

SPIRITUAL INTELLIGENCE LEADERSHIP LESSONS FROM THE TANAKH: A NARRATIVE INQUIRY

Sivave Mashingaidze *

Abstract

The purpose of this article was a narrative inquiry of spiritual intelligence leadership lessons from the Tanakh. Spiritual intelligence skills and traits were discussed which are: Honesty and integrity; Purpose; Kindness and compassion; Humility; Communication; Performance management; Team development; Courage; Justice and fairness and finally Leadership development. The findings were that spiritual intelligence from the Tanakh was a contributor to the winning of many wars and projects by these ancient biblical leaders and acted as a touchstone for lessons today. The article concluded that it is unspoken truism that religiosity and spirituality were important in influencing leaders' intelligence. A recommendation was given for corporates to adopt intelligent skills from the Bible since even greatest scientists as cited in the article got knowledge from the Tanakh.

Key Words: Spiritual Intelligence; Leadership; Narrative; Tanakh

** Post-Doctoral Research Fellow, College of Economic and Management Sciences, Department of Business Management, University of South Africa*

Tel.: +2763 0095605

E-mail: mashis@unisa.ac.za

1. Introduction

Religiosity and spirituality are found to be helpful in influencing attitude (Weber, 1958) and shaping human experience, meaning and behavior (Rani, Abidin, & Hamid, 2013). Research has even shown that there is a relationship between both; people with higher level of spirituality have good leadership skills, healthier, happier and more productive lives at work (Tischler, 2002). The USA President George Washington (1789-1797) once said, "It is impossible to rightly govern a nation without God and the Bible (Meacham, 2007). Even the greatest scientists Albeit Einstein expounded that, "The more I study science the more I believe in God." (Pais, 1982). But there is a widespread and erroneous view today that real scientists do not accept the truth of the Bible. It is therefore interesting to learn that many of the founding fathers of modern science were Bible-believing like Albeit Einstein, Isaac Barrow and Blaise Pascal and even George Washington the USA President (1789-1797) to mention but a few.

Each of these scientists/great leaders either publicly acknowledged the Creator, or opposed evolutionary thinking, or, in many cases, did both. These scientists found their faith in God's Word to be perfectly compatible with their scientific investigations. From the above we can ascertain that the Bible/Tanakh is the greatest collection of leadership case studies ever written, with tremendously useful and insightful lessons for today's leaders, managers and even scientists. Even

Abraham Lincoln the second best ranked American president after George Washington (Gillon, 1997) quoted a verse in the Bible in his "House Divided" speech on June 16, 1858 to show and emphasize how important the Bible shapes leadership. The Bible/Tanakh is full of these and other leaders—kings, prophets, warriors, strategists, and visionaries. It contains stories of prophets true and false, fortunes gained and lost, organizations ascending and crashing. Its literal truth has been questioned that's fine, but its lessons and stories have been embraced as universal archetypes that influence the way we live our lives on a deep psychological, spiritual, and representational level. So it is very important for business and leaders to grasp this biblical wisdom or spiritual intelligence.

This article will to do a narrative inquiry of the most inspiring biblical "case studies" on leadership. The article is arranged as follows: First the methodology is explained and its justification. The second aspect is the definition of spiritual intelligence, followed by a narrative inquiry of traits and skills of spiritual intelligence leadership in the Bible which are: Honesty and integrity; Purpose; Kindness and compassion; Humility; Communication; Performance management; Team development; Courage; Justice and fairness and finally Leadership development. Some recommendations will be given and lastly a conclusion is given.

2. Methodology: Narrative Inquiry

Narrative inquiry rests on the epistemological assumption that we as human beings make sense of random experience by the imposition of story structures. It is a specific type of qualitative design in which “narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Czarniawska, 2004, p. 17). The procedures for implementing this research consist of focusing on studying one or two or many individuals, gathering data through the collection of their stories, reporting individual experiences, and chronologically ordering (or using life course stages) the meaning of those experiences. That is, humanity selects those elements of experience to which they will attend, and pattern those chosen elements in ways that reflect the stories available to them. Although the notion of story is common to every society, the stories themselves differ widely—one of the defining features of a culture is the story structures through which it makes sense of the world and developing. In its fullest sense, narrative inquiry requires going beyond the use of narrative as rhetorical structure that is, simply telling stories, to an analytic examination of the underlying insights and assumptions that the story illustrates (Bell, 1995, 1997a, 1997b; Conle, 1992; Golombek, 1998).

Narratives allow researchers to present experience holistically in all its complexity and richness. Narrative allows researchers to understand experience. People’s lives matter, but much research looks at outcomes and disregards the impact of the experience itself. Narrative lets researchers get at information that people do not consciously know themselves. Analysis of people’s stories allows deeply hidden assumptions to surface. There are multiple ways to gather, compose and create field texts (data) from studying the experiences of participants and inquirers in a narrative inquiry. Field texts can include transcripts of conversations, Bible stories, field notes, family stories, memory box artifacts, photographs and other texts that are composed by narrative inquirers and participants to represent aspects of lived experience. Biographical study, autobiographical study and life history are sources information for this inquiry. A biographical study is a form of narrative study in which the researcher writes and records the experiences of another person’s life. Autobiography is written and recorded by the individuals who are the subject of the study (Ellis, 2004). A life history portrays an individual’s entire life, while a personal experience story is a narrative study of an individual’s personal experience found in single or multiple episodes, private situations, or communal folklore (Denzin, 1989a). Narrative research is best for capturing the detailed stories or life experiences of a single life or the lives of a small number of individuals.

3. Spiritual Intelligence

Gardner defines intelligence as the capacity to solve problems or to fashion products or to lead people in an intelligent and productive way and in one or more cultural setting. Emmons (2000) recommended that spirituality is an element of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals. At the same time these recommendations followed by Zohar and Marshall (2000) who defined Spiritual Intelligence as intelligence which people address and solve problems of meaning and value, place their actions and live their life meaningfully. Spiritual Intelligence was then reviewed by many researchers (Zohar et al, 2000). Spiritual intelligence is important to assist a person in finding the deepest and most inner resource from which the capacity to care, to lead, the power to tolerate and adapt is obtained (George, 2006). In workplace, spiritual intelligence helps leaders, workers in the context of relationships and aligns personal values with a clear sense of purpose that demonstrate a high level of integrity in work (Rani, Abidin, & Hamid, 2013).

Amram and Dryer (2007) have identified five construct of Spiritual Intelligence; they are Consciousness, Transcendence, Grace, Meaning and Truth. A consciousness trait is the ability to raise consciousness, to tap intuition and to synthesize multiple viewpoints in ways that will enhance daily functioning and well-being. Transcendence is a trait of the ability to align with the sacred and transcend the egoistic self with the sense of relatedness and holism in ways that enhances functioning. Grace is a trait that reflects the love for life drawing on the inspiration beauty and joy inherent in each present moment to enhance the functioning and well being. While Meaning is a trait of the ability to experience meaning, link activities and experiences to values and construct interpretations in ways that that enhance functioning and wellbeing in the face of pain and suffering. Truth is a trait of the ability to be present, to love peacefully and surrender to truth, manifesting open receptivity, presence, humility and trust in ways that enhance daily functioning and well-being.

3.1 Spiritual Intelligence and Leadership traits and skills for successful leaders

3.1.2 Honesty and Integrity

The world is looking for leaders with actions that back up their words and words that are congruent with their actions, people of integrity and honesty. Like King Solomon’s unspoken truism, “An honest answer is like a kiss on the lips.” (Proverbs 24:26) and to support the preceding statement King David in Psalms 7 verse 8 says, ‘Judge me, O Lord, according to my . . . integrity.’” Lately, managers and leaders

across the world have often left the world wanting in this key area. Richard Nixon hired people to break into the headquarters of the opposing political party, then lied and claimed he had nothing to do with it. Bill Clinton on the other hand had an affair with a White House intern a few years older than his daughter, then promptly denied that he had ever participated in any sexual activity with her (Woolfe, 2002).

According to Zeligs, (1988), leaders in the Bible were cut from different family settings but even when their visions seemed unrealistic, people followed them because of their integrity and honesty. The Bible is full of examples of individuals who kept their words despite incredible natural and human obstacles, and of leaders who risked loss of power, money, and even their lives to keep their integrity intact. Noah was selected and rewarded for his integrity; Lot was saved from the hellfire and ashes of Sodom and Gomorrah for his honesty. Moses, who brought God's warnings against lying, stealing, and coveting to his followers in dramatic fashion, was a man of great integrity himself. The Ten Commandments are very explicit: "Thou shalt not steal." "Thou shalt not murder." "Thou shalt not give false testimony against thy neighbor." "Thou shalt not covet thy neighbor's house . . . wife . . . manservant or maidservant . . . or anything belonging to thy neighbor." That's four commandments out of ten that deal directly with integrity and honesty (Dokupil, 2004). Even Jesus Christ, the Galilean Rabbi brought the message that "the truth shall set you free," and he was willing to die for the truths he embodied (Bender, 2011). Samuel, who presided as the high priest of Israel and judge for several decades did not only he refuse to take anything not belonging to him, he also asked his countrymen to identify anything that he had accumulated through the power of his office, and he would quickly and cheerfully return it (Barker, 2003)

Here I stand. Testify against me in the presence of the Lord . . . Whose ox have I taken? Whose donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I taken a bribe to make me shut my eyes? If I have done any of these, I will make it right. "You have not cheated or oppressed us," they replied. "You have not taken anything from anyone's hand." (1 Sam. 12:1-4)

Samuel didn't passively respond or react to an investigation of his possessions. He initiated it himself! He invited investigation of his honesty and integrity, down to the last ox and donkey, promising to return anything that might have been immorally appropriated, no matter how insignificant. And he promised to rectify the least evidence of impropriety or dishonest gain. This type of integrity runs throughout the Old and New Testaments (Woolfe, 2002). Charles Wang, chairman and head of a \$4.7 billion company of Computer Associates, supported the above assertion by arguing that the effectiveness

and profitability of an organization in today's business world often boils down to truth telling, not dollars, that is being honesty and integral (Wang, Stroud, & Touba, 2010)..

The Bible is very specific about doing business honestly: "Do not have two differing weights in your bag - one heavy, one light. Do not have two differing measures in your house - one large, one small. You must have accurate weights and measures, so that you may live long in the land." (Deut. 25:13-15). The rule of law is repeated many times over in the Bible as safeguards, as are the actual laws. There are particularly strong warnings about abuses of power by those in high authority, as well as commands for leaders and followers at all levels to behave ethically. The following passage was written by Moses, centuries before Saul was anointed the first king of Israel. Moses was keenly aware of the potential for abuse of power by any leader, no matter how upright (Poling, 1991).

The king . . . must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them . . . He must not take too many wives or his heart will be led astray. He must not accumulate large amounts of silver and gold. When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law . . . It is to be with him, and he is to read it all the days of his life . . . [He should] not consider himself better than his brothers and turn from the law to the right or the left. (Deut. 17:14-20)

Moses' warning addresses the dangers of greed (too many horses or large amounts of silver and gold can dull a leader's ability to spot injustice in other places), lust (too many wives or affairs can also hurt a leader's judgment and credibility), and arrogance (no leaders, corporate or political, are to hold themselves above the law) (Levine, 1993). Paul Galvin, former CEO of Motorola, went by this credo: "Tell them the truth, first because it's the right thing to do and second because they'll find out anyway." Whether in the short run or in the long run, dishonesty has a way of being exposed. And often, exposure happens just at the time when its purveyors can least afford it (Pasternack, Williams, & Anderson, 2001). In an old folk tale, a farmer tells his hired man to take a chicken and kill it "where no one can see." The hired man returns in a few hours with a live chicken. "Why didn't you kill it?" asks the farmer. "Everywhere I go, the chicken sees," answers the hired man (Thompson, 1989). Behind this humorous story is a subtle message: Someone is always watching, even if it is only the victim, the perpetrator, or the perpetrator's conscience (Murphy, 2002).

3.1.3 Purpose

St Paul of Tarsus who was ranked 6th greatest influential people of all times (Shapiro, 2000) once asserted, "I consider my life worth nothing to me . . .

if only I may finish the race and complete the task . . . (Acts 20:22). With a person in mind a leader can achieve great things and can revolutionize the world, for example in the Torah, Abraham's purpose was to establish and spread the radical belief that there was one God whose spirit permeated and unified the entire universe. Until his time, the universe was thought to be split into many compartments, each of which had its own reigning force or "god." Again Moses' great goal was to lead the Hebrews out of Egyptian slavery to the edge of the Promised Land (Wilson, 1989).

For the modern corporate leader, the ability to formulate a clear, compelling purpose and stay "on purpose" is often the difference between success and failure, between an inspired and inspiring work life and the mere pursuit of profit or a paycheck (Murphy, 2002). When a leader is dedicated to a purpose, and when all the "troops" see that dedication is unwavering and "for real," great things happen. Many of the leaders in the Bible found their purpose in saving individuals or large groups of people from suffering and death. For example the Book of Esther tells us about a beautiful Jewish maiden who became Queen of Persia when she found favor with King Xerxes. She was chosen not just for her youth and beauty (she was little more than an adolescent, as were many leaders and heroes of the Bible). Ironically, she was also chosen for her obedience (Bush, 1996).

The previous queen had been dethroned and exiled because she refused to appear when the king commanded. The "irony" is that this young woman was thrust into a royal position so that she could risk it all to save her people. Haman, the king's evil prime minister, had hatched a plot to exterminate all the Jews, after he had been insulted by the Jew Mordechai, Esther's cousin. Mordechai's crime? Holding fast to his purpose, he refused to bow down to Haman and would bow down only to God (Bush, 1996). In the best companies, the purpose continues, even when the leadership changes, as it inevitably must. The Israelites' basic purpose remained constant even as the leadership passed from Joseph to Moses to Joshua to David and Solomon. Nehemiah was another biblical leader with a purpose: to rebuild the wall of Jerusalem and with it the will of its people. The wall had been destroyed while the Hebrews were in exile. In rebuilding the wall, Nehemiah would also be rebuilding the symbol and fabric of a nation. "Then I said . . . 'you see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace . . . ' They replied, 'Let us start rebuilding.' " (Neh. 2:17-19). Nehemiah knew that he alone could not accomplish his purpose of rebuilding the wall; he needed to strengthen the purpose of the entire team. This he did by reminding them that they were not just rebuilding a wall, they were rebuilding and defending their

families and a nation. Nehemiah was also willing to forgo the corporate "perks" of his day in order to attain his purpose. Too many of our modern leaders have been sidetracked from their purpose by the lure of corporate jets and exorbitant bonuses.

In the Bible, no one had harder obstacles to overcome than the prophets and the disciples. The prophets and disciples needed more strength of purpose than the average citizen of Palestine, who just "went with the trends," whether they were monotheism, idol-worship, or obedience (feigned or real) to the higher authorities—be they indigenous or foreign masters. The disciple Paul offers some stirring examples of that strength of purpose:

But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal. (Phil. 3:12-14) Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. So we fix our eyes not on what is seen, but what is unseen . . . We commend ourselves in troubles, hardships, beatings, and in the good. (2 Cor. 4) No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore strengthen your feeble arms and weak knees. (Heb. 12:11-12)

3.1.4 Kindness and Compassion

Kindness and compassion have not always been considered necessary components of business leadership. Until about a generation ago, the paradigm for American business was "command and control," otherwise known as Theory X management, (Herse, Blanchard, & Johnson, 1988) whose assumptions included:

- People are naturally lazy and need the threat of punishment to make them work.
- Kindness to employees will too often be interpreted as an invitation to slack off from the achievement of key business reasons.

The Bible is also full of examples of Theory Y management. Theory Y posits that people naturally want to achieve (if you can determine and hook into their desired goals), and that leaders who exhibit kindness and compassion will not necessarily be ridiculed and ignored the moment their backs are turned. They may even be admired and emulated, particularly once the employees have tested the compassion and found it to be sincere and lasting (Murphy, 2002). The Bible has many examples of leaders who advised and/or exercised compassion for those in difficult straits: the prisoner and the oppressed slave; the victims of natural disasters; war refugees; the halt, blind, and the lame (today referred to as the disabled) and even the dead, who with compassion, might be restored to life.

Daniel courageously prophesied to King Nebuchadnezzar of Babylonia:

“Oh king, renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue.” (Dan. 4:27) He was warning a mighty (and decadent) ruler that a nation founded on injustice and lack of compassion contains the seeds of its own destruction. Leviticus 19:33 instructs: “when an alien lives with you . . . treat him as one of your native-born.” Unfortunately, business leaders have not always followed this credo. Too often, they have seen immigrant or foreign labor as an easy way to “beat the competition” by paying low wages and providing poor working conditions (Murphy, 2002)

The leaders of the Bible let their followers know they cared for example; Jesus was one of the most caring leaders of all time. He wept when he saw Lazarus had died (John 11:25–36), even though he had the power to bring him back to life! At another point in his travels, he “landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd.” He preached the renewing word to them, and when he found out they were hungry and had nothing to eat, he turned five loaves of bread and two fish into a meal for several thousand. Jesus had love on his people and love certainly has a prominent place in the Bible.

St Paul in (1 Cor. 13:4) says, ‘Love is patient; love is kind, never glad about injustice. Love never gives up . . . never loses faith’. On love; two of the telecommunications industry titans Akio Morita, CEO of Sony and Robert Galvin, former CEO of Motorola, once said, “If we face a recession, we should not lay off employees; the company should sacrifice a profit. It is a management’s risk and responsibility and employees are not guilty; why should they suffer?” (Galvin, 1997). They highlighted that, the philosophy of business should have five words: to love and to achieve and the second will never happen without the first.” Holding people to high standards and showing them that you care are not mutually exclusive; they can actually be mutually reinforcing (Murphy, 2002)

3.1.5 Humility and leadership

Management consultant Patrick Lencioni (2006), defined humility as the realization that a leader is inherently no better than the people he or she leads, and charisma as the realization that the leader’s actions are more important than those of the people he or she leads. As leaders, we must strive to embrace humility and charisma. In the Torah we have examples of leaders who combined the power of humility and charisma, like Moses (Murphy, 2002). Moses was one of the most influential and powerful leaders who ever lived. He overcame the resistance of the most powerful ruler of his era, Pharaoh, to secure the freedom of his people. He led them through the Red Sea and the desert, and smashed the tablets

bearing the Ten Commandments when he found the people worshipping a golden calf (Cox-Rearick, 1987).

Astonishingly, the Bible tells us just the opposite: “Now Moses was a very humble man, more humble than anyone.” (Num. 12:3) At various times in the Old Testament, Moses falls face down and protests that he is “not worthy to lead (Cox-Rearick, 1987).

3.1.6 Communication

The leaders of the Bible did not have e-mail, fax machines, telephones, or even microphones. The printing press did not exist during the times of either the Old or New Testaments, forcing them to rely on handwritten scrolls that also had to be duplicated by hand. Perhaps because they lacked sophisticated technologies to lean on, they became masters of the written and spoken word, taking great care to ensure that their messages were communicated accurately from time to time and place to place (Murphy, 2002). And despite the lack of sophisticated telecommunications equipment, the leaders of the Bible made sure that there was plenty of two-way communication as well. Moses, Jesus, and David were masters of managing group meetings and group process (with some of the groups reaching into the thousands). Particularly during the time of Jesus, letters (epistles) went back and forth across the Middle East, Greece, and Rome and were the primary method of communication and coordination among those who were attempting to spread the gospel in an often-hostile environment. The leaders of the Bible also understood the importance of individual communication. Moses had frequent meetings with his young aide and successor, Joshua. Jesus gave individual attention to each of his disciples. One-to-one communication was particularly important between Queen Esther, who was inside the seat of power, and her cousin Mordechai, who could communicate her messages and suggested actions to the endangered Jews, who were anxiously awaiting her every dispatch.

Another biblical master communicator was Ezra. Ezra understood the power of verbal communication, supporting nonverbal dramatics, and repetition, particularly when these were reinforced by the power of group communication.

Ezra the priest brought the Law before the assembly . . . He read aloud from daybreak until noon . . . And all the people listened attentively . . . Ezra . . . stood on a high wooden platform built for the occasion . . . Ezra opened the book. All the people could see him because he was standing

above them, and as he opened it, the people stood up. (Neh. 8:2–8:5)

Another key to effective communication is aiming the communication directly at the needs and wants of the audience, speaking a language that they understand and with which they “resonate” on an

emotional as well as cognitive level. Jesus, for example, knew that his target audience was extremely familiar with the analogy of a shepherd and sheep to symbolize a leader and the led. In John 10, he puts his efforts to proselytize into this frame work, making his message more accessible to potential converts and less objectionable to his enemies than if he had communicated it directly.

3.1.7 Performance Management

Performance management includes the following three stages: one, goal setting and motivation (usually done “in the beginning,” before much action has taken place); two, encouragement (applied while the task is being accomplished); and three, rewards and consequences (applied after the task has been completed) (Murphy, 2002). Although the term “performance management” will not be found in the Bible, the elements of this technique are found in almost every one of its chapters. Adam and Eve’s expulsion from the most pleasant environment ever designed, the Garden of Eden, was a result of their failure to act according to the performance guidelines their superior had communicated to them. (It also might have been helpful if they had had some prior experience with forked-tongued consultants and “forbidden fruit.”) (Lehnhof, 2004). When King David instructed his son Solomon to build the temple in Jerusalem, he warned him, “don’t be discouraged by the size of the task.” (1 Chron. 28:20) Solomon knew that he was an inexperienced young man and would probably make some mistakes as he proceeded. His father’s wise words included the implicit encouragement to be unfazed by errors. The more difficult the task, the more important ongoing encouragement becomes. The wisest biblical leaders knew this instinctively, and Barnabas, one of Jesus’ disciples, was originally called Joseph, but he was given this new name, which meant “son of encouragement.” (Amoris, 2012). The book of Hebrews reminded biblical leaders to “encourage one another daily” (Heb. 3:13) and exhorted the early Christians: “let us encourage one another.”

3.1.8 Team Development

The great Apostle Paul once said, “*the body is a unit . . . and though its parts are many, they form one body.*” (1 Corinthians 12:12) and was supported by Solomon who said, “*As iron sharpens iron, so one man sharpens another*” (Proverbs 27:17). The leaders of the Bible, who rarely used the word *team*, were masters of team practice. The Bible even quotes that “For the Lord’s portion is his people.” (Deut. 32:9) That’s the biblical way of saying “People are our most important asset”—not goats, sheep, camels, golden temple ornaments, or even the temple itself! (Heiser, 2014). Peter Senge, in *The Fifth Discipline*, gives a modern update on this passage: “. . . the

active force is people. And people have their own will, their own mind, and their own way of thinking. If the employees themselves are not sufficiently motivated to challenge the goals of growth and technical development . . . there simply will be no growth, no gain in productivity, and no technical development (Senge, 1990). In the Associates’ Handbook for Wal-Mart, Sam Walton’s most-repeated mantra is “Our *People* make the difference.” This message is also posted on the backs of the company’s trucks and the walls of the warehouses. Any manager who is disciplined for ignoring or abusing people can’t say he didn’t see the “writing on the wall.” (Arnold, & Fernie, 2000).

Since biblical times, people have gotten the most done when they worked cooperatively in teams. Although they didn’t actually use the term *team*, the leaders of the Bible realized that a team is more than the sum of its parts. They had not yet heard of the word *synergy*, but they had seen it enough in action to describe it: “Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up . . . Though one may be overpowered, two can defend themselves. A cord of three strands is not easily broken.” (Eccles 4). Everyone on a team has a separate and important function. Jesus picked his apostles based on their differing skills and backgrounds (some were fishermen, one was a tax collector!). Romans 12 speaks of people with “different gifts . . . prophesying . . . serving . . . teaching . . . encouraging . . . leadership.” Ephesians 4:11 says, “It was he (Christ) who gave some to be apostles . . . prophets . . . evangelists . . . pastors and teachers . . .” Everyone on the team possessed “different kinds of gifts and service, but the same spirit.” The overriding biblical message? No matter how seemingly humble, no part of the team is any less valuable than any other.

An important aspect of building teams is complementarity. King David selected his teams of warriors largely based on their complementary strengths: One man, Benaiah, was skilled with a club, which he used to strike down a seven-foot Egyptian brandishing a spear. Those from the tribe of Benjamin were archers and “able to shoot arrows or to sling stones right-handed or left-handed.” The sons of Gad “were brave warriors ready for battle and able to handle the shield and spear.” (1 Chron. 11–12) Together, this group made up a mighty team with complementary strengths that could be leveraged in any situation.

3.1.9 Courage

Courage is often the critical seasoning in the “leadership stew.” Without it, no one even wants to taste the stew; even victory can taste bland. *Joshua* told his people (1:9) that, “*Have I not commanded you? Be strong and courageous. Do not be terrified, do not be discouraged.*” The Bible is replete with

heroes and leaders who exhibit many kinds of courage: physical, political, and moral. The prototype, of course, is David, the shepherd boy confronting a heavily armored, battle-hardened giant, and who proclaimed to King Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him." (1 Sam. 17:32). Queen Esther risked her privileged position in the royal palace (and her very life) to save her people from extinction. The prophet Jeremiah was willing to risk death to warn the rulers of his nation of their coming extinction if they did not change their idolatrous ways; he was not put to death, but was subjected to various imprisonments and tortures.

Daniel braved a lion's den and the king's wrath rather than deny his beliefs. And Jesus and his disciples were subjected to legal persecution, beatings, ridicule, and death. Courage, supported by inner conviction, is what kept them going (Gonzalez, and Beemster, 2009).

Repeatedly, the leaders of the Bible are urged to stand firm in their actions and beliefs: "Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place . . . take up the shield of faith . . . take the helmet of salvation . . . and the Sword of the spirit." (Eph. 6:14-17). Shadrach, Meshach, and Abednego exhibited great courage by letting King Nebuchadnezzar tie them up and place them in a fiery furnace to demonstrate their faith in God. The three men proclaimed their faith in their protector, but further stated that, "even if he does not . . . rescue us from your hand, oh King . . . we will not serve your gods." (Dan. 3:17-18) These men had the courage of their convictions, whatever the result (Kostos, 2014).

3.10 Justice and Fairness

Leaders with the most vision seek justice for all who are affected by their business, *Let justice roll on like a river, righteousness like a never-failing stream!*" (Amos 5:24). The Bible is very specific about defending the rights of the "alien," the poor, or the disadvantaged. "Do not take advantage of a hired man . . . whether he is a brother Israelite or alien." (Deut. 24:14). The Bible advises us that one way to rectify injustice is to "lend freely to the poor." Deuteronomy 15 advises that ultimately "there should be no poor among you" but that while they exist, "I command you to be openhanded toward . . . the poor and needy in your land." The Bible advises us that "David reigned over all Israel, doing what was just and right for all his people." (2 Sam. 8:15) Sounds simple, but it's not easy, whether you're the king of Israel or a modern executive.

3.11 Leadership Development

When leadership development and succession planning is performed conscientiously, the nation

prosper. In Deuteronomy 3:27-28, God asked Moses to *commission Joshua, and encourage and strengthen him, for he was to lead this people across to Canaan.* In the beginning" of biblical leadership, leadership development and succession planning were not done consciously. Much of the activities took place naturally and spontaneously. One of the most vivid images from the Bible is that of Moses mentoring Joshua in the "tent of meeting. Moses wasn't just "teaching skills," he was grooming Joshua to lead the tribes of Israel. Moses knew it, Joshua knew it, and the people of Israel knew it. The very act of mentoring was increasing Joshua's power and credibility. In the Bible, anyone who wished to lead needed to be properly instructed, but the closest thing to a seminar room was the tent in which Moses mentored Joshua. Most of the development took place through challenging assignments that usually involved a great deal of "action learning. The transition from Moses to Joshua was an orderly one. Moses handpicked Joshua, mentored him, and gave him challenging developmental experiences. Apparently there was no rival for the leadership of the organization, so there was none of the competition for the throne that can result in dissension and internal weakness.

4. Discussion and Findings

The research has found that spiritual intelligence from the Tanakh/Bible was a contributor to the winning of many wars and projects by these ancient biblical leaders. A very important and quintessential point noted was that even the greatest scientist who ever walked on the surface of the earth like Albeit Einstein, Blaise Pascal, Galileo Galileo and George Washington believed in the Tanakh and many of their strategies came from the Holy Tanakh. Ancient leaders, kings, warriors, strategists and visionaries derived their intelligence from the Tanakh. The research has discovered the Bible is replete with leadership intelligence and skills that could help even commerce to grow.

5. Conclusion and Recommendation

This article used a narrative research methodology to look at some important business traits from the Tanakh/Bible which the 21st century business leader should adopt for success. The traits and skills of spiritual intelligence leadership from a Biblical were discussed which are: Honesty and integrity; Purpose; Kindness and compassion; Humility; Communication; Performance management; Team development; Courage; Justice and fairness and finally Leadership development. While the emphasis of this article was on tapping business intelligence lessons from the repository of the Tanakh but the Bible also have lessons for leaders in politics, athletics, the arts, and even religious leaders. Its

unspoken truism that religiosity and spirituality are found to be helpful in influencing leaders' attitude (Weber, 1958) and shaping human experience, meaning and behavior at workplaces.

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