

Measuring Entrepreneur Mindset of Jesus

"If to be feelingly alive to the sufferings of my fellow-creatures is to be a fanatic, I am one of the most incurable fanatics ever permitted to be at large." William Wilberforce

"We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved and uncared for is the greatest poverty. We must start in our own homes to remedy this kind of poverty." Saint Mother Teresa

Following our consideration and discussion of the birth and formation of the soon to be, Jesus the social entrepreneur (chap. 4) at the Micro level of the ecosystem, this chapter evaluates the entrepreneurial mindset of Jesus during His ministry and commitment to effect **'change to society values and behaviours through a new relationship with God,'**

This Meso level dimension of the ecosystem (Fig. 5.1) (29-33 CE) seeks to understand the

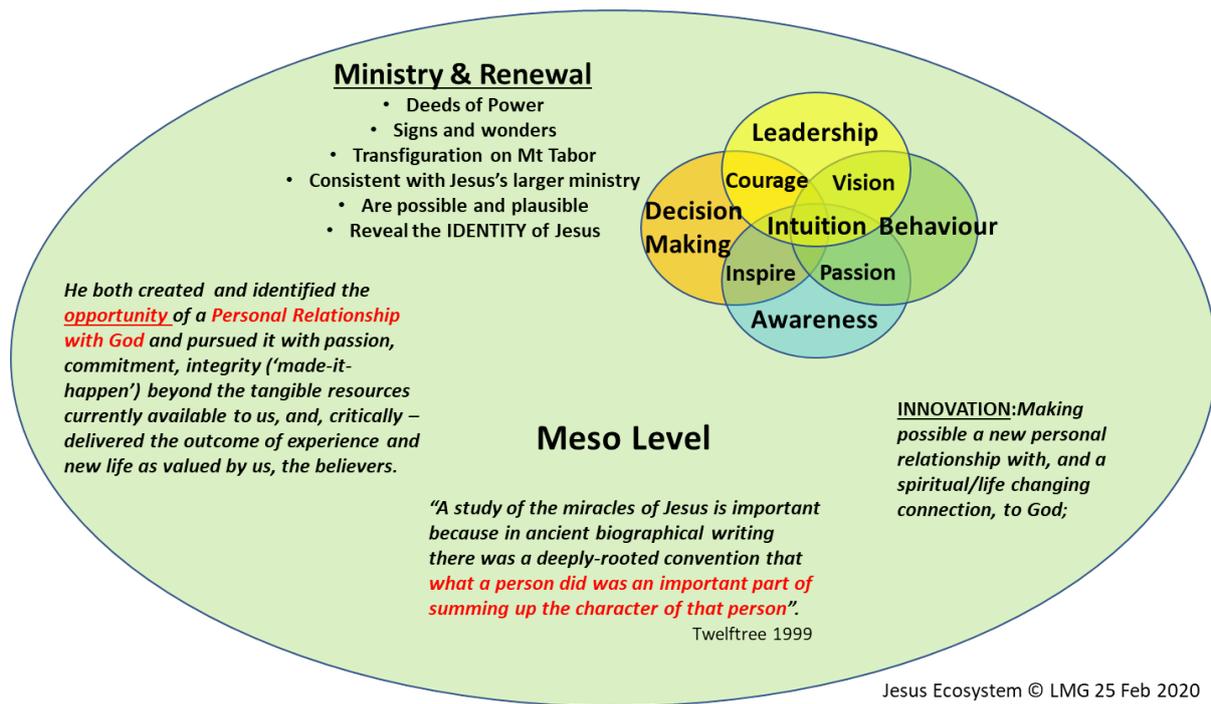


Figure 5.1 Mezzo Level of Ecosystem and Jesus the Social Entrepreneur

ministry of Jesus. This awareness will facilitate both our recognition and evaluation of the opportunity Jesus followed during this period of Ministry, commencing at His baptism in 29 CE.

Based on this understanding of the mission and the entrepreneurial behaviour exercised by Jesus, and His leadership of the team of disciples we will seek to identify Jesus's entrepreneur mindset, His source of energy and power, and the added-value to followers accepting the life change.

Besides being an advanced agrarian society, life in the Province of Judea was shaped by several dominant forces: the Israelite tradition (linguistic, cultural and religious heritage), the Roman Empire (political control) and Hellenism (the pervasive cultural influence over the whole Mediterranean and Middle East).

Contrary to the beliefs of many people in the first century CE, and particularly in our current era, the primary purpose of Jesus was not to heal the sick or perform other signs and wonders, although important, but to “change society values and behaviours through a new relationship with God.” This was the true vision driving Jesus during His time on earth. Indeed, we showed in the preceding chapter (4) that Jesus recognised His mission “to be about My Father's business” when aged 12. Now at age 30 years, He is ready to commit all to the mission and make the vision a reality. This passionate, courageous, and committed approach to delivering such a change in personal behaviour and society values is characteristic of a social entrepreneur, and first defined by Drayton as:

*“The job of the social entrepreneur is to recognize when a part of society is not working and to solve the problem by changing the system, spreading solutions, and persuading entire societies to take new leaps. Social entrepreneurs are not content just to give a fish or to teach how to fish. They will not rest until they have revolutionized the fishing industry. Identifying and solving large-scale social problems requires social entrepreneurs because only entrepreneurs have the committed vision and inexhaustible determination to persist until they have transformed an entire system ”.*¹

As established in chapter 3, being socially entrepreneurial is essentially about thinking and doing something that is new, or new to the organisation/society with the determination to bring the benefit into use and achieve a desirable goal or outcome for the user. As noted in chapter 3, the entrepreneur mindset is not achieved by writing business plans and studying economics. Such a mindset is achieved and exercised by developing the personal attributes and behaviours associated with recognising opportunities and pursuing them with passion and commitment, and seeking necessary physical, human, and financial resources to ‘make-it-happen’. Jesus was shown to be a classic example of a social entrepreneur (Chap. 3) and with a mindset, in harmony with the integration of IQ, EI, and SI, and ‘His Father's business’ that delivers a relationship for value focused living.

¹ William Drayton, 2002, California Management Review. 44:120-133

It is worth noting that successful social entrepreneurs are highly valued, committed, and passionate in delivering valued service, and are recognised for their contribution to society. Significantly, the Nobel Peace Prize has been awarded to social entrepreneurs addressing 'wicked problems' in the community:

Muhammad Yunus (2006) is a Bangladeshi social entrepreneur, banker, economist, and civil society leader who founded the Grameen Bank and pioneered the loan concepts of microcredit and microfinance. He received the Nobel Peace prize " for their efforts to create economic and social development from below. Lasting peace cannot be achieved unless large population groups find ways in which to break out of poverty. Micro-credit is one such means. Development from below also serves to advance democracy and human rights." Yunus and Grameen Bank have shown that even the poorest of the poor can work to bring about their own development and achieve the highest levels of repayment of loans in the world;

Saint Mother Teresa (1979), was awarded the Nobel Peace prize for her work in bringing help to suffering humanity. "She placed special emphasis on the spirit that has inspired her activities, and which is the tangible expression of her personal attitude and human qualities. A feature of her work has been respect for the individual human being, for his or her dignity and innate value. The loneliest, the most wretched and the dying have, at her hands, received compassion without condescension, based on reverence for man";

Malala Yousafzai (2014) received her joint Nobel Peace prize "for their struggle against the suppression of children and young people and for the right of all children to education. Children must go to school and not be financially exploited..... It is a prerequisite for peaceful global development that the rights of children and young people be respected. In conflict-ridden areas in particular, the violation of children leads to the continuation of violence from generation to generation";

In addition, both Gandhi and Wilberforce are classic examples of highly motivated and spiritually aware social entrepreneurs;

Mohandas Gandhi (1869-1948) was nominated 5 times for Nobel Peace Prize but without success. However, he became the strongest symbol of non-violence, the 'Symbol of Peace' and the 'Unelected Spokesman of Non-Violence' of the 20th century, the needs of humanity and more specially, devoting himself to the service of the poor, the distressed and the oppressed millions everywhere;

William Wilberforce (1759-1833) Wilberforce underwent a spiritual rebirth that changed his life and led him to become an evangelical Christian. This spiritual conversion led him to change his lifestyle and began his lifelong concern for reform, particularly his desire to see the end of the slave trade and of slavery.

Social entrepreneurship is a way of thinking, reasoning, and acting that is opportunity obsessed, holistic in approach, and leadership balanced for the purpose of value creation and capture.² Such entrepreneurship results in the creation, enhancement, realization, and renewal of value, not just for the entrepreneur, but for all participants and stakeholders. At the heart of delivering on the vision of Jesus is the creation and/or recognition of the opportunity,¹⁰⁵ followed by the will, energy, and initiative to seize this opportunity. It requires a willingness to take risks—both personal and societal—but in a way that balances the personal risk to the entrepreneur with the benefits to meet the needs of potential users of the services offered. Typically, social entrepreneurs devise ingenious strategies to marshal their limited resources.

In attempting this review and assessment of Jesus as entrepreneur, it is to be clearly understood that I seek to increase our wonder and faith in the mission and sacrifice Jesus made in bringing a new relationship with God, and one freely available to all who choose this life change. Indeed Jesus used such a concept when He said (Matthew 5: 17) “think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” - these words would seem to point chiefly to Jesus’s mission and work as a teacher. He came to fill up what was lacking, to develop hints and germs of truth, to turn rules into principles. So too, this review attempts to add to our understanding of Jesus the Man but recognising the amazing synergy between Jesus being fully Man and fully God (see comments by Bruce Ware in Chap. 2). Just as the mathematical and analytical contributions by Albert Einstein and Stephen Hawking have opened a way to understanding the physics of energy and matter surrounding the origins of the universe, they have not decreased our wonder of the universe but significantly enhanced our capacity to express wonder at creation and thereby God.

There is general agreement that the period of ministry for Jesus commenced immediately after His baptism in the Jordan river by John the Baptist and the descending of the Spirit of God like a dove and alighting on Him. Matthew 3: 17 records, “And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” This is significant as it represents the first public demonstration in which Jesus is called the beloved Son of God. This can be interpreted that, to this time, no one, other than His mother Mary was aware of another dimension to Jesus the man living in Nazareth and discussed fully in chapter 2. The text in Matthew would suggest that, when Jesus came up out of the water, the Spirit began to officially work in Him, which signified that God’s incarnate flesh had begun to fulfill His ministry and had begun the work to deliver the potential for real change in the personal lives of followers and thereby establish a new relationship with God.

By considering the birth and formation of Jesus in chapter 4, we established Jesus both lived in and was educated in the traditional Jewish culture, was relaxed and confident discussing

² Jeffrey Timmons, Murray Gillin , Sam Burshtein and Stephen Spinelli.. 2011 “New Venture Creation – Entrepreneurship for the 21st Century, McGraw-Hill, Australia (Pacific Edition)

interpretations of the Torah with teachers in the temple at Jerusalem, and learnt at first hand leadership of family life and business together with understanding the significance of family and community relationships. We concluded that Jesus exercised high levels of intellectual intelligence (IQ), emotional intelligence (EI, and significantly, to this experience of baptism, was high in spiritual intelligence (SI).

Also discussed in chapter 4 was an assessment of Jesus' propensity for intuitive decision-making. From the assessment of experienced contributors to entrepreneurial activity, it was indicated that Jesus would have exhibited strong intuitive behaviour and at a similar level as serial entrepreneurs. Such intuitive propensity is associated with, what is defined as non-local intuition:

*"a process by which information normally outside the range of cognitive processes is sensed and perceived in the body and mind as certainty of knowledge or feeling (positive or negative) about the totality of a thing distant or yet to happen ."*³

It suggested that our human capacity to receive and process information about nonlocal events appears to be a property of all physical and biological organization and is likely due to the inherent interconnectedness of everything in the universe. During His early years, Jesus would have been aware of this human and spiritual capability to process such information from without himself. It is emphasised such information processing is not a 'magical' type event. We as humans are constructed totally of energy and matter and all communication and power transfer is by energy wave transmission whether locally or even from within the universe. With a physics understanding of the created universe, it can be suggested that the same physics principles apply to the communication between God and Jesus as for the 'voice' of the Spirit of God at Jesus's baptism. A fuller explanation of this spiritual communication and power transfer will be provided in chapter 7.

Following the baptism, it is recorded in Matthew 4:1-11:

"At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights and afterwards was hungry."

Here, we have communication with a dark force and the 'Spirit' response from Jesus, an interplay of power that is a precursor to the fulfillment of Jesus's mission and end of life events (crucifixion and resurrection). It is worth noting that recent research on intuition suggests that it is possible to access intuitive intelligence more frequently by quieting mental chatter and emotional unrest and by paying attention to one's intuitive guidance.⁴

³ Rollin McCraty, Mike Atkinson and Raymond Trevor Bradley, 2004, "Electrophysiological Evidence of Intuition: Part 1. The Surprising Role of the Heart," *Journal of Alternative and Complementary Medicine* 2004; 10(1): 133-143.

⁴ Petitmengin-Peugeot C. The intuitive experience. In: *The view from within. First-person approaches to the study of consciousness.* Varela FJ, Shear J, editors. Imprint Academic: London; 1999:43-77.

This observation is consistent with Jesus’s increasing spiritual awareness whilst meditating, praying, and communing with God during the desert retreat.

Significantly, when Jesus returned (from the wilderness) in the power of the Spirit and entered into Galilee, He returned to the synagogue in Nazareth where He stood and chose to read a scroll of the prophet Isaiah:

“And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." (Luke 4: 16-21, RSV)

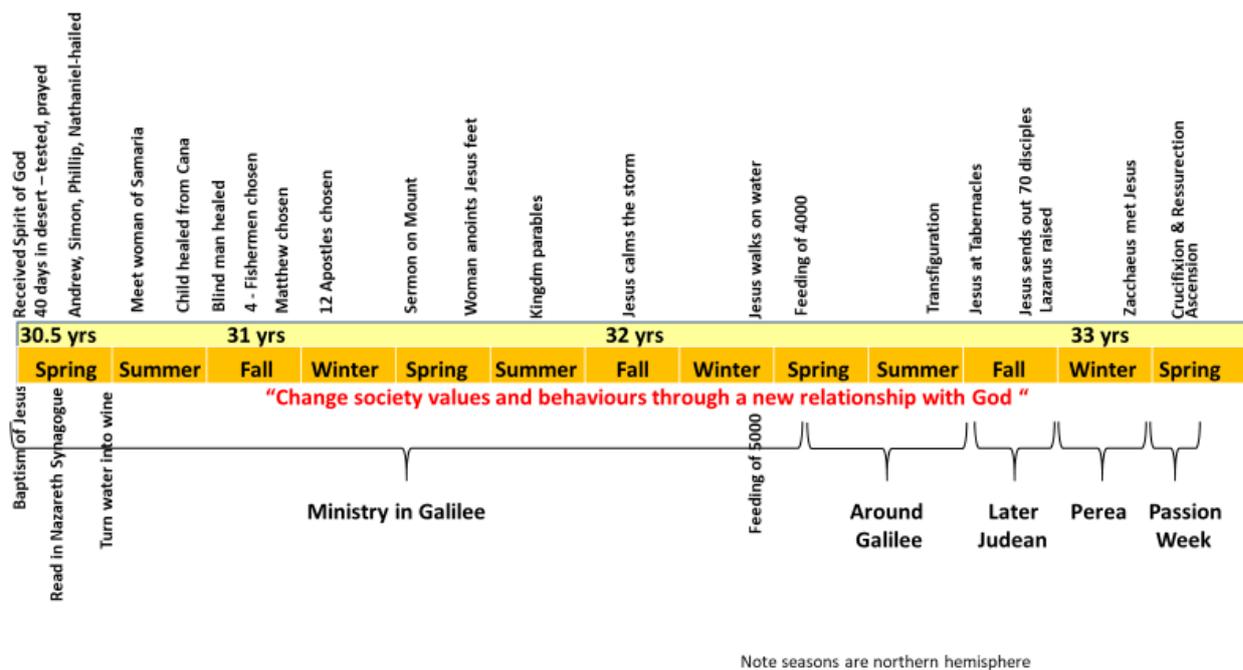


Figure 5.2 Timeline for Jesus and Events Referred to in Chapter 5

With this emphatic statement of who Jesus is and the purpose of His upcoming ministry to all those who will listen, it is timely to discuss Jesus’s mission in terms of concepts used to assess the entrepreneurial nature of the process. Figure 5.2 places the ‘opportunity’ firmly at the centre of the Mission concept as “change society values and behaviours through a new relationship with God.” To be effectively received, the opportunity must be timely, durable, valued, and attractive (see Fig. 3.1). However, the model (Fig. 3.1) links the establishment of a personal relationship with God as requiring the development of an

audience/hearers who will be responsive. A fundamental contribution to the overall process is the leadership of Jesus and His team of disciples. Taken together, true value focused living is the outcome.

Of particular note to the success of this model is the reference to leadership and the selected team of disciples. McKinsey & Co⁵ practice the policy “if you can attract enough good people to your cause, you can climb any mountain, win any battle, kill any dragon, do whatever you want. In other words, with talent, anything is possible” – such practice is not a set of superior Human Resources processes, but a mindset that emphasizes the importance of talent to the success of organization.

The premise to our consideration of Jesus as an outstanding example of a social entrepreneur, is grounded in the definition: ⁶

“entrepreneurship is a way of thinking, reasoning, and acting that is opportunity obsessed, holistic in approach, and leadership balanced for the purpose of value creation and capture.”

Such social entrepreneurship results in the creation, enhancement, realization, and renewal of value, not just for the team delivering the value, but for all the users of the service, and stakeholders. At the heart of the social entrepreneurship process is the creation and/or recognition that the opportunity for change exists, followed by the will, energy, and initiative to make the opportunity a reality. It requires a willingness to take risks—personal, social, and economic—but in a very calculated fashion in order to constantly shift the odds of success, balancing the personal risk with the potential added value for users of the new relationship. We will see how Jesus devises difficult to understand strategies and practices to deliver true relationship change reality.

True entrepreneurial leaders inject imagination, motivation, commitment, spirituality, passion, tenacity, integrity, teamwork, and vision into their enterprise. Even so, entrepreneurs, as did Jesus too, face daunting dilemmas and hence must make decisions despite ambiguity and contradictions – a environment typical of ‘wicked’ problems in social and community change. The social entrepreneur demonstrates a behaviour of continuous renewal because the entrepreneur is never satisfied with the status-quo of the opportunity. The result of this value creation process, is that the total culture grows in purpose and society benefits.⁶

Purpose/Mission:

As discussed in chapter 4, Jesus at aged 12 expressed understanding for His true purpose, which was to do “my Father’s business,” (Luke 2: 49). It is likely Jesus did not fully

⁵Ed Michaels, Helen Handfield-Jones, and Beth Axelrod, 2001, Harvard Business Press, ISBN 978-1-57851-459-5.

⁶ Jeffrey Timmons, 2011, New Venture Creation

appreciate the full extent of the 'Father's business' until His baptism at age 30 and the 40 days spent in the desert fasting and praying with God. The disciple John records (John 1:14):

"The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth."

However, on entering into His full-time ministry, following the desert experience, Jesus made very clear the mission He was committed to over the next three years was "preaching the truth." Mark 1: 35-39). In Luke 19:10, Jesus confirmed His fundamental mission on earth was to fulfill God's plan "to seek and to save the lost". Jesus knew that God's plan for Him was to die on the cross as atonement for the sin of those who put their faith in Him, i.e.. through establishing a new relationship with God. Jesus did not passively wait for the lost to come to Him, but He went after them. He explained His active mission in a parable found in Luke 15:1–7. In this parable, Jesus weaves a story about a man who loses his sheep and leaves the rest of his herd to find the one lost sheep. Jesus concludes this parable saying,

"there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

In seeking to review the vision and mission from the perspective of Jesus's entrepreneurial behaviour, it is helpful to use the adapted Timmons Model (Figure 3.2) to evaluate the different elements contributing to the person-centred value focused living, and a relationship with God. In the adapted model, Jesus is shown as the founder and the fulcrum for balancing primary components: namely - a people centered opportunity; resources – comprising human, financial, spiritual; and a team of disciples to deliver the ministry of new relationships. Of course, the mission is subject to the external factors of exogenous forces, ambiguity, uncertainty, and the spiritual context for the message, much of which was discussed in chapter 1 – introduction to 1st century CE in the province of Judea.

Opportunity :

As first presented (Fig. 3.1), the opportunity and challenge for Jesus to make-it-happen can be summarised as - **Changing society values and living through a new relationship with God**. Using an adapted opportunity screening guide (Appendix 5.1), we seek to identify indicators of the challenge which complement the passion and commitment of Jesus and His team of disciples to deliver change and new-life to the people-followers during this three-year period.

This assessment is important to establishing the entrepreneurial mind-set of Jesus. To make the assessment more manageable, the screen is divided into sections addressing: 1. Public-following; 2. Competitive Advantages; 3. Value Creation & Costs; 4. Strategic Differentiation; 5. Personal Criteria; 6. Leadership & Management Team; and 7. Harvest

Issues. The results are summarised and discussed in terms of the characteristics exhibited by Jesus the entrepreneur in fulfilling His mission. These specific entrepreneurial characteristics were identified in Fig. 3.5 (Chap. 3), and represents a synthesis of the traits associated with entrepreneurial characteristics and behaviours, including the attributes of passion, belief, inspiration, determination, risk taking, resilience, vision, courage, instinct and adaption to produce an action-centred entrepreneurial mindset. This holistic insight integrates what were traditionally considered narrow personality traits, personality dispositions and cognitive processes with the spiritual aspects of human cognition, decision-making and proactive behaviours within the ministry.

Public following:

As discussed in Chapter 1, Introduction to 1st Century CE in first century Judea and Palestine, the social compact was strained to crisis point and characterised by exploitation, violence, poverty, and spiritual segregation. Indeed, and during Jesus' formation and preparation for ministry, He was fully aware of this crisis in human and spiritual values, so it is very appropriate to recognise the 'need' (Fig. 5.3) for a relationship changing experience amongst the community as of very high potential. In seeking to attract committed followers in Galilee, Jesus's 'vision and mission' recognised the downside of the crisis in the human condition and so preached a new way to follow God in worshipful living – one not based on the past, religion, wealth, or political status, but on personal need and expressed as:

“The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Luke 4:18-19 RSV).

In Matthew 4: 23-25 we read

“And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.”

Criterion	Highest Potential	Lowest Potential
I. Analysis of Public-following		
Need:	Public driven, Identified	Unfocused
Demand:	High Attendance	Low Interest
Potential:	Reachable	Loyal to others
Cohorts:	Poor, Sick, Religious	Religious Hierarchy
Relationships:	Discipleship, Followers	Antagonism
User Benefits:	Immediate Change to life	Non-acceptors
Benefit longevity:	Durable and Real,	Perishable
Initial Size:	Small with High Interest	Unknown
Growth Rate:	20% - 40% or More	Contracting less than 10%

Figure 5.3 Opportunity Screening Profile Public-Following

This passage is important both thematically and structurally in Matthew's Gospel as it highlights the beginning of Jesus' public ministry in Galilee. This example confirms the validity of showing a high potential rating for 'demand', 'potential' and the 'cohorts' of poor, sick and religious. Even at this early stage, 'growth rate' was significant as Jesus' fame spread throughout all of Syria. Indeed, this first screen profile (Fig. 5.3). shows Jesus leading and meeting the high potential measures for a very timely and effective ministry by meeting the 'need' for and growing 'cohorts' of disciples and new 'relationship' followers expressing real 'user benefits'.

Competitive Advantages:

When describing Jesus's behaviour in teaching a new relationship with God for His followers, it is appropriate to consider any perceived competitive advantages that Jesus may have over the traditional teachings of the Pharisees, Sadducees and Scribes in Judea and Galilee. Competitive advantage (Fig. 5.4) is generally considered as the delivery of a superior outcome to that provided by the established organization groups. Importantly, Jesus was

ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” And once more he bent down and wrote with his finger on the ground. But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. Jesus looked up and said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and do not sin again.”

Such a ‘Point of Difference’ was immediately clear and demonstrable to all who listened to Jesus. The response was ‘immediate’ and effective. Jesus’s entrepreneurial characteristics in meeting the challenge were ‘inspirational’, ‘learned’, and ‘compassionate’.

Value Creation / Costs: (Fig. 5.5)

In the ministry of Jesus and the disciples, value-creation was never attributed to a focus on profit from sales etc. but to the changed lives of His followers, their growth in numbers and a significant community impact within Judea and Galilee. Jesus, as founder and entrepreneur, was responsible for the organisation of the human, financial, and spiritual resources to keep the ministry functioning.

In terms of financial costs and living expenses it is clear they were resourced from self-funding team members, supporters and/or sponsors. In the Sermon on the Mount Jesus made clear:

“Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?” Matthew 6:25 RSV)

We know that three women, “Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod’s steward, and Susanna, and many others, who provided for them out of their means.” (Luke 8: 3) Interestingly, Joanna was an upper-class woman married to a man who was intelligent and capable enough to manage the complicated household of Herod Antipas, the son of Herod the Great, the violent and ambitious head of Judea. Clearly, Joanna would be uniquely positioned to help Jesus with her resources, being both wealthy and having palace connections. She attends to him during his life, and, the Gospels tell us, after his death, as one of the trio of women who go to his tomb and find it empty. Other wealthy and influential sponsors included Nicodemus and Joseph of Arimathea.

assessment in Figure 5.6 of ‘degree of fit for purpose’ as having very high potential to the success of the ministry.

Criterion	Highest Potential	Lowest Potential
4. Strategic Differentiation		
Degree of Fit for Purpose:	High	Low
Team:	Best in Class; Excellent Collaborators	B Team; Minimum Collaboration
Ministry Management:::	Superior Service Performance	Perceived as Unimportant
Timing:	‘Rowing With the Tide’	‘Rowing Against the Tide’
Flexibility:	Able to Adapt. Commit/decommit quickly	Slow; Stubborn
Application Orientation:	Always Searching for Applications	Operating in a Vacuum
Freedom of Choice:	No Compulsion on Followers	Absolute Control
Delivery Channels:	Acceptable, Networks in Place	Unknown; Inaccessible
Room for Error:	Forgiveness	Unforgiving; Rigid Strategy

Figure 5.6 Opportunity Screening Profile for Strategic Differentiation

It is not surprising that examination of the principles and techniques used by Jesus the Master Teacher, are freely available in the literature to guide ‘teachers’ in delivering learning outcomes that are effective and valued by their students. It is observed He taught with authority (Mark 1:22), told countless stories and parables (Luke 18:1), used poetic form (Luke 6:37-38), using object lessons (John 13:3–17), and teachable moments (Matthew 22: 37-39).

As founder Jesus took full responsibility to recruit a team to balance His opportunity and available resources. When Jesus called the first four disciples, who were fishermen, to follow him, he said, “Come, follow me,” Jesus said, “and I will send you out to fish for people.” (Mark 1: 17). When Jesus began the process of calling his disciples to follow him, he started with men who had something in common. The act of Christ in recruiting the first disciples is a lesson in how important it is for any leader to begin with people who share common traits and values. These four men did not have to explain themselves to one another; neither did they have to learn each other’s backgrounds. The final team could be considered ‘best in class’. This action enables the establishment of stability before diversity and conflict come along.

Of course, errors can be made, as is evident from the accounts of the disciples actions, but Jesus was the ultimate entrepreneurial leader and knew the importance of showing ‘forgiveness’ when the action or ignorance was acknowledged.

spiritual values of integrity, honesty, goodness, compassion, graciousness, humility, cooperation, intuition, trustworthiness, respect, justice, self-control, and service contributes to an holistic understanding of the entrepreneur..

Importantly, Jesus did not say, “look at Me as leader” but actively ‘empowered’ others. A perfect example of this was in his healing of a man with leprosy:

“And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, “If You are willing, You can make me clean.” Moved with compassion, Jesus stretched out His hand and touched him, and said to him, “I am willing; be cleansed.” Immediately the leprosy left him, and he was cleansed.” (Mark 1:40-45)

Jesus practiced daily ‘connecting to Creative source’ through prayer:

“After he had dismissed them, he went up on a mountainside by himself to pray.”(Matthew 14:23);

“Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” (Mark 1:35)

Leadership and Management Team: (Fig. 5.8)

Jesus’s leadership style is diametrically opposed to that of the business world. He declared that in the Kingdom, greatness belongs to the servant and that distinction grows from child-like humility (Matthew 18:4). Jesus taught that leaders were to serve others, not to be served by them. Such a ‘servant’ style commitment provides the basis for a highest potential outcome in the provision of a targeted social entrepreneurial and value driven mission.

With this mindset, Jesus proceeded to recruit an ‘entrepreneurial team’ (called disciples) to collaborate in delivering the mission to the peoples of Judea and Galilee. Initially Jesus began with a core group that has something in common - Peter, Andrew, James, and John—they were fishermen. This stage was followed by selecting disciples that would add to the ‘skill set’ by introducing new thoughts, ideas, and vision, and provide diversity to the group (Matthew – tax collector). Such a team, committed and trained by Jesus were able to both spread the message enthusiastically and be robust enough to cope with fear, tension, and conflict.

To reinforce the commitment to servanthood behaviour, Jesus called the disciples to himself and said:

“You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

“(Matthew 12: 25-26)

Using this instruction, Jesus emphatically declared that in the Kingdom, greatness belongs to the servant and that distinction grows from child-like humility (Matthew 18:4). The disciples were to serve others, not to be served by them. In this way the team developed high potential in delivering the message of the Kingdom.

Criterion	Highest Potential	Lowest Potential
6 Leadership / Management Team		
Entrepreneurial Team	All-star Combination; Servanthood	Weak or Solo Entrepreneurs
Life and Spiritual Expertise:	Top of the Field; Super Record	Underdeveloped
Integrity:	Highest Standard	Questionable
Intellectual Honesty:	Know What They Do Not Know	Not Interested in Lack of Knowledge

Figure 5.8 Opportunity Screening Profile for Leadership/Management Team

Harvest Issues: (Fig. 5.9)

It is clear that Jesus was fully supportive of a ‘growth strategy’ for this opportunity and presented the ‘Commission’ as a challenge to both the disciples and the followers to take specific action while on this earth.

Criterion	Highest Potential	Lowest Potential
7 Harvest Issues		
Growth Potential:	A World Following	Local Only Strategy
Growth Strategy:	To Judea and Beyond	Local Only
Role of Holy Spirit:	Personal Communion, & Actions	Not Considered
On-going Mission Leadership	Spirit-led and Empowered	Self-centred
Persecution:	Turn the Other Cheek	Give-in

Figure 5.9 Opportunity Screening Profile for Harvest Issues

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’” (Matthew 28:18-20).

In issuing this challenge, Jesus invokes the “name of the Father and of the Son and of the Holy Spirit” – the Spirit being significant in the growth of the Church over the next 2000 years. Consideration of these developments are part of the ‘Macro’ and ‘Mega’ dimensions of the Eco-system, (Figure 3.1).

Jesus – Social Entrepreneur:

From recent research, Loris Gillin⁷ validated a Social Entrepreneur Indicator based on faith-based CEOs’ responses to the key dimension of entrepreneurial motivation and expressed as: *intentional action; persistence; risk; network orientation; and alertness to opportunities*. Measures of these dimensions were evaluated against the entrepreneur’s responses to a series of assertions (see Appendix 5.2). Specifically, the concept of motivation incorporated responses based on: *a conviction of the heart; a vision; a compulsion to respond; and an intuitive response*. This approach is shown to correlate strongly with the commitment of social entrepreneurs to identify a need and satisfy that need amongst users.

Having screened the opportunity profile associated with Jesus’s mission (above) as of high potential, and identified multiple characteristics exhibited by Jesus in leading the mission and ministry, it is appropriate to apply, as far as is possible, the Entrepreneurial Indicator to Jesus’s teaching, healings, and spiritual actions and behaviours. Figure 5.10 compares the results from the research samples of Australian and USA social entrepreneur CEOs’ with an estimated response from Jesus, as founder of Jesus Mission. Clearly, it is not possible to obtain a personal response from Jesus but, given the extensive accounts of Jesus’s ministry in the Gospels and the detailed screening of the opportunity, a considered assessment to the questions and index scoring in Appendix 5.2 are included in Fig 5.10.

⁷ Loris Gillin, 2006, Social Value Creation – as a Core Determinant from the Impact of Social Entrepreneurship, Thesis, Swinburne University of Technology

Item.	Key Dimensions	High Indicator Response Levels - Australian/USA, CEOs' as Social Entrepreneurs	Assessed Response of Jesus as a Social Entrepreneur
	Intentional Action		
2		I draw on latent ability to perform...	✓
3		If task too difficult, I know so.	✓
4		Do not give up on task though difficult.	✓
13		I respond to cause with intent & action	✓
6		I persevere because I like to break thru.	✓
	Persistent/ Obsessive/ Depressed		
11		I can persist.....for years.	✓
12		I practice 'follow-through' above 86%.	✓
14		I feel personally responsible to make things better.	✓
17		I express my spirituality	✓
	Depression Profile		✓
		I get depressed and work harder.	✓
		I get depressed and bounce back.	✓
		Never get depressed.	✓
	Risk		✓
15		The means for me to live are not assured, even 'though I contribute to others with time and expertise.	✓
27		I have given a lot of thought to risk management.	✓
30		I was prepared to roll up my sleeves and get my hands dirty.	✓
	Alertness to Opportunities		✓
34		I continue to be alert to opportunities which emerge.	✓
35		I have my own way of mobilizing resources when necessary to exploit an opportunity – Human, Physical, Capital.	✓

Figure 5.10 Results & Analysis of Indicators for Social Entrepreneurial Behaviour

It is presumed Jesus would exhibit a strong congruence with the other respondent's response levels to: *intentional action*; *persistence*; *risk*; and *alertness to opportunities*, and to such a degree that one could observe Jesus behaved as an entrepreneur during His period of Ministry, 29-33 CE.

Interesting, both the Australian and USA entrepreneurs, and Jesus, acknowledge their spirituality (Q 17) in responding to *cause* (Q 13), *to make things better* (Q 14), see it as my duty (Q 15), and *contribute time and expertise* (Q 16).

This recognition of Jesus as a social entrepreneur is further enhance when comparing Indicator Index results with the Australian and USA average Social Entrepreneur Index. The index is a continuum from a score of =0 (entrepreneurial) to a score of =56 (non-creative).

Figure 5.11 shows Jesus with an excellent assessed score of 56 with the USA group at 12 and Australian group at 10.

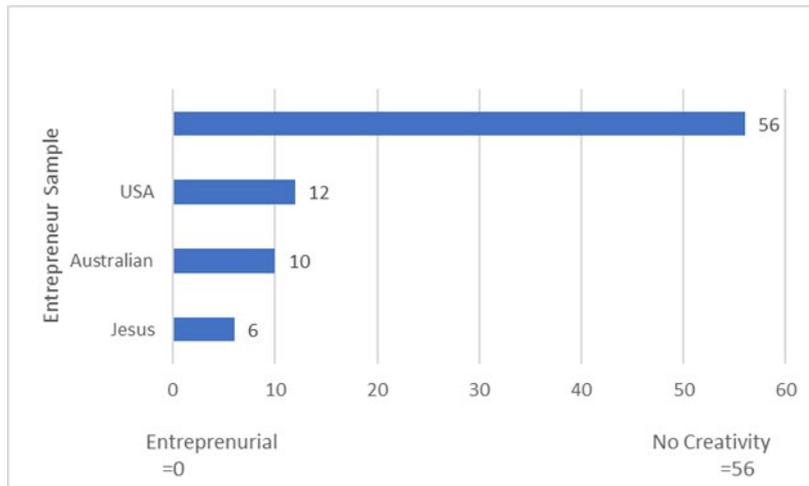


Figure 5.11 Social Entrepreneur Index Score

Jesus – Entrepreneurial Mindset:

Having assessed Jesus as a dynamic and spiritually aware social entrepreneur, acting with passion, commitment, and strong leadership, it is not surprising that the resultant ministry He founded grew strongly built, as it was, on the added value followers received and experienced in their personal lives. From screening both the potential and delivery of the mission opportunity, it is clear, that by being entrepreneurial in such a new ministry Jesus brought essentially a revolutionary approach to meeting the needs of the community, based on experiencing a new relationship with God through personal acceptance of the preached message.

Indeed, this impact and success, and at the cost of founder’s life, was not achieved by writing business plans or manipulation of high-tech marketing social platforms. Indeed, Jesus demonstrated the personal attributes and behaviours associated with recognising the mission opportunity and pursuing it with vision, courage, inspiration, intuition, and passion as identified in Figure 5.1, and by bringing the necessary physical, human and financial resources together to ‘make-it-happen’. In chapter 3, we discussed the multi-layer nature of personal attributes and performance contributing to exercising an entrepreneurial mindset (Fig. 3.6). At the formative and developing stage in Jesus’s life (see chapter 4), we established the reality of Jesus’s holistic integration of intellectual intelligence (IQ), emotional intelligence (EI), and spiritual intelligence (SI) into the Man that emerged to found the new mission (29 CE Judea and Galilee).

Importantly, and identified in the screening of the opportunity above, the entrepreneurial characteristics and behaviours (first reviewed in chapter 3 and included in the model fig. 3.6) of Jesus include those high performance social entrepreneurship attributes of *passion, belief, inspiration, determination, risk taking, resilience, vision, courage, instinct and adaptation* so necessary to delivering action-centred and value-centred outcomes.

As defined in chapter 3:

“Entrepreneur mindset is a way of thinking about opportunities that surface in the firm’s external and internal environment and the commitments, decisions, and actions necessary to pursue them, especially under conditions of uncertainty that commonly accompany rapid and significant environmental changes.”⁸

Significantly, there is an umbilical link between our thoughts, beliefs and actions leading to our expressed behaviour. The functional mindset thus impacts how you make sense of the world, and how you make sense of you. Such mindsets are linked inextricably to behaviours that lead to developing recognised opportunities into growth oriented and value-adding innovations that meet user needs. But a mission organisation, of itself is not entrepreneurially minded – the behaviour that may be present within the mission organisation is driven by the human propensity, spirit, and energy to be entrepreneurial as expressed by leaders and staff identifying the opportunities with application to user need and perceived value. Importantly, no matter how entrepreneurial either an individual’s mindset or an organisation’s culture is— interdependencies exist between the founder’s mindset and the staff/mission culture such that “entrepreneurial culture and entrepreneurial mindset are inextricably interwoven.”⁹

The four mindset dimensions (outer four points Fig. 3.6 and comprising the basis for the entrepreneurial audit (Appendix 5.3) are **leadership, decision-making, behaviour and awareness** (see chapter 3), and derived from the integration of the identified intelligence states with the attributes identified above to produce an action-centred entrepreneurial mindset. This holistic insight integrates what were traditionally considered narrow personality traits, personality dispositions and cognitive processes with the spiritual aspects of human cognition, decision-making and proactive behaviours within the mission enterprise. These four dimensions (Fig. 5.12) form the axes of the entrepreneurial mindset chart. Each dimension is scaled in terms of two alternative characteristics (in black bold type) and measured on a five-point scale (see audit Appendix 5.3).

As derived in chapter 3, each of the four mindset dimensions are rated in terms of one’s propensity to act in two contrasting characteristic styles. Completion of the audit provides a measure for each the eight characteristics – two for each mindset dimension – giving a pictorial expression of entrepreneurial mindset when plotted on the ‘radar’ chart. On this chart (Fig 5.12),

⁸Duane Ireland, Michael Hitt and David Sirmon, 2003, “A Model of Strategic Entrepreneurship: The Construct and Its Dimensions,” *Journal of Management* 29(6)

⁹ Dean Shepherd, H Patzelt, & J.M. Haynie, 2010. “Entrepreneurial spirals: Deviation-amplifying loops of an entrepreneurial mindset.” *Entrepreneurship Theory and Practice*, 34(1): 59–82.

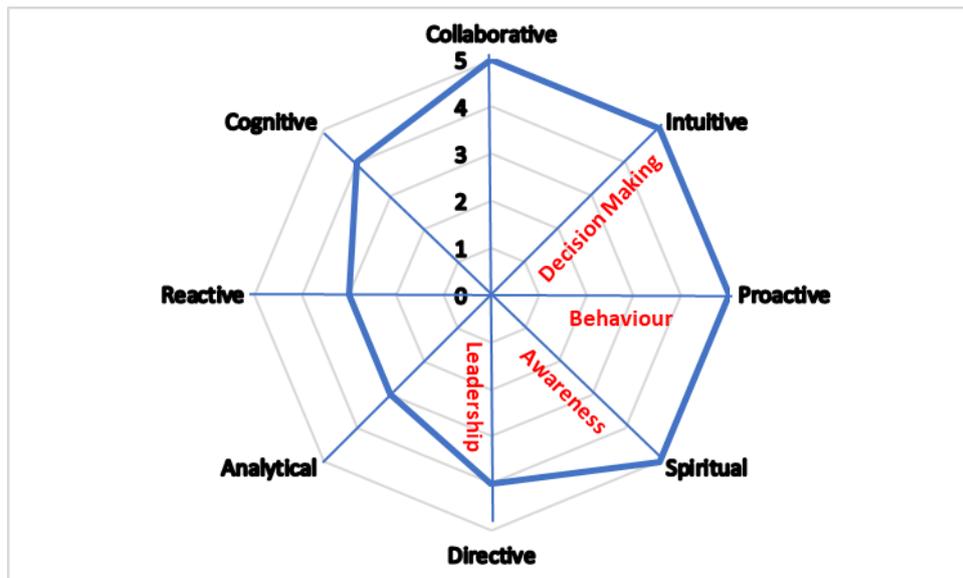


Figure 5.12 Entrepreneurial Mindset for Jesus Entrepreneur (After Gillin & Hazelton 2019)

The **leadership dimension** is thus a balance between acting collaboratively and acting in a directive style. In seeking to assess Jesus's leadership of the mission and informed from the gospel record, it is concluded He exhibited a strong collaborative style of leadership but was directive when necessary.

Decision-making is a critical aspect of entrepreneurial behaviour. As shown in Fig. 4.4 (chapter 4) Jesus exhibited a very strong intuitive decision-making index score (#19. This propensity is reflected in the high intuitive characteristics associated with His recorded examples of decision-making.(Fig. 5.12). However, it is noted Jesus also exhibited analytical characteristics during His ministry. Both of these characteristics contribute to effective person-centred decisions.

In all organisations or missions there is a **Behavioural** need to intervene in, or control an expected occurrence or situation, by being proactive in causing the change and not simply reacting to change when it happens. The Gospels describe the many times Jesus acted proactively to support change in religious, justice, healing and secular authority. Of course Jesus did include in His ministry parables that were a reaction to the status quo. These two characteristic levels are include in Fig. 5.12.

Awareness is usually defined as knowledge that something exists or as understanding of a situation or a subject, at the present time, based on information or experience. Indeed, self-awareness is knowledge and awareness of one's own personality or character. Together cognition and spirituality form the natural characteristics for an aware person. Cognition is the mental process involved in knowing, learning, and understanding things. Spirituality is the quality of being concerned with the human spirit or soul as opposed to physical or material things. Figure 5.12 shows Jesus exhibiting a strong spirituality characteristic with a balance on cognition.

In summary, this assessment of the entrepreneurial mindset of Jesus, and charted in Fig. 5.12 shows a complete skewing of Jesus's mindset towards Leading in a collaborative style; strong Intuitive decision-making, Behaving in a Pro-active way, and a highly developed spiritual Awareness as compared with the cognitive, directive, reactive, and analytical characteristics of linear thinking and leadership.

