

*The* **ENTRUSTED Leader's Workbook**  
***“Barnabas”* Edition**

*Seven Core Values that Impact Every Leader-to-Follower Relationship:*  
HEART-MISSION-APPROACH-STABILITY-LIFESTYLE-FORTITUDE-WORLDVIEW

**Lesson Four: A Heart Like David's**

By

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## Lesson Four: A HEART Like David's

**CORE VALUE:** A HEART willing to do all God asks.

**BIBLE VERSE(S):** I Samuel 13:14, Acts 13:22, & Psalm 40:8

**ONE SIMPLE TRUTH:** David was not perfect; however,  
David was willing to do all God asked of him.

**APPLICATION:** God does not expect a leader to be perfect; however,  
God does expect a leader to be willing to all he asks,  
even in the marketplace.

What world wide crisis concerns the average Christian the most? What looms as the greatest crisis facing the world today? If asked, would you pick one of the following: terrorism, AIDS, poverty, world hunger, global warming, discrimination, proliferation of nuclear weapons, a shortage of oil, or the moral decay of American culture? Maybe another problem should be at the top of the list!

Dr. Howard Hendricks has said: "The greatest crisis in the world today is a crisis of leadership. And the greatest crisis of leadership is a crisis of character"<sup>1</sup>. I believe Dr. Hendricks has accurately characterized today's leadership environment. Furthermore, I would suggest that this "crisis of character" which has produced a "crisis of leadership" can trace its origin to the dysfunctional hearts of otherwise functionally skilled leaders.

The number of books published on the topic of "leadership" has grown exponentially in the past few years. This flood of literature provides all the evidence one needs to conclude that people recognize this crisis of leadership. Leaders and followers

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<sup>1</sup> Center for Christian Leadership Brochure

alike hunger for a solution to this problem. Unfortunately, most writers fail to see the connection between this “crisis of leadership” and a leader’s character and heart.

Consequently, most writers offer solutions to this crisis which ignore the root problem of a leader’s dysfunctional heart.

This crisis appears to be worldwide. I only intend, however, to address the “crisis of leadership” in the United States of America. In particular, I hope to speak to what I perceive as a crisis of leadership among American marketplace leaders, who claim to be followers of Jesus Christ. I will not address secular leaders who make no pretense in regard to following Jesus Christ. I will not address religious leaders who focus on church leadership issues. The lessons included in this workbook target followers of Jesus Christ who lead in the marketplace. The goal is to inspire them to lead in the marketplace with a heart willing to do all God asks, a HEART like David’s.

Some people might question whether or not a connection exists between this crisis of leadership and a leader’s heart and character. Take a moment and think of a person who failed as a leader, or, at least failed to reach his or her full potential as a leader. Recent and ancient history contain many examples of such individuals. Perhaps someone you know personally failed as a leader. Maybe a leader comes to mind whose story made the newspaper or a history book. Now ask this question: Why did this individual fail as a leader? Stop and think about this question a moment. Why did this individual fail?

Typically, the answer to this question involves a matter of the person’s heart, not a lack of leadership knowledge, skill or ability. Many leaders have forfeited their position of leadership because of a poor moral and ethical choice. Other leaders falter because of a failure to act decisively or courageously. These are all matters of a leader’s heart. Years

of observation suggests to me that many leaders who claim to be a follower of Jesus Christ fall short of their usefulness to God. Sadly, these leaders end up ineffective, unproductive, or collapse altogether because of matters of the heart, not from a lack of leadership knowledge or skills.

The majority of leaders who fail do so because of a dysfunctional heart. I have no statistical data to prove this point. Experience and observation have led me to this conclusion. Incredible, most leadership development programs ignore this reality altogether. Such programs focus on developing leadership skills and knowledge, not a leader's inner nature. Unfortunately, most "Christian" leadership development programs commit this oversight as well. Most leadership development programs that claim to be "Christian" in nature relate little more than Management 101 concepts repackaged in religious language.

From God's perspective when the discussion comes to developing a leader "The Issue" is the HEART! Any leadership development effort that fails to address a leader's need for heart development is more likely to produce a leader like Saul than a leader like David. God looks for leaders willing to do all he asks. God looks for leaders with a HEART like David's. As a leader begins to question what it means to have a heart like David's, there are three passages of scripture one must first consider: 1 Samuel 13:14, 1 Samuel 16:7, and Acts 13:22, Read these verses and answer the following questions.

**Questions of the Biblical Text<sup>2</sup> (1 Samuel 13:14)**

What did the Lord seek after he rejected Saul as King? \_\_\_\_\_

What did the Lord intend to do with the man for whom he was looking?  
\_\_\_\_\_

Why did God reject Saul as king?  
\_\_\_\_\_

**Questions of Interpretation (1 Samuel 13:14)**

Saul knew God's commands. What factors might have led him to disobey them?

Saul indicated that he desired to follow God's commands. What factors might have overshadowed this desire and led him to disobey God's commands?

Why did Saul fail as a leader?

What does the phrase mean to be a leader after God's own heart?

**Questions of the Biblical Text (1 Samuel 16:7)**

What does man look for when selecting a leader at which God does not look?  
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List some characteristics that fit with a person's outward appearance that make him or her a candidate for leadership when man does the selecting.  
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What does God look at when selecting a leader?  
\_\_\_\_\_

List some characteristics that fit with a person's heart that make him or her a candidate for leadership when God does the selecting.  
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**Questions of Interpretation (1 Samuel 16:7)**

How does the Bible define a leader's heart?

What aspect of a leader's heart does God look for when selecting a leader?  
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<sup>2</sup> Unless otherwise noted the questions listed in *The ENTRUSTED Leader's Workbook* are based on: *The Holy Bible: New International Version* (Grand Rapids: Zondervan, 1996, c1984)

### **Questions of the Biblical Text (Acts 13:22)**

What kind of man did God say he found in David? \_\_\_\_\_

What did God say David was willing to do? \_\_\_\_\_

### **Questions of Interpretation (Acts 13:22)**

What connections exist between being a man after God's own heart and a willingness to do all God asks?

### **Commentary**

#### *A Biblical Definition of a Leader's HEART*

God looks at a person's heart when selecting a leader. God made this criterion clear with the rejection of Saul and the selection of David. Every follower of Jesus Christ who leads in the marketplace should strive to emulate David. To be useful to God a leader must develop a heart like David's. This process begins with the formation of a clear understanding of a Biblical definition of the term "Heart."

If a person becomes interested in learning about the type of leader for whom God looks, he or she must consider the question: What does God look for in a leader in regard to his or her heart? A word study of the term heart provides an answer to this question. A close examination of both the Old Testament Hebrew and New Testament Greek meaning of the term "heart" reveal a clear picture of a leader after God's own heart.

The word study contained in The ENTRUSTED Leader's Workbook will show that the Biblical usage of the term heart in relation to a leader focuses on the orientation of the leader's will. The Bible clearly reveals that only two points of orientation exist. A leader must choose between the polar opposite orientations of God's will or self-will. No middle ground exists in regard to the alignment of a person's heart. The compass of a leader's heart either points to God's will or self-will. The direction the leader travels

profoundly impacts the type of leader one becomes. Ultimately, the orientation of a person's heart dictates the attitudes and actions one takes as a leader. This idea of heart orientation will be the primary focus of next week's lesson.

### *The Definition of HEART in the Old Testament*

The Hebrew terms translated as "heart" in 1 Samuel 13:14 and 1 Samuel 16:7 come from the same root word. The root for both of these terms is לֵבָב (*lebab*). Strong defines *lebab* as follows: "[*lebab* /lay·**bawb**/] ... inner man, mind, will, heart, soul, understanding."<sup>3</sup>

The characteristics used to define the term heart by Strong clearly contrast a definition of heart that might center on the physical aspects of a blood pumping organ. Consequently, one can conclude that when God looks for a man after his own heart, he inspects the inner attitudes of the man's heart, not the physical strength of the man's heart. In the *Theological Wordbook of the Old Testament* Harris, Archer and Waltke describe the Biblical distinction of the physical and abstract meanings of the Old Testament concept of heart by concluding that the most common usage centers on the abstract or a person's inner nature.

Concrete meanings of *lēb* referred to the internal organ and to analogous physical locations. However, in its abstract meanings, "heart" became the richest biblical term for the totality of man's inner or immaterial nature. In biblical literature it is the most frequently used term for man's immaterial personality functions as well as the most inclusive term for them since, in the Bible, virtually every immaterial function of man is attributed to the "heart."<sup>4</sup>

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<sup>3</sup> James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed., H3824. Ontario: Woodside Bible Fellowship., 1996.

<sup>4</sup> R. Laird Harris, Robert Laird Harris, Gleason Leonard Archer, and Bruce K. Waltke. *Theological Wordbook of the Old Testament*. electronic ed., Page 466. Chicago: Moody Press, 1999, c1980.

Harris, Archer, and Waltke also observe that the abstract or attitudinal nature of a person's heart refers to the three personality functions of man: emotion, thought, or will. "By far the majority of the usages of *lēb* refer either to the inner or immaterial nature in general or to one of the three traditional personality functions of man; emotion, thought, or will."<sup>5</sup> When we consider this three-fold view (thought, emotion, will) of man's heart in the context of the rejection of Saul and the selection of David our focus of what God is looking for in a leader centers on one's inner nature.

In regard to Saul, God rejected Saul because he made a willful choice to disobey a command from God that Saul clearly understood. The rejection did not result from an improper thought on Saul's part. Saul's impatience and desire for power hastened his poor choice, but these emotions did not lead God to reject Saul. God rejected Saul because the orientation of his will on himself led to a choice to disobey God. Saul's rejection occurred because he orientated his will on his own selfish nature and not on God's will.

The Old Testament term for heart refers to the inner nature (thought, emotion, will) of a person. When the Old Testament uses the term heart in the context of selecting a leader, the person's will becomes the focal point. The determining factor concerning a leader's heart hinges on the orientation of his or her will. Two possible alignments exist: God's will or the person's sinful nature. The alignment of a leader's will (heart) ultimately determine one's usefulness to God.

#### *The Definition of HEART in the New Testament*

To more fully understand the role of a person's will in the discernment of a leader's heart, one must consider the life of David once more. God selected David

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<sup>5</sup> Ibid., 466.

because God viewed David as a man after God's own heart. In the New Testament, this selection criterion appears again in the book of Acts: "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will'" (Acts 13:22 NASB).

In Acts 13:22 the Greek term translated "heart" is from the root word: **καρδία** (*kardia*). This term is used essentially the same way *lebab* is used in the Old Testament. Strong defines *kardia* as follows:

"[*kardia* /kar·dee·ah/] **1** the heart. ... **2B** the centre and seat of spiritual life. **2B1** the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours. **2B2** of the understanding, the faculty and seat of the intelligence. **2B3** of the will and character. **2B4** of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions."<sup>6</sup>

Kittel, Friedrich, and Bromiley suggest that the New Testament use of the term heart refers to the same three functions of personality (emotion, thought, and will) as previously discussed in relation to the Old Testament usage. "There is in the NT a rich usage of *kardía* for a. the seat of feelings, desires, and passions ... b. the seat of thought and understanding ... c. the seat of the will ..."<sup>7</sup>

The heart of each leader contains the capacity to make a choice of the will. The Bible cites numerous examples where the will is the prominent attribute being described of a person's heart. One finds 2 Corinthians 9:7 of particular interest concerning the role

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<sup>6</sup> Strong, *The Exhaustive Concordance of the Bible*, electronic ed., G2588.

<sup>7</sup> Kittel, Gerhard, Gerhard Friedrich, and Geoffrey William Bromiley. *Theological Dictionary of the New Testament*. Translation of: *Theologisches Worterbuch zum Neuen Testament*., Page 416. Grand Rapids, Mich.: W.B. Eerdmans, 1995, c1985.

of heart in the selection of a leader. This verse substantiates that people have the capacity in their heart to choose a course of action: “Each one *must do* just as he has purposed in his heart . . .” (2 Cor 9:7 NASB). The New Testament’s use of the term heart involves a choice of the will. When used in the context of selecting a leader, a person’s capacity to decide between following God’s “will” or one’s own “will” comes into question.

The previous discussions of the Old Testament term *lebab* and the New Testament term *kardia* leads one to conclude that the two terms have essentially the same meaning and become interchangeable. A leader finds further evidence of this truth in Matthew 13:15 where Jesus quotes Isaiah 6:10. Both of these passages refer to the hearts of people becoming insensitive or dull. In Isaiah, the term for heart is *lebab* while in Matthew the term is *kardia*.

#### *The Role of the Leader’s Will in Defining HEART*

In addition to the Old Testament revelation that God looks for a leader after his own heart, Acts 13:22 provides a qualifier that helps us understand more specifically what this means. God considers David a man after His own heart because David is a man “... who will do all My will” (Acts 13:22 NASB). A man after God’s own heart is a man who will do all of God’s will, all that God asks him to do. For the selection of a leader, God’s evaluating measure is the person’s willingness to embrace all God’s will. A person’s will moves ahead of the other personality attributes of emotion and thought when God selects a leader. The attitudes and actions of a leader’s heart reveal the true orientation of his or her heart more than what the person thinks or feels.

Acts 13:22 proclaims that David would enact all of God's will. The Greek term for will is θελήματα from the root θέλημα (*thelema*). Strong defines this word as: "θέλημα [*thelema* /thel·ay·mah/] ... **1** what one wishes or has determined shall be done. **1A** of the purpose of God to bless mankind through Christ. **1B** of what God wishes to be done by us. **1B1** commands, precepts. **2** will, choice, inclination, desire, pleasure."<sup>8</sup> When a student of the New Testament considers the use of *thelema* in conjunction with heart, one must conclude that choice, action, doing are in the forefront as opposed to thought or emotion.

The picture drawn from the New Testament use of the word *thelema* leads one to conclude that the primary sense of the term involves a choice. *Thelema* conveys the idea of obedience or disobedience to another's will. In particular, the majority of New Testament uses of *thelema* reference man's opportunity to choose to obey God's will.

Acts 13:22 uses *thelema* as a descriptor of why God judged David a man after His own heart. David was a person on whom God could count on to choose to do His will whenever presented the choice. Knowing and/or desiring God's will alone do not qualify a person to lead in God's administration. The true test that distinguished David from others involved the orientation of the will of his heart to choose to do God's will at all times. God could count on David to obey.

### **Application:**

David was not perfect, yet God considered him a man after his own heart. David was willing to do all God asked of him. To fully appreciate what it means to have a heart

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<sup>8</sup> Strong, *The Exhaustive Concordance of the Bible*, electronic ed., G2307.

like David, there are two other attributes one must consider. David was not perfect but he possessed a repentant heart. When confronted with his own sin, David was quick to confess his transgression to God and turn away from the wrongful behavior. David also understood that there was a connection between his internalization of God's Word and his desire to do God's will. Any leader can apply the lessons learned from David's heart. A leader can start the application process with three initiatives: 1. Assess his or her attitude towards sin, 2. Evaluate one's commitment to know God's Word, 3. Examine the extent to which one is willing to do God's will.

David was not perfect as evidenced by his many transgressions. David committed adultery. He fathered an illegitimate child. David conspired to commit murder. David's affair with Bathsheba resulted in her becoming pregnant. To cover his sin, David recalled Uriah from his military post, then sent him to the front lines where he knew Uriah would be killed. Yet, God considered David a man after his own heart. How can this be? Leading with a heart like David's does not require perfection, but possessing a heart like David does require repentance for sin.

Don't misunderstand; God does not treat sin lightly. David's sin did have painful consequences, including the death of his infant son. God did, however, forgive David and restore him. When the prophet Nathan confronted David with his sin of adultery and murder, David admitted his guilt and asked God to forgive him. In Psalm fifty-one David clearly communicates his cry for grace, mercy, and forgiveness. God desires to use every follower of Christ as a leader. God does not require perfection, but he does require repentance of sin.

The first point of application in regard to developing a heart like David's involves confession of sin and a cleansing of one's heart. If past sins are hindering the development of your heart, then make Psalm 51 the focus of your prayer to God in regard to your particular circumstances. The first two verses of this psalm clearly communicate the sincerity of David's heart in regard to his sin.

<sup>1</sup> Have mercy on me, O God,  
according to your unfailing love;  
according to your great compassion  
blot out my transgressions.  
<sup>2</sup> Wash away all my iniquity  
and cleanse me from my sin.  
(Psalm 51:1-2 NIV)

Also, keep in mind that when Christians do confess their sin to God he has promised to forgive and cleanse them from all unrighteousness. John has said: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." (1 John 1:9 NIV)

David was not perfect; however, he dealt honestly and openly with God about his sin. David was, however, perfectly willing to do all God asked of him. In an earlier psalm, David states this desire clearly and then gives some insight into how this attitude developed in his heart. From Psalm 40:8 a leader can glean a second point of application for this lesson: "I desire to do your will, O my God; your law is within my heart." (NIV) In this psalm, David states a connection between his desire to do God's will and the retention of God's Word in his heart. The more a follower of Christ intakes God's Word the more a desire to do all God asks will develop in one's heart.

### **Conclusion**

This is the second of three lessons on the core value: A HEART willing to do all God asks. In the previous lesson leaders learned that God selects a leader based on one's heart, not his or her outward appearance. This lesson focused on a Biblical definition of heart to emphasize that the key issue with a leader's heart is the will. The last lesson on this core value will explore a leader's choice of orienting the will of one's heart on God as opposed to self.

Developing a "HEART like David's" will help a person become the type of leader God desires a follower of Christ to be. Achieving this goal requires a repentant attitude towards sin, a commitment to know God's Word, and a willingness to do all God asks.