the Promised Land would require many battles (Josh 1-12). God promised the Israelites that if they were faithful, He would deliver them to the Promised Land, but it would take much faith and courage in our God to fulfill this promise (Josh 1:6-7). Greenleaf and Spears (2002) posit that a servant-leader must be servant first which brings about a conscious choice to

aspire to lead, and it's the aforementioned empathic stance that exposes to light the understanding of followers needs even more so than the traditional self-centered desires of leaders. It is this notion of servant leader which would appear to be Christian-centered, though it is not, yet still possess many of the traits that are connected with Jesus Christ of the New Testament start being expressed early in the Old Testament through Joshua (Greenleaf & Spears, 2002). Wiseman and McKeown (2010) document, in contemporary literature, that this followercentric leader is still one of the more effective leaders as they act as ‘multipliers’ by evoking an environment that allows people to become better at what they do. Though Joshua was a born warrior, he had to know and understand that even with his natural skills and experience as a military man, he needed God’s intervention to lead and overcome as well as to help lead others as the pending challenges that would glorify God for centuries to come.

The book of Joshua, aptly named, is essential in understanding Joshua’s role in God’s revelation His word. Solidified in the beginning of the book is the theme of Joshua’s understanding of this Biblical perspective. “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For the you will make your way prosperous and then you will have good success (Josh 1:8).” Scholars suggest that most of the book was written by Joshua up until his death, which obviously the last portions could not have been written by him (Josh 24:29). The book of Joshua has also been a center of controversy, specifically for those that have a deeprooted Christian perspective as it would appear that this book condones warfare and violence to obtain property (Joshua - Study and Read Bible Verses, n.d.). However, Biblical scholars would suggest that one would need to have a Pentateuchial perspective as the events chronicled in Joshua are the culmination of the promise and the redemption that was foretold, and does not offer an

ethical bias but an interplay between the grace offered through the obedience of those chosen by God (Joshua - Study and Read Bible Verses, n.d.). Having a Biblical perspective implies that those who possess such a view, understand that God owns all, and is the purveyor of all, which gives Him the allowance to conduct those events in His will as He sees appropriate.

The book of Joshua can be categorized into three parts; chapters 1-12 are the invasion of the Israelites into the Promised Land and the associated battles. Chapters 13-22 describe the division of the land amongst the twelve tribes, and Chapter 23- 24 is Joshua's farewell address. This book is an essential part of the overall unfolding of God's Word as it's the culmination of His promises to Abraham which started in Genesis; "To your decedents I have given this land from the river of Egypt to the great river the River Euphrates (Gen 15:18)." This notion of promise extended in the New Testament where the author of Hebrews utilizes the parallel structure of the Israelites having faith and persistence given God's promise as a warning for us not to neglect the grace and mercy that God has for us in Christ (Heb 3:6).

A Biblical Perspective

A pragmatic definition of a perspective, such as worldview as an example, is what it does for us; a worldview "... provides a non rational foundation for thought, emotion, and behavior. [A] Worldview [perspective for this discussion] provides a person with presuppositions about what the world is really like and what constitutes valid and important knowledge about the world (Cobern, 1991)." To understand a Biblical perspective, one must understand that underlying value and beliefs that this population holds to be true. Joshua and Christians believe that God exists (Heb. 11:6) and that He sets, and is the standard, by which we measure everything else. God set the reciprocal relationship between Himself and the Israelites, a foundational behavior

that all leaders must instantiate with followers if their relationship is to be effective (Kelley, 2001); in essence, God guaranteed victory, for the Israelites, in their battles and vows never to leave them as long as they obeyed His commands (Josh 1:5).

God created the world and everything in it (Gen.1:1) and all processes that run within the world, emanate from Him (Col. 1:17). Christians believe the Bible is God's divinely inspired Word and given to the world (2 Tim. 3:16). This premise gives God the legitimacy and authority to expect reverence and respect. Fundamentally, to be a leader that receives respect, a leader must occupy a position within a follower's perceptive value chain such that the influence, or power exerted, is effective.

Christians believe that God came to earth as a human in the form of Jesus Christ about 2,000 years ago (Col. 1:19). Christians believe that man freely chose to rebel against God, specifically, in the Garden of Eden, and it was this act of insurgency that caused sin and death to be introduced to man (Rom. 5:12-14). Christians believe that believing in (John 3:15-19, 5:24), submitting to and obeying (Luke 8:21, John 3:20, John 14:21, 23-24), Jesus Christ is the only way to be rewarded with eternal life and to be reunited with God (Acts 4:10-12). All of these statements converge to become the core values and cultural foundation of a Biblical perspective. Without these tenants, there could not be Christianity and subsequently a Christian perspective. Lastly, what makes Joshua's story compelling is that he did not have this perspective in its entirety as it pertains to the contemporary Bible, however, acted accordingly.

Leadership Power

Levy (2011) suggests that leaders and managers alike have a predilection for power, giving them a sense of ease during uncertainty and enriching their personal perception of status,

cachet and gravitas. Many scholars have disagreed on the absolute definition of leadership, however there is a common theme that arises from the literature; leadership is the influence that leaders exert on followers to achieve a common goal (Maxwell, 1993; Yukl, 2010). Mayer, Aquino, Greenbaum, and Kuenzi (2012) submit that two follower's behaviors that are influenced by a leader's exertion of leadership is ethical behavior and interpersonal conflict. Both of these behaviors have root in a follower's values and beliefs. Anthony, Kacmar, and Perrewe (2006) define the genesis of ethics from an individual's values and the beliefs that one has about what is right or wrong, good or bad (p 546). While interpersonal conflict suggest a relationships that is complex often being paradoxical in nature where one set of goals is juxtaposed to another set such as demonstrated in the cliché “You always hurt the one you love (Deutsch, Coleman, & Marcus, 2006, pp.303-304)”. The effectiveness of power is dependent on the perspective in which leaders and followers coexist as it presupposes a set of values and beliefs in which the two parties would interact to active common goals.

It would be difficult it write a chapter on leadership without the mention of power, as it is an effective way to manifest leader influence. French and Raven submitted several years ago that there are five types of power to the disposal of a leader; referent power, reward power, coercive power, legitimate power and expert power (Bass & Bass, 2008). Referent power comes from a leader's ability to create rapport with their followers, in essence, followers follow because the positive feelings they have towards the leader (Northouse, 2010). A leader that exerts reward power is exchanging positive follower compliance with something intrinsic that followers may want or need (DuBrin, 2007). Coercive power, contrasting reward power, has the leader exacting punishment on the follower for their lack of compliance (Bass & Bass, 2008). Legitimate power is power that is bestowed on a leader such as a judge or even an organizational superior

(Eisenberg, Goodall, & Trethewey, 2007). Lastly, expert power emanates from a leaders expertise in a particular subject, which attract followers to become engrossed in their knowledge hence complying to the leader's requests (Karkoulian & Osman, 2007). Arguably, each of these types of power has a secular perspective as they all revolve around a materialistic economy. Whether it is a synthetic organization, a compensatory reward structure, or the fear of humanly retribution, each of these levels of power draw their ability to be effective from a predetermined set of standards created by man.

Dissecting the anatomy of power suggests that there is one dimension in common; follower submission (Galbraith, 1993). From a follower's perspective, Galbraith suggests that follower submission can be bought, won, or gained through persuasion. There is certainly a rational view of each as compared to the aforementioned levels of power as submitted by French and Raven; however, they are still dependent on an agreed set of values and beliefs, which connects directly to one's perspective. Burns (1978) adds that there are two essential and mutually dependent ingredients to power; motive and resources. Leaders may have the power to do things that they are not motivated to do like fire an employee for no cause, and they may have a strong motive to do things they have no resource such as buy a luxurious yacht. It is simple to see how French and Raven's types of power, Galbraith view of follower submission and Burn's ingredients to power imply secular behaviors; however, Joshua drew his power, divine power, through submission to God. Joshua held a paradoxical position as he was the leader to the Israelites, but was a follower of God and this position requires an understanding when to behave as a leader and when to behave as a follower.

Joshua's Power

Throughout the Bible, submission and obedience to God has been a cornerstone to the relationship with the Almighty One. Follower submission and obedience is the reason for our human error and redemption; from the fall of man when Adam did not obey God (Gen 3:17) to the redemption of man when Jesus Christ did obey God and submitted himself to die for all of humankind's salvation (John 19:30). Arguably, if there was no disobedience and obedience, there would have not been a premise of God to interact with us and it's this submission continuum that defines the relationship that Joshua had such to be able to lead and Moses understood this principle.

Before named Joshua, the son of Nun was called Hosea, which translates to 'salvation' (Ryrie, 1995, p.231). At the onset of his assignment to spy on the inhabitants of Jericho, Moses took Hosea aside and gave him a new name Joshua (Num 13:16), which translates to 'God is Salvation' (Ryrie, 1995, p.231). Name changes in the Bible were common, still very important, as a name change would take place today. These name changes were often connected with a God ordained event such as when Joses (Joseph in other Bible translations) was renamed to Barnabas which translates to 'son of encouragement' (Acts 4:36), or Saul when converted from his evil ways of persecuting Christians to Paul, the author of a third of the New Testament (Acts 13:9). Hosea changing his name to Joshua, a symbol of divine power might be akin to a police officer having a badge, a symbol of legitimate power (Yukl, 2010), reminding everyone of the source of power. Moses and God, wanted to ensure as Joshua led the people into the Promised Land that he never forgot where he obtained his power and "And the Lord, He is the One that goes before you. He will be with you, He will not leave you or forsake you; do not fear nor be dismayed (Deut 31:8)."

Not only has Joshua given direct guidance from Moses and God, but was continually reminded to maintain a Biblical perspective. Joshua witnessed God parting the Red Sea and he knew it was through Moses' obedience that this miracle occurred, which was essential to the deliverance of the Israelites from Egypt (Ex 14:21). Similarly, Joshua witnessed God part the river Jordan so the Israelites could then come into the Promised Land (Josh 3:15-16). Though Joshua was victorious in battles, mostly through sheer strength, God was still working on Joshua to have him understand that his power emanates from God.

At the dawn of the battle at Jericho, a man appeared before Joshua with his sword drawn. Scripture is vague about the man who called himself, "Commander of the army of the Lord" (Josh 5:14a). It was through the interchange between the man and Joshua that His identity is implied as the preincarnate Christ. Scripture states that Joshua fell on his face and worshiped (Josh 5:14b), and he would not have done so or have been rebuked by the man if the man were not Jesus Christ. The man spoke, "Take your sandal off your foot, for the place where you stand is holy (Josh 5: 15)." From an oral-scribal intertexture perspective, when text is recited, recontextualized or reconfigured from other text (Robbins, 1996), these words, uttered earlier in the Bible, were utilized when God addressed Moses on Mount Sinai and said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground (Ex 3:5)." This metaphorical parallel structure empathizes the commonality between Moses and Joshua, as both were part of fulfilling the same mission and had the same access to God. As the culmination to the attack on Jericho, the Israelites approach the city and God commanded them to attack in an unusual fashion of warfare. Joshua and the Israelites were to circumnavigate the city walls with the Ark in the forefront, which symbolized God's presence, six times and on the

seventh, the walls would topple as they did (Josh 6:20). Once again, this exposed Joshua's power to be supernatural and it came through his submission and obedience to God.

God was very active in Joshua's life and in his maturing as a leader of the Israelites. God, acting as an authentic leader, exemplified the law of obedience Himself as when Joshua prayed to God that He stop the sun from setting so that he could finish victorious against the Ai during an important battle. This phenomenon has been the only time in world history that this occurred to date. Joshua's power was not manmade nor of material origin, but a divine power that emanated from his submission and obedience.

Conclusion - Joshua as an example for tomorrow's leaders

Much of Joshua's life was chronicled events that would foreshadow the future so that other leaders could learn from these events. Joshua told Rahab to place a scarlet cord outside her family's door so that she and her family would be spared (Josh 2:18). This is a parallel concept, another intertexture, found in the New Testament, as Christian's believe that only Christ's blood shed can provide the salvation we need (1 John 1:7). Only someone with a Christian perspective can have an appreciation for such discourse. It was God that ordered the use of twelve stones, representing the twelve tribes of Israel, from the river Jordan to be utilized as an alter, to remember Who was their deliverer, a tenant best appreciated by one that is submissive and obedient to God (Josh 4:20-22).

Regardless of perspective, it is evident that all leader's behaviors, styles and approaches emanate from their perspective and from their perspective they employ the influence of power required to achieve common goals with their associated followers. After many years of learning and fulfillment, Joshua closes his life with the notable statement, "Chose whom you shall serve,

but for me and my house we will serve the Lord (Jos 24:15)." which implies the values and beliefs that he chose to support. It appears as a resolution of many years of learning and experiencing and leaving the understanding that others may not appreciate a Biblical perspective. Much of the writings in Joshua and about Joshua were favorable, however, it would be plausible to speculate that Joshua had his doubts as well throughout his journey and potentially it was embodied in his closing statement.

Contemporary leaders wrestle with rationalizing their perspective with decisions that are needed which might not be congruent with their perspective. Badaracco (1998) describes a scenario in which a young, capable African American business analyst is given a major project because of his race and struggles to rationalize what steps to take to justify the decision made. These types of struggles are not indicative of what is better but what perspective will prevail, the reason for the struggle in the first place.

Leading with a specific perspective will encounter challenges just as Joshua encountered challenges throughout his life. Leaders today know that challenges are eminent, that they are part of the job. An advantage to rectify challenges is to have some greater perspective and vision to these challenges. Joshua had the advantage of God and His vision and foresight to the challenges pending. Through his perspective and understanding of divine power, Joshua provided future leaders with a blueprint to better prepare for those challenges. It is reasonable to assert that the writings in the Bible, including those found in the Old Testament lay out a leadership framework that is timeless, pragmatic today and as effective as it was when they were first developed.

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