



Research article

ISSN 2582-0214

THE PRINCIPLES OF PASSION AND PURPOSEFUL LEADERSHIP DEVELOPMENT IN RAISING ‘LEADERS OF TOMORROW’ FOR NATION-BUILDING: A STUDY OF DEUTERONOMY 6:1-13

Victor Umaru

Department of Biblical Studies and Theology, Baptist College of Theology, Obinze, Owerri, Nigeria.

Email: honagombi@gmail.com

Doi: <https://doi.org/10.54513/BSJ.2023.5404>

ARTICLE INFO



Article history:

Received 22-11-2023

Accepted: 28-12-2023

Available online 31-12-2023

ABSTRACT

This study explores the fundamental tenets of cultivating passionate and purpose-driven leadership, aimed at nurturing the emergence of future leaders pivotal for the advancement of a nation. Focusing on Deuteronomy 6:1-13 as a foundational framework, this research delves into the intricate interplay between passion, purpose, and leadership development. By analyzing the timeless principles embedded in this scripture, the investigation highlights the significance of holistic education, intentional mentorship, and values-based guidance in molding individuals into effective leaders. Through an interdisciplinary approach that merges leadership theories and biblical insights, the study offers valuable insights into fostering a generation of forward-thinking leaders committed to the sustainable growth and prosperity of their nations.

Keywords: *Passionate, Leadership, Nation, Growth, Prosperity*



1. Introduction

The challenge of the world today lies behind leadership. Everyone experiences it, or the lack of it, daily. The mess that society faces today is gradually shifting the blame on leadership. To put today's society in a good direction, one must put exemplary, responsible, competent, and honest leadership into place. The life circle of any society lies in the competence of her leadership. The quest for national development should be intentional and preparatory through raising and developing future competent persons that can drive any nation to its promised land.

The greatness of any nation is directly proportional to its leadership. It is rare for any nation to rise above its leaders. Therefore, the key to growing any nation is intentionally developing leadership capacity. Leadership involves specific skills, but ultimately it is more about being than doing. Leadership development is synonymous with personal development. As leaders grow personally, they increase their ability to lead. As they increase their capacity to lead, they enlarge the capacity of their nation to grow. Therefore, the most crucial objective for any leader is personal growth. The question is, how do people become leaders?

Deuteronomy was given to Israelites through Moses in preparation for their entry into the Promise Land. It contains specific teachings for the people, both present and future realities. God must be interested in their future generation; hence, the instruction of raising godly children who would become leaders was imperative. Such principles are unveiled so that nations like Nigeriacan work on their future generations for a brighter future. This paper contains a concise study of the passage's background under consideration, exegetically, and the inferences from the study; finally, it presents lessons and conclusions.

The paper employed interdisciplinary approach that merges leadership theories and biblical insights. It combines two seemingly distinct fields: leadership studies and biblical teachings. This approach aims to extract valuable lessons from both realms to enhance leadership practices in various contexts. Incorporating biblical insights into leadership theories encourages leaders to consider their roles not only as strategic decision-makers but also as moral guides and mentors. However, it's important to approach this integration with sensitivity to diverse beliefs and to critically evaluate the context and applicability of biblical teachings in a secular setting. In essence, the interdisciplinary approach that merges



leadership theories and biblical insights can provide a rich foundation for ethical, compassionate, and effective leadership in various spheres of life.

2.0 Survey of Some Existing Literature

In an ever-evolving global landscape, the development of effective and visionary leaders is crucial for the progress and prosperity of nations. Leadership that is driven by passion and guided by a clear sense of purpose plays a pivotal role in shaping the future. This article gets into the principles of passion and purposeful leadership development, emphasizing their significance in raising leaders of tomorrow for the purpose of nation-building.

2.1. Understanding Passion and Purposeful Leadership

Passion and purposeful leadership are two interconnected concepts that play a significant role in driving the success and effectiveness of individuals, organizations and/or nations. Passion refers to a strong and intense feeling of enthusiasm, excitement, and dedication towards something. It's a genuine emotional connection to a particular activity, cause, or goal (Vallerand et al., 2003). When someone is passionate about their work, they are more likely to invest their time, energy, and effort into it. Passion can inspire creativity, resilience, and a willingness to go above and beyond what is required. Passionate leaders radiate positive energy and enthusiasm, which can be infectious and motivate their team members. They are deeply committed to their work and the goals of the organization, leading by example. Passion drives creativity and a willingness to explore new ideas, which can lead to innovation and growth (Csikszentmihalyi, 1990). Passionate leaders are more likely to persevere through challenges and setbacks because their dedication fuels their determination (Ericsson & Charness, 1994). Their passion can inspire others, fostering a more engaged and motivated team. Passionate leaders are individuals who possess a deep enthusiasm, commitment, and dedication to their roles and responsibilities. This passion drives them to excel, innovate, and inspire their teams.

Purposeful leadership involves leading with a clear sense of direction, guided by a strong sense of purpose. Purpose goes beyond mere tasks or goals; it's about understanding the deeper meaning and impact of one's work (Erikson, 1968, 1980). Purposeful leaders align their actions and decisions with their values and the broader mission of the organization. This



type of leadership often results in a more engaged and motivated team, increased organizational alignment, and a positive impact on company culture (Damon & Bronk, 2007). They have a clear and compelling vision that inspires and guides their team toward a common goal. Purposeful leadership involves aligning personal and organizational goals with a higher sense of purpose, contributing to meaningful and sustainable growth.

Purposeful leaders are authentic in their actions and decisions, as they are driven by their core values. They empower their team members by providing a sense of meaning and autonomy in their roles. These leaders focus on sustainable growth and long-term success rather than short-term gains. Purposeful leaders can navigate challenges more effectively due to their deep conviction in their purpose (Hill, Sumner, & Burrow, 2014).

Passion and purposeful leadership are closely intertwined (Damon, Menon, & Bronk, 2003). Passion often serves as the fuel that ignites purposeful leadership. When a leader is passionate about their mission and vision, they are more likely to communicate that enthusiasm to their followers, instilling a sense of purpose among them. On the other hand, purpose provides a context for passion, giving it direction and meaning. A leader who understands their purpose can channel their passion into actions that align with their overarching goals. Passion fuels the energy and commitment required for purposeful leadership (Harmon-Jones, Gable, & Price, 2013), while purpose gives direction and significance to that passion (Day, 2004). Together, they create a powerful combination that drives not only personal and professional success but also the success of the teams and organizations they lead.

2.2. Self-Discovery and Authenticity in Leadership Development

The journey of leadership begins with self-discovery. Leaders need to understand their strengths, weaknesses, values, and passions to lead authentically (Thanem, 2013). Authentic leaders who are in touch with their true selves are more likely to inspire trust and build genuine connections with their teams. Self-discovery and authenticity are integral aspects of effective leadership development.

Self-discovery involves gaining a deep understanding of one's own strengths, weaknesses, values, beliefs, motivations, and personal history. This process allows leaders to



become more aware of who they are and what drives them. Leaders who understand themselves better are more attuned to their emotions, reactions, and behaviors. This awareness helps them make informed decisions and navigate challenging situations (Day & Harrison, 2007). Self-discovery often leads to increased emotional intelligence, which is crucial for effective leadership. Leaders who can recognize and manage their emotions can also empathize with and understand their team members better.

Authenticity: Authentic leadership stems from being true to oneself. Self-discovery helps leaders identify their core values and principles, enabling them to lead in alignment with their beliefs. Authentic leaders are more relatable and trustworthy to their nations. Authenticity in leadership involves being genuine, transparent, and true to oneself while interacting with others. Authentic leaders build trust and credibility, which are essential for fostering a positive work environment and achieving long-term success (Day & Harrison, 2007). Authentic leaders are open about their intentions, actions, and decisions. This transparency fosters trust among the citizenry, as they feel secure knowing that their leader is consistent and reliable. They prioritize building meaningful relationships with their citizens. They engage in honest communication and listen actively, creating a sense of belonging and mutual respect. Leadership development is an ongoing process, and promoting self-discovery and authenticity can lead to more effective, relatable, and inspiring leaders who positively influence their teams and organizations.

2.3. Inspiring and Empowering Others in Leadership Development

Passionate leaders inspire their teams by modeling dedication and enthusiasm (Damon, Menon, & Bronk, 2003). They ignite a sense of motivation that transcends challenges and obstacles. Empowerment involves giving the citizens autonomy, fostering a sense of ownership, and creating an environment where innovation thrives.

Inspiring and empowering others in leadership development is a fundamental aspect of effective leadership. When leaders focus on inspiring and empowering their citizens, they create an environment that fosters growth, innovation, and collaboration (Damon, Menon, & Bronk, 2003). Inspiring and empowering others has to be ongoing process. It requires genuine care for the citizens well-being and growth.



2.4. Ethical and Values-Based Leadership Development

Leaders of tomorrow need a strong ethical foundation to make morally sound decisions for the greater good. Purposeful leadership is grounded in core values that guide decision-making, ensuring alignment with the organization's mission and societal well-being (Bundick, 2011). Ethical and values-based leadership is a crucial aspect of leadership development, focusing on guiding individuals and organizations to make decisions and take actions that are not only effective but also morally sound and aligned with a set of core values. It's about leading with integrity, transparency, and a commitment to doing what's right, even when faced with difficult choices. This type of leadership is especially important in today's complex and rapidly changing world, where the impact of decisions extends beyond just financial outcomes (Damon & Bronk, 2007).

Ethical leadership starts with identifying and defining the core values that will guide the leader's behavior and decisions (Day, Harrison, & Halpin, 2009). These values create a foundation for establishing a sense of purpose and direction for the leader and the organization (Arnett, 2000). Ethical leaders prioritize honesty and integrity in all their interactions. They are transparent about their actions and decisions, ensuring that their behavior aligns with their stated values. They treat all individuals with respect and fairness, regardless of their position, background, or beliefs. They create inclusive environments where diverse perspectives are valued (Karlgaard, 2009). They hold themselves accountable for their actions and decisions. They take responsibility for their mistakes and actively seek to rectify them.

Ethical leaders show empathy and compassion toward others. They consider the impact of their decisions on individuals and society and strive to make choices that minimize harm and promote well-being (Day & Harrison, 2007). They involve considering the long-term consequences of decisions rather than focusing solely on short-term gains. Leaders must balance immediate goals with sustainable and responsible outcomes. They often face complex dilemmas where different values come into conflict. They navigate these situations by carefully weighing the options, seeking input from others, and making choices that align with the organization's values and principles.



In leadership development programs (Chan & Drasgow, 2001), it's important to incorporate training, discussions, case studies, and real-world simulations that challenge participants to think critically about ethical issues and develop their ethical decision-making skills. By emphasizing ethical and values-based leadership, organizations can cultivate leaders who not only achieve their goals but also contribute to the greater good and the well-being of society as a whole.

2.5. Collaboration and Inclusivity in Leadership Development

Leaders of tomorrow need to collaborate across diverse teams and backgrounds. Passionate leaders recognize the value of different perspectives in achieving holistic goals. Purposeful leaders prioritize inclusivity, ensuring that everyone's contributions are valued and respected. Collaboration and inclusivity are crucial components of effective leadership development. In today's diverse and interconnected world, successful leaders need to embrace these principles to foster a positive and productive organizational culture. Incorporating collaboration and inclusivity into leadership development programs benefits not only the individual leaders but also the entire organization (Day et al., 2009). It leads to more innovative thinking, improved employee engagement, and a stronger organizational culture that attracts and retains diverse talent.

2.6. Social Responsibility and Nation-Building:

Passionate and purposeful leaders understand their role in contributing to the betterment of society. They actively participate in initiatives that promote social welfare and progress. Nation-building requires leaders who prioritize the country's growth, development, and well-being over personal gain (Tagil 1995, 12). Social responsibility and nation-building are integral components of leadership development. Leaders play a crucial role in shaping the direction of societies and nations, not just in terms of economic growth and political stability (Canovan 1998, 690, Ademola 2000), but also in fostering ethical values, inclusivity, and sustainable development.

Social responsibility refers to the duty of individuals and organizations to act in ways that benefit society at large. In the context of leadership development, social responsibility involves cultivating a sense of duty among aspiring leaders to contribute positively to the



well-being of their communities and beyond (Schulze 1998, 123). Leaders who prioritize social responsibility exhibit ethical behavior, transparency, and accountability. They lead by example and inspire others to follow suit. Responsible leaders consider the interests of all stakeholders, including employees, customers, the environment, and the broader community (Hastings 2004, 12). They aim to create value for everyone, not just shareholders.

Socially responsible leaders actively engage in community service, philanthropy, and initiatives that address social challenges. They use their influence to drive positive change (Tagil 1995, 20-22). Responsible leaders take a long-term perspective, considering the impact of their decisions on future generations. This approach aligns with sustainable development goals.

Nation-building involves the process of constructing a cohesive identity, shared values, and a sense of unity among diverse populations within a country (Seton-Watson 1977, 3.; Olaleye 1997). Leaders play a pivotal role in nation-building by guiding the nation's growth, development, and progress. Nation-building requires leaders who can bridge cultural, ethnic, and socioeconomic divides (Dobbins et al. 2007, 146). Inclusive leaders foster unity and diversity, promoting a sense of belonging among all citizens.

Leaders contribute to nation-building by promoting civic education and encouraging active participation in democratic processes. They empower citizens to become informed and engaged contributors to society. Nation-building leaders focus on creating robust infrastructure, fostering economic growth, and reducing disparities (Gradstein and Justman 2002, 1194). They set the groundwork for a prosperous nation. Leaders honor a nation's heritage and cultural diversity, celebrating traditions while embracing modernization. They shape a national identity that is rooted in history and forward-looking. Leaders adept at conflict resolution contribute to stable nation-building. They address historical grievances and promote dialogue, reconciliation, and social cohesion.

Abah (2015) is of the opinion that leadership development programs, aspiring leaders should be exposed to the principles of social responsibility and nation-building. This involves instilling values such as empathy, integrity, inclusivity, and a commitment to sustainable development. It's important to emphasize that leadership is not just about individual success,



but about serving the greater good and leaving a positive impact on society and the nation as a whole.

Summarily, passion and purpose are not only drivers of personal success but also essential attributes in developing leaders who can drive positive change and contribute to nation-building. By fostering self-discovery, values-based leadership, and a commitment to continuous learning, societies can cultivate a generation of leaders who are not only skilled but also deeply motivated by a sense of purpose. These leaders of tomorrow will be equipped to navigate challenges, inspire others, and lead their nations towards a prosperous and sustainable future.

3.0 Methodology

An interdisciplinary approach involves integrating insights, methods, and perspectives from multiple disciplines to gain a more comprehensive understanding of a particular topic. In this case, we'll explore how an interdisciplinary approach can be applied to the study of leadership development, specifically by examining the biblical passage Deuteronomy 6:1-13. This passage is a part of the Old Testament and offers insights into guidance, education, and the development of a community's values.

Deuteronomy 6:1-13 Overview: Deuteronomy 6:1-13 is a passage from the Hebrew Bible that contains instructions given by Moses to the Israelites. It emphasizes the importance of loving and obeying God and passing down His commandments to future generations. This passage is often referred to as the "Shema," which is the first word in verse 4: "Hear, O Israel: The LORD our God, the LORD is one."

Interdisciplinary Insights:

1. Leadership Development: Explore the psychological aspects of leadership development mentioned in the passage. Analyze the concept of obedience and its role in leadership. It examines the teaching methods suggested in the passage for passing down values and commandments. Also, it studies how leadership is constructed within a community. Deuteronomy 6:1-13 highlights the importance of communal teaching and shared values.



2. Ethical Leadership: It analyzes the ethical principles outlined in the passage and provides principles can be applied to modern leadership and the development of leaders with strong moral foundations.

3. Intergenerational Transmission: it examines the cultural transmission of values across generations in different societies and explores families contribution to the development of leadership qualities in children. The passage emphasizes the role of parents in teaching and modeling values.

4. Community Building: it analyzes the role of community in leadership development and examines the religious significance of the passage and its impact on leadership development within a faith-based context.

Applying an interdisciplinary approach to the study of leadership development and Deuteronomy 6:1-13 provides a rich and multifaceted understanding of how ancient wisdom intersects with modern leadership theories and practices. It helps us appreciate the depth of insights that can be gained by integrating perspectives from various disciplines.

4.0. Exposition of Deuteronomy 6:1-13

Traditionally, Jewish and Christian scholars unanimously attributed Deuteronomy to Moses, at least in its primary substance. However, dissenters always argued for post-Mosaic interpolations and additions, such as the account of Moses' death (Deut. 34:5-12). The Mosaic authorship tradition finds support the book Deuteronomy itself, for after the "title" the text goes on to say *אֲשֶׁר דִּבֶּר מֹשֶׁה*, literally, "which Moses spoke," this statement attributes the book to Moses traditionally in both Testaments (Judg. 1:20; 3:4; 1 Kgs 2:3; 2 Kgs 14:6; 2 Chr 25:4; Ezra 3:2; Matt 19:7; Mark 12:19; Acts 3:22; Rom 10:19; 1 Cor 9:9 Etc). The prophets, Jesus, and the apostles attributed the authorship of Deuteronomy to Moses.

According to Merrill (1987, 66-75), some chronological parameters address the Mosaic authorship of Deuteronomy in specific ways. Internally, Deuteronomy claims origination in the "land of Moab" (Deut. 1:5; 4:44-49; 34:1-4). Second, according to the biblical witness, this completion of the itinerary occurred precisely forty years after the Exodus (Deut. 2:7,14; Josh 5:6; cf. Num 14:33-34).



According to the best chronological reconstruction, the Masoretic writers dated Solomon's temple foundation to his fourth year (1 Kgs 6:1), which falls to B.C. 967/966. By this date, the departure would probably be B.C. 1447/1446, and the wilderness period ended in 1407/1406, which resulted in the Book of Deuteronomy must have taken shape at the same time.

As it has been the practice of ancient practice, most of the books of the Torah, the title of the Book of Deuteronomy derives from the first word or two of the composition itself, in this case, אֵלֶּה הַדְּבָרִים, "these are the words" (Deut 1:1) (Drivers 1992, i). In the English versions, the term "Deuteronomy" has nothing to do with the Hebrew title. Instead, it is based on the Latin Vulgate *Deuteronomium*, which in turn reflects the Septuagint (LXX) *Deuteromion*, "second law." Harrison (1969, 635) asserts that this old version, which understood the book as essentially a repetition of Exodus, drew upon Deut. 17:18 (מִשְׁנֵה הַתּוֹרָה) הַזֹּאת, "a copy of this instruction") as an expression of the absolute essence or nature of the document.

The Mosaic authorship of Deuteronomy and in support of the "early" (that is, 1400 B.C.) date of its composition, there is a need for careful attention to the era of Late Bronze Age (ca. 1550—1200 B.C.) Eastern Mediterranean world that provided the background and milieu presupposed in the book. Egypt especially plays a central role in the discussion since Deuteronomy is the continuation of Israel's sojourn out of Egypt under the watch of Moses (Anderson 1971, 41).

4.1. The occasion of the Book of Deuteronomy

Historically, few situations contributed to the question of the occasion for the Book of Deuteronomy. First, the leader needed his people to understand who they were and the intentions of their God in the future. According to Merrill (1994, 25), the book of Genesis enabled them to trace their roots back to the patriarchs and the patriarchal covenant that promised a people and land. Exodus narrated the story of the people, their redemption from bondage, and their covenant establishment with the YHWH, who called and formed them into a kingdom of priests and a holy nation (Exod. 19:4-6) through their fore-fathers. That book, together with Leviticus, outlined how Israel would access their God. Numbers provide guidelines for the people in movement from covenant to promised land. Finally, Deuteronomy reiterates the instruction and extensively elaborates in terms appropriate to a



new generation, entering the land of promise and engaging in a new realm of responsibility (Kitcher 1970, 3-13). Second, Moses was about to die, so he needed to commit to writing the whole collection of tradition and truth and reiterating them to be understood as the revelation of the Lord their God. This was significantly urgent for the composition would serve as the corpus of law and practice for the Israel community from that day forward through the Deuteronomy.

4.2. Structural Analysis

1. The Idea of the Principles (6:1-3)
2. The Essence of the Principles (6:4-5)
3. The Exhortation to Teach the Principles (6:6-9)
4. The Exhortation to Give the Lord Exclusive Recognition and Worship (6:10-15)

1. The Idea of the Principles (6:1-3): in verse 1, the words *הַמִּצְוֹת, הַחֻקִּים וְהַמִּשְׁפָּטִים* which means “commands, decrees and laws” as a corpus of the instructional document as a whole refers as a response to the instruction already given by the Lord to Moses that he should teach it to the nation (5:31) when they get in.

In verses 2-3, its similarity extends beyond this initial comparison, though the precise wording of 5:32-33 differs from that of 6:2-3. Hence, the appeal not to turn right or left (5:32) becomes an injunction to fear the Lord and obey his decrees and commands for generations to come (6:2) (Kooy 1975, 106-16). The command of walking (5:33) is restated in the instruction to hear and obey (6:3), with the end in view that God’s people might live in the presence of their God (5:33). For the success, prosperity, and long life in the land flowing with milk and honey hyperbolically per se, God promised to give to Abraham’s patriarchal ancestors (6:3b) and repeated it to Moses when he called him to liberate his people Israelite in Exod. 3:8,17. The expression *שֶׁדָבַשׁ וְחָלָב* “milk and honey” it is used figuratively to describe the richness of the land promised by their God.

(2) The Reason of the Principles (6:4-5)

The Decalogue in Deut. 5:6-21 (= Exod. 20:2-17) carries the great principles of the covenant relationship that shows the nature and character of God and, of course, informs Israel’s responsibilities to their God (Merrill 1994, 162). It expresses the essence of all of God’s



person and purposes in sixteen words of Hebrew text. Known to Jewish tradition as the שמע (after the first word of v. 4, the imperative of the verb שמע, “to hear”), like the Decalogue, this statement is prefaced as המצוות, החקים והמשפטים “commands, decrees, and laws” (or the like) and with instruction to obey them (6:1-3; 4:44-5:5).

The sentence starts with the imperative of שמע in the second person singular in its verbal form. “To hear,” lexicography of Hebrew, is the same as to “to obey,” especially in covenant contexts. One must complement hearing God by putting into effect the command; if not, it not hearing him at all. The singular lexical form of the verb emphasizes the corporate or collective nature of the addressee, Israel. The covenant was for the entire nation as a unified community; they are expected to heed to the command of the Lord.

The plurality of the people is noted here, that it is יהוה אלהינו “Yahweh our God.” Postbiblical rabbinic interpretation understood the role of the שמע to be the center and the heart of all the law. Wyshogrod (1984, 23-32), alluded to the fact that Jesus responded when he was asked about the greatest of the commandments, he mentioned as the fundamental tenet of the Jewish faith, an opinion with which his hearers concurred (Matt 22:34-39; Mark 12:28-31; Luke 10:25-28). The centrality of this confession of שמע finds so much so root in the Jewish heart that to this very day, the conservative Jew will recite it at least twice daily.

Verse 4 can be understood in several ways, but the familiar renditions are: (1) “The LORD our God, the LORD is one” (in NIV) or (2) “The LORD our God is one LORD.” The former expresses the uniqueness or oneness of Yahweh as Israel’s God, it can also be rendered, “Yahweh our God is the one and only Yahweh” or the like, and it takes the noun אחד (“one”) in the sense of “unique” or “solitary,” a meaning that is undoubtedly well-attested.” The latter rendition focuses on the unity or wholeness of the Lord and does not oppose the doctrine of the Trinity but instead functions here as evidence to the self-consistency of the Lord God, who is not ambivalent and who has a single purpose or objective for creation and history. The ideas overlap to provide an unshakeable basis for monotheistic belief. The Lord is a unity; also, he is the only one, God.

The exhortation of v. 5, for this reason, has practical significance. The Lord’s unique oneness leads to confession demand that Israel recognizes him as such by obedience to all that implies. In language appropriate to the covenant, obedience is construed as love; to obey



is to love God with every aspect and everything one has. In covenant terms, then, love is not much emotive or sensual in its connotation, but it is of the nature of the obligation, of a legal demand. Thus because of who and what he regards his people whom he elected and redeemed, the Lord rightly demands of them unqualified obedience.

The depth and breadth of that expectation are elaborated upon because it comprises the heart, soul, and might of God's people, here viewed collectively as a part of the covenant. Anthropologically, the heart לֵב is the seat of the intellect in the Old Testament, equivalent to the mind or rational part of humankind (Wolff 1974, 46-51). The "soul" ("being" or "essential person") in line with the commonly accepted understanding of נֶפֶשׁ refers to the part of the invisible individual, the person qua person including the will and sensibilities (Wolff 1974, 46-51). The strength קֹחַ is, of course, the physical side with all its functions and capacities.

According to Marshal (1987, 440-41), the New Testament cites מַצְוָה on two good occasions, first, by Jesus when replying to the Pharisee concerning the greatest commandment and by the seeker who desired to know the way of life. Although these instances are not exhaustive of all the citations of the מַצְוָה in the public ministry of Jesus, there was widespread recognition of its centrality in Jewish religious thought and conscience. It is mentioned in Matthew as the "great commandment" or the "first of all" in Mark, while in Luke is the very one which, if followed, leads to life (Luke 10:28). In Deuteronomy, מַצְוָה serves as the reason of the Decalogue and, and of the law. It is first and most important because it encapsulates God's provisions and saving intentions.

(3) The Exhortation to Teach the Principles (6:6-9):

The prima is here described as הַדְּבָרִים "these commandments" (literary "these words"), a term that encompasses the total corpus of the covenant text as communicated by Moses but which is encapsulated especially in the מַצְוָה of vv. 4-5, and is visible in the command to וְהָיוּ לְטֹטְפֹת , "tie them as symbols on your hands and bind them on your foreheads" (v. 8) and מִצְוֹת וּבִשְׁעָרֶיךָ , "write them on the doorframes of your houses and your gates" (v. 9). In essence, they are to be memorized as the idiom לְבָבְךָ "upon your hearts" (v. 6) makes sense. In the Old Testament, the heart is considered the center and the seat of humankind's intellect or rational



side. To “be upon the heart” עַל-לִבְבְּךָ is to be in one’s constant, conscious reflection (Merrill 1994, 167).

In less figurative terms, Moses was saying, this message should be made indelible by constant repetition, whether sitting down or walking in the street, whether lying down to sleep or rising for the works of a new day, teacher and pupil must be preoccupied with covenant concerns and their faithful transmission (v. 7). These contrasting places and postures form a double merism. Sitting signifies inactivity and walking, of course, activity. Together they encompass all of the human efforts. Likewise, retiring at night and rising in the morning speaks of the wholesomeness of time. That is how vital the covenant truth is that it must be at the center of all one’s labour and life.

In what was intended to express the centrality of the covenant to everyday life, Moses instructed the people to tie the words of the laws to their hands and their foreheads (v. 8), for instance—the binding to the hands (or forearms, as רָמַף means here)—the purpose is that the words might be “for a sign” לְאוֹת. Through this, they would identify their bearer as a member of the covenant community (Merrill 1994, 167).

The covenant words were to be written on the doorframes of Israelite houses and the gateposts of their communities (v. 9). Once more, this should be understood figuratively, but in postbiblical practice, observant Jews placed a מְזוּזָה (“doorpost”), a receptacle containing inform of small metal Deut. 6:4-9; 11:13-21 in twenty-two lines, at the right of the doorway to obey Moses’ instructions. The commandment is significant in its form, in any case, most significant by ordering that the covenant commandments be warned on the person among all Israelites; Moses enlarged the sphere of instruction claim to their home and then to the entire community. The process will give every person in Israel and his family and community identity as the covenant people to the Lord.

(4) The Principle of Giving the Lord Exclusive Recognition and Worship (6:10-13)

Verse 10 agrees with the coming conquest and occupation of the promised land as a fulfillment of the patriarchal promises; which Moses emphasized that the conquest would be without violence in terms of its effect on the physical structures of the promised lands and its facilities (Vv. 10b-11).



In verses 11-12, Moses warns not to forget that the Lord their God gave all these good things into them. Their possession may lead Israel to believe in their strength, not God, who gave them the blessings. Moses' injunction is "Do not forget," frequently echoed in the book Deuteronomy, usually concerning the covenant injunctions (4:9,23,31; 8:11,14,19).

Nevertheless, this same goodness of God would carry to Israel's sense of self-sufficiency, a feeling that all that had been achieved was by human hand. The inevitable result would be to abandon him, the very one who not only would achieve such an unparalleled conquest but who had affected Israel's freedom from slavery in the first instance (v. 12). The only way out for such memory lapse has resorted commitment to the covenant that lay at the heart of the Lord's relationship with Israel. Moses thus enjoined upon his people that they fear, serve, and swear by the Lord only (v. 13), commands that are permeated with covenant language (cf. Deut. 10:12,20; 31:12-13).

5.0. Inferences Lessons for Raising Leaders of Tomorrow

1. Raising leaders for nation-building has to be intentional. God was intentional with Israelites because of little doubt; some people display an aptitude for leadership early in their lives. Whether a nation likes it, her current leaders would not remain there forever. There was a time when such leaders were little children; hence, preparation for tomorrow's leadership is paramount. Moses knew this through the revelation God gave him; that was why he instructed Moses to tell the Israelites that when they enter into the promised land, they must teach their children everything. Therefore, the success of any nation tomorrow depends on how they raise their children today.

2. Early observation and career choice. A nation should learn to observe and teach their future generation some fundamental human values early. Indeed, the next generation of great leaders is already developing, but both religious and secular institutions must be concerned about future leaders by nurturing their children and teenagers. Any strategy for enlisting and raising leaders must consider those emerging leaders currently in their preteens (Abdulsalam 2007; Adefasasin 2015). Wise nations will explore leadership opportunities for their teenagers rather than wait until adults to enlist them into nation-building. There are great potentials God deposited in children today, but people have to be intentional about their future. Like Joseph, God gave dreams to some children, indicating they would be used



mightily by God one day. Then they should be taken and their leadership potential more seriously.

3. Leadership is instituted by God. Henry and Richard say contemporary leadership writing reveals that most scholars think leaders are both born and made. Some qualities are beyond peoples' control, including size, looks, genius, and charisma, contributing to their aptitude to lead. However, if developed, other leadership qualities within people's control can significantly enhance their leadership ability (Henry and Blackaby, 2011).

4. Character of and in leadership grows through a building. Leadership development comes through character maturation because leadership is a character issue. Therefore, the first truth in leadership development is this: God's assignments are based on character—the greater the character, the larger the assignment (Luke 16:10). Before God gives leaders essential assignments, he will build in them more incredible characters. No role is more important than that of a leader in society; therefore, God will first build a character capable of handling a significant assignment.

According to Agbor (2012) character building can be a slow, sometimes painful process. Nevertheless, the person willing to allow God to complete the work will know the joy of being used by God. Even better, those who submit their lives to God's refining process will experience the profound joy that comes from knowing God in a profoundly personal way. Two factors determine the length of time required for God to develop character worthy of spiritual leadership—trust in God and obedience to God's will. God builds character through the ordinary experiences and crises of life.

6.0. Conclusion

This paper discusses several things associated with the passage of Deuteronomy 6:1-13, ranging from the authorship and date, historical background of Deuteronomy, the occasion of the book of Deuteronomy. Some inferences are drawn from the passage and applied for life today in raising tomorrow's leaders. Also, it digs into the core concepts of passionate and purpose-driven leadership development in the context of nurturing future leaders for the advancement of society. Drawing insights from Deuteronomy 6:1-13, the research explores the principles of cultivating leadership qualities while instilling a sense of purpose. By



examining these principles, the study seeks to uncover valuable lessons that can contribute to the effective upbringing of visionary leaders who will play a pivotal role in nation-building. The wisdom of God is what no man can fathom. He sees ahead and makes plans ahead. God desires the success of his people; hence through this passage, he instructed them on how they should live their lives by intentionally, nurturing their young ones for the better future.

References

- Abah, J. (2015). "Public Administrators as Agents of Change." *National Conference, Nigeria. Institute of Public Administration*.18-23.
- Abdulsalam, I. (2007). "The Role of Public Administration in National Development Strategy: Challenges and Prospects, 2006." *Management Conference in Nigeria*, 43, 1, 28-34.
- Adefarasin, V.O. (2015). "Effective Leadership as the basis for Nigeria's Quest for Development." In Y.K. Salami, J.O. Famakinde & G. Fasikun (eds). *Nationalism and Economic Justice in Nigeria*. Ile-Ife: Obafemi Awolowo University Press.
- Ademola, T. (2000). *Fundamentals of Development Administration*. Lagos: Eagles Might Venture.
- Agbor, U. I. (2012). "Leadership Attitude, Development paradigms and Africa's Development: The Necessity of the Confucian Ethics." *EBSU Journal of Social Sciences*, 1(2), 90- 103
- Anderson, Bernhard W. 1975. *Understanding the Old Testament*, 3ed. Englewood Cliffs, New Jersey: Prentice-Hall, Inc.
- Arnett, J. J. (2000). "Emerging adulthood: A theory of development from the late teens through the twenties." *American Psychologists*, 55, 469-480.
- Blackaby, Henry and Richard. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville, Tennessee: B & H Publishing Group.
- Bundick, M. J. (2011). "The benefits of reflecting on and discussing purpose in life in emerging adulthood." *New Directions in Youth Development*, 132, 89-104.
- Canovan, Margaret (1998). *Nationhood and Political Theory*. Gloucester; Massachusetts: Edward Elgar Publishing.
- Chan, K., & Drasgow, F. (2001). "Toward a theory of individual differences and leadership: Understanding the motivation to lead." *Journal of Applied Psychology*, 86, 481-498.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York, NY: HarperCollins.
- Damon, W., & Bronk, K. C. (2007). "Taking ultimate responsibility." In H. Gardner (Ed.), *Responsibility at work: How leading professionals act (or don't act) responsibly* (pp. 21-42). San Francisco, CA: Jossey-Bass.
- Damon, W., Menon, J., & Bronk, K. C. (2003). "The development of purpose during adolescence." *Applied Developmental Science*, 7, 119-128.
- Day, C. (2004). "The passion of successful leadership." *School Leadership and Management*, 24, 425-437.
- Day, D. V., & Harrison, M. M. (2007). "A multi-level, identity-based research approach to leadership development." *Human Resources Management*, 17, 360-373.
- Day, D. V., Harrison, M. M., & Halpin, S. M. (2009). *An integrative approach to leader development: Connecting adult development, identity and expertise*. New York, NY: Routledge/Taylor & Francis Group
- Dobbins, James, Jones, Seth G., Crane, Keith and DeGrasse, Beth Cole (2007). *The Beginner's Guide to Nation-Building*. Santa Monica: RAND.
- Driver, S.R. 1992. *A Critical and Exegetical Commentary on Deuteronomy*, ICC. Edinburgh: T & T Clark.



- Ericsson, K. A., & Charness, N. (1994). "Expert performance: Its structure and acquisition." *American Psychologist*, 49, 725–747.
- Erikson, E. H. (1980). *Identity and the life cycle*. New York, NY: W.W.
- Gradstein, Mark and Justman, Moshe (2002). "Social Cohesion, and Economic Growth." *The American Economic Review*, 92, 4, 1192-1204
- H.W. Wolff, *Anthropology of the Old Testament* (Philadelphia: Fortress, 1974), 46-51
- Harmon-Jones, E., Gable, P. A., & Price, T. F. (2013). "Does negative affect always narrow and positive affect always broaden the mind? Considering the influence of motivational intensity on cognitive scope." *Current Directions in Psychological Science*, 22, 301–307.
- Harrison, R.K. 1969. *Introduction to the Old Testament*. Grand Rapids: Eerdmans.
- Hastings, Adrian (2004). *The Construction of Nationhood: Ethnicity, Religion and Nationalism*. Cambridge: Cambridge university Press.
- Hill, P., Sumner, R., & Burrow, A. (2014). "Understanding the pathways to purpose: Examining personality and well-being correlates across adulthood." *Journal of Positive Psychology*, 9, 227–234.
- Karlgard, R. (2009, July 23). "Purpose-driven leadership. Forbes." Accessed online: <http://www.forbes.com/2009/07/23/bmw-hy-vee-karlgard-intelligent-technology-leadership.html>
- Kitchen, K.A. 1970. "Ancient Orient, 'Deuteronomism,' and the Old Testament," in *New Perspectives on the Old Testament*, ed. J.B. Payne. Waco: Word.
- Kooy, V.H. 1975. "The Fear and Love of God in Deuteronomy," in *Grace upon Grace*, ed. J.I. Cook. Grand Rapids: Eerdmans.
- M., & Marsolais, J. (2003). "Les passions de l'ame: On obsessive and harmonious passion." *Journal of Personality and Social Psychology*, 85, 756–767.
- Marshal, I.H. 1978. *The Gospel of Luke*. Grand Rapids: Eerdmans.
- Merrill, E.H. 1978. *Kingdom of Priests: A History of Old Testament Israel*. Grand Rapids: Baker.
- Merrill, Eugene H. 1994. *The New American Commentary*. USA: Broadman & Holman Publishers.
- Olaleye, A.O. (1997). *Introduction to Development Administration*. Akure: Alabi-Eyo & Co. Ltd.
- Schulze, Hagen (1998). *States, Nations and Nationalism: From the Middle Ages to the Present*, 2nd. Massachusetts; Oxford: Blackwell.
- Seton-Watson, Hugh (1977). *Nations and States*. Colorado: Westview Press.
- Tagil, Sven (1995). "Ethnic and National Minorities in the Nordic Nation-Process: Theoretical and Conceptual Premises." in Tagil, Sven ed., *Ethnicity and Nation Building in the Nordic*
- Thanem, T. (2013). "More passion than the job requires? Monstrously transgressive leadership in the promotion of health at work." *Leadership*, 9, 396–415.
- Vallerand, R. J., Blanchard, C., Mageau, G. A., Koestner, R., Ratelle, C. F., Leonard, M., Gange, *World*. London: Hurst & Company.
- Wyschogrod, M. 1984. "The 'Shema Israel' in Judaism and the New Testament," in *The Roots of Our Common Faith*. Geneva: World Council of Churches.
