

295.1: Following the Leaders (OT Gospel Doctrine Lesson 27, Updated)
[The Influence of Wicked and Righteous Leaders](#)

Productive Sunday School

1. Framing
2. Reading Review
3. Lesson
 - a. What is a leader?
 - b. What makes a leader wicked or righteous? (Intention, character, how leadership is used)
 - c. The missing element... *competent* leadership (skills, knowledge, wisdom, experience, training) (Care beyond competence causes harm)
 - d. Leadership within systems
4. Leadership styles
5. Principles of effective leadership
6. Conclusion (as Jesus taught, don't focus on being a leader, focusing on doing what you can to care for others and help everyone in the group... we can all lead in the ways we are skilled at)

Framing

To the categories of "wicked" and "righteous" I would like to add "competent". It doesn't really help if a leader is good, but doesn't know what they are doing! All social contexts balance the needs of the individual and the needs of the group, so leaders are necessary. Even if there is no hierarchy, there need to be mentors and teachers, etc.

Reading Review

Class Member Reading:

1 Kings 12 Jeroboam (who will end up ruling the more powerful Northern kingdom of Israel) first asks Rehoboam to lighten the load of forced labor. He mocks them and says he will do even worse than his father did. Bad example of leadership.

13 a prophet predicts the coming of Josiah (a king who was both brilliant and cruel, who as this chapter states, consolidated worship in Jerusalem by sacrificing all the other priests in different locations upon their own altars, see 2 Kings 23).

14 The prophet predicts the downfall of the Northern Kingdom (by Assyria in 722)

2 Chronicles 10:7 The people revolt against Solomon's son, but promise that if he will be good to them, they will be his servants forever (moral leadership). Instead Rehoboam answered "My father was bad, and I will be much worse"

17 Kings are judged on whether they worshipped other gods or not. Jehoshaphat is Solomon's great-great-grandson. Jehoshaphat is a successful king.

20 After initiating religious reform Jehoshaphat humbly seeks the Lord's help.

Additional Reading:

1 Kings 11:26-40 The dissolution of the united kingdom is blamed on the Israelite's worshipping of other gods. Note that the promise to David is updated, that there would be a Davidic ruler not over the united kingdom, but over Judea.

2 Kings 17:20-23 Again, note all the "forced labor" that drove the Davidic dynasty... an unstable system that destroyed that dynasty when Solomon's son would not let up. The seeds for the unstable success led to the destruction of that same system. The prophet Ahijah predicts the dissolution of the united kingdom into tribes once again.

Other Reading:

Luke 22:24-27 To appreciate these verses we need to understand that the ancient world was even more status driven than the modern world (which is primarily driven by money, which usually then creates status). The rich were "benefactors" who would provide public goods in return for recognition. Jesus turns these expectations upside down, and teaches us that instead of sponsoring projects with our riches, we should serve.

Mark 9:33-37 Jesus turns down social expectations and values and turns them upside down. We all crave status and attention, and Jesus teaches us to focus on the substance of serving, and to care for everyone, even those who can't benefit us.

10:42-44 These are some of the most radical teachings of Jesus. The ancient world was deeply status-driven. The famous phrase "know thyself" has been interpreted to mean "know your place in the social hierarchy!" Looks like Jesus is advocating "Servant leadership". The same Greek word translates both "servant" and "slave" so it is a striking framing, turning upside down the

D&C 121 I think D&C 121 has some of the most profound and important verses about leadership ever written. "No power or influence ever ought to be maintained by virtue of the priesthood". Moral authority descr

Lesson

What is a leader?

A leader is someone who helps us do something we otherwise couldn't do, shows us the way, helps us benefit from their greater wisdom or skill. There being a leader presupposes that there is some task or to be accomplished. The best leaders are those who inspire us to follow them through their "moral authority"—they don't force us to follow them, we aren't told to follow them, but it is so clear that they know what they are doing, that we want to follow them and we seek out their advice.

What makes a leader wicked or righteous? (Intention, character, how leadership is used)

The missing element... *competent* leadership (skills, knowledge, wisdom, experience, training) (Care beyond competence causes harm)

Leadership within systems (Systems impose institutional hierarchical leadership, so leaders are not necessarily those who are competent, or should be leaders... that puts everyone in a difficult situation. Working in a prison, I can attest to this.

Leadership styles

1. Autocratic
2. Democratic
3. Laissez-Faire

Transformational leaders have [integrity](#) and high [emotional intelligence](#) . They motivate people with a shared vision of the future, and they communicate well. They're also typically [self-aware](#) , [authentic](#) , [empathetic](#) , and [humble](#) .

Transformational leaders inspire their team members because they expect the best from everyone, and they hold themselves [accountable](#) for their actions. They set clear goals, and they have good [conflict-resolution skills](#) . This leads to high productivity and engagement.

Bureaucratic

Charismatic (Resembles transformational, but can focus too much on themselves and their own goals)

Servant Leadership

Principles of effective leadership

Understand tasks/goals

Understand how to achieve those tasks goals

People skills: understand themselves and those they lead, group dynamics

(Masters of Divinity and Clinical Pastoral Education, for ministers and chaplains respectively, professional programs of training for religious leaders)

“Do as much good as the system allows” (Leadership skills, but also how the system helps or hinders leadership)

1. Is a good coach
2. Empowers rather than micromanages
3. Creates inclusive team environment, shows concern for success and well-being
4. Productive and results-oriented, uses emotional intelligence
5. Good communicator
6. Supports career development, discusses performance
7. Has clear vision/strategy for the team
8. Has technical skills to advise the team
9. Collaborates across teams, sees the big picture
10. Strong decision maker

Conclusion (as Jesus taught, don't focus on being a leader, focusing on doing what you can to care for others and help everyone in the group... we can all lead in the ways we are skilled at)

Leadership styles

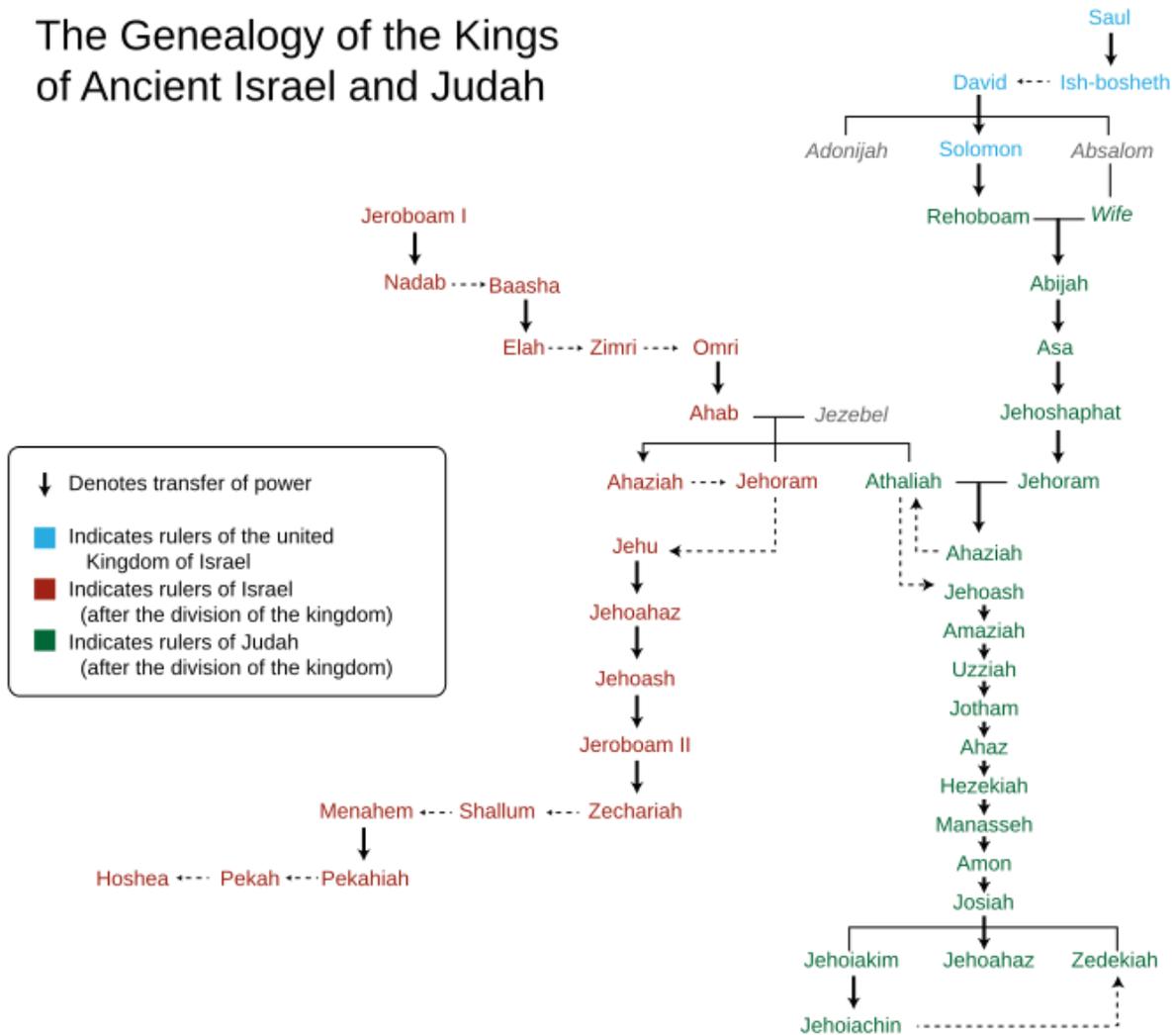
https://www.mindtools.com/pages/article/newLDR_84.htm

This is depressingly funny: https://www.washingtonpost.com/blogs/compost/wp/2015/10/13/jennifer-lawrence-has-a-point-famous-quotes-the-way-a-woman-would-have-to-say-them-during-a-meeting/?noredirect=on&utm_term=.0f5cb6b7e206

<https://www.inc.com/justin-bariso/google-spent-a-decade-researching-what-makes-a-great-boss-they-came-up-with-these-10-things.html?cid=sf01002>

https://www.huffingtonpost.com/kay-koplovitz/learning-to-excel-in-the-workplace_b_3133323.html

The Genealogy of the Kings of Ancient Israel and Judah



295.2: Following the Leaders (OT Gospel Doctrine Lesson 27, Sunday School)

[The Influence of Wicked and Righteous Leaders](#)

As human beings, we are attuned to authority, and leaders can inspire us to do things we otherwise would not—for good and ill. This lesson uses the examples of kings of Israel and Judah to teach lessons on leadership. This section covers:

- Principles of leadership in the scriptures
- Attributes of good leadership
- How we inspire people
- Lessons of good and bad leadership in the reading
- The balance of obedience and conscience

295.3: Following the Leaders (OT Gospel Doctrine Lesson 27, Study Notes)

The Influence of Wicked and Righteous Leaders

As human beings, we are attuned to authority, and leaders can inspire us to do things we otherwise would not—for good and ill. This lesson uses the examples of kings of Israel and Judah to teach lessons on leadership. This section covers:

II. Scholarship

- Cast of Characters
- Return to the Reading

III. Study Notes

- Leadership in the LDS Church
- Benefits and dangers of leadership and authority
- Men, women and leadership
- Obedience and Conscience

members of the tribes of [Ephraim](#), [Manasseh](#) and [Simeon](#) fled to Judah during the reign of [Asa of Judah](#).

Both [Eusebius](#) and [Josephus](#) place the division in 997 BCE – lunar dates of Venus can be mistaken as 64 years later (c. 930 BCE). (Crossing of sun over Mars as [Tamuz](#) would be 10 July 997 BCE.)

[Shechem](#) was the first capital of the Kingdom of Israel.^[14] Afterwards it was [Tirzah](#).^[15] King [Omri](#) built his capital in [Samaria](#) (1 Kings 16:24), which continued as such until the destruction of the Kingdom by the [Assyrians](#) ([2 Kings 17:5](#)). During the three-year siege of Samaria by the Assyrians, [Shalmaneser V](#) died and was succeeded by [Sargon II of Assyria](#), who himself records the capture of that city thus: "Samaria I looked at, I captured; 27,280 men who dwelt in it I carried away" into Assyria. Thus, around 720 BCE, after two centuries, the kingdom of the ten tribes came to an end.

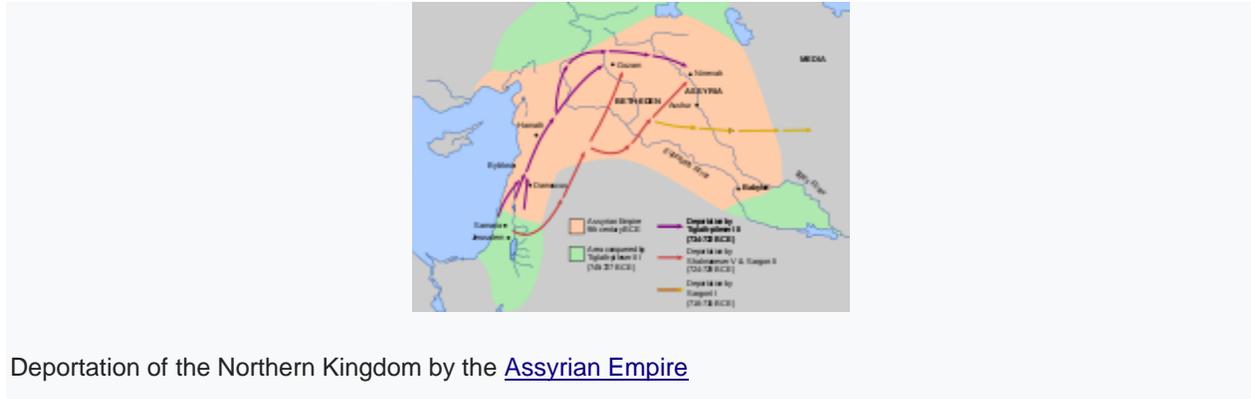
Today, among archaeologists, Samaria is one of the most universally accepted archaeological sites from the biblical period^[16] At around 850 BCE, the [Mesha Stele](#), written in [Old Hebrew alphabet](#), records a victory of King [Mesha](#) of Moab against king [Omri](#) of Israel and his son [Ahab](#).^[17]

Relations between the kingdoms^[edit]

For the first sixty years, the kings of Judah tried to re-establish their authority over the northern kingdom, and there was perpetual war between them. For the following eighty years, there was no open war between them, and, for the most part, they were in friendly alliance, co-operating against their common enemies, especially against [Damascus](#).

The conflict between Israel and Judah was resolved when [Jehoshaphat](#), King of Judah, allied himself with the house of [Ahab](#) through marriage. Later, Jehosophat's son and successor, [Jehoram of Judah](#), married Ahab's daughter [Athaliah](#), cementing the alliance. However, the sons of Ahab were slaughtered by [Jehu](#) following his [coup d'état](#) around 840 BCE.

Destruction of the kingdom[[edit](#)]



Deportation of the Northern Kingdom by the [Assyrian Empire](#)

Main article: [Assyrian captivity](#)

In c. 732 BCE, [Pekah](#) of Israel, while allied with [Rezin](#), king of [Aram](#), threatened [Jerusalem](#). [Ahaz](#), king of Judah, appealed to [Tiglath-Pileser III](#), the king of [Assyria](#), for help. After Ahaz paid tribute to Tiglath-Pileser^[18] Tiglath-Pileser sacked Damascus and Israel, annexing [Aram](#)^[19] and territory of the tribes of [Reuben](#), [Gad](#) and [Manasseh](#) in Gilead including the desert outposts of [Jetur](#), [Naphish](#) and [Nodab](#). People from these tribes including the Reubenite leader, were taken captive and resettled in the region of the [Khabur River](#) system. Tiglath-Pileser also captured the territory of [Naphtali](#) and the city of [Janoah](#) in [Ephraim](#) and an Assyrian governor was placed over the region of Naphtali. According to [2 Kings 16:9](#) and [15:29](#), the population of Aram and the annexed part of Israel was deported to Assyria.

Israel continued to exist within the reduced territory as an independent kingdom until around 720 BCE, when it was again invaded by [Assyria](#) and the rest of the population deported. The Bible relates that the population of Israel was exiled, becoming known as the [Ten Lost Tribes](#), leaving only the [Tribe of Judah](#), the [Tribe of Simeon](#) (that was "absorbed" into Judah), the [Tribe of Benjamin](#) and the people of the [Tribe of Levi](#) who lived among them of the original [Israelites](#) nation in the southern Kingdom of Judah. However, in their book *The Bible Unearthed*, authors [Israel Finkelstein](#) and [Neil Asher Silberman](#) estimate that only a fifth of the population (about 40,000) were actually resettled out of the area during the two deportation periods under [Tiglath-Pileser III](#) and [Sargon II](#).^{[1]:221} Many also fled south to Jerusalem, which appears to have expanded in size fivefold during this period, requiring a new wall to be built, and a new source of water ([Siloam](#)) to be provided by King [Hezekiah](#).

The remainder of the northern kingdom was conquered by [Sargon II](#), who captured the capital city [Samaria](#) in the territory of Ephraim.

Wikipedia is pretty good on this:



Stamped bulla of a servant of King Hezekiah used to seal a papyrus document

After [Hezekiah](#) became sole ruler in c. 715 BCE, he formed alliances with [Ashkelon](#) and [Egypt](#), and made a stand against [Assyria](#) by refusing to pay tribute.^[31] ([Isaiah 30–31](#); [36:6–9](#)) In response, [Sennacherib](#) of Assyria attacked the fortified cities of Judah. ([2 Kings 18:13](#)) Hezekiah paid three hundred talents of silver and thirty talents of gold to Assyria – requiring him to empty the temple and royal treasury of silver and strip the gold from the doorposts of [Solomon's Temple](#). ([2 Kings 18:14–16](#))^[31] However, [Sennacherib besieged Jerusalem](#)^[32] ([2 Kings 18:17](#)) in 701 BCE, though the city was never taken.

During the long reign of [Manasseh](#) (c. 687/686 – 643/642 BCE),^[33] Judah was a vassal of Assyrian rulers – Sennacherib and his successors, [Esarhaddon](#)^[34] and [Ashurbanipal](#) after 669 BCE. Manasseh is listed as being required to provide materials for [Esarhaddon's](#) building projects, and as one of a number of vassals who assisted [Ashurbanipal's](#) campaign against Egypt.^[34]

When [Josiah](#) became king of Judah in c. 641/640 BCE,^[33] the international situation was in flux. To the east, the [Neo-Assyrian Empire](#) was beginning to disintegrate, the [Neo-Babylonian Empire](#) had not yet risen to replace it, and [Egypt](#) to the west was still recovering from Assyrian rule. In this power vacuum, Judah was able to govern itself for the time being without foreign intervention. However, in the spring of 609 BCE, [Pharaoh Necho II](#) personally led a sizable army up to the [Euphrates](#) to aid the [Assyrians](#).^[35] Taking the coast route [Via Maris](#) into [Syria](#) at the head of a large army, Necho passed the low tracts of [Philistia](#) and [Sharon](#). However, the passage over the ridge of hills which shuts in on the south of the great [Jezreel Valley](#) was blocked by the Judean army led by Josiah, who may have considered that the Assyrians and Egyptians were weakened by the death of the pharaoh [Psamtik I](#) only a year earlier (610 BCE).^[35] Presumably in an attempt to help the Babylonians, Josiah attempted to block the advance at [Megiddo](#), where a fierce [battle](#) was fought and where Josiah was killed.^[36] Necho then joined forces with the Assyrian [Ashur-uballit II](#) and together they crossed the Euphrates and lay siege to [Harran](#). The combined forces failed to capture the city, and Necho retreated back to northern [Syria](#). The event also marked the disintegration of the Assyrian Empire.

On his return march to [Egypt](#) in 608 BCE, Necho found that [Jehoahaz](#) had been selected to succeed his father, Josiah.^[37] Necho deposed Jehoahaz, who had been king for only three months, and replaced him with his older brother, [Jehoiakim](#). Necho imposed on Judah a levy of a hundred [talents](#) of silver (about $3\frac{3}{4}$ tons or about 3.4 metric tons) and a talent of gold (about 34 kilograms (75 lb)). Necho then took [Jehoahaz](#) back to Egypt as his prisoner,^[38] never to return.

Jehoiakim ruled originally as a vassal of the Egyptians, paying a heavy tribute. However, when the Egyptians were defeated by the Babylonians at **Carchemish** in 605 BCE, Jehoiakim changed allegiances, paying tribute to **Nebuchadnezzar II of Babylon**. In 601 BCE, in the fourth year of his reign, Nebuchadnezzar unsuccessfully attempted to invade **Egypt** and was repulsed with heavy losses. This failure led to numerous rebellions among the states of the **Levant** which owed allegiance to Babylon. Jehoiakim also stopped paying tribute to Nebuchadnezzar^[39] and took a pro-Egyptian position. Nebuchadnezzar soon dealt with these rebellions. According to the **Babylonian Chronicles**, after invading "the land of Hatti (Syria/Palestine)"^{[40][41]} in 599 BCE, he lay **siege to Jerusalem**. Jehoiakim died in 598 BCE^[42] during the siege, and was succeeded by his son **Jeconiah** at an age of either eight or eighteen.^[43] The city fell about three months later,^{[44][45]} on 2 **Adar** (March 16) 597 BCE. Nebuchadnezzar pillaged both Jerusalem and the **Temple**, carting all his spoils to Babylon. **Jeconiah** and his court and other prominent citizens and craftsmen, along with a sizable portion of the Jewish population of Judah, numbering about 10,000^[46] were deported from the land and **dispersed** throughout the **Babylonian Empire**. (**2 Kings 24:14**) Among them was **Ezekiel**. Nebuchadnezzar appointed **Zedekiah**, Jehoiakim's brother, king of the reduced kingdom, who was made a tributary of Babylon.

Despite the strong remonstrances of **Jeremiah** and others, Zedekiah revolted against Nebuchadnezzar, ceasing to pay tribute to him and entered into an alliance with Pharaoh **Hophra**. In 589 BCE, Nebuchadnezzar II returned to Judah and again **besieged Jerusalem**. During this period, many Jews fled to surrounding **Moab**, **Ammon**, **Edom** and other countries to seek refuge.^[47] The city fell after a siege which lasted either eighteen or thirty months^[48] and Nebuchadnezzar again pillaged both Jerusalem and the Temple,^[49] after which he destroyed them both.^[50] After killing all of Zedekiah's sons, with the possible exception of one,^[51] Nebuchadnezzar took Zedekiah to Babylon,^[52] putting an end to the independent Kingdom of Judah. According to the **Book of Jeremiah**, in addition to those killed during the siege, some 4,600 people were deported after the fall of Judah.^[53] By 586 BCE much of Judah was devastated, and the former kingdom suffered a steep decline of both economy and population.^[54]