

Some Characteristics of Kingdom Leaders

What are some of the characteristics of Kingdom leaders from a Hebrew perspective. Why Hebrew? Because, if you quote from the Old Testament, you are speaking or writing what was written by a Hebrew. Similarly, if you quote from the New Testament, you are speaking or writing what was written by a Hebrew. Scripture must be understood from a Hebrew worldview and theology, otherwise we are in grave error when we use it in ignorance while declaring, “It’s the word of God!”

Take a look at this reference from Psalms for example:

Psalm 58:1 (NASB) – *Do you indeed speak righteousness, O gods? Do you judge uprightly, O sons of men?*

Let’s see what a Messianic Jew has to say about this reference, from a Hebrew perspective.

Skip Moen¹ examines the statement, “**O gods**” and makes the following comment.

“So you’re a leader? You have authority over others. You guide them. They look to you for direction. Whether officially or *unofficially*, you have been thrust to the front. You might not even want that role, but it’s yours. Now what does God expect of you?

First, we must notice that the Tanakh² uses the word ‘*elem*’ for those in charge. This is a very strange word to use here since it usually means ‘silence’. You can see by the translation that scholars believe it should be translated as if it were *elohim*, the same word used to describe God’s unique classification among sentient beings. This should give us considerable pause. In biblical thought, leaders are representatives of the Lord. They are to act as He would act, say what He would say, think as He thinks, care as He cares. They are *elohim*, the regents of YHVH³ on earth. If this is what the verse has in mind, this simple qualification means that nearly *all* of those we designate ‘leader’ do not fit the bill. If you want to practice for your role in the Kingdom, when the King establishes His rule and reign, then start being *elohim* now for He will certainly not be employing any who are not *elohim* when He returns. (If you want a rule of thumb about what it means to act as *elohim*, try living according to Exodus 34:6-7⁴).

Secondly, we notice that two actions are mentioned. This first is “speak righteousness”. The explanation of this phrase is fairly obvious. It uses *dabar* and *tsedeq*. In other words, “say what is right”. Of course, only the LORD determines what is right, so this means that leaders must know His words and be willing to speak them. Once again most of the men and women we call leaders are left out of the picture. Where are those who *know* what He says and speak it to us? Gone the way of religious syncretism, I’m afraid. To speak the words of YHVH is probably the least politically correct oratory one could imagine, but then we live in a world without prophets, probably because we killed them all.

It is interesting to notice that if ‘*elem*’ really means ‘silence’ instead of a shortened version of *elohim*, then David is drawing our attention to the *lack of prophetic challenge*. “Do you really

1 – <http://skipmoen.com>

2 – *Tanakh* is an acronym of the first Hebrew letter of each of the Masoretic Text’s three traditional subdivisions: Torah (“Teaching”, also known as the Five Books of Moses), Nevi’im (“Prophets”) and Ketuvim (“Writings”) – hence **TaNaKh**. (<http://en.wikipedia.org/wiki/Tanakh>)

3 – i.e. ‘Jehovah’

4 – “And the Lord passed by before him, and proclaimed, The Lord! the Lord! a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth, keeping mercy *and* loving-kindness for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children’s children, to the third and fourth generation.”(AMP)

“speak righteousness, you *silent* ones?” Leaders from the Lord *speak* His voice. They do not retreat to silence in the face of wickedness. They announce the truth, something like this... “Both the Tanakh and the apostolic writings condemn homosexual behavior. Don’t try to alter the meanings of the words to fit your agenda”. I am sure you can add a few more. To be *silent* about righteousness is to disqualify yourself as a Kingdom leader.

Finally, David connects *speaking* God’s voice with judging uprightly. The root word is *shapat*. This is the principle Hebrew word for *governance*. It includes every aspect of governing a people. It does *not* differentiate between ‘church’ and ‘state’. Life is life, no matter what category we put it in, and God has something to say about how we live in His world. To ‘judge’ is to exercise His will on Earth as it is in Heaven.

Leadership? Do David’s conditions describe you in your role as guide for others? Do you think God put you in this place so you could be silent and keep to yourself?”⁵

Some forthright statements there. Very sobering, in view of the political correctness and the ‘don’t judge me’ attitude both inside and outside of the established church.

It’s time to make a correction to the way we lead.

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5 – <http://skipmoen.com/2014/10/22/the-burden-of-leadership>

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