

Challenge to Govern as Statesmen



A politician thinks of the next election, a statesman of the next generation. A politician looks for the success of his party; a statesman for that of his country. The statesman wishes to steer, while the politician is satisfied to drift.
(J. F. Clarke)

Dr. Gary I. Allen

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Cover Photo: *President Abraham Lincoln discussing the Emancipation Proclamation with his Cabinet.*
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How Do You Wish to be Remembered as a Leader – as a Statesman or as a Politician?

I believe it is useful to occasionally pause to reflect on what motivates us and what do we hope to achieve with our lives. Let me pose these questions: What kind of a leader do you wish to be? And how do you want to be remembered? More than ever, people all over the world are pleading for their governing officials to be visionary leaders who care about them and use the authority of office to help them reach their God-given potential as opposed to being politicians that care primarily about their own personal aspirations while in office. Social media and the demand for and expectation for transparency are fueling this movement.

I was impressed that during a debate in the European Parliament in 2015 focusing on the Greek debt crisis, Guy Verhofstadt, the former Belgian prime minister, bluntly asked the Greek Prime Minister, Alexis Tsipras: “How do you want to be remembered? As an electoral accident who made people poorer or as a revolutionary reformer?”¹ Verhofstadt was asking the question we are asking, “What kind of a leader do you wish to be? And how do you want to be remembered?”

The governed all over the world are looking for better leadership for their nations. Instinctively, there is the conviction that they are entitled to better leadership than they are experiencing. This was blatantly clear in the 2016 U.S. Presidential election campaign. Even in this nation which Americans would like to view as politically progressive, there is a revolt among the governed. There is frustration. Added to the confusion is a lack of understanding on the part of the governed as to what they are even looking for. It is this issue that I am seeking to address. My goal is to help identify what the people are looking for, then, to consider with those governing how to be such leaders, and finally, to facilitate cooperation between governed and governors on this issue. My analysis is that there has been a breakdown between the governed and governors. In the midst of this, the governed have lost sight of their responsibilities in this partnership and left the governors in large part unchecked, to the detriment of everyone.

I am borrowing terminology used by others in the past and tightening up its definition. Hence, I am defining the kind of leadership the governed are looking for as *statesmen*, in contrast to *politicians*. Several analysts have pointed out that there is a major difference between being a political figure absorbed in personal aspirations and being a statesman who will leave our nations better than we found them. We have heard voices defining the issue as follows:

James Freeman Clarke:

*A politician thinks of the next election, a statesman of the next generation. A politician looks for the success of his party; a statesman for that of his country. The statesman wishes to steer, while the politician is satisfied to drift.*²

Ord L. Morrow:

*The difference between a politician and a statesman is that the politician sees which way the people are going and tries to stay ahead of them, whereas the statesman sees what is best and right and does that even if no one follows.*³

Edmund Burke, the British political figure in the late eighteenth century:

*The great difference between the real statesman and the pretender is that the one sees into the future, while the other regards only the present; the one lives by the day, and acts on expediency; the other acts on enduring principles and for immortality.*⁴

Burke brought this issue to our attention in the 18th Century, Clarke in the 19th Century, and Morrow in the 20th Century. And it was publicly asked of the Greek Prime Minister in the 21st Century. The issue is timeless and it seems destined to remain with us permanently! Five years ago, I addressed this topic at a gathering of 400 political and community leaders. Afterward, the daughter of one of the organizers of this event told her father: “Everyone present was a politician. Not one was a statesman.”

Shortly after I began addressing the topic of statesmanship in the mid-1990’s where I had identified statesmen from earlier eras, one official asked me if there were any statesmen during the 20th century. After reflecting for a moment, I answered that I could not give him an answer. I had quickly dismissed Adolf Hitler and Josef Stalin. A superficial knowledge of the Western leaders who countered them had also not impressed me. I answered that I had nominees for the 18th Century and 19th Century but not the 20th Century. As I continued to reflect on this question, I added one to the list for the 20th Century⁵, and as we completed the final decade of that century, I added still another. Nevertheless, there are precious few statesmen. In a recent discussion with a European official, he commented that he could not identify a single statesman within Europe today. I have since become more optimistic as I have been privileged to know and appreciate a number of leaders who have the hearts of statesmen.

As I began to study this topic, I noticed one common denominator in the lives of many but not clearly all cases: faith. As a scientist, which I am by professional background, I am part of a school of thought influenced by the philosopher of science, Karl Popper, who argued that one should state one's conclusions and hypotheses so strongly that they invite further investigation, including efforts to refute them, all in an attempt to arrive collectively at the truth⁶. What I am sharing reflects this approach. I challenge you to explore with me the hypothesis that faith in God is the most effective way to become a statesman.

There is a Creator who has designed the world, every person who lives in it, and several institutions for the healthy running of this system. He has revealed His intents and instructions to us as a human race in the *Bible*. Even if you disagree with my understanding, I challenge you to explore the implications with me. What do you have to lose? I am convinced there is much to gain, and nothing to lose. My hope is that this journey will be revolutionary for you. Please join me.

How do you want to be remembered as a leader? As a Politician or a Statesman?

NOTE: The enclosed is not intended to be an academic treatise, but rather reflections intended to stimulate your thinking. Hence, I have been loose on layout — more concerned with ideas than style. I have attempted to provide referencing for quotations but have failed in several cases. I have purposely avoided detailed referencing in cases where the reasoning will be obvious to the reader.

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Statesmanlike behaviour as the expected goal

Understanding the concept of statesmanship requires first understanding the purpose of our Creator in designing our world. God has made it abundantly clear that He is the One who designed and created our world and superintends it. Furthermore, He has made it clear that He has established three institutions (Family, Religious Institution, Government) for the purpose of bringing well-being to each member of His creation. He has made this truth clear throughout His instruction book for us. Jesus, as God, summarized this when He said: “I have come so that they may have life and have it in abundance”¹ As a consequence, we must understand that He intends for every decision in Government to bring well-being to the people. Hence, we must understand that He intends for every decision in Government to be statesmanlike and, therefore, for every official to be a statesman as we have previously defined.

God has instructed us through His servant, the Apostle Paul:

*First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.*²

God is informing us here that it is His intent that governing officials at all levels will produce, as a result of their official decisions, a good quality of life — *a tranquil and quiet life in all godliness and dignity*. This again defines the quality of life that our Creator desires for every man, woman and child on the earth. Further, this defines the nature of every decision to be made within Government. We must recognize that the quality of life described by the Apostle Paul is identical with what would be achieved by statesmen. And He intends for every decision on behalf of the people made by every official at every level to support this quality of life.

There are three important truths that we learn here:

1. God defines the quality of life He intends for every man, woman and child: *a tranquil and quiet life in all godliness and dignity*.
2. God defines the quality of life He intends to result from decisions made by officials, which are also those of statesmen.
3. This makes it clear that **our Creator intends for every governing official to be a statesman as we are defining here.**

This is consistent with Government being a God-ordained institution for the purpose of *providing an orderly society within which the individual can reach his/her full, God-given potential*³, as I argued in an earlier treatise, *Decision-Making in Government*.

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The Foundational Truth That the Would-be Statesman Must Understand.

The starting point is there is a Designer who created the universe with a purpose.

*All things were created through Him, and apart from Him not one thing was created that has been created.*¹

*In the beginning God created the heavens and the earth.... Then God said, “Let Us make man in Our image, according to Our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, all the earth, and the creatures that crawl on the earth.” So God created man in His own image; He created him in the image of God; He created them male and female.*²

God, the Designer, actively reigns over His creation.

God continually tells us: “I actively superintend My creation to achieve its intended purpose.”

*...God is King of all the earth. God reigns over the nations; God is seated on His holy throne. The nobles of the peoples have assembled with the people of the God of Abraham. For the leaders of the earth belong to God; He is greatly exalted.*³

The Designer has a plan that He actively superintends.

God: *I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will.*⁴

God: *Have you not heard? I designed it long ago; I planned it in days gone by. I have now brought it to pass...*⁵

*The LORD of Hosts has sworn: As I have purposed, so it will be; as I have planned it, so it will happen....This is the plan prepared for the whole earth, and this is the hand stretched out against all the nations. The LORD of Hosts Himself has planned it; therefore, who can stand in its way? It is His hand that is outstretched, so who can turn it back?*⁶

His plan is for well-being and a quality of life we have not yet fully achieved.

God: My plan is to bring the best possible well-being for My creation.

*For I know the plans I have for you”—this is the LORD’s declaration—“plans for your welfare, not for disaster, to give you a future and a hope.”*⁷

God tells us the quality of life He intends for every hum in these words: “a tranquil and quiet life in all godliness and dignity.”⁸

Jesus described it this way: “My purpose is to give life in all its fullness.”⁹

God: “I have created the world for My own purposes and I will insure that they are implemented.”

I am God, and there is no other; I am God, and no one is like Me. I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will. I call a bird of prey from the east, a man for My purpose from a far country. Yes, I have spoken; so I will also bring it about. I have planned it; I will also do it.¹⁰

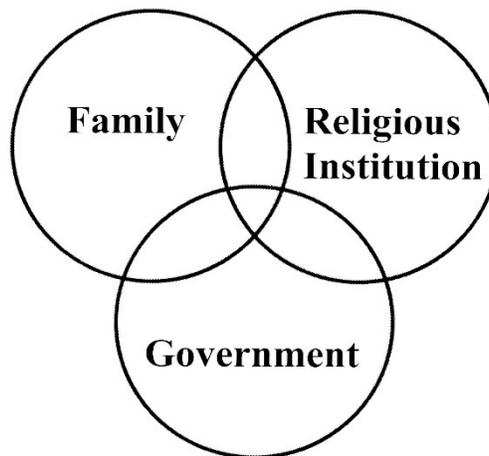
His plans for well-being can only be achieved when we depend upon His guidance and His help.

The Role of Government. As a part of His plan, the Creator/Master Designer vested Government with great authority for the purpose of meeting needs of the people that are beyond their capacity to meet for themselves. He established this institution intending to use human beings, with their flaws, operating as His instruments in accomplishing the purposes for this institution. If there is any confusion that the authority of this institution comes from God, listen to Jesus’ exchange with the governing official with the authority over Him:

Pilate said to Him, “Don’t You know that I have the authority to release You and the authority to crucify You?” “You would have no authority over Me at all,” Jesus answered him, “if it hadn’t been given you from above.”¹¹

Government is a God-ordained institution. God created and designed Government to play a critical role in promoting a healthy society. It is one of three institutions designed and established by God for promoting a healthy society.¹²

- 1. Family**
- 2. Religious Institution**
- 3. Government**



1. Family

Purpose: the fundamental unit of society in which individual character and values are nourished and which provides the model for all other relationships.

2. Religious Institution

Purpose: the human manifestation of the Kingdom of God on earth responsible for conveying God's Truth to all segments of society and for catalysing man's interaction with his Creator.

3. Government

Purpose: provide an orderly society within which the individual can reach his/her full, God-given potential.

All three institutions have an essential purpose. All three must be healthy and functioning according to their intended purpose in order for a society to be healthy.

The truth that Government is a God-ordained institution.

*Everyone must submit to the governing authorities, for there is **no authority except from God, and those that exist are instituted by God...** For government is God's servant to you for good... the authorities are God's public servants, continually attending to these tasks.¹³*

Authority is placed into the hands of governing officials to be used on behalf of the people. The objective of Government is healthy individuals living fulfilled lives, ultimately lives lived in dependence upon Almighty God.

We must understand that any individual serving in either of these three institutions is a servant of God. Specifically, **to be a governing official is to be a servant of God as much as any clergyman. The governing official holds a divine office.** It means to be a servant of God by His declaration. This is not dependent upon what we think of God, even whether we recognize His existence.

The application to our lives is this: *If you had a subordinate who never communicated with you, how confident would you be that the subordinate was doing what you wanted?* Likewise, we cannot hope to fulfil the expectations of our Master unless we are continually seeking His mind. God's plans involve governing officials as His instruments in carrying out His plans. **Those who operate in these three institutions are intended to do so as His hands and feet. They are to be His instruments operating under direction from Him.**

For example, Abraham Lincoln expressed:

In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am.¹⁴

I hold myself in my present position and with the authority vested in me as an instrument of Providence.¹⁵

The intent is that we cooperate with the Designer and Overseer of the institution. We must actively seek His intent in every action we take.

We do not automatically understand His plan.

Although applied to a different context, the principle applies: *But they do not know the LORD's intentions or understand His plan...*¹⁶

God: *Woe to the rebellious children! This is the LORD's declaration. They carry out a plan, but not Mine; they make an alliance, but against My will, piling sin on top of sin.*¹⁷

God: *"For My thoughts are not your thoughts, and your ways are not My ways." This is the LORD's declaration. "For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts."*¹⁸

He reveals His plan to us.

*Therefore, hear the plans that the LORD has drawn up against [ONE NATION] and the strategies He has devised against the people of [ANOTHER NATION] ...*¹⁹

*Therefore, hear the plans that the LORD has drawn up against [STILL ANOTHER NATION] and the strategies He has devised against the land of [ANOTHER NATION] ...*²⁰

He warns us when our erroneous plans bring us into conflict with His.

In order to cooperate with Him in achieving His plan, we must rely on Him as our source of wisdom and power.

God: *"For My thoughts are not your thoughts, and your ways are not My ways." This is the LORD's declaration. "For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts."*²¹

*The people who know their God will be strong and take action.*²²

*I can do all things through Him strengthens me.*²³

Note: A decision-maker can best maximize his/her contribution by committing to operate as our Creator's instrument. And I am convinced it is this perspective an official must have in order to govern as a statesman.

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Four Examples of Statesmen

I would like to begin with what I consider four clear examples of statesmen over the past two and a half centuries:

William Wilberforce

Abraham Lincoln

George Catlett Marshall

Nelson Mandela

William Wilberforce is an excellent example of a statesman. He entered the British Parliament in 1780 as the youngest Member. A gifted orator and a talented politician, he was expected to become Prime Minister. Reflecting back on those early years, he tells us: “The first years I was in Parliament, I did nothing — nothing that is to any purpose. My own distinction was my darling object.”¹ These are the words of a politician. However, he committed himself to the highly unpopular goal of abolishing the slave trade, and invested his whole political life pursuing this. Year after year, he submitted bills to Parliament aimed at abolishing the slave trade, typically overwhelmingly defeated if even brought to a vote. He sacrificed his own political career to fight for this noble cause. In 1833, just days before he died, Parliament finally voted to abolish slavery. He never became Prime Minister, but I submit to you that he made a far greater impact than could be expected as Prime Minister.

As Wilberforce embarked upon this crusade, he said: “God Almighty has set before me two great objects — the suppression of the slave trade and the reformation of manners.”²

He and his comrades spearheaded many social, economic, political improvements and legal reforms. He had a long-term goal based on God's eternal plan. Indeed, his vision to change the way business and politics were conducted in England impacted the British character so much that it restored England and preserved it from sharing the bloodshed of its neighbour, France.

From Wilberforce's life, we learn that one does not need to be a Head of Government to be a statesman.

Abraham Lincoln was a statesman who did serve as head of nation. At the time he entered the top office, his nation was a fragile collection of disjointed entities. At the end of the 20th century, the United States was viewed as the greatest nation in the world — economically and militarily. However, 1861 was a crisis point in the history of the United States. It had already begun to dissolve between the date when Lincoln was elected and the date when he entered office. It was the vision of Lincoln to raise the dignity of all people, an unpopular idea even among many of his supporters. It was this plus his tenderness toward those who opposed him which resulted in a nation that was really unified for the first time in the 90 years of its existence. The British historian Lord Charnwood said of Lincoln:

*We may regard, and himself regarded, the liberation of the slaves, which will always be associated with his name, as a part of the larger work, the restoration of his country to its earliest and noblest tradition, which alone gave permanence or worth to its existence as a nation.*³

George C. Marshall is an example of a Foreign Minister who was a statesman. Through Marshall's plan for helping the reconstruction of Europe, he not only assisted in the creation of a giant economic engine, but he strengthened democracy in the participating nations, and cooperation among European nations. I consider the Euro to be one direct result of his insistence upon cooperation.

His vision was so important to him that he publicly vowed not to run for President so that those in the opposing political party, who controlled the legislature and the purse strings, would not distrust his vision and to have the best hope of their embracing his vision as apolitical. His vision for the rebuilding of Europe caused him to persuade American politicians and businessmen to make huge contributions that they were not prepared to make and which they often resisted. And yet, I am convinced that George Marshall changed the course of history when you consider the dynamics of the Cold War and the battle between the market economy and democracy on the one hand, and the centrally planned economy and communism on the other. Apart from the vision and perseverance of George Marshall, I am convinced that the history of Europe would have taken a far different course. The struggle between communism and democracy would have taken a far different path, with probably several more European nations falling to communism.

Nelson Mandela is another statesman who served as head of nation. During 27 years in prison, he clung to a vision for his nation that was not quenched by the injustice he experienced. The character he displayed instilled a confidence among his persecutors that they could trust him to protect their interests as his nation moved toward a more just society.

During his presidency, he displayed the heart of a shepherd in beginning the long process of pulling together groups that had long distrusted each other and created healing. One example during his presidency was while he was out of his country, he appointed his rival Mangosuthu Buthelezi as Acting President⁴. Mandela was so popular among the electorate that he could have remained longer in office. However, he chose rather to prepare others for the responsibility and turn it over to them at the end of a single term.

These four men were statesmen of the highest order. They displayed a vision that was not quenched by obstacles. Although they were driven by the noblest goals, they did not sacrifice high character in achieving their goals. To each of these, the means for achieving their goals was just as important as their goals. In Burke's wording, they operated according to "enduring principles." With the exception of Mandela, these statesmen were not universally appreciated in their own era. Wilberforce was a political outcast until late in his struggle. Lincoln was hated so much that he was assassinated. Marshall, although he received the Nobel Prize, was largely overlooked in his own nation. Statesmen, as I am defining them, do not always attain the highest office. Typically, they are more concerned with doing good than the political expediency necessary to be elected.

In looking at these four lives, we realize quickly that there may be more statesmen than we recognize. Our error seems to be that we begin with a Head of Government and then apply a series of tests to him/her in an effort to determine if he/she survives as a statesman. For this analysis of these four leaders, it is clear that we should first evaluate if the individual is a statesman whether or not a Head of Government. A statesman need not be a Head of Government. In fact, a statesman need not even serve in Government. We will see that a person

in any profession can have the heart of a statesman and, therefore, be a statesman. I have seen more statesmen in education, medicine and agriculture than I have in Government.

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Characteristics of a Statesman that Distinguish from a Politician

As I have studied the lives of great leaders, including the four mentioned in the previous section, I am convinced that the following characteristics commonly typify their lives:

1. The statesman views the authority of the office for the purpose of helping to meet the needs of the people.
2. The statesman displays the heart of a shepherd.
 - a. Compassion toward the people, especially the most disadvantaged.
 - b. The attitude of a shepherd in meeting the needs of the sheep.
3. The statesman has a vision for making our nations/societies better than we found them.
4. Statesmen are characteristically receptive to the work of God in their lives and learn to recognize their dependence upon God and their accountability to Him.
 - a. Dependent upon God for guidance.
 - b. Dependent upon the help of God to achieve the vision.
 - c. View themselves as accountable to God for the way they handle the stewardship to which they have been entrusted.
 - d. Sees divine significance in the responsibility he/she holds and in the actions taken.
5. The statesman is willing to take risks (political risks) in order to do the right thing and achieve his/her vision.
6. The statesman operates on high moral principles.
7. The statesman creates statesmanlike behaviour in those around him/her, including inducing members of the opposition, to participate in the vision.
8. Statesmen are seldom appreciated in their own time.

We will study these characteristics in more detail.

Evaluation of the Characteristics That Make a Statesman

Let us look more carefully at what makes a statesman. In the course of our analysis, we will draw extensively from the lives of the four we have already identified as statesmen. We will also look for examples from the lives of other great or respected leaders, even if we have not identified them specifically as statesmen. As we proceed, we will also illustrate that those who do not completely fulfill the criteria for statesmen have the capacity to exhibit statesmanlike behaviour in specific instances. We can learn from this as well. Our goal as a global political culture is to move closer and closer to statesmanlike behaviour in every action.

1. The statesman views the authority of the office for the purpose of helping to meet the needs of the people

In another place, we have summarized Government as: a God-ordained institution whose purpose “is to provide an orderly society within which the individual can reach his/her full, God-given potential.”¹

As such, great authority has been given to it, all designed to bring good for the people. This has been described in God's instruction book:

¹ Everyone must submit to the governing authorities, for there is no authority except from God, and those that exist are instituted by God. ² So then, the one who resists the authority is opposing God's command, and those who oppose it will bring judgment on themselves.... ⁴ For government is God's servant to you for good. For government is God's servant ⁶ And for this reason you pay taxes, since the authorities are God's public servants, continually attending to these tasks.²

The governing officials are granted a high level of authority compared to the governed, which is even clearer if we include the fuller instruction from the above:

¹ Everyone must submit to the governing authorities, for there is no authority except from God, and those that exist are instituted by God. ² So then, the one who resists the authority is opposing God's command, and those who oppose it will bring judgment on themselves. ³ For rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the authority? Do good and you will have its approval. ⁴ For government is God's servant to you for good. But if you do wrong, be afraid, because it does not carry the sword for no reason. For government is God's servant, an avenger that brings wrath on the one who does wrong. ⁵ Therefore, you must submit, not only because of wrath, but also because of your conscience. ⁶ And for this reason you pay taxes, since the authorities are God's public servants, continually attending to these tasks.³

The governing officials are granted a high level of authority, even the exercise of punishment, including death, over the governed. Even though that authority may be misused in hurtful ways, the intent is clearly for good. The purpose of the use of that authority is to meet the needs of the people. In another instruction, it is clear that the authority of the office is to be used for the

people, in no way for the benefit of those who govern. Referring specifically to the head of Government:

However, he must not acquire many horses for himself... He must not acquire many wives for himself so that his heart won't go astray. He must not acquire very large amounts of silver and gold for himself. When he is seated on his royal throne, he is to write a copy of this instruction for himself on a scroll It is to remain with him, and he is to read from it all the days of his life, so that he may learn to fear the LORD his God, to observe all the words of this instruction, and to do these statutes. Then his heart will not be exalted above his countrymen, he will not turn from this command to the right or the left....⁴

The governing official is not to view him/herself as superior to the governed, the clear alternative being then as servant to the governed. There is authority available to the governing official for the express purpose of serving and lifting the people.

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2. The statesman displays the heart of a shepherd
a. Compassion toward the people, especially the most disadvantaged
b. The attitude of a shepherd in meeting the needs of the sheep

a. Compassion toward the people, especially the most disadvantaged

King Solomon provides a good example. Early in his reign when he clearly had the heart of a statesman, he said to His Creator (paraphrasing and transposing from the third person to the first):

*I will rescue the poor who cry out and the afflicted who have no helper. I will have pity on the poor and helpless and save the lives of the poor. I will redeem them from oppression and violence, for their lives are precious in my sight.*¹

What is especially captivating is Solomon's attitude toward the people he was governing — *for their lives are precious in my sight*. What an amazing attitude this is for any governing official — to view the lives of the powerless, those without a voice, those taken advantage of by the more powerful in society, those who cannot help him/her politically — as *precious in his/her sight*. Truly, exercising the authority invested in office on behalf of these people is to be an instrument of Almighty God.

We gain additional insight by studying his preceding words:

*God, give Your justice to me the king and Your righteousness to me. I will judge Your people with righteousness and Your afflicted ones with justice... May I vindicate the afflicted among the people, help the poor, and crush the oppressor.*²

Solomon expressed a concern of his heart for those who are weak and generally taken advantage of and ignored by those in Government. Too often, the powerless have come to see Government as an oppressor. Not only did Solomon not want to be an oppressor, but he wanted to use his authority to aggressively prevent any other oppression — in his words to “crush the oppressor”.

In looking at the lives of statesmen, there is willingness to listen to the hearts of the constituents. I have always been amazed at Abraham Lincoln's “open door” policy to his office, whereby each morning, he allowed people to meet him without an appointment.³ Winston Churchill visited people whose homes were destroyed by the German rockets. Both leaders stayed close to the people. **They were not afraid to allow people to get in the way of “more important affairs of State”.** **After all, they understood that “people” are the purpose of the State.**

b. The attitude of a shepherd in meeting the needs of the sheep

God paints the picture of the head of the nation as a shepherd. God uses the analogy of the shepherd to describe the tender care that governing officials must have for the people.

For example,

“God...who says to Cyrus: My shepherd, he will fulfill all My pleasure.”⁴ Cyrus II was King of Persia 559-530 B.C. As in the case of Cyrus, the determination as shepherd has nothing to do

with what the official thinks of God. In the extended passage, God said twice of Cyrus: “though you do not know Me.”⁵ Hence, ‘shepherd’ is an overview of the job description of the work God expects of the Government official. In the case of King David, God tells us that:

*He chose David His servant and took him from the sheepfolds; He brought him from tending ewes to be shepherd over His people.... He shepherded them with a pure heart and guided them with his skillful hands.*⁶

The shepherd is responsible for the welfare of the sheep and for anticipating and overcoming the threats to the sheep. There are two implications:

1. Relatively speaking, the sheep are ignorant of the threats to their safety and limited in their ability to meet their own needs. The sheep are dependent upon the shepherd and his/her diligence for their safety. It is the needs of the sheep that drive every action of the shepherd. **Realistically, it is the sheep who are the masters and the shepherds who are the servants.**

2. **Furthermore, the shepherd has responsibility for all of the sheep**, not just the ones who may have chosen this individual as shepherd. Once the shepherd is placed in responsibility for the flock, he/she does not have the privilege of distinguishing the level of care provided for different sheep within the flock. The shepherd may not be selective in which sheep he/she cares for. In fact, the responsible shepherd must often give more attention to serve the most difficult and the neediest sheep.

It was against the backdrop of this, that I learned that an incumbent presidential candidate warned voters from a group resisting his leadership during the campaign “If you do not vote for me, do not expect that you will get anything from me.” The incumbent had not learned the lesson of his being a shepherd to his flock. Fortunately, upon victory, he relented from that threat.

Nelson Mandela, in his autobiography *Long Walk to Freedom*⁷, correctly uses the analogy of shepherding to describe the governing process.

God warns against the evil or irresponsible shepherds:

*This is what the Lord GOD says to the shepherds: Woe to the shepherds ..., who have been feeding themselves! Shouldn't the shepherds feed their flock?*⁸

God has high standards for those who shepherd on His behalf. He has little tolerance for those mistreat our Master's sheep.

God's Admonition to Shepherds through His servant:

*I exhort the elders among you: shepherd God's flock among you, not overseeing out of compulsion but freely, according to God's will; not for the money but eagerly; not lording it over those entrusted to you, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory.*⁹

The analogy is with God as the Chief Shepherd and ourselves as His under-shepherds. As such, we certainly need His help in being the shepherds He intends us to be. Psalms 23 begins with the words “The Lord is my shepherd.” I submit to you that we must allow Him to be our shepherd before we can be His shepherd in the lives of the sheep He has entrusted us with.

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9. *Ibid.*, 1 Peter 5:1-4.

3. The statesman has a vision for making our nations better than we found them

A former President of Columbia University commented:

*Our world is made up of three kinds of people: the few who make things happen, the many who watch things happen, and the great majority who have no idea what is happening.*¹

We cannot rely on the latter to improve the health of our societies. Hence, we should not place the reins of leadership into their hands.

King Solomon said it bluntly: “Where there is no vision, the people perish.”²

Jesus warned us against the danger of allowing the ignorant to lead: “They are blind guides. And if the blind guide the blind, both will fall into a pit.”³

We cannot afford leadership that lacks vision. But where does vision come from? Here, I believe the genius of the statesman is to understand that there is a God who has established a plan for mankind that is unchanging and that we as human beings can participate in. God gives us insights into His plan:

*God: I am God, and there is no other; I am God, and no one is like Me. I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will. I will call a bird of prey from the east, a man for My purpose from a far country. Yes, I have spoken; so I will also bring it about. I have planned it; I will also do it.*⁴

*God: I have loved you with an everlasting love...*⁵

*God: For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future.*⁶

The goal of the Statesman is to move us closer to the picture that our Creator paints of His intended plan for His creation.

God describes several distinct aspects of His planning and implementation:

- (1) God has designed a plan.***
- (2) His plan is for well-being.***
- (3) He makes known His plan.***
- (4) He implements His plan.***
- (5) His plan allows us the privilege of being His hands and feet in implementing His purposes.***

It is God's everlasting plan that is the basis for the direction for the nation — a plan that God desires to make known to willing leaders. How do we gain access to this plan? Can we know it by ourselves? As God has told us: “*For My thoughts are not your thoughts, and your ways are not My ways.*” This is the LORD’s declaration. “*For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts.*”⁷

Our own ingenuity will not reveal to us God's plan. We cannot intuitively know His mind or His plans. He must reveal them to us. And we must allow Him to do so.

*[God] guides the humble in what is right and teaches them His way.... Who, then, is the man that fears the LORD? He (God) will **instruct** him in the way chosen for him.... The LORD **confides** in those who fear Him; He **makes** His covenant **known** to them.*⁸

The genius of the true leader is that he/she has the capacity to think long-range based upon the knowledge that God has a long-range plan that He gladly reveals to those who seek Him.

*[God] reveals mysteries from the darkness and brings the deepest darkness into the light.*⁹

Daniel explained to one of the most powerful rulers of all time God's revelation to man:

*He (God) reveals the deep and hidden things; ... there is a God in heaven who reveals mysteries, and He has let King Nebuchadnezzar know what will happen in the last days. Your dream and the visions that came into your mind as you lay in bed were these:....*¹⁰

*Of God: He is here: the One who forms the mountains, creates the wind, and reveals His thoughts to man, the One who makes the dawn out of darkness and strides on the heights of the earth. Yahweh, the God of Hosts, is His name.*¹¹

*God: I will lead the blind by ways they have not known, along unfamiliar paths I will guide them...*¹²

A corollary of this is that the statesman sees possibility where the politician sees only impossibility. All things are possible when we operate according to **His plan**:

*Jesus: With men this is impossible, but with God all things are possible.*¹³

*I am able to do all things through Him who strengthens me.*¹⁴

*Faithful is He who calls you, and He also will bring it to pass.*¹⁵

Hence, the individual who would be God's instrument in the life of a nation and its people must aggressively seek to understand God's plan. As King Solomon concluded:

*The fear of God is the beginning of (literally, the basis for) wisdom.*¹⁶

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4. **Statesmen are characteristically receptive to the work of God in their lives and learn to recognize their dependence upon God and their accountability to Him**
 - a. **Dependent upon God for guidance**
 - b. **Dependent upon the help of God to achieve the vision**
 - c. **View themselves as accountable to God for the way they handle the stewardship to which they have been entrusted**
 - d. **Sees divine significance in the responsibility he/she holds and in the actions taken**

There were four successive powerful empires during the six centuries leading up to the birth of Christ:

Babylonian (605–562 BC)

Medo-Persian (550–330 BC)

Greek (333-146 BC)

Roman (146 BC-330 AD)

God said the following to Cyrus, King of Persia, head of the second empire:

I am the Lord... who says to Cyrus: My shepherd, he will fulfill all My pleasure ... The LORD says this to Cyrus, His anointed, whose right hand I have grasped to subdue nations before him, to unloose the loins of kings, to open the doors before him and the gates will not be shut: "I will go before you and level the uneven places; I will shatter the bronze doors and cut the iron bars in two. I will give you the treasures of darkness and riches from secret places, so that you may know that I, the LORD, the God of Israel call you by your name. I call you by your name, because of Jacob My servant and Israel My chosen one. I give a name to you, though you do not know Me. I am the LORD, and there is no other; there is no God but Me. I will strengthen you, though you do not know Me, so that all may know from the rising of the sun to its setting that there is no one but Me. I am the LORD, and there is no other."¹

God Himself is speaking here and giving instructions to Cyrus, and giving Cyrus the benefit of His intents for the life of Cyrus. God makes it clear that Cyrus had no initial knowledge of Him.

God states two purposes He had in the life of Cyrus:

1. *so that you may know that I am the Lord.*

2. *so that all may know from the rising of the sun to its setting that there is no one but Me.*

God was interjecting Himself where He had not been known before. The first step was that Cyrus would recognize the existence and work of God as he looked within his own life. Secondly, every citizen, while looking at the life and actions of Cyrus, would recognize the existence and work of God.

Background: God revealed these instructions and His purposes to Cyrus in 710 B.C., which was 170 years before he began his reign in 539 B.C. God has His hand so much on the affairs of a nation that He could reveal His work in Cyrus' life long before Cyrus was born!

With this kind of intervention in the life of a ruler, you would expect him to change the way he governed for the better. The impact of God on Cyrus' life is in evidence within the halls of the United Nations. In the second-floor corridor between the Security Council and the Trusteeship Council is a copy of a document issued by Cyrus. (The original may be viewed in the British Museum.) Cyrus begins this document:

I am Cyrus, King of the World, Great King, Mighty King, King of Babylon...; King of the Four Quarters...

He then proceeds to describe his takeover of Babylon:

I, well-disposed, entered Babylon and amidst public jubilation, sat on the royal throne...My numerous troops took over Babylon without molestation. I allowed no one to harass or terrorize the people....I concerned myself with the needs of Babylonians...to promote their well-being. I freed the citizens of Babylonia from the yoke of servitude. I restored their dilapidated dwellings and redressed their grievances.

These are not the words of a tyrant, but rather of a visionary leader — a statesman — using the authority available to improve the lives of the people.

Cyrus describes himself as a compassionate ruler. That he, indeed, ruled in such a manner is supported by other historical evidence. This document testifies to a ruler being changed from the inside to sincerely care about the people. God picked up this man who did not initially acknowledge Him and worked in his heart in such a way that he broke with the prevailing tradition of harsh, authoritarian rule. In fact, this document hanging in the U.N. is aptly entitled “The First Known Human Rights Declaration.” God’s work in the life of Cyrus is real and it is dramatic.

My argument is that God, through a special work in Cyrus' life, turned him into a statesman.

God did a similar work in the life of Nebuchadnezzar II, head of the Babylonian Empire which preceded the Medo-Persian. It is inspiring to read the testimony of this powerful leader in the fourth chapter of the book of Daniel in the *Bible*. There, Nebuchadnezzar describes how his arrogance with regard to God led to his discipline at God's hands, then his repentance and restoration to office. Finally, Nebuchadnezzar stated clearly: “Now I, Nebuchadnezzar, praise, exalt, and glorify the King of heaven, because all His works are true and His ways are just. And He is able to humble those who walk in pride.”² In studying the extended passage, it is clear that God accomplished the same two purposes in Nebuchadnezzar's life that He did in Cyrus' life:

- 1. so that you may know that I am the Lord.*
- 2. so that all may know from the rising of the sun to its setting that there is no one but Me.*

Let us look briefly at two more examples.

King Solomon, prayed to God shortly after he ascended to the throne:

LORD my God, You have now made Your servant king in my father David's place. Yet I am just a youth with no experience in leadership. Your servant is among Your people You

*have chosen, a people too numerous to be numbered or counted. So give Your servant an obedient heart to judge Your people and to discern between good and evil. For who is able to judge this great people of Yours?*³

A 21st Century Prime Minister testifying to those in his administration:

*I needed assistance, direction and strength that even my family, friends and colleagues could not give. I realised that the support I was looking for could only come from God. To that point, my relationship with my Maker was something I didn't think much about. I took it for granted. I suppose I was one of those lukewarm Christians, who coasted along in the hope that if I generally behaved myself and said my prayers I would get to Heaven. That was not enough to sustain me in my new job as Prime Minister. Increasingly, I found myself turning to God. I submitted myself in total surrender and obedience to our Lord and Saviour, Jesus Christ. As I seek knowledge and wisdom through constant prayer and from daily readings of God's Holy Word, I opened my heart to the Holy Spirit to counsel me and guide me. Ladies and gentlemen, I can tell you that this truly is the Way; for it is God Himself who is the real leader of a nation. And it is only in Him and from Him that we can be blessed as individuals, as communities, as organizations and as a country.*⁴

God visibly intervened in the lives of all four of these leaders to accomplish the same two purposes revealed for Cyrus' life:

- 1. so that you may know that I am the Lord.*
- 2. so that all may know from the rising of the sun to its setting that there is no one but Me.*

Conclusion: God supernaturally intervened in the lives of these four leaders to make them more receptive to the work of God in their lives. As a result, I believe they each became more statesmanlike in their leadership. Because God worked so clearly and so dramatically in the lives of these highly visible leaders for all the world to see, we must have the confidence that He is able to work in the lives of other leaders whose lives we do not see so clearly.

Jesus made the interesting statement to His closest followers as they returned from a ministry assignment:

*Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.*⁵

Jesus describes a parallel work of God in the life of the prophet and the king (presumably, as a class, all Government officials). This work of God apparently comes upon the government official by virtue of the office in which they serve.

Pause for Reflection

1. Is it possible that God has these two goals for the life of every head of Government, and that God works to achieve these two goals in the life of every head of Government?
2. Is it possible that God works to achieve these two goals in the life of every governing official?
3. Have I seen any evidence of God doing such a work in my life?

4. In light of this truth, how should I respond?
5. Must we conclude that even when God has to correct us as we deviate from His path for us, that He does it in such a way that we can recognize His love for us?

a. Dependent upon God for guidance

President Abraham Lincoln expressed his need for help from God:

I have been driven many times to my knees by the overwhelming conviction that I had absolutely no other place to go.⁶

Elsewhere, he expressed his need for God's help such as:

I have always taken Counsel of Him, and referred to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation.⁷

I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory, whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it.⁸

I should be the veriest shallow and self conceited blockhead upon the footstool, if, in my discharge of the duties which are put upon me in this place, I should hope to get along without the wisdom which comes from God and not from men.⁹

If it is probable that God would reveal His will to others, on a point so connected to my duty, it might be supposed He would reveal it directly to me....It is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it!¹⁰

It is my constant anxiety and prayer that I and this nation should be on the Lord's side.¹¹

God will guide the man or woman 100% committed to obeying Him.

For it is God who is working in you, enabling you both to will and to act for His good purpose.¹²

I am able to do all things through Him who strengthens me.¹³

b. Dependent upon the help of God to achieve the vision

*I am able to do all things through Him who strengthens me.*¹⁴

*Faithful is He who calls you, and He also will bring it to pass.*¹⁵

Lincoln concluded: “Faith in God is indispensable to successful statesmanship.”¹⁶

c. View themselves as accountable to God for the way they handle the stewardship to which they have been entrusted

Authority, accompanied by power, has been placed at the disposal of governing officials for the purpose of doing good for the people. The statesman understands his/her accountability not only to the people but to the Judge of the Universe. Jesus said:

*Much will be required of everyone who has been given much. And even more will be expected of the one who has been entrusted with more.*¹⁷

Jesus described the temptation every governing official faces:

*What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?*¹⁸

This is a rhetorical question, and our expected response is clear. Jesus speaks to the leader about the power that can be seductive. And yet, every one of us will stand before the Judge of the Universe at the end of our life on this earth. It is the expected words of Jesus at the time we appear before Him that is the ultimate reward of the statesman: “Well done, good and faithful servant.”¹⁹ Our Lord’s servant is ultimately what we are!

d. Sees divine significance in the responsibility he/she holds and in the actions taken

The statesman views him-/her-self as an instrument of God in the actions taken on behalf of the people.

Ronald Reagan and Winston Churchill have both been nominated by some as statesmen during the 20th century. I feel this issue needs further consideration. Several analysts have argued that both Prime Minister Churchill and President Reagan had a strong sense of divine significance as they provided leadership during challenging times^{20,21}.

Statesmen have a sense that God has called them and that their responsibility is to accomplish a mission that is greater than they are — one that may forever change their nation. Clearly, William Wilberforce and Abraham Lincoln were convinced there was divine significance in the vision that drove them. Lincoln expressed it as being an instrument in the hands of the Almighty:

*In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am.*²²

*I hold myself in my present position and with the authority vested in me as an instrument of Providence.*²³

This sense of divine significance seems closely related to Characteristic #1: *The statesman views the authority of the office for the purpose of helping to meet the needs of the people.*

This sense of divine significance causes statesmen to endure, especially in the face of seemingly insurmountable obstacles. Wilberforce, Lincoln, Marshall, and Mandela all showed this. Their sense of divine significance causes statesmen to overcome the human instinct for self-preservation.

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5. The statesman is willing to take risks (political risks) in order to do the right thing and achieve his/her vision

When the Statesman gains an understanding that our Creator has a plan that is knowable by His creation and that we may participate in, it provides a confidence that gives the strength to act boldly and decisively. The statesman is driven by hope resulting from understanding God's plan. Behind the clear visionary leadership is a confidence in the future based upon a conviction there is a force for good — Yahweh, Jehovah, God — superintending the world and our lives, and that His plan is good, knowable and achievable. He has instructed us:

*Those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.*¹

The best source of hope is complete confidence in Almighty God. Then, our hope is based upon the confidence that there is a good God working on our behalf to accomplish His plan.

Hope leads us to take action.

*Therefore, since we have such a hope, we are very **bold**.*²

*The people who know their God will **display strength and take action**.*³

Two of the great displays of statesmanlike behaviour were the issuing of the Emancipation Proclamation by President Abraham Lincoln on 22 September 1862, freeing all slaves in areas that were still in rebellion against the Union; and the passage by the House of Representatives on 31 January 1865 of the Thirteenth Amendment to the U.S. Constitution, abolishing slavery in the United States.

President Lincoln expended great political capital in both cases. In the case of the Emancipation Proclamation, he was certain that by taking such a bold position, he would not be re-elected in the upcoming 1864 Presidential election. And yet, he was confident he was doing the right thing in issuing the Emancipation Proclamation. He was willing to take the risk because he knew it was the correct thing to do, even though this action would likely work against his continuing in office. To him, using the authority of office to correct this injustice was more important than holding this high position.

In the case of the Thirteenth Amendment, the U.S. Senate had already passed the resolution the previous year, but it had failed in the House of Representatives over the issue of states' rights. Again, he expended immense political capital to gain the passage of the Thirteenth Amendment 119-56. The requirement for a two-thirds majority in order to proceed to the states for ratification mandated that the passage of the resolution have bipartisan support. Hence, the focus of Lincoln's energy was on those from the opposition, drawing many to support the resolution who had voted against it along party lines the year before.

I am convinced that recognizing that there is Creator operating according to His plan for good, which we as human beings may know and participate in implementing, is a tremendous

motivation for moving ahead aggressively. Although the risks we take may be political, insofar as we know His mind, we may be confident we are doing the right thing.

It is with this foundation in mind that I am inspired by the remarks of President Theodore Roosevelt:

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.⁴

References

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2. *Ibid.*, 2 Corinthians 3:12.
3. *Ibid.*, Daniel 11:32.
4. Excerpt from the speech "Citizenship In A Republic" delivered at the Sorbonne, in Paris, France on 23 April, 1910.

6. The Statesman operates on high moral principles

Edmund Burke, the respected British political figure in the late eighteenth century, had provided the following insight into the character of the Statesman:

*The great difference between the real statesman and the pretender is that the one sees into the future, while the other regards only the present; the one lives by the day, and acts on expediency; the other acts on enduring principles and for immortality.*¹

According to Burke, a defining characteristic of the Statesman is that he or she operates on “enduring principles” — those that represent the noblest of mankind, driven by godly character and the immense dignity of man.

There are two issues here. The Statesman is characterized by vision and this makes the Statesman noble by comparison with the self-promoting Politician. However, even though the Statesman possesses a noble vision, the Statesman will not stoop to unethical methods to achieve those noble goals. Clearly, the ends never justify the means. It is incongruous to pursue noble goals while employing ignoble methods to achieve them. Statesmen are leaders of character.

Secondly, our Creator has vested great authority in Government for the purpose of doing for the people that which they are not equipped to do for themselves — for achieving the noble goals that vision embraces. Hence, we have God’s analogy with the shepherd. Perhaps God’s instruction which best describes the reason for the existence of Government is: “Pursue justice and justice alone.”² Justice in all its facets will give all members of society their best opportunity to achieve the quality of life God intends for them. Essential issues in the life of the Statesman are character, including honesty and integrity, all based on a foundation of commitment to justice. President Dwight Eisenhower summed it up well:

*The supreme quality for a leader is unquestionably integrity....His teachings and actions must square with each other. The first great need, therefore, is integrity and high purpose.*³

The governing official is a human being, with all the temptations that human beings face. However, he or she must possess the capacity to recognize this reality and to overcome it. This is where we need the help of God, who intends for us as human beings to be able to serve our fellow human beings (pp. 65-66, 69-73). One analyst commented on the reality of functioning in a democratic State: “It is a republic designed for sinners.”⁴ This is the beauty of effective democratic governance: our Creator provides for imperfect human beings to implement justice for imperfect humanity. We are under obligation to the people we serve and to our Master not to allow ourselves to misuse the authority of which we are a steward. The Statesman must be able to rise above the weaknesses and temptations from his or her human nature. The solution is not to deny this reality but rather to display the strength and ability to overcome. It is to avail ourselves of the power of God’s Holy Spirit to “put to death the deeds of the body.”⁵ Quoting Edmund Burke again: “There never was a bad man that had ability for good service.”⁶ We are under obligation to the people we serve and to our Master not to allow ourselves to misuse the authority of which we are a steward.

We, as imperfect human beings, are charged with administering perfect justice for an imperfect humanity. We must always recognize that we need the help of a perfect God and Master. We must submit to Him in every action we take.

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4. Michael Novak, "Public Arguments: Saint Thomas More", *Crisis Magazine*, 1 June 1993.
5. *Bible*, Romans 8:13.
6. Edmund Burke, *Impeachment of Warren Hastings*, 15 February 1788, quoted in John Bartlett, *Familiar Quotations*, 15th ed. (Boston: Little, Brown, 1980), p. 373.

7. The statesman creates statesmanlike behaviour in those around him/her, including inducing members of the opposition, to participate in the vision

The Statesman faces a dilemma while operating within democratic governance. The Statesman cannot single-handedly enact legislation to support his/her vision without the help of those who are largely Politicians. Hence, one of the greatest challenges the Statesman faces is influencing those who are Politicians to support his/her vision. We have already argued that the Statesman is not yet the norm. Rather, the self-interested Politician is. In this current era of governance, we need significant numbers to support the vision of the Statesman. Hence, the Statesman will not succeed unless he/she can influence Politicians to achieve a common vision. In effect, our goal must be to motivate those who are naturally Politicians to become statesmanlike.

We have an effective example in George Catlett Marshall who, as a Statesman, was more concerned with doing good, using the authority at his disposal rather than aspiring to a higher position. His great genius was the way he brought out the best in those who governed with him. Marshall's efforts to achieve what became called the Marshall Plan for the rebuilding of Europe after World War II provide a beautiful example of this trait of the Statesman: the capacity to make his vision contagious and draw others into it, including those from the opposition. Some of those Marshall drew into his effort and whom he motivated to statesmanlike behaviour were: Senator Arthur Vandenberg, Will Clayton, Richard Bissell, Paul Hoffman, W. Averell Harriman, Ernest Bevin, Jean Monet, Robert Schuman. As an example, Senator Vandenberg was the key member of the U.S. Senate controlled by the opposition party, whose support he needed to procure the necessary Government funding. The partnership between these two leaders, whose party affiliations opposed each other, is a beautiful example of rising above party for the good of the people. Marshall was apparently able to appeal to the humanity, or the heart, in those whose cooperation he needed.

As an aside, bipartisanship should not be surprising. The goals of the Statesman do not belong to a particular party but rather belong to the well-being of humanity. As such, regardless of party and political differences, all should be able to support them. Nevertheless, the Statesman must convince those preoccupied with party to share the same human goals.

A corollary of this is that the Statesman has a different attitude toward the opposition than the Politician does. I believe that one of the most important relationships in the life of the Statesman is with those in the opposition.¹ They will help us to see potential blind spots. One official shared with me that his father was the Leader of the Opposition in the early days after independence of his nation. In Parliament, his father was sharply critical of the Prime Minister. However, every time his father visited the village, he brought back bushels of produce that he then took to the residence of the Prime Minister. Privately, they were close friends. I am convinced that those in the opposition should be among our closest friends. We need their perspectives.

What are options available to the Statesman to motivate those around him/her to statesmanlike behavior? We have already argued that the most effective way to operate as a Statesman is to govern under the guidance of our Creator. If we could facilitate those in the governing class gaining this perspective, it could potentially be the most effective method of all. Thus, it could also contribute to ensuring continuing statesmanlike behavior after us. An example is the effort

by one 21st Century Prime Minister who challenged those serving in Government with him, beginning with his own testimony of the need for God's help:

I needed assistance, direction and strength that even my family, friends and colleagues could not give. I realised that the support I was looking for could only come from God. To that point, my relationship with my Maker was something I didn't think much about. I took it for granted. I suppose I was one of those lukewarm Christians, who coasted along in the hope that if I generally behaved myself and said my prayers I would get to Heaven. That was not enough to sustain me in my new job as Prime Minister. Increasingly, I found myself turning to God. I submitted myself in total surrender and obedience to our Lord and Saviour, Jesus Christ. As I seek knowledge and wisdom through constant prayer and from daily readings of God's Holy Word, I opened my heart to the Holy Spirit to counsel me and guide me. Ladies and gentlemen, I can tell you that this truly is the Way; for it is God Himself who is the real leader of a nation. And it is only in Him and from Him that we can be blessed as individuals, as communities, as organizations and as a country.²

Here is a leader of Government challenging those serving in Government to submit to the guidance which God provides. If we could motivate those who serve with us to view themselves as God's instruments on behalf of the people and to learn to depend upon His guidance, I am confident we would find ourselves working more harmoniously. This strikes me as being the ultimate in Statesmen challenging the teachable to become Statesmen.

Another long-range approach would be challenging the Religious Institution, e.g. the Church, to fulfill its God-given responsibility as "the pillar and foundation of the truth"³ from God our Creator to every segment of His creation, including Government. As a part of the Church myself, I quickly acknowledge that we in the Church have not fulfilled our responsibility in this area. I would support you in galvanizing the Church to fulfill this responsibility.

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8. Statesmen are seldom appreciated in their own time

Often Statesmen are only truly appreciated after their service is over, perhaps even departed this life. This is understandable because the Statesman operates on a longer time-frame, The Statesman is proactive rather than reactive. In democratic governance, the people — the electorate — tend to be more concerned with meeting felt needs than needs that may exist in the future. Professor Alexander Fraser Tytler, the Scottish historian, writing at the end of the eighteenth Century, warned of this when he is purported to have said:

A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves money from the Public Treasury. From that moment on the majority always votes for the candidates promising the most benefits from the Public Treasury with a result that a democracy always collapses over loose fiscal policy¹

The Politician will play to this sentiment because he quickly realizes that the best way to appeal to the electorate is to give them what they want — the most benefits from the public treasury. The Statesman has a difficult time in a contest against an opponent with this mindset. In contrast to the Statesman, the Politician is comfortable with this approach because he/she measures success in the short term.

Statesmen use a longer time-frame in measuring their effectiveness. The criteria of the Statesman are: Did I make life better for the people? Were lives better because of my service on their behalf? The Statesman, like the shepherd, is always looking ahead, asking what dangers are ahead for the sheep. Furthermore, the Statesman also ideally is seeking approval from our ultimate Master, our Lord the Creator, rather than man, although under our Lord's guidance, the people benefit immensely. Statesmen have in mind that they have another Judge even more important than the electorate who will evaluate their actions and their motivation:

For we will all stand before the tribunal of God. For it is written: As I live, says the Lord, every knee will bow to Me, and every tongue will give praise to God. So then, each of us will give an account of himself to God.²

All of this creates the dilemma of the Statesman not receiving proper acclaim from those served. In fact, approval in our own generation may or may not come. As I cautiously identify Statesmen, in my mind, I include William Wilberforce, Abraham Lincoln and George C. Marshall and Nelson Mandela. Among Wilberforce, Lincoln and Marshall, not one of these Statesmen was universally appreciated in their own era. Wilberforce was a political outcast until late in his struggle to eliminate slavery. Lincoln was hated so much that he was assassinated. Marshall, although he received the Nobel Peace Prize, was largely overlooked in his own nation. If you were to ask an American today who George C. Marshall was, most would not be able to answer you. Statesmen, as I am defining them, do not always attain the highest office. Typically, they are more concerned with doing good than the political expediency necessary to be elected. The fourth Statesman, Nelson Mandela, was the exception in that he was immediately recognized for his amazing contribution.

This leads us to the question: If Statesmen are not fully appreciated in their own time, does democracy guarantee that we place in position leaders with the hearts to be Statesmen? Does

democracy guarantee that we gain the best leaders? Is democracy more conducive to statesmanship than other forms of Government? When the democratic experiment was instituted in the United States, it was expected that the best and brightest would serve the people in Government. The challenge democracy presents is that it requires a political figure to be continually campaigning for the next election or a higher Government position. In this sense, democracy seems to reward Politicians. As such, it is difficult for one who has the heart of a Statesman to be elected to office through the democratic process. It will take wisdom on his/her part. It will also require a maturity on the part of the electorate.

As I consider Abraham Lincoln, I believe that abolition of slavery was a part of God's progressive revelation to him. Furthermore, I am convinced that if Lincoln had understood this from the beginning and made it a part of his campaign, it is unlikely he would have been elected. In 1860, at the national convention that selected the presidential candidate to represent his party, Lincoln polled a distant second on the first ballot. It was only on subsequent ballots where he began to emerge as the candidate of the party, finally winning the nomination on the third ballot.

Dag Hammarskjöld is perhaps the United Nations Secretary-General considered the closest to a statesman. President John F. Kennedy described Hammarskjöld as “the greatest statesman of our century.”³ He was only considered for the position of Secretary-General after other more experienced candidates were eliminated from the race by the veto-wielding nations of the U.N. Security Council.⁴ He was chosen as a candidate who would not offend the two Security Council nations leading the two sides of the Cold War. In other words, he was thought to be a Politician and that is what the selecting powers wanted. While in office, he refused to bend to those two super powers.

The dilemma is that God, when He designed Government, intended that every governing official be a Statesman. However, His creation's nature would dispose them to prefer Politicians. When the person with the heart of a Statesman achieves office, that individual must recognize that it truly was God Himself who placed him/her in that position and that we should continually look to Him for guidance as His instrument. The Statesman must understand that service to one's people is a calling from God and will always require God's wisdom to navigate the challenge faced in navigating the idiosyncrasy of democratic governance:

*Now if any of you lacks wisdom, he should ask God, who gives to all generously and without criticizing, and it will be given to him.*⁵

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Statesmanlike Behaviour from Governing Officials

I would like to distinguish between statesmen as we have exemplified here and those who make individual decisions and actions that are *statesmanlike*. I see many who, perhaps possessed of a divine spark, make admirable decisions that benefit their people. In addition, because statesmen are seldom appreciated at the time as described in Characteristic #8, there are statesmen who simply have not yet been acknowledged as such.

Later in this monograph, I have dissected a handful of case studies of statesmanlike behaviour (pages 83-101). I believe they are self-instructive. For our purposes, at this point, I believe it is instructive to reflect on exemplary decisions made by those serving in Government leadership.

Prime Minister **Tuilaepa Aiono Sailele Malielegaoi** of Samoa has led his nation in making two controversial changes that he was convinced would lead to a better quality of life for his people:

1. On 3 September 2009, he led his nation in switching from driving on the right hand side of the road to the left hand side. (This I have dissected in the section “Case Studies in Statesmanlike Leadership 3”, page 101.)

2. On 31 December 2011, he led his nation in moving from the east side of the International Date Line to the west side. He did this to facilitate economic relations with Australia, New Zealand and Asia by ensuring that Samoa would no longer be one calendar day away from them. He argued that this step would allow the business community of his nation to interact more effectively with key trading partners in New Zealand and Australia, and secondarily connecting to China and the Pacific Rim. He was quoted as saying: “In doing business with New Zealand and Australia we're losing out on two working days a week. While its Friday here, it's Saturday in New Zealand and when we're at church Sunday, they're already conducting business in Sydney and Brisbane.”¹

Let us consider for a moment the action taken by the late **King Hussein** of Jordan. We have the picture in our minds as it appeared on the front page of the *New York Times*, after one of his renegade soldiers killed 7 Israeli school children. He personally met with the families of all seven victims, getting down on his knees before them on behalf of his errant fellow countryman, and asking their forgiveness.² Considering the underlying distrust between the two cultures, we can only have the greatest admiration for King Hussein in taking this step.

The late President **Levy Mwanawasa** of Zambia provides us with an example of statesmanlike behavior in the way he treated his fiercest critic. Michael Sata was continually critical of the President. His attacks on President were at times very personal. And yet, Sata saw Mwanawasa differently after he personally suffered a serious heart attack. The President intervened to have Sata airlifted to South Africa for treatment, all at Government expense. Sata came to recognize that his differences with Mwanawasa were not personal but simply policy differences. I consider Mwanawasa's action to be statesmanlike because of his work to preserve a dissenting voice. As a result of this action, they reconciled and Sata came to appreciate the President, not necessarily as a policy-maker but as a human. It is likely that Mwanawasa's action saved the life of Sata, who went on to become President himself later.

Upon Sudan's independence in 1956, the southern Sudanese, with their ethnic and religious differences from the majority Sudanese, aspired to form an independent nation of their own. **Joseph Lagu** displayed statesmanlike behaviour while leading an independence movement. One particularly difficult time was in 1971 after government troops had attacked a rebel village in the south, including burning down a church and killing a number of worshippers. Days later while the pain was still strong, a plane carrying northern Sudanese civilians crashed into rebel-held territory, with 29 survivors. Although the temptation was for revenge, Lagu ordered the survivors released. As related by Lagu, his decision resulted from considering the question "What would Christ have me to do?" While reflecting on this question, "his first thought was of Christ feeding the 5,000 when they were in need. His second was of the scriptural admonition concerning the number of times that one should forgive one's enemy — 70 times seven. His last thought was of some advice a chaplain had given him when he was a young man: 'If I ever had a thought in the cool hours of the morning, I should act on it and not dilute it by consulting others. God was talking to me, not them.'"³ Lagu's decision contributed to the Addis Abbaba settlement of 1972, one of several steps that eventually led to the independence of South Sudan in 2005.

I would like to present for your consideration of statesmanlike behaviour the leadership exerted by the city executive, the Town Supervisor, equivalent of Mayor, of a small city north of New York City. **Joan Pagonos** poured herself out on behalf of her constituents. In the age of ever-growing Government agency budgets, Mrs. Pagonos produced budgets that reduced the taxation rate for her people for 11 consecutive years.⁴ Furthermore, she ensured that there would be affordable housing for key contributing members of the community, such as police, firefighters, educators. In addition, she drew into her jurisdiction the regional warehouse for a major retailer, creating employment opportunities for her people. She did not use her success in administering her Government as the basis for seeking higher office, which is the common practice for the politician. Instead, her single-minded desire was to use her office to make life better for her people. I consider the actions of this woman to be statesmanlike. It will not surprise you that she was removed from office in favour of a politician who promised the people benefits that he was unlikely to be able to give.

I would like to consider with you another city executive, **Claude Lewis**. This Mayor served a city experiencing continual and severe droughts, but sitting next to the untapped water source of the Pacific Ocean. He was driven by a decades-long vision for water self-sufficiency for his people. He oversaw water reclamation projects providing one-third of the water needs for his community.⁵ A visible result of his vision for water self-sufficiency was the construction of the largest desalination plant in the Western Hemisphere, a \$1 billion project. Specific steps toward that dream began 17 years earlier. While shepherding a population of 105,000 and a Government with an annual budget of \$314 million⁶, he led an effort to enlist multiple communities, and agencies in this effort. The risks were enormous. To that point, there were as many failures as successes in attempts at smaller desalination projects. That risk was demonstrated by the fact that municipal bonds supporting this project were down-graded to a BBB-rating.⁷ This project was completed after this leader had left office, and in fact left this earth. My hypothesis that his vision was driven by a knowledge of his Creator was supported by his obituary that read that he "loved Jesus Christ, his family, his country and all things [related to his city]."⁸

Alexander Kuzmin, the Mayor of Megion, Russia demonstrated statesmanlike behavior when he directed that no official in his administration may use phrases such as "I don't know,"

“I can’t,” “It’s not my job,” “It’s impossible,” “I’m having lunch,” “There is no money,” and “I was away/sick/on vacation.”⁹ He insisted that his officials use their offices to meet the needs expressed by the people and not employ excuses to avoid serving the people.

There are many who while in office performed good deeds for their people, but whose actions in many cases did not represent the values we have come to recognize as those of statesmen. With a sad heart, I have eliminated consideration of these individuals as statesmen. The stumbling block in many cases was their lack of adherence to high moral principles (Characteristic #6). In no case did I eliminate a candidate because of his/her lack of faith in God. The issue of faith arose after examining their performance as a Government official.

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The Rewards Motivating the Statesman

The key is to remember that we are accountable to Almighty God. He is our ultimate Master. We are, first and foremost, His servant by His declaration, regardless of what we think of Him. The danger is when we seek the approval of those whom we see and ignore our ultimate Master whom we cannot see.

Let us consider the rewards of the statesman William Wilberforce. On the occasion of the passage of the Slave Trade Act of 1807 in the British Parliament, culminating 27 years of largely thankless efforts, Romilly, the solicitor-general rose before that body to pay this tribute to Wilberforce, contrasting him to Napoleon:

When I look to the man at the head of the French monarchy, surrounded as he is with all the pomp of power and all the pride of victory, distributing kingdoms to his family and principalities to his followers, seeming when he sits upon his throne to have reached the summit of human ambition and the pinnacle of earthly happiness — and when I follow that man into his closet or to his bed, and consider the pangs with which his solitude must be tortured and his repose banished, by the recollection of the blood he has spilled and the oppressions he has committed — and when I compare with those pangs of remorse the feeling which must accompany my honourable friend from this house to his home, after the vote of this night shall have confirmed the object of his humane and unceasing labours; when he retires to the bosom of his happy and delighted family, when he lays himself down on his bed, reflecting on the innumerable voices that will be raised in every quarter of the world to bless him, how much more pure and perfect felicity must he enjoy, in the consciousness of having preserved so many millions of his fellow-creatures.¹

In my opinion, this is the finest tribute paid to a fellow human being. I suggest this should be motivation to use the authority of office to lift the weakest among us. In the case of Wilberforce, I know that it was not praise from his fellow man that motivated him. Recalling Wilberforce's words as he embarked upon this crusade:

God Almighty has set before me two great objects — the suppression of the slave trade and the reformation of manners.²

Wilberforce exemplified an even greater motivation. Even if our fellow human beings do not pay tribute to us for the good we do, there is One whose tribute should be adequate motivation for us to serve and lift our fellow humans to the exalted place intended by our Creator. May we each serve our fellow human beings each day with the confidence of hearing our Saviour's approval!

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Olusegun Obasanjo of Nigeria governed as Head of State during two periods, from 1976-79 as a military ruler and 1999-2007 as democratically-elected President. His earlier regime was reputed to be extremely corrupt. The second time, as President, his efforts to remove corruption from his country astounded friends and critics alike.⁴ What was the difference in his life between his two terms in office? Previous to his return to office, he was imprisoned on charges that were politically motivated. In the process, he submitted his life to God as his Lord. Subsequently, he said “Without Jesus, as President I can do nothing. With Him, all things.”⁵ It appears that God humbled him in order to remake him into God’s instrument in the nation. He described his years in prison as “God’s way of slowing me down to hear His message and His words.”⁶

I am not in a position at this point to conclude that either of these leaders became a statesman as we are defining. However, I am fully convinced that as they submitted their lives to God, they displayed more statesmanlike behavior using some of the measuring sticks we have established. Furthermore, these two cases provide as close to a control study as possible for the role of faith in God in producing statesmanlike behavior. In both cases, we can compare the leadership of specific individuals without and with faith. Obviously, this does not rule out any other factors that may have changed as well. However, this provides us with a strong argument for faith and gives us much to reflect upon.

Thus, when we ask the question “Can we be a statesman without the help of God?”, I am convinced the answer is “No.” We may not recognize and express our dependence upon God, but, in fact, we are. He has more at stake than we do in providing the leadership He intends for those He loves so much. Hence, I believe He will even on occasion supernaturally intervene to cause us to provide the proper leadership even when we are not inclined and in a way that goes against our normal behaviour. Once we recognize this, I believe we will realize we should acknowledge our need for Him and do everything we can to cooperate with Him.

In our consideration of King Solomon's heart attitude toward the people that made him care so much for them in Characteristic #2a, we understood that compassion when he said: “their lives are precious in my sight.”⁷ That depth of love for those we have never met requires the help of God as He empowers our lives. We must understand that we can only love the people and desire to serve them if we love God first. When the God of the universe tells us that He who is enthroned on high came down to earth as a human being, experienced the humiliation of being a man, and died an unjust, tortured death on our behalf, because of His love for us, does that not show the high value that God places upon every human being? The clear result is that the higher our view of God is, the higher becomes our view of man. The more we love God, the more we revere and love our fellow man.

Jesus addressed the problem when He commanded, “Love your neighbour as yourself.”⁸ This sounds difficult enough, but Jesus added an element that makes this even more difficult. Jesus used a word for love that in the original language describes a love for another that is unconditional, not based upon whether the recipient deserves it. This is a pure love, not for anything that can be gained in return. Not surprisingly, this word *agape* does not occur anywhere in Greek literature outside of the teachings of Jesus in the Bible.⁹ When Jesus said, “Love your neighbour as yourself,” He was not saying to tolerate your neighbour for your mutual benefit. He was saying that we are to care about others with pure motivation — for their sakes and for their sakes alone. When Jesus defined the neighbours whom we are to love

unconditionally, He referred to the ethnic enemies of the hearers.¹⁰ We are to love those whom our society teaches us are unlovable and whom we should hate.

How can we love those with whom we have differences? Let us consider the context of Jesus' remarks. Jesus' full statement was:

“Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbour as yourself.”¹¹

This does not say, “Love your neighbour as much as you love yourself.” It says, “Love yourself with God's kind of love, then love your neighbour the same way.” The reason we do not and cannot love others is because we do not and cannot love ourselves. We cannot accept ourselves as a creation of God — sinners, yes, but sinners who can be forgiven through Jesus' death on our behalf. Our inability to accept ourselves and love ourselves makes it impossible to love others. As human beings, we are too insecure to love ourselves. The key to all of this was described by Jesus when He told us to love God first. It is only as we love God and begin to understand and trust Him, that we have confidence in what He has done in creating us and designing a plan for us. Only God can forgive us and, with it, change our nature, giving us the capacity to love ourselves. Once we love Him, we can love ourselves. Then, and only then, can we begin to love others.

Therefore, I am convinced that loving God is the key to serving our people. How do we love God? In order to understand this, we must correctly diagnose the root problem between man and God. God created us out of love and for the purpose of bestowing love upon us as part of an intimate friendship. The block to this friendship with God is ourselves. The God who reigns over nations is holy — without moral imperfection. We are not morally perfect. Our moral imperfection — our unholiness — excludes us from the presence of Holy God. You can visualize the problem this way. To place a common fieldstone next to a 200-carat diamond would be unthinkable. They are incompatible. Even more so, our unholiness is incompatible with God's perfect holiness. The problem is insurmountable from a human point of view. By ourselves, there is no way we can come into the presence of Holy God. By ourselves, we are eternally separated from the One who created us and loves us. The eternal consequences are great when one recognizes that being separated from our Creator at the end of this lifetime means a literal hell.

How can this blocked relationship with God be overcome? We need a way to be forgiven so that God can draw us close to Himself. By ourselves, there is no way we can accomplish this. Only Almighty God can do it. That is precisely why God Himself came to earth as Jesus to die on our behalf to pay the penalty for our sins. God has told us:

[Jesus] is the image of the invisible God...[By Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. He is before all things, and in Him all things hold together...He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy. For God was pleased to have all His fullness dwell in [Jesus] and through Him to reconcile to Himself all things...by making peace through His blood, shed on the cross.¹²

Mahatma Gandhi described that sacrifice when he said that Jesus, “a man who was completely innocent, offered himself as a sacrifice for the good of others, including his enemies, and became the ransom of the world. It was a perfect act.”¹³

Thus, Jesus has told us “I am the way, the truth and the life. No one comes to the Father except through Me.”¹⁴ God has told us “There is no other name under heaven given to people by which we must be saved.”¹⁵ Through Jesus' death and resurrection, God is able to forgive us and to see us as holy. Jesus' death and resurrection is the only provision given to mankind whereby we can have our sins forgiven and have this intimate relationship with God. God has told us:

*Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now He has reconciled you by Christ's physical body through death to present you holy in His sight, without blemish and free from accusation.*¹⁶

*God took the sinless Christ and poured into Him our sins. Then, in exchange, He poured God's goodness into us!*¹⁷

Let me be very clear: What I am advocating is not religion. It is the person of Jesus. As God Himself, Jesus is for all of us, not just certain races, cultures, or regions of the world. I believe this is what Mahatma Gandhi meant when he said:

*Because the life of Jesus has the significance and the transcendency to which I have alluded, I believe that he belongs not solely to Christianity, but to the entire world; to all races and people, it matters little under what flag, name or doctrine they may work, profess a faith or worship a God inherited from their ancestors.*¹⁸

The repentance and forgiveness that allows us to have an intimate relationship with God and, as a result to operate in partnership with God as His servant in our nations, is centred in the person of Jesus. Let us not think we can have this any other way but through embracing Jesus and Him alone.

How do we place our faith in Jesus for the forgiveness of our sins, so we can experience this intimate relationship with God? The illustration that communicates best to me relates to the region where I grew up—near Niagara Falls. The water flows over Niagara Falls so violently that if anyone falls into the water, it is certain death. Many people do risky things over Niagara Falls to gain attention. One of these was a tightrope walker. He had a wire strung over the Falls, from one side to the other. This man first walked along this wire from one side of the Falls to the other, and back. Then, as the crowd grew, he repeated his walk but this time he pushed a wheelbarrow in front of him as he walked over the wire to the other side and back. Then, he boldly filled the wheelbarrow with bricks and guided it along the wire over the Falls. By this time, the crowd had grown very large and was cheering loudly for him. He then asked the crowd “How many of you believe I can take this wheelbarrow over the Falls carrying a person inside instead of these bricks?” The crowd cheered wildly. Then, he asked the crowd “Who is willing to get into the wheelbarrow?” The crowd became silent. Their belief lacked 100% confidence. To place our faith in Jesus Christ means to get into the wheelbarrow with Him, making ourselves completely

dependent upon Him. Our sole basis for having our sins forgiven and for entering a close relationship with God is Jesus' death on our behalf.

It is this making ourselves dependent upon Jesus that gives us the capacity to see God's hand at work in our nations and to help achieve His purposes. No one—neither you nor I—can become the agent God would use to bring well-being to our nations without the life of Jesus in us. Therefore, if you are serious about developing the kind of relationship with God necessary for the healthy leadership our people need, I challenge you to come to Him. Jesus invites us:

*If anyone is thirsty, he should come to Me and drink! The one who believes in Me, as the Scripture has said, will have streams of living water flow from deep within him.*¹⁹

As we come to Jesus and drink, He will satisfy us and this will spill over to others in our societies, causing them to come to Jesus and drink. As others around us drink, there will be a growing corps of individuals who are able to begin partnering with God to build healthy nations.

For this reason, I invite you to come to Jesus and drink. Let me encourage you to embrace the Master Shepherd of our world and your life. I encourage you to invite Jesus into your life by praying to God:

Holy God, please forgive me for sinning against You. Thank You for loving me enough that You came to this earth as Jesus and died on my behalf so that I could have an intimate relationship with You. I ask You to come into my life to dwell. Today, I receive You as my Saviour from my sins. I ask You to guide me moment-by-moment as I serve You. Thank You. Amen.

Not only will this start you on the most exciting journey known to mankind, but it is the most significant thing each of us can do to become God's agents for building healthy societies.

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9. James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids: Eerdmans, 1930), p. 2.
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14. *Bible*, John 14:6.
15. *Ibid.*, Acts 4:12.
16. *Bible*, NIV, Colossians 1:21-22.
17. *Bible*, TLB, 2 Corinthians 5:21.
18. Mohandas K. Gandhi, in *The Modern Review*, October 1941, quoted in Mohandas K. Gandhi (Anand T. Hingorani, ed.), *The Message of Jesus Christ* (Bombay: Bharatiya Vidya Bhavan, 1971), p. 111.
19. *Bible*, John 7:37-38.

What the Statesman Can Learn from King David's Insights on Governing

King David provides us with invaluable perspective when it comes to governing a nation within God's current-day system.

Who is David? Is he King? Or is he the man who loved God as much as any man who ever walked on this earth? He is both.

Is he the one who sinned so badly that, even though he had hundreds of wives and mistresses, he desired another man's wife, causing him to be responsible for that man's death? Or is he the one who wrote the most beautiful love songs to our unseen Creator? He is both.

In spite of his human shortcomings, which he shares with all humanity, we are told:

*David reigned over all Israel, administering justice and righteousness for all his people.*¹

As we consider this King, let us reflect on his conclusions at the end of his life:

*These are the last words of David: The declaration of David son of Jesse, the declaration of the man raised on high, the one anointed by the God of Jacob, the favorite singer of Israel: The Spirit of the LORD spoke through me, His word was on my tongue. The God of Israel spoke; the Rock of Israel said to me, "The one who rules the people with justice, who rules in the fear of God, is like the morning light when the sun rises on a cloudless morning, the glisten of rain on sprouting grass."*²

I believe every leader should listen to David's insights. King David has completed his governing responsibility which spanned 40 years. With his faults, he sought to walk closely with his God and, in the process, perhaps discerned the mind of God for those governing more than any other human being. Hence, his conviction of what his Master requires of those who serve in this position is worth noting:

"The one who rules the people with justice, who rules in the fear of God."

David understood the challenges that the administrator of a nation faces, based upon his experience of attempting to walk with God and to shepherd his people. He understood the seduction to power. He understood what it is to give in to that seduction which power affords. He understood what it is to betray the trust God gave him, and he understood God's grace extended toward him to forgive him and restore him to his original heart's desire to be God's servant.

David understood what God's perfect choice of a ruler would be like. I believe he looked forward to the day when that would become a reality through Jesus' eventual reign. In the meantime, while waiting for that perfect day, he understood what God intends for our nations today:

"The one who rules the people with justice, who rules in the fear of God."

God has designed Government in such a way that imperfect man can effectively administer justice to imperfect humanity. David had two natures, like every governing official and like every human being. His failure came when he did not hold his selfish nature in check. Perhaps, he made the error of attempting to do this in his own strength. The Apostle Paul tells us clearly: in

So then, brothers, we are not obligated to the flesh to live according to the flesh, for if you live according to the flesh, you are going to die. But if by the Spirit you put to death the deeds of the body, you will live.³

We must rely on the power of the Holy Spirit to have victory over our selfish nature. We even need God's power to obey Him. Let us seek God's help daily in becoming the leader that God intends for our people:

“The one who rules the people with justice, who rules in the fear of God.”

Please know of my desire to support you in this journey. You and I are both human beings who stumble. However, I am confident that our Creator and Lord desires for you to be:

“The one who rules the people with justice, who rules in the fear of God.”

References

1. *Bible*, 2 Samuel 8:15.
2. *Bible*, 2 Samuel 23:1-4.
3. *Bible*, Romans 8:12-13.

Could Statesmanlike Behaviour Cause Us to Be Viewed as Weak?

One Prime Minister, who had recently placed his faith in God, shared that if he told his people of his new-found faith in Jesus Christ and dependence upon God, he would be considered weak. His perception is that the elected leader must be viewed by the electorate as strong in his/her own right and that any expression of dependence on God would be viewed as weakness.

Then, I reflected on especially two of the examples in an earlier section: Joseph Lagu (page 50) not responding in kind to those who had killed several of his people; Levy Mwanawasa (page 49) using the resources at his disposal as head of government to save the life of his most severe critic. I recognize that there will be those who would consider these two actions as weak. Then, I realized that many of the teachings of Jesus would be viewed as weakness:

Forgive those who hurt you.^{1,2}

*Love your enemy.*³

Each of these actions are ones that do not promote us, but rather cause us to humble ourselves before others. I would submit that the one who takes these actions is stronger than the one who takes the action that would place ourselves in the superior position. Statesmanship is about creating healthy societies, and lifting up others. Our willingness to exert servant-leadership is critical.

The issue is about extending grace to others, who are perhaps ignorant of the grace God has extended toward us. As we are reminded:

*Indeed, we have all received grace after grace from His fullness.*⁴

When we reflect upon the grace God has extended toward us, we quickly understand that we must be patient with others who are still learning to recognize that truth.

As one friend who has the heart of a statesman pointed out to me, the statesman faces a dilemma when extending grace toward others who have inflicted injustice which could have consequences for those we are called upon to shepherd and protect. This seems to have been an issue that Joseph Lagu faced when he acted as described on page 50. There is often the need for a balance between justice and grace. This is an area where we need wisdom from our Master.

References

1. *Bible*, Matthew 5:39.
2. *Ibid.*, Matthew 18:21-22.
3. *Ibid.*, Matthew 5:43-44.
4. *Ibid.*, John 1:16.

Personalizing the Issue: How Can I Become a statesman?

Setting our hearts and minds to do what our Creator designs.

We must adopt the attitude of Ezra:

Ezra had determined in his heart to ♦ study the law of the LORD, ♦ obey it, and ♦ teach its statutes and ordinances¹

The Mindset

To be a Statesman is to choose the proper way to build with one's life.

For we are God's co-workers. You are God's field, God's building. According to God's grace that was given to me, as a skilled master builder I have laid a foundation, and another builds on it. But each one must be careful how he builds on it, because no one can lay any other foundation than what has been laid—that is, Jesus Christ. If anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, each one's work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one's work. If anyone's work that he has built survives, he will receive a reward. If anyone's work is burned up, it will be lost, but he will be saved; yet it will be like an escape through fire.²

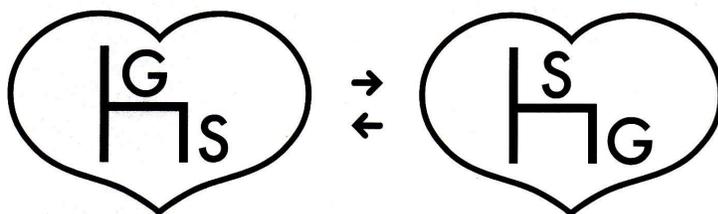
Too many invest their lives in such a way as to leave nothing permanent behind.

Asking God to exert His power to help us to suppress our selfish desires that would prevent us from operating as a statesman.

Dealing with the temptation to self-importance.

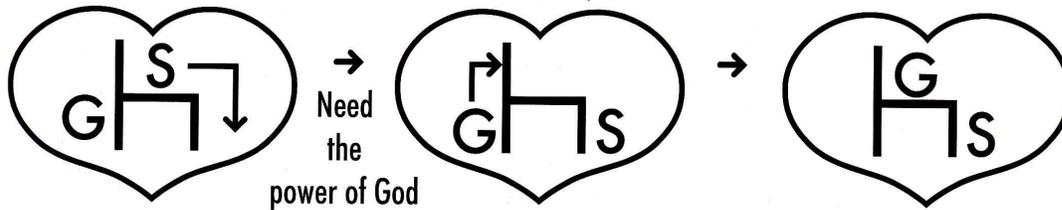
The statesman understands the two natures that battle within his/her life:

1. a God-sensitive nature (G) that cares about the needs of the people; and
2. a selfish nature (S) willing to collect some personal benefits as a “reasonable” perk of office.



Exercising victory over temptation.

The Statesman must “...by the Spirit you put to death the deeds of the body...”³



I have been crucified with Christ; and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.⁴

Can we trust God?

Joshua, near the end of his leadership and his life, said:

I am now going the way of all the earth, and you know with all your heart and all your soul that none of the good promises the LORD your God made to you has failed. Everything was fulfilled for you; not one promise has failed.⁵

What steps should we take now?

Immerse ourselves in His instruction book, the Bible, and work to understand His mind and His heart.

Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.⁶

References

1. *Bible*, Ezra 7:10.
2. *Ibid.*, 1 Corinthians 3:9-15.
3. *Ibid.*, Romans 8:13.
4. *Ibid.*, Galatians 2:19-20.
5. *Ibid.*, Joshua 23:14.
6. *Bible*, NASB, Jeremiah 9:23-24.

Resources for the Statesman. God's Guidance.

Shortly after Solomon was inaugurated, we have this description of his interaction with God:

Solomon loved the LORD by walking in the statutes of his father David...The LORD appeared to Solomon in a dream at night. God said, "Ask. What should I give you?" And Solomon replied, "You have shown great and faithful love to Your servant, my father David, because he walked before You in faithfulness, righteousness, and integrity. You have continued this great and faithful love for him by giving him a son to sit on his throne, as it is today. LORD my God, You have now made Your servant king in my father David's place. Yet I am just a youth with no experience in leadership. Your servant is among Your people You have chosen, a people too numerous to be numbered or counted. So give Your servant an obedient heart to judge Your people and to discern between good and evil. For who is able to judge this great people of Yours?" Now it pleased the Lord that Solomon had requested this. So God said to him, "Because you have requested this and did not ask for long life or riches for yourself, or the death of your enemies, but you asked discernment for yourself to understand justice, I will therefore do what you have asked. I will give you a wise and understanding heart, so that there has never been anyone like you before and never will be again. In addition, I will give you what you did not ask for: both riches and honor, so that no man in any kingdom will be your equal during your entire life. If you walk in My ways and keep My statutes and commandments just as your father David did, I will give you a long life."¹

Solomon expressed his inadequacy and his need for God's help. As a result of Solomon's expression of dependence upon God. God gave him everything he needed as promised. We are told that his people "stood in awe of the king because they saw that God's wisdom was in him to carry out justice."²

References

1. Bible, 1 Kings 3:3-14.
2. Ibid., 1 Kings 3:28.

Functioning as a Statesman in the Battle

The Fundamental Issue. The man or woman who desires to be a servant of God in governing on His behalf will face obstacles from those who do not share the same vision of obedience to God

Behind these obstructive efforts is the Devil. Jesus described his intents with these words:

*A thief comes only to steal and to kill and to destroy. I have come that they may have life and have it in abundance.*¹

The evil one is very real and attempts to immobilize the man or woman of God. There are probably no greater stakes than over nations.

*Be sober! Be on the alert! Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour. Resist him, firm in the faith, knowing that the same sufferings are being experienced by your brothers in the world.*²

The Devil is our ultimate enemy. He aggressively seeks us for the purpose to *devour*. What we are experiencing is common to those who seek to be God's instruments. Notice that we are to play a role in our victory.

It is essential to understand that our ultimate battle is not against another political leader but against the Devil:

*For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual forces of evil in the heavens.*³

The Devil may be using another human, but we must keep the real battle in mind with our strategy and actions.

The methods the evil adversary uses

It is especially instructive to look at the tools that the enemy of our souls employs and then to consider the resources or tools at our disposal. In this extended passage, which we are going to look at in segments, notice that God instructs us with regard to specific areas that are a part of the evil one's arsenal. Then, there are specific actions we are to take in each case.

*Therefore, **put to death whatever in you is worldly: sexual immorality, impurity, lust, evil desire, and greed, which is idolatry.** Because of these, God's wrath comes on the disobedient, and you once walked in these things when you were living in them. But now **you must also put away all the following: anger, wrath, malice, slander, and filthy language from your mouth.***⁴

The issues that are expressed here are: *sexual immorality, impurity, lust, evil desire, and greed, which is idolatry; anger, wrath, malice, slander, and filthy language from your mouth; lie to one another.* These are the elements in our human nature that the evil enemy exploits.

With regard to these challenges, the actions that we are admonished to take are: *put to death* (destroy its capacity to exert any power over us); *put away*; *put off*, *put on*...

We are reminded what God has done to prepare us to deal with these issues:

.... since **you have put off** the old man with his practices and **have put on** the new man, who is being renewed in knowledge according to the image of his Creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave and free; but Christ is all and in all.⁵

As a result, we are expected to use the authority from God in our lives to:

.... **put on** heartfelt compassion, kindness, humility, gentleness, and patience, accepting one another and forgiving one another if anyone has a complaint against another. Just as the Lord has forgiven you, so also you must forgive. Above all, **put on** love—the perfect bond of unity. And **let** the peace of the Messiah, to which you were also called in one body, **control** your hearts. Be thankful. **Let** the message about the Messiah dwell richly among you, teaching and admonishing one another in all wisdom, and singing psalms, hymns, and spiritual songs, with gratitude in your hearts to God. And whatever you do, in word or in deed, **do** everything in the name of the Lord Jesus, giving thanks to God the Father through Him.⁶

Based upon the work our Lord has done on our behalf and the tools He has given us, we are expected to demonstrate:

the new man; heartfelt compassion, kindness, humility, gentleness, and patience, accepting one another and forgiving one another ...; put on love—the perfect bond of unity; let the peace of the Messiah, to which you were also called in one body, control your hearts. Be thankful.

Elsewhere, we are admonished: *But put on the Lord Jesus Christ, and make no plans to satisfy the fleshly desires.*⁷

The issues God raises are common abuses of office which prevent the well-meaning governing official from using the authority of the office for the maximum benefit of the intended beneficiaries — the people. If we allow these issues to capture us, we are not innocent and we are subject to *God's wrath*. Before we came into obedience to God, receiving His salvation, this nature was a part of our former life. We must actively use God's help in exercising victory over that nature. We cannot use excuse or carelessness to continue in any aspect of that lifestyle.

God is telling us that these characteristics are an intrinsic part of our human nature and that we have to hold them in check to be His servant.

What are the perspectives that describe operating as part of the Kingdom of God on this earth?

*So then, brothers, we are not obligated to the flesh to live according to the flesh, for if you live according to the flesh, you are going to die. But if by the Spirit you put to death the deeds of the body, you will live. All those led by God's Spirit are God's sons.*⁸

We need the power of God to put to death the deeds of the body. God uses the expression *if by the Spirit*. We must take the initiative in response to His leading, but we must rely on His power and His alone.

*No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.*⁹

The attacks we experience from the enemy of man are common to humanity. We are not unique in the attacks we experience. At the same time, God limits these attacks so that we will not be crushed or broken by them. Then, God provides “the” way of escape, not simply “a” way of escape — through Jesus and the power we have in His name as His disciples.

Issue of Self Importance

One of the largest temptations in the life of the one who would serve as a God-centered official is the temptation to benefit oneself.

*Make your own attitude that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be used for His own advantage. Instead He emptied Himself by assuming the form of a slave...*¹⁰

How does the governing official deal with this?

The word translated “slave” here is, in the original Greek language *doulos*. This word *doulos* is used 70 times in the Gospels. It tends to be translated “servant” so as not to frighten readers of the Bible. However, it means literally to be a “slave” — with no rights of our own.

Returning to the issue of victory over the Devil's efforts to disable us,

*Therefore, submit to God. But resist the Devil, and he will flee from you. Draw near to God, and He will draw near to you.*¹¹

*I have been crucified with Christ; and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.*¹²

Living in the Kingdom Now While Governing

The Promise

*The Lord will rescue me from every evil work and will bring me safely into His heavenly kingdom. To Him be the glory forever and ever!*¹³

The Truth

*He **has rescued** us from the domain of darkness and **transferred** us **into** the kingdom of the Son He loves, in whom we have redemption, the forgiveness of sins.*¹⁴

We are to view life as walking toward eternity. One day, we will cross into eternity. Our goal is to learn to live in eternity now so that the transition will be seamless.

Jesus to His disciples:

*Your heart must not be troubled. Believe in God; believe also in Me. In My Father's house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you. If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also.*¹⁵

Jesus to the thief on the cross beside Him:

*Then he (the thief) said, "Jesus, remember me when You come into Your kingdom!" And He said to him, "I assure you: Today you will be with Me in paradise."*¹⁶

God speaking through the Apostle Paul:

*Therefore, though we are always confident and know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight— yet we are confident and satisfied to be out of the body and at home with the Lord. Therefore, whether we are at home or away, we make it our aim to be pleasing to Him. For we must all appear before the judgment seat of Christ, so that each may be repaid for what he has done in the body, whether good or bad.*¹⁷

We are expected to view ourselves as His instruments making the decisions He would make if He were making them instead of us. Hence, we must focus on making decisions as a part of the Kingdom of God.

As governing officials, we should make decisions always with the understanding that we do so as a part of the Kingdom of God. In that way, the moment we go to our eternal home in the presence of our Heavenly Father, the transition will be seamless and we will not have to change the way we behave.

What should be the priorities for the individual who is living in the Kingdom of God and preparing for living in God's Eternal Kingdom?

*Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.*¹⁸

God reminds us that there are three things that we are tempted to boast in:

1. human knowledge.
2. wealth.
3. power.

However, He reminds that we must boast only in how well we know God. It was this realization from God in my own life several decades ago that He used to change the priorities in my life and my own service to Him and humanity.

References

1. *Bible*, John 10:10.
2. *Ibid.*, 1 Peter 5:8-9.
3. *Ibid.*, Ephesians 6:12.
4. *Ibid.*, Colossians 3:5-8.
5. *Ibid.*, Colossians 3:9-11.
6. *Ibid.*, Colossians 3:12-17.
7. *Ibid.*, Romans 13:14.
8. *Ibid.*, Romans 8:12-14.
9. *Bible*, NASB, 1 Corinthians 10:13.
10. *Bible*, Philippians 2:5-7.
11. *Ibid.*, James 4:7-8.
12. *Ibid.*, Galatians 2:19-20.
13. *Ibid.*, 2 Timothy 4:18.
14. *Ibid.*, Colossians 1:13-14.
15. *Ibid.*, John 14:1-3.
16. *Ibid.*, Luke 23:42-43.
17. *Ibid.*, 2 Corinthians 5:6-10.
18. *Bible*, NASB, Jeremiah 9:23-24.

Regression from Statesman to Politician

We know very well that it is not sufficient just to begin well. If I were to ask who was the most outstanding leader of all time, using criteria of wealth, wisdom, grandeur, avowed desire to obey God and to be His instrument, instinctively we would answer Solomon. And toward the beginning of his reign, this would seem to be correct. Looking at Solomon's heart attitude as he expressed to God at the beginning of his reign:

LORD my God, You have now made Your servant king in my father David's place. Yet I am just a youth with no experience in leadership. Your servant is among Your people You have chosen, a people too numerous to be numbered or counted. So give Your servant an obedient heart to judge Your people and to discern between good and evil. For who is able to judge this great people of Yours?¹

Describing his intended reign, he said in the third person:

he will rescue the poor who cry out and the afflicted who have no helper. He will have pity on the poor and helpless and save the lives of the poor. He will redeem them from oppression and violence for their lives are precious in his sight.²

In retrospect, probably no leader in history had more going for him to be a great leader. However, if we take a snapshot later in his reign, we see a different picture:

King Solomon loved many foreign women in addition to Pharaoh's daughter: Moabite, Ammonite, Edomite, Sidonian, and Hittite women from the nations that the LORD had told the Israelites about, "Do not intermarry with them, and they must not intermarry with you, because they will turn you away from Me to their gods." Solomon was deeply attached to these women and loved them. He had 700 wives who were princesses and 300 concubines, and they turned his heart away from the LORD. When Solomon was old, his wives seduced him to follow other gods. His heart was not completely with the LORD his God, as his father David's heart had been. Solomon followed Ashtoreth, the goddess of the Sidonians, and Milcom, the detestable idol of the Ammonites. Solomon did what was evil in the LORD's sight, and unlike his father David, he did not completely follow the LORD.³

In Solomon's case, the temptation he gave into was satisfaction of fleshly desires. Not only did Solomon fail in his personal life, he destroyed the kingdom God had given him. It was immediately divided after his death, and then the larger of those divisions disappeared for all time. It cannot even be traced today.

The root of Solomon's failings began at the very beginning of his reign as can be understood from these words:

Solomon loved the LORD by walking in the statutes of his father David, but he also sacrificed and burned incense on the high places.⁴

The latter was warned against and forbidden by God.⁵ Solomon held back part of his heart for himself rather than giving it all to his Lord. And it was this holding back from wholehearted obedience that placed him on the slippery slope to failure. I do not believe he intended to fall. However, beginning with a small step of disobedience that he allowed himself, he took one step after another that led to his complete failure.

Using Solomon as an example, later in his reign, he had succumbed to the abuse of the office. Unless there is a continual injection from our Creator into the life of every Government decision-maker, we will continue to see the degeneration that King Solomon has manifested. In fact, I would go so far as to say that we need spiritual rejuvenation each day. For me, it is the principle of Galatians 2:19-20, which we looked at in more detail in pages 65-66:

*I have been crucified with Christ; and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.*⁶

I must continually invoke His help in overcoming the heart distractions that would prevent me from being His wholehearted instrument. God has given us a broader warning:

*Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.*⁷

God reminds us that there are three things that we are tempted to boast in:

1. human knowledge.
2. wealth.
3. power.

However, He reminds that we must boast only in how well we intimately know God through obedience. It was this realization from God in my own life several decades ago that He used to change the priorities in my life and my own service to Him and humanity. For the governing official, we must be especially alert to the latter two issues in addition to the root of Solomon's downfall.

References

1. *Bible*, 1 Kings 3:7-9.
2. *Ibid.*, Psalms 72:12-14.
3. *Ibid.*, 1 Kings 11:1-6.
4. *Ibid.*, 1 Kings 3:3.
5. *Ibid.*, Deuteronomy 12:2.
6. *Ibid.*, Galatians 2:19-20.
7. *Bible*, NASB, Jeremiah 9:23-24.

People-Centered Governance as a Partnership between Governors and Governed. The Role of the Governed in Ensuring Statesman-like Leadership.

The goal is people-centered governance. This may seem automatically understood. However, shortly after communism fell in one nation and an attempt was made to establish democratic governance in that nation, we were privileged to conduct workshops for the emerging governing class. During one of those workshops, a leader of the major opposition party at the time asked us in the presence of the other political leaders: “Are there any examples in history of Government officials actually serving the people?” Sadly, in his experience, he had never seen anything that appeared to be Government attempting to meet needs identified by the people. He had not experienced a model that would prepare him for participating in people-centered governance.

The History of Governance. It is essential for us to remember that historically governance has been harsh and authoritative, with the vast majority of the governed having no rights and no hope of experiencing justice. Those strong enough to control a territory treated the common people as slaves. In the midst of this striving to improve governance and the plight of mankind, Thomas Jefferson reminded us that there are intrinsic values planted within the heart of each human being: “life, liberty and the pursuit of happiness” and that these were planted there by our Creator. Government was instituted to protect those values. The change toward people-centered governance has come during the past several centuries as growing numbers have come to recognize certain truths. At the same time, the people are demanding governance that meets their needs, as evidenced by recent elections.

The intent of our Creator, the Master Designer, is for every decision in Government to be statesmanlike and for every official to be a statesman (page 11). Statesmanship will be manifested as people-centered governance. The foundational truths are laid out in pages 13-17, and it would be worth reviewing those truths at this point. Once it is understood that the Creator/Master Designer vested Government with great authority for the purpose of meeting needs of the people that are beyond their capacity to meet for themselves, much related to effective governing becomes clear. **Authority is placed into the hands of governing officials to be used on behalf of the people.** The objective of Government is healthy individuals living fulfilled lives, ultimately lives lived in dependence upon Almighty God.

There is a special work of God in the life of the governing official to help him/her to be God’s instrument regardless of what we think of Him.

All the kings on earth will give You thanks, LORD, when they hear what you have promised.¹

Then [Jesus] turned to His disciples and said privately, “Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.”²

We must conclude that because of the importance God attaches to this institution that He attempts to gain our attention in order to cause us to listen to Him.

Governance only makes sense when we understand that our Creator intends a three-way partnership:

- 1. God.**
- 2. Governors.**
- 3. Governed.**

Effective governance occurs when all three in this partnership are playing their intended roles.

This entails every member of society;

1. Understanding the Designer's principles for His creation and for governing so that all parties are equipped and prepared to fulfill their responsibilities.
2. Ensuring that God's principles be applied in the selection of those for service.
3. Reminding those serving as officials of their responsibility and their dependence upon God.
4. Empowering those chosen to serve through our partnership in prayer.

- 1. Understanding the Designer's principles for His creation and for governing so that all parties are equipped and prepared to fulfill their responsibilities.**

As clarified in pages 13-17, God expects us to know Him, e.g.,

God speaking: *But the one who boasts should boast in this, that he understands and knows Me— that I am Yahweh, showing faithful love, justice, and righteousness on the earth, for I delight in these things. This is the Lord's declaration.*³

God's intent is expressed in these words by Isaiah to our Master:

*... so that all the kingdoms of the earth may know that You are the Lord—You alone.*⁴

Jeremiah: *No longer will one teach his neighbor or his brother, saying, 'Know the LORD,' for they will all know Me, from the least to the greatest of them"—this is the LORD's declaration.*⁵

God speaking: *"For My thoughts are not your thoughts, and your ways are not My ways." This is the LORD's declaration. "For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts."*⁶

God desires for us to know His plans, and readily makes those known to each willing to listen and obey (pages 13-17).

The Church, coupled with Family, have responsibility for instilling knowledge of God as it is passed on from one generation to the next.

- 2. Ensuring that God's principles be applied in the selection of those for service.**

As ancient Israel was about to establish its first secular Government, God gave these instructions to the citizens through Moses:

When you enter the land the LORD your God is giving you, take possession of it, live in it, and say, "We want to appoint a king over us like all the nations around us," you are to appoint over you the king the LORD your God chooses. Appoint a king from your brothers. You are not to set a foreigner over you, or one who is not of your people.... He must not acquire many wives for himself so that his heart won't go astray. He must not acquire very large amounts of silver and gold for himself. When he is seated on his royal throne, he is to write a copy of this instruction for himself on a scroll in the presence of the Levitical priests. It is to remain with him, and he is to read from it all the days of his life, so that he may learn to fear the LORD his God, to observe all the words of this instruction, and to do these statutes. Then his heart will not be exalted above his countrymen, he will not turn from this command to the right or the left, and he and his sons will continue ruling many years over Israel.⁷

Knowing this, who has responsibility for placing the official in office? Clearly, it is a civil population obedient to God. God charged the citizens with the responsibility for ensuring that these requirements were fulfilled.

How did God intend for the citizens to fulfill this role?

- a. The selection process.
- b. Presumably holding the leader accountable by speaking truth to him/her.

3. Reminding those in service of their responsibility and their dependence upon God.

Looking at the passage above from a different angle, again referring to the governing official:

When he is seated on his royal throne, he is to write a copy of this instruction for himself on a scroll in the presence of the Levitical priests. It is to remain with him, and he is to read from it all the days of his life, so that he may learn to fear the LORD his God, to observe all the words of this instruction, and to do these statutes. Then his heart will not be exalted above his countrymen, he will not turn from this command to the right or the left, and he and his sons will continue ruling many years over Israel.⁸

Notice the high standard that God places upon the governing official: to write out the Law of God in his or her own handwriting and to meditate upon it daily *so that he may learn to fear the LORD his God, to observe all the words of this instruction, and to do these statutes.*

Then, we have Jesus' instructions to His followers as He sent them into service:

You will even be brought before governors and kings because of Me, to bear witness to them and to the nations. (Matthew 10:18)

As a part of this partnership, governing officials must expect their fellow citizens to bring the Word of God to them. Likewise, the believing citizens must actively accept this responsibility.

4. Empowering those chosen to serve through our partnership in prayer.

God speaking through the Apostle Paul, to believers in Jesus Christ on their responsibility as citizens:

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.¹⁰

In this partnership, the governed are to faithfully pray for the officials who serve them. It is clear that the governed are to pray for wisdom for the officials to make the God-ordained decisions. From the expected result of these prayers — *a tranquil and quiet life in all godliness and dignity*, it is clear that God intends for every decision made by governing officials to meet the needs of the people and to bring blessing to them. Furthermore, God prefaces this directive to the governed with the strong word in the original language translated “First of all”, making clear that for us as the governed, we are to pray for the governing authorities and their decisions before we can even pray for our families or for our own needs. This makes sense because if our officials make godly decisions, it is likely that many of the needs we feel for our families will be resolved.

Hence, we can then conclude that the prayers of the governed can move the hand of God to intervene in the lives of governing officials to produce statesmanlike behaviour. We must conclude that God intends for every official to make the decisions He prescribes.

Application. An illustration of this partnership in operation:

The intended role of the governed in holding the leader accountable is illustrated very nicely in the first chapter of the book of Joshua in the Bible:

¹ *After the death of Moses the LORD’s servant, the LORD spoke to Joshua son of Nun, who had served Moses:*

God speaking: ² *“Moses My servant is dead. Now you and all the people prepare to cross over the Jordan to the land I am giving the Israelites. ³ I have given you every place where the sole of your foot treads, just as I promised Moses... ⁵ No one will be able to stand against you as long as you live. I will be with you, just as I was with Moses. I will not leave you or forsake you.⁶ “Be strong and courageous, for you will distribute the land I swore to their fathers to give them as an inheritance. ⁷ Above all, be strong and very courageous to carefully observe the whole instruction My servant Moses commanded you. Do not turn from it to the right or the left, so that you will have success wherever you go. ⁸ This book of instruction must not depart from your mouth; you are to recite it day and night, so that you may carefully observe everything written in it. For then you will prosper and succeed in whatever you do. ⁹ Haven’t I commanded you: be strong and courageous? Do not be afraid or discouraged, for the LORD your God is with you wherever you go.”*

God is speaking both to the leader and to the governed together, rather He is speaking to the governor in the presence of the governed. God repeats the command three times: *be strong and courageous*. In verses 7b-8, notice God’s instruction to the leader: *carefully observe the whole*

instruction My servant Moses commanded you. Do not turn from it to the right or the left. Again, we have the command to the leader to be immersed in the Law of God.

Then, Joshua spoke. Finally, the people responded to Joshua, including:

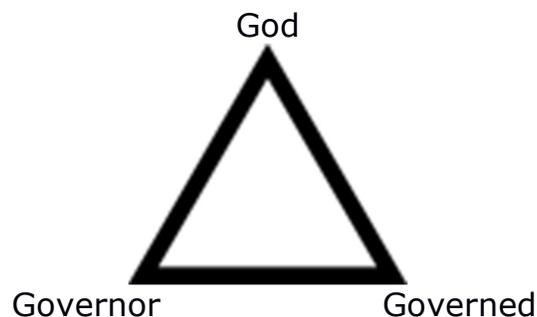
¹⁷ “... may the LORD your God be with you, as He was with Moses. ¹⁸ Above all, be strong and courageous!”¹¹

This needs to be recognized as the people giving the governor a strong mandate to govern. The governed make it clear that they are holding him/her accountable. The people emphasize what God said to Joshua in their collective presence: *Be strong and courageous*. The people knew what God was commanding Joshua and they were holding him accountable. What was the relationship between the governed and the governor as seen through the eyes of the governed? It was clearly a partnership — a three-way partnership.

Foundational to all of this is a civil population who knows their God and is committed to obeying and serving Him. God instructed King Solomon and his people:

If My people who are called by My name humble themselves, pray and seek My face, and turn from their evil ways, then I will hear from heaven, forgive their sin, and heal their land.¹²

We must understand that effective governance requires a three-way partnership between God, the official and the governed.



The wise leader will support every effort at spiritual renewal or awakening on the part of his or her people. It is well said in this promise to the common people:

If you fear the LORD, worship and obey Him, and if you don't rebel against the LORD's command, then both you and the king who rules over you will follow the LORD your God.¹³

When there is people-centered governance, the leaders are held accountable to the people for meeting their needs.

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1. *Bible*, Psalms 138:4.

2. Ibid., Luke 10:23-24.
3. Ibid., Jeremiah 9:24.
4. Ibid., Isaiah 37:20.
5. Ibid., Jeremiah 31:34.
6. Ibid., Isaiah 55:8-9.
7. *Bible*, NIV, Deuteronomy 17:14-20.
8. Ibid., Deuteronomy 17:18-20.
9. *Bible*, Matthew 10:18.
10. *Bible*, NASB, 1 Timothy 2:1-2.
11. *Bible*, Joshua 1:1-18.
12. Ibid., 2 Chronicles 7:14.
13. Ibid., 1 Samuel 12:14.

Case Studies in Statesmanlike Leadership

1. Example of the heart and vision of a statesman in George C. Marshall's vision for re-building Europe

The following provides a look inside the heart and mind of a statesman as he argues for using the authority of Government to help those in need. The following is the Harvard University commencement address speech given by Secretary of State George C. Marshall on 5 June 1947 in which he outlined a proposal for economic assistance to war-torn Europe. It became known as “The Marshall Plan Speech.” There are several things that make this proposal so remarkable. First is his heart attitude in that the intended beneficiaries were not a part of his political constituency, apart from being fellow members of the human race. Other elements were the extent of the political risk he took (Characteristic #5). At the time of his proposal, he was a part of the executive branch of Government when the legislative branch was controlled by the opposition party. Furthermore, the opposition party would not be expected to support the President and his executive team one year before an election where they desired to unseat the President. Achieving of the Marshall Plan required Marshall's ability to build a bipartisan effort. And an essential first step was for him to disavow willingness to run for the office of President himself. On top of this, the American people were emotionally exhausted from the War and its required sacrifices, and they wanted to retreat into isolationism.

Marshall Plan	Observations
<p>....¹But to speak more seriously, I need not tell you that the world situation is very serious. ²That must be apparent to all intelligent people. ³I think one difficulty is that the problem is one of such enormous complexity that the very mass of facts presented to the public by press and radio make it exceedingly difficult for the man in the street to reach a clear appraisal of the situation. ⁴Furthermore, the people of this country are distant from the troubled areas of the earth and it is hard for them to comprehend the plight and consequent reactions of the long-suffering peoples, and the effect of those reactions on their governments in connection with our efforts to promote peace in the world.</p> <p>⁵In considering the requirements for the rehabilitation of Europe, the physical loss of life, the visible destruction of cities, factories, mines, and railroads was correctly estimated, but it has become obvious during recent months that this visible destruction was probably less serious than the dislocation of the entire fabric of European economy. ⁶For the past ten years conditions have been abnormal. ⁷The feverish preparation for war and the more feverish maintenance of the war effort engulfed all aspects of</p>	

<p>national economies. ⁸Machinery has fallen into disrepair or is entirely obsolete. ⁹Under the arbitrary and destructive Nazi rule, virtually every possible enterprise was geared into the German war machine. ¹⁰Long-standing commercial ties, private institutions, banks, insurance companies, and shipping companies disappeared through loss of capital, absorption through nationalization, or by simple destruction. ¹¹In many countries, confidence in the local currency has been severely shaken. ¹²The breakdown of the business structure of Europe during the war was complete. ¹³Recovery has been seriously retarded by the fact that two years after the close of hostilities a peace settlement with Germany and Austria has not been agreed upon. ¹⁴But even given a more prompt solution of these difficult problems, the rehabilitation of the economic structure of Europe quite evidently will require a much longer time and greater effort than has been foreseen.</p> <p>¹⁵There is a phase of this matter which is both interesting and serious. ¹⁶The farmer has always produced the foodstuffs to exchange with the city dweller for the other necessities of life. ¹⁷This division of labor is the basis of modern civilization. ¹⁸At the present time it is threatened with breakdown. ¹⁹The town and city industries are not producing adequate goods to exchange with the food-producing farmer. ²⁰Raw materials and fuel are in short supply. ²¹Machinery is lacking or worn out. ²²The farmer or the peasant cannot find the goods for sale which he desires to purchase. ²³So the sale of his farm produce for money which he cannot use seems to him an unprofitable transaction. ²⁴He, therefore, has withdrawn many fields from crop cultivation and is using them for grazing. ²⁵He feeds more grain to stock and finds for himself and his family an ample supply of food, however short he may be on clothing and the other ordinary gadgets of civilization. ²⁶Meanwhile, people in the cities are short of food and fuel, and in some places approaching the starvation levels. ²⁷So the governments are forced to use their foreign money and credits to procure these necessities abroad. ²⁸This process exhausts funds which are urgently needed for reconstruction. ²⁹Thus a very serious situation is rapidly developing which bodes no good for the world. ³⁰The modern system of the division of labor upon which the exchange of products is based is in danger of breaking down.</p> <p>³¹The truth of the matter is that Europe's</p>	<p>10-12,16-26,37: Describes economic breakdown.</p> <p>11: Reminds us of the importance of a currency we can have confidence in.</p> <p>A recognition that economic enterprise requires an effective business infrastructure, one that under these circumstances is no longer functional.</p> <p>The solution requires a long-term approach (Points #1-3)</p> <p>16-26,30: Division of labour in part based on confidence in the currency.</p> <p>He is viewing the situation as a shepherd in developing a plan to put together the pieces of a broken society (Point #2b).</p>
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<p>requirements for the next three or four years of foreign food and other essential products — principally from America — are so much greater than her present ability to pay that she must have substantial additional help or face economic, social, and political deterioration of a very grave character.</p> <p>³²The remedy lies in breaking the vicious circle and restoring the confidence of the European people in the economic future of their own countries and of Europe as a whole. ³³The manufacturer and the farmer throughout wide areas must be able and willing to exchange their product for currencies, the continuing value of which is not open to question.</p> <p>³⁴Aside from the demoralizing effect on the world at large and the possibilities of disturbances arising as a result of the desperation of the people concerned, the consequences to the economy of the United States should be apparent to all. ³⁵It is logical that the United States should do whatever it is able to do to assist in the return of normal economic health in the world, without which there can be no political stability and no assured peace. ³⁶Our policy is directed not against any country or doctrine but against hunger, poverty, desperation, and chaos. ³⁷Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist. ³⁸Such assistance, I am convinced, must not be on a piecemeal basis as various crises develop. ³⁹Any assistance that this Government may render in the future should provide a cure rather than a mere palliative. ⁴⁰Any government that is willing to assist in the task of recovery will find full cooperation, I am sure, on the part of the United States Government.</p> <p>⁴¹Any government which maneuvers to block the recovery of other countries cannot expect help from us. ⁴²Furthermore, governments, political parties, or groups which seek to perpetuate human misery in order to profit therefrom politically or otherwise will encounter the opposition of the United States.</p> <p>⁴³It is already evident that, before the United States Government can proceed much further in its efforts to alleviate the situation and help start the European world on its way to recovery, there must be some agreement among the countries of Europe as to the requirements of the situation and the part those countries themselves will take in order to give proper effect to</p>	<p>31: With the words — <i>principally from America</i> — Marshall was accepting responsibility for the role of the U.S. must play. He was placing responsibility upon the U.S.</p> <p>32: Think what an impact this could have in the so-called developing nations. The problem in the developing world is more complex than it was in Europe in 1947. In many cases, a societal and business infrastructure must be established, in addition to the physical infrastructure.</p> <p>34-35: Although he recognizes enlightened self-interest as motivation for acting, using the words <i>self-preservation</i>, he quickly moves to global responsibility.</p> <p>36: It is a war and the enemy we must defeat is <i>hunger, poverty, desperation, and chaos</i>.</p> <p>38-39: The approach to the problems must be holistic. It must be proactive, not reactive.</p> <p>39: The goal is to overcome root causes to make sure we grow beyond the current problems.</p> <p>40-42: Can you imagine a developed nation purposely keeping a developing nation in a weakened position?</p> <p>43-48: The initiative must be from the developing partners. From Marshall's point of view, whose role is more important — that of the donors or that of the recipients? The developing partners</p>
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<p>whatever action might be undertaken by this Government. ⁴⁴It would be neither fitting nor efficacious for this Government to undertake to draw up unilaterally a program designed to place Europe on its feet economically. ⁴⁵This is the business of the Europeans. ⁴⁶The initiative, I think, must come from Europe. ⁴⁷The role of this country should consist of friendly aid in the drafting of a European program and of later support of such a program so far as it may be practical for us to do so. ⁴⁸The program should be a joint one, agreed to by a number, if not all, European nations.</p> <p>⁴⁹An essential part of any successful action on the part of the United States is an understanding on the part of the people of America of the character of the problem and the remedies to be applied. ⁵⁰Political passion and prejudice should have no part. ⁵¹With foresight, and a willingness on the part of our people to face up to the vast responsibility which history has clearly placed upon our country, the difficulties I have outlined can and will be overcome.</p> <p>⁵²I am sorry that on each occasion I have said something publicly in regard to our international situation, I've been forced by the necessities of the case to enter into rather technical discussions. ⁵³But to my mind, it is of vast importance that our people reach some general understanding of what the complications really are, rather than react from a passion or a prejudice or an emotion of the moment. ⁵⁴As I said more formally a moment ago, we are remote from the scene of these troubles. ⁵⁵It is virtually impossible at this distance merely by reading, or listening, or even seeing photographs or motion pictures, to grasp at all the real significance of the situation. ⁵⁶And yet the whole world of the future hangs on a proper judgment. ⁵⁷It hangs, I think, to a large extent on the realization of the American people, of just what are the various dominant factors. ⁵⁸What are the reactions of the people? ⁵⁹What are the justifications of those reactions? ⁶⁰What are the sufferings? ⁶¹What is needed? ⁶²What can best be done? ⁶³What must be done?</p> <p>Thank you very much.¹</p>	<p>must move ahead with confidence that we will support them until the job is done. Marshall's goal was to stimulate the recipients to take ownership over the goals, strategy, and implementation.</p> <p>51: I consider this to be the most remarkable statement in the whole document. It speaks of divine significance with the words <i>vast responsibility history has clearly placed upon our country</i>. There is recognition of global responsibility in the words <i>vast responsibility</i>. Also important is the recognition that essential are <i>foresight, and a willingness of the people to face up to</i> that responsibility. Are these the words of a "politician" or a "statesman", as we have defined them?</p> <p>As you read this whole statement, is there not an underlying sense of divine destiny?</p>
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References

1. George C. Marshall, Commencement Address, Harvard University, 5 June 1947, marshallfoundation.org/marshall/the-marshall-plan/marshall-plan-speech/

Case Study in Statesmanlike Leadership

2. A look inside the heart and mind of a statesmanlike leader as he prepared the nation for national economic transformation

It is instructive to hear the Right Hon. Dr. Denzil Douglas, Prime Minister, St. Kitts and Nevis, re-count to the National Assembly in July 2005 the thinking and steps taken in preparation for that closing the closing down on July 31, 2005 of the sugar industry, historically the backbone of the economy and employing the majority of the workers in the nation. It is one of the clearest expressions of the thinking and planning of statesmanlike behaviour.

	Observations
<p>Madam Speaker, it is not merely coincidental that I am addressing Parliament on the closure of the sugar industry just a few days before we celebrate the emancipation of our forebears from the hardship and horrors of slavery. Indeed, the closure of the sugar industry is yet another milestone in our long and arduous struggle to make emancipation and freedom truly meaningful. I believe that in 1834 after the bells and drums of emancipation had petered out and the celebrations had ended, our forebears must have faced many anxious and depressing moments when they thought of returning to the cane fields and sugar factories.</p>	<p>Saw the emotional impact of not acting as a tie in to a painful part of history for the people.</p> <p>Understood the psyche of the people and their emotional needs.</p>
<p>Moreover, when they did return to the sordid working conditions of the sugar estates, they must have wondered what freedom really meant. It must have been truly shocking when they came face to face with the reality that, for most of them, emancipation was essentially the freedom to choose between their demise outside the estate and their continued trauma and travail inside the estate. Today, our sugar workers can decide to walk away from the cane fields or the sugar factory, and at the same time, secure a happy and progressive future for themselves and their families. This is possible because we have prepared the way for life after sugar.</p>	<p>Concerned about total quality of life, not just economic.</p>
<p>.... my Government was determined that they would not be forced out of employment in the sugar industry until we were satisfied that the economy had been sufficiently transformed to provide alternative work for them and to cater to their social and economic needs. We were also determined that a decision of such monumental proportions as the closure of an industry</p>	<p>Wanted to use the authority of office to help the people.</p>

<p>that had dominated the economic life of our islands for over 400 years, must be based on extensive consultations with our people.we were actively listening to our people and preparing the foundation for the transition from sugar through the creation of a truly diversified service-oriented economy.</p> <p>In consulting with the people of our Federation, we ensured that they were provided adequate information on which to base their views and opinions. Hence in 1999 we commissioned a Report by SABAS, an international consulting firm, on the prospects for the sugar industry, and based on that report we organized a series of public meetings and consultations to determine ‘the way forward in respect of the sugar industry.’ A Special Committee was then formed to review the reports of the public meetings and consultations and to provide appropriate advice to the Government. This Special Committee was reconstituted as the St. Kitts Sugar Manufacture Redevelopment Committee with four sub-committees that were mandated to deal with issues relating to land use, diversification, finance and retirement respectively.</p> <p>At that same time, the Government ensured that the international community was kept abreast of the developments in our sugar industry, and in April 2004 we convened a symposium with local, regional and international participants to discuss the sugar industry in St. Kitts and Nevis. Since then, there has been a range of other meetings with international and regional donors to discuss ways in which the regional and international community would be of assistance to St. Kitts and Nevis as we proceeded with our programme of economic transition. Since the decision to end the production of sugar, we continue to build partnerships with the international and regional donors and we have been meeting sugar workers to ensure that their concerns are given due consideration and effectively addressed.</p> <p>Madam Speaker, ... I am convinced there was no short cut to the stage we have reached today. Any attempted short cut would have created anxiety and tension among our people, and would have heightened the risk of chaos and confusion in our society. Moreover, the period of consultation has given us the time required to</p>	<p>As servants of the people, they are entitled to know what we are doing and to play an active role in the decisions being made on their behalf. We want the citizens to share ownership with us over every decision we make on their behalf. Then, we want them to share ownership with us over the implementation and, as much as possible, to be the driving force for achieving this.</p> <p>Attempted to identify potential issues that this national economic transformation could confront.</p> <p>Allowed for unforeseen circumstances.</p>
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implement our programme of economic transformation and to build the capacity of the Government to carry out its responsibilities to the displaced sugar workers.

In particular, notwithstanding the series of hurricanes that we have faced, notwithstanding the dramatic increases in oil prices, notwithstanding the impact of international terrorism and war on our tourist industry, notwithstanding the gyrations of international capital and foreign exchange markets, notwithstanding the continued uncertainty in respect of the growth prospects of the USA and other advanced economies, we have steered our economy to a path of enhanced economic growth and expansion. Hence in 2004, our economy recorded an impressive rate of real economic growth of 6.41%, the highest rate of increase in economic activity that we have recorded since 2000.

What is even more remarkable is that we have achieved this level of growth in a year when the output of the sugar as a percentage of GDP fell. In fact, over the period that my Government has been in office the contribution of sugar to GDP in constant prices, have fallen from 4.01% in 1995 to 2.49% in 2004. Over the same period our sectors such as Hotels and Restaurants, Construction, Manufacturing and Banking & Insurance have increased their share of GDP. In other words, my Government's strategy for diversifying our economy and reducing our reliance on sugar has been bearing fruit. Consequently the impact of the loss of the sugar industry at this time is far less than it would have been if we had succumbed to the pressure ... and closed the industry in an earlier year.

But the improvement that we have seen over the past decade will only accelerate in the years ahead. Port Zante is developing at a rapid rate and there is a range of hotels and other tourism-related facilities scheduled for implementation over the next twelve months. These include the luxurious Auberge hotel project that will convert the Southeast East Peninsula into a world-class environmentally sensitive luxury resort facility, the La Vallee Golf Course Villa and Commercial Development, the Cable Bay Hotel and Villa Resort Development, and at least three major hotel projects at Whitegate. Our tourism product will also be enhanced by the construction of a world class Water Theme Park

Had to ensure that other sectors in society could handle other additional loads they

<p>at the Marriott, a Dolphin Park and hotel at Friars Bay, and Horse Racing and Entertainment facility at White Gate. Indeed over the next few years, the entire economic landscape of St. Kitts and Nevis will be dramatically transformed and all of our people including our sugar workers will reap great benefits from this unprecedented level of economic growth and expansion.</p> <p>Madam Speaker, before we could bring down curtains on sugar production we also had to ensure that our banking sector, and our key financial institutions in particular was equipped to meet the financial needs of sugar workers and our people generally. We are proud that today, the Bank of our people, the St. Kitts-Nevis-Anguilla National Bank, is by virtually any measure, the largest Bank in the OECS with assets of over \$1.4 billion. Moreover, by virtually any measure – profitability, liquidity or asset base – our National Bank, which is owned and controlled by our people, is stronger than ever before and is well placed to play a major role in the transition process.</p> <p>Thanks to the Managing Director and Staff, Chairperson and other Board Members and its depositors for their achievements and confidence in the Bank.</p> <p>Madam Speaker, the period of consultation has also given us the opportunity to strengthen the Government’s fiscal position that had been dealt some severe blows by a series of hurricanes. Over the past three years, we have been implementing a fiscal stabilization programme that has been helping to contain Government expenditure and boost revenues. Indeed, in 2003, we underwent a massive fiscal adjustment of some 8.9% of GDP, which brought us much closer to our goal of eliminating current account deficits. We are confident that in 2005 we will consolidate on this achievement and move the current account to a surplus position.</p> <p>Indeed, when I delivered my budget address late last year, I projected that in 2005, we would achieve a current account surplus of \$13.9 million. I am pleased to advise that by end of June this year, we had already achieved a current account surplus of over \$5 million</p>	<p>did not previously handle.</p>
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<p>and we are confident that over the rest of the year we will continue to build on this surplus to reach the budgeted current account surplus of \$13.9 million. We are also projecting that the continued enhancement of the growth rate, the implementation of our privatization strategy and the reduction of deficits, the debt to GDP ratio would fall for the first in over a decade.</p>	
<p>Of course, the debt of the SSMC would be of particular concern at this time. We are pleased to advise, however, that we are currently in discussions with the National Bank in respect of the implementation of a proposal to exchange/retire the debt of the SSMC, including any additional debt arising from the closure costs, for Government Debentures. We are also giving consideration to the establishment of a Land Management Company with the participation of Government, National Bank, and Social Security. The Land Management Company would purchase sufficient lands from the Government to facilitate the redemption of the debenture and would carry out operations to develop and sell real estate on a commercial basis.</p>	<p>Built in a mechanism to ensure that the interests of the people were protected.</p> <p>Recognizes the importance of the land, its ownership, and its use.</p>
<p>We are of the view in light of the current prices of land, Government would be able to sell the Land Management Company sufficient lands to facilitate the early repayment of the debt, and still maintain the majority of the lands currently owned by the Government. In any event, to the extent that all of the major participants in the Land Management Company, including the National Bank are controlled and at least majority owned by the Government of St. Kitts and Nevis, then it would still be possible for Government to exert sufficient influence to ensure that the operations of the Land Management Company adhere to high standards of transparency and accountability, and that land development sales would be consistent with the development and land use policies established by the Government.</p>	<p>Viewed the people of the nation as stakeholders and ensure that their interests are not compromised by the interests of foreign investors.</p> <p>Ensure that the projects of foreign investors will benefit the people of the nation. Proper understanding on land use: “Our lands must be used to advance the quality of life of our people.”</p>
<p>Moreover, the lands retained under the control of Government or its statutory bodies would continue to be available for housing, the expansion of villages, agricultural development and social and economic infrastructure. We are also determined to put in place appropriate mechanisms to ensure that all land distributions by Government entities are fair and</p>	<p>Dealt with the land use changes accompanying the changes in industry.</p>

<p>transparent and give priority to the people of this country. We have always welcomed foreign investors to our shores but we will not allocate lands to their projects unless they pay the full commercial price for such lands and they demonstrate that, through the level and nature of their investment, their projects will bring meaningful benefits to the people of this country. Our lands are not for speculators. Our lands must be used to advance the quality of life of our people.</p> <p>Mr Speaker, we consider the management of our land resources as critical to the continuing growth and development of our Federation. Hence, among projects that we are pursuing with regional and international donors is a Land Use Analysis to be carried out by the Ministry of Sustainable Development in association with Vanderbilt University. This project will produce a range of maps and statistics will provide scientific inputs into the feasibility studies and reports in respect of land use changes and the proposed activities on the sugar lands.</p> <p>We also intend to work with Vanderbilt University to implement an Integrated Land System that will produce various critical outputs including a Geographic Information System (GIS) framework to coordinate and standardize the management of spatial information, a Land Cadastral Map, a Land ownership database that would support the establishment of a modern land registry, and an updated and fully annotated land use map. Of course in all of our activities relating to land use management, the protection of the environment, including soil conservation, will be give considerable emphasis. In this regard, we will continue to devote resources to soil conservation activities and to the minimal maintenance of sugar cane on the landscape while we pursue with private investors the development of sugarcane- related enterprises such as rum distilling, co-generation of electricity, ethanol production and the production of animal feed.</p> <p>Mr Speaker, I am convinced that non-sugar agriculture in this country will make a quantum leap over the next few years, and I encourage our people, especially our sugar workers, to take full advantage of the opportunities that will be created in agriculture. We are currently pursuing a range of projects that will ensure</p>	<p>Recognition of land registration and legal title to property.</p> <p>Includes preservation of soil fertility.</p> <p>Understands role of food production with regard to food security.</p> <p>Considered how our industry can fit in with regional needs.</p> <p>Planning process includes how we can encourage, even support, increased productivity and, therefore, income within this sector. Included improving the infrastructure for agriculture production.</p>
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that we are able to feed ourselves and our many tourists, and at the same time enhance our agricultural exports to neighbouring islands such as St. Maarten and Anguilla with substantial tourist industries but limited agricultural capability. Among the projects that are currently under implementation is a Small Farmers Agricultural diversification Project that will include the development and expansion of commercial and semi-commercial fruit tree orchards, increased pineapple production for domestic and export markets, extension of vegetable production from 6 to 12 months per year through the establishment of irrigated farms, the establishment of a packing house facility, the strengthening of farmer organizations, the establishment of a core group of livestock farmers, the expansion of the Basseterre Abattoir, the engagement of a Agricultural Marketing Specialist with international experience, the establishment of a tropical plant nursery, and the importation and multiplication of plant genetic material for tree cropping and forestry.

To support these activities, the Ministry of Agriculture will also implement an Agricultural Resource Management Project that will involve the construction of storm drains, the terracing of sloping lands, ghaut stabilization and the drilling and commission of wells to provide water for the irrigation of agricultural lands. International donors including the CDB, the FAO and IICA have expressed great interest in these projects and we are confident that our own efforts and resources will be complemented by financial and technical assistance from these agencies.

Mr Speaker, in charting the way forward after sugar, we have placed considerable emphasis on ensuring that the sugar workers join the mainstream of economic growth and expansion in this progressive country of ours. In particular, the Transition Office has procured technical assistance to implement a Change Management Project aimed at helping sugar workers cope with any stress that may rise from the need to change the way of life that many of the have known since they entered the workforce or even since birth.

In addition, the Ministry of Social and Community Development, along with the Basic Needs Trust Fund, AVEC and the CFBC is implementing a Post-Sugar

Want to alleviate fear and feelings of uncertainty while making the change.

Actively promote re-tooling into a higher skill level for those currently working in the industry to be closed to allow them to work in an industry that will provide them with a comparable, if not higher, income positions.

Mechanisms and benefits designed to support those impacted by the national economic transformation.

Social Reconstruction Project estimated to cost US\$6 million that will support, re-skill and prepare SSMC employees for employment in the new growth sectors of the economy including tourism, telecommunications and information technology. The project will, among other things, deliver skills training, provide financial subsidies for persons involved in retraining, provide counseling in savings and investment, prepare sugar workers to take up entrepreneurial opportunities and conduct a labour market survey to help in fashioning strategies for re-incorporating sugar workers into the work force.

Mr Speaker the Minister of Labour and National Security will outline the very generous severance payment package that we have approved for sugar workers, but there is also a range of other supporting measures that we will put in place to ensure that our sugar workers continue to thrive and prosper, and are not pushed below the poverty line. These measure include the following:

- Medical care will be provided to the sugar workers by the National Health programme after they have been severed.
- A housing scheme will be implemented for workers who do not own a home but have served the industry for more than 20 years and whose income levels place them below the poverty line.
- The SSMC pensioners will be transferred to the Social Security Scheme with the guarantee that they will be no worse off in regard to the amount of pension receipts.
- A programme of training and re-orientation shall be elaborated for the severed workers and during the course of such programme a weekly stipend will be provided to the trainees.
- The Ministry of Agriculture shall accommodate interested severed workers in the pursuit of non-sugar agriculture by making agricultural lands and extension support available to them. The Ministry of Agriculture will also provide land preparation services and other inputs to farmers for one year.

Incentives to entrepreneurship, to establish their own businesses.

- The Government will expand the pool of Bus and Taxi operators and waive or soften the existing requirements such time and experience to allow new entrants to enjoy duty and tax concessions.
- Banks and other Financial Institutions will be encouraged to create special packages for sugar workers who are interested in farming, fishing and small business.
- Duty-free concessions will be provided in respect of farming tools, equipment, and materials for sugar workers who move into farming.
- Corporation tax and traders tax will be reprieved for a period of five years for businesses established by sugar workers.
- Water for irrigation and irrigation equipment will be provided free of cost to sugar workers entering into agriculture.
- Exemption from consumption tax will added to the existing exemption from duty enjoyed by fishers and farmers for a period of five years.

Mr Speaker, I am sure you would agree that my Government has converted a potentially devastating problem into a massive opportunity for our people to build new and more prosperous life for themselves. By our careful and consultative approach, we have enlisted the support of the entire regional and international community. Last week, in a meeting of donors spearheaded by the European Union, a range of international and regional donors undertook to provide assistance to St. Kitts and Nevis in the implementation of the project and a range of other projects with total estimated cost of over US\$20 million. My recent visits to the Presidents of the Republic of China, the President of Brazil, the Prime Minister of the Kingdom of Thailand, the Governor of Japan and the Prime Minister of India have all borne fruits that specifically assist the sugar workers, and generally the citizens of St Kitts and Nevis.

In addition, we are in the process of negotiating a

Recognized that Government has the authority beyond that of the individuals in society and that this authority is to be used on behalf of the people.

Those in Government leadership operated with a *high sense of worth for the individual.*

substantial support package with the European Union as part of the accompanying measures for Sugar Protocol countries affected by the proposed changes in the sugar protocol. St. Kitts has taken the lead in moving out of sugar and has mobilized considerable support in its quest to obtain EU assistance. In particular, United Kingdom has been making strong representation to the European on our behalf. Hence, it seems very likely that we will benefit considerably from a European financial package aimed at assisting us accelerate economic transition and transformation process.

Mr Speaker, as you can see by the extent of the reconstruction programme I have outlined, the problems relating to the transition from sugar did not sneak up on us like a thief in the night. We carefully laid the groundwork over many years to secure the livelihood of our people. The utterances of the past administration suggest that they viewed the closure of the sugar industry as a simple process that could have been achieved by the stroke of a pen. There was no thought given to the hundreds of workers who stood to lose everything they had worked for over their entire lives. However, for a Labour Party that was formed by the people for the people, the welfare of the people of our country had to be paramount, and we were prepared to wait as long as it was necessary to ensure that appropriate mechanisms were put in place to protect our workers.

We feel that we have reached the stage where we are well prepared to cope with the challenges of the transition from a sugar production. Indeed we are convinced that, with the programme I have outlined here today, the future for sugar workers and for people of this country as a whole is brighter than ever before.

Madame Speaker, we are able to take this momentous decision today because as the time generals of classical times, the government has done its homework, it has done its assessment and it has already determined the conditions.

The Labour government, which I have the honour and privilege to lead at this time in our ever-evolving socio-economic and political development, has been able to

By the methodical preparation, including the involvement of the workers, fear has been replaced by optimism and excitement, hope.

decide on the way because it has treated the sugar workers, the citizens of this country with humaneness and social justice. One great ancient philosopher said “Humaneness and Justice are the means by which to govern properly. When [governing] is carried out properly, people feel close to the leadership and think little of dying for it” Time and time, again I have asked the sugar workers and fellow citizens to walk with me, march with me, and let us face the brighter future together unafraid.

Mr Speaker, we have decided on the season/weather, and this is the right season to close the industry....

Mr Speaker, the conviction of our decision is also reinforced not only by assessing the Way and the Timing, but also the Outcome, which already has been predetermined. We are aware from our assessment that this period of Transition can be a traumatic one, full of all the apprehension and uncertainties of change, even though it is change for good, and even in cases where retrenched sugar workers are being quickly employed in new jobs. That’s why our Post-Sugar National Marshall Plan includes not only:

- i) A handsome severance financial package, but also
- ii) Continuous professional Counseling and Guidance of workers
- iii) Basic, Intermediate and Advanced Level Certification of workers from a National Vocational Qualification Programme.

From ongoing assessment of participants their readiness to enter the new work environment will be determined, whether as self-employed, establishing their own micro enterprise or small business, or otherwise.

- iv) A National Manpower Service in which Labour Market Assessment of economic sectors becomes critical for job creation.

Mr Speaker, I further emphasise that we are able to take this momentous decision today, also because of the quality of Leadership of this country. According to the Classics, The Way of the Ancient Kings considered

Attitude of improving the quality of life of the people.

Humaneness foremost in Leadership. Alternatively, for another group of Leaders, they considered Intelligence foremost. But over the last ten (10) years that Labour has returned to political office, the Leadership of this country has relied upon Humaneness, Intelligence, Trustworthiness, Courage and Sternness at necessary times in dealing with the sugar workers, as we grappled with the socio-economic and political issues of the failed sugar industry, and the transformation of the national economy.

Madame Speaker, we boldly declare today the end of one chapter and one era in our development as a people, and proudly declare today the beginning of a new chapter that is brighter than the one of yesterday, a new era because we know that we have the Discipline to survive the Transition and to succeed in our national economic transformation. Mr Speaker I call on all our citizens to become focused. Let those of our youths and our people generally who are misguided, turn from their paths of lawlessness and crime, to those of peace and enhancing life styles that will generate respectable and respected citizens with their attention fixed on things good, honest, noble and just.

Let us be our brothers' keeper, and let us remember today in this House, that it is not only the sugar workers who are affected; all of us are affected, all of us are in this together.

It was Solomon, speaking to us through Proverbs, which is very practical and specific in its challenges to us in our everyday life, who penned these immortal words "Listen to your father, who gave you life, and do not despise your mother when she is old. Buy the truth and do not sell it. Get wisdom, discipline and understanding. The father of a righteous man has great joy; he who has a wise son delights in him. May your father and mother be glad; may she who gave you birth, rejoice!"

Madame Speaker I want to close now, on this note, this appeal to our Youths, the human resource of this nation and for whom in particular this courageous decision has been taken.

I myself, I am reminded of my youth, of my humble

birth, of my upbringing and grounding in the village of St Paul's situated in picturesque Capisterre at the north western tip of the island - in the heart of the sugar belt. It is a place they call "Back a de land". I am the son, proud son, of a deceased sugar cane worker, a seasonal worker, the "checker" at the Belmont siding during the "Crop Season" for over 50 years; he was a tailor by trade in the Dull Season, and a local Preacher on Sundays in the local Wesleyan Holiness Church. His name was Charles Bedford Douglas. My mother, who predeceased my father when I was only 1 year old, was an ordinary housewife who at age 31 already had 6 children alive. Her name was Laurette Adina Douglas. I did not have the privilege of knowing her. But through some natural ability, honed by discipline and hard work, I was awarded in 1965 at age 12, the Robert Llewellyn Bradshaw Scholarship to the St Kitts-Nevis-Anguilla Grammar School back then the elitist colonial school of the country. I taught at the Basseterre High School, studied in Barbados and in Jamaica, interned as Medical doctor in Trinidad and Tobago and returned to serve in 1986, to serve the sugar workers, their children, fellow citizens and residents of St Kitts and Nevis.

Mr Speaker, I believe I have been blessed. But despite this blessing I remain a proud St Paulian. I remain the son of a sugar cane worker. I remain Douglas, of the village of St Paul's and not one of the West Farm Estate Yard, Douglas of St Paul's village and not one of Wingfield Estate Yard or of Sir Gilles Estate Yard. I remain Douglas, of St Paul's, the son of a sugar cane worker, who laboured for twelve hours per day at the Siding in Belmont, and who knew no overtime. I was not the son of the manager of the sugar cane estate.

Mr Speaker, my beginnings, my grounding and my experiences have all prepared me for the action we debate in Parliament today. I believe my noblest cousin before me, my benefactor who was responsible for my preparation of this task; the late Right Excellent Sir Robert Llewellyn Bradshaw, National Hero is smiling down on us in Parliament today. His legacy is being passed on, his vision is no longer vague and amorphous form for it has taken a solid shape. It is real. The sugar workers are being empowered, and Mr Bradshaw must be a proud man today.

In the past I have asked the citizens of this country to march with me and they marched with me. I now ask my fellow citizens/sugar workers to walk with me. Walk boldly with me to a brighter future; walk courageously with me and be strong with your chest held high and upright. ... King sugar is dead; long live the future of St Kitts and Nevis because there is life after sugar. That's why I am not afraid. And so you must not be afraid of our courageous decision, as a nation to close the sugar industry....

Mr Speaker, I think it was Joshua who put it so well about 3400 years before today, 1400 years before the birth of Christ when he recorded the commands he received from the God of the Israelites as they prepared to move to the Promised Land "Have I not commanded you? Be strong and courageous, do not be terrified; do not be discouraged; for the Lord your God will be with you wherever you go!"

Mr Speaker, the spirit of our African ancestors who survived the terrible journey in the smelly holes of the slave-ships across the Atlantic are here among us in this our promised land; God Almighty is also with us.

In closing, may He bless us as a nation, may He bless the citizens of this country, may He bless the sugar workers, their children and their families, may He bless you to the end.

May it please you, Mr Speaker.¹

References

1. Rt. Hon. Dr. Denzil Douglas, "Parliamentary Address on the Occasion of the Closure of the Sugar Industry", .. July 2005, *Proceedings of the National Assembly of Saint Kitts and Nevis*, pp. ..

Case Study in Statesmanlike Leadership

3. A look inside the heart and mind of a statesmanlike leader as he prepared the nation to shift driving to the other side of the road

On 7 September 2009, Prime Minister Tuilaepa Aiono Sailele Malielegaoi of Samoa shepherded the nation in switching road use from right-hand to left-hand traffic.

	Observations
<p>The Prime Minister said that the purpose of adopting left-hand traffic was:</p> <ol style="list-style-type: none"> 1. To allow Samoans to use cheaper right-hand-drive vehicles from Australia, New Zealand or Japan, reducing reliance on more expensive, left-hand-drive imports from America. This allowed expatriate Samoans working in Australasia to ship used vehicles to relatives back home. 2. So that the large number of Samoans living in Australasia could drive on the same side of the road when they visit their country of origin. <p>In order to reduce accidents, in advance of the date of changeover:</p> <ol style="list-style-type: none"> 1. The government widened roads. 2. The government added new road markings, erected signs and installed speed humps. 3. The speed limit was also reduced from 35 to 25 mph (56 to 40 km/h). 4. Sales of alcohol were banned for three days. 5. Prayers were said by the Congregational Christian Church of Samoa for an accident-free changeover. 6. Samoa's Red Cross carried out a blood donation campaign in case of a surge of accidents. 7. At 5:50 a.m. on the day of the change, all traffic was halted until the announcement was made to drive on the left-hand side. 8. A two day holiday was declared while the drivers adjusted to the change before resumption of business. <p>The change went smoothly. No accidents were reported immediately after the changeover.</p>	<p>A vision for what could improve the quality of life for the people.</p> <p>Envisioned the issues that could interfere with achieving this vision in a healthy way and took steps to reduce the risk and, hopefully, to achieve the desired goal in a healthy way.</p>

About the Author: Dr. Gary I. Allen

Dr. Gary Allen is President of the Christian Mission for the United Nations Community. Dr. Allen is an internationally known brain scientist. He worked under the Nobel Laureate Sir John Eccles, considered by many as the greatest brain scientist who has ever lived, and later succeeded him as the Director of the Laboratory of Neurobiology at the State University of New York at Buffalo School of Medicine. Dr. Allen has also served on the faculties of the University of California at Berkeley and New York Medical College.

Dr. Allen led research teams of visiting international scholars in the study of brain mechanisms used in controlling skilled movements. He has trained some of the leading brain scientists in Asia, Europe and North America. He has published 40 articles in scientific journals, and has lectured throughout North America, Asia and Europe.

Dr. Allen completed his undergraduate education in electrical engineering at Cornell University. He earned his Ph.D. in neurophysiology at the State University of New York at Buffalo School of Medicine.

Dr. Allen has spent more than a third of a century at the United Nations working with diplomats and visiting Government officials, exploring the applicability of faith in God to problems facing nations and leaders. Dr. Allen, together with his wife Elaine, founded the Christian Mission for the United Nations Community in 1983.

Christian Mission for the United Nations Community

The Christian Mission for the United Nations Community is a non-denominational Christian organization based at the United Nations serving as a spiritual resource and encourager for Government officials and others who are seeking solutions to the problems confronting our world.

The Christian Mission for the United Nations Community is motivated by a concern for mankind and a love and respect for those who are seeking to solve the problems facing the global community. It is convinced that there is a God who has created mankind out of love and that He is actively working out His plan for individuals and nations today. It is convinced that it is of paramount importance for individuals and nations to understand the mind and plans of the One who is working out their destiny. Otherwise, mankind could be fighting the very One trying to promote well-being and, as a result, bring unnecessary suffering.

The Christian Mission for the United Nations Community also believes that the spiritual dimension is important personally for those serving their nations. It agrees with the late Dr. Charles Malik, the former Lebanese Ambassador to the U.N., who served as President of the Thirteenth General Assembly, when he said:

The needs of the world are much deeper than political freedom and security, much deeper than social justice and economic development, much deeper than democracy and progress....The deeper needs of the world belong to the sphere of the mind, the heart and the spirit, a sphere to be penetrated with the light and grace of Jesus Christ.¹

The Christian Mission for the United Nations Community focuses a large part of its energies on Government officials who are either posted at the United Nations or who visit the U.N. in the service of their nations. The members of this team research and write on Biblical principles for leadership and nation building. They make themselves available to serve those in national leadership.

The ideas that led to the establishment of the Christian Mission for the United Nations Community developed during the years following 1978, when Dr. Gary Allen and his wife, Elaine, began serving the U.N. community and travelling to serve those in leadership throughout the world. The Christian Mission for the United Nations Community is an independent organization, not affiliated with any denomination.

This effort receives all of its finances from the contributions of private individuals plus a few church congregations, who believe in what it is doing. No funds are received from Government agencies. The strict standards of the Evangelical Council for Financial Accountability are adhered to.

References

1. Dr. Charles H. Malik, Reference unknown.

For Further Information

Our goal is to serve you as you serve your people. We would love to dialogue with you on any questions you might have as a result of the ideas presented here. We would welcome the opportunity to learn how we may serve you and your people better. Please address your communication as follows:

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