



The
LEGACY series



the MAN

Who was

PREPARED

Training Resource





Copyright 2004 by La Red Business Network

All rights reserved. No part of this book may be reproduced in any form without written permission from the author. Published by La Red Business Network, PO Box 315, Berlin, Ohio 44610. Since this book is written with the intent of forming concepts of the kingdom, scriptures used may be paraphrased and quoted in part, and taken from various translations.

Printed in the United States of America.

THE LEGACY SERIES

Compiled and Edited by
Bernie Torrence



During a commemoration service on June 15, 1913, Arthur Hadley shared these words:

It's one of history's plainest lessons that democracy is based upon self control; that a people cannot remain free unless it's members will voluntarily use their freedom for the purpose of the community under a system of moral law. Yale has taught this lesson in the past, may she continue to do so in the future; and may we, as Yale men, take our part in the teaching.

What a challenge it was, as the graduating class from Yale that year embarked upon a life of transition and change. We had just completed the First World War, and the world was never to be the same.

In this *Legacy Series*, we present the writings of Arthur Hadley, who composed a book on the *Moral Basis of Democracy*. This is must reading for anyone trying to understand the message of La Red. Steven Covey, in his book *7 Habits of Highly Effective People*, shares about the transition in the United States where we moved from "Character Ethic to Personality Ethic." In the last fifty years, personality has risen above character. In order to survive the future, we need to understand the ethics of leadership. The *Moral Basis of Democracy* by Arthur Hadley deals with those issues.

La Red is pleased to present ten lessons on *Ethics of Citizenship* and eight lessons on the *Ethics of Leadership* in this *Legacy Series*.



A PERSONAL WORD

By Bernie Torrence



Many times I am asked about La Red and the men and women who are involved in our movement. I have likened them to one of my favorite people in the Scriptures...a man by the name of Joseph of Arimethea. I have studied many of the available resources to find out who this man was and what he was made up of. Joseph of Arimethea is mentioned in each of the gospels. He represents the business arena of Jerusalem at the time of Jesus. Joseph was known as “an honorable counselor, one who also waited for the Kingdom of God.”

I have noticed three types of people who were waiting for the Kingdom of God. One of these people was Simeon...a good man, very devout, and filled with the Holy Spirit. The Holy Spirit revealed to Simeon that he would not die until he had seen Him-God’s appointed King.

The Gospel of Luke tells us that the Holy Spirit impelled him to go to the temple that day; and so, when Mary and Joseph arrived to present the baby, Jesus, to the Lord in obedience to the Law, Simeon was there and took the child in his arms, praising God. “Lord, now I can die content for I have seen Him as you promised me I would! I have seen the Savior You have given to the world! He is the light that will shine upon the nations, and He will be the glory of your people, Israel! “

In the very next Scripture it says that “Anna, a prophetess was also there in the temple that day. She had been a widow for 84 years following seven years of marriage. She never left the temple, but stayed there day and night worshiping God by praying and fasting. She came along just as Simeon was talking with Mary and Joseph, and she also began thanking God, and telling everyone in Jerusalem, who had been awaiting the coming of the Savior, that the Messiah had finally arrived.”

Can you imagine the joy of these two people as they recognized there was a transition about to take place. This transition time would be understood by some and misunderstood by many.

When John Schrock first shared with me the vision that he had about La Red, he began explaining the Kingdom of God. I was like so many of you, a business leader, involved in the church, with respect for the people that functioned like Simeon and Anna. I felt that my job was to support them, and to be part of the vision of our church. John told me that a major transition was about to take place and challenged me to participate in the vision. He told me that there would be men and women who were prepared, not plagued by former things, and how they would have insight into what God was doing in our day. John said that this new breed would look like lions, but have hearts like lambs. They would attract and find favor with great leaders of our time.

I searched for a profile of such a man in the Bible, and I found it in Joseph of Arimathea. I have always wanted to meet Joseph of Arimathea, one of the men who took Jesus down from the cross. Everyone else had deserted Jesus, but Joseph understood that He was a good man, and that He represented something powerful and historic in mankind.

Can you imagine the excitement that I had when I came across Arthur Hadley's book on the Moral Basis of Democracy. I was moved as I read a chapter entitled, The Man Who was Prepared. I present it now to you as the first part of our series on Ethical Leadership. I have taken the liberty to adjust some of the sentence structure to make the reading easier. The content and meaning has not been changed.

John Schrock has told us that there would be men and women "prepared and not plagued by former things." Keep that in mind as you read this treatise shared at Yale University in 1913. Arthur Hadley will take you back to a time when God was about to change the hearts of men. Hadley's words resound in my heart and mind today. I challenge you to be one of those who are prepared to usher in the Kingdom of God. You may one day stand in the ranks of Simeon, Anna, and Joseph of Arimathea when you understand that God has given you a place and a platform to proclaim this news to the marketplace.

Let us now meet Joseph of Arimathea through the eyes of Arthur Hadley.



THE MAN WHO WAS PREPARED

1913



An honorable counselor, which also waited for the kingdom of God.

It was a joyous crowd that entered Jerusalem on Palm Sunday. The fishermen and the laborers who had left all to follow the Master saw the triumph of their hopes at hand. The multitude were acclaiming Jesus as king; some because they cared for the loaves and the fishes, some because they wondered at the miracles he had wrought, some because they sought in him the leader that should free the people from the hated dominion of Rome. The chief priests and the Pharisees, who had opposed him, seemed powerless to resist the wave of public feeling. Already the disciples were parceling out the promised rewards among themselves, and disputing who should sit next to the royal throne.

But in the heart of Jesus there was no feeling of triumph. He knew to well that the symbol of his kingdom was to be a crown of thorns. He knew the suffering that lay before him; and he knew that he was alone in that knowledge. He had tried to make his disciples see what sort of kingdom he promised them, and

they had deliberately shut their eyes to it. Hardship they had endured, and were ready to endure, in the hope of a reward that was before them and under the inspiration of a leader whom they trusted. When the promised reward should vanish from their sight they would be left to stand alone without the inspiration of Jesus' presence. Then would they quail before the trial? The disciple who had been foremost in his protestations of loyalty and readiest to welcome hardship would then show himself most craven of all.

But the hour that proved the weakness of most men proved the strength of one. When those who had been closest to Jesus were denying their Master or standing afar off from him, Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, went boldly to Pilate and begged the body of Jesus. He was of a different sort from most of those who had followed Jesus in the days preceding. There were not many rich men in that company. Joseph was rich. They had little good to say of lawyers. Joseph was a lawyer. They had declaimed against the righteousness

of the Pharisees. Joseph was a Pharisee. Yet this one man stood by Jesus when all forsook him, and in one short hour earned an immortality of glory.

Does this mean that Joseph of Arimethea was a better man than Peter or John or any of the other disciples of Jesus? No. It means that he was prepared for the emergency as none of the others had been or could be. He knew much, which they did not know. This knowledge had probably made it harder for him to follow Jesus in the time of prosperity. It was the very thing, which enabled him to do so in the day of adversity.

It is not likely that Joseph ever shared any of the false hopes that had buoyed up the minds of so many others. The multitude that followed Jesus was carried away by its own size and enthusiasm. Joseph had studied history, and knew how unlikely it was that the unorganized body which acclaimed Jesus preaching could overthrow the power of Rome. The multitude were dazzled by the miracles. Joseph knew how uncertain was the testimony on which reports of miracles were based, and how little the capacity to work wonders meant for the real regeneration of the world. The multitude looked forward with joy to a political upheaval, to a holy war. Joseph knew how much chance of evil and how little chance of good was in such a prospect.

He knew that even if they did succeed in over-throwing the power of Rome, the rule of these enthusiasts, however well meaning, was worse than the rule of law with all its incidental hardships. And he probably knew also that if they should overthrow the power of Rome and restore a successful Jewish democracy it was not over. He knew that the Kingdom of God, in the true sense of the word, was not to be compassed by these means. The false ideals of the disciples regarding God's Kingdom undoubtedly repelled him instead of attracting him. He had studied deeply enough in the law and in the prophets to know how little a change of outward symbols would mean for the world's spiritual regeneration. But he did not let these difficulties blind him to the rightness of Jesus' moral teaching. He knew the love of Jesus and the thing for which He stood. Joseph did not let his dissatisfaction with the disciples' shortsighted views interfere with his faith. In the end, he was attached to Jesus Himself and to the things He stood for.

Among all the followers, Joseph probably came nearest to understanding what the Master's kingdom really signified. When the hope of royal splendor vanished it meant much to those who had confidently expected such splendors; it meant little to Joseph of Arimethea. When Jesus laid down his life on the cross it perplexed and dumbfounded those who had expected him to save

himself by the thunders and lightning of divine intervention; it left Joseph no more deeply perplexed than he was before, since he knew that thunders and lightning were not the means by which Jesus' real work could be carried on. Just what passed in his mind we do not know. We only know that the event, which made the path of duty dark to others, made it light to him.

Do you remember the passage in the Last Days of Pompeii where, when the sun was darkened by the clouds of smoke and ashes, the blind girl whom Glaucus had befriended was the one person who could serve as guide? To her alone, says Bulwer, the scene was familiar. When the earth was darkened from the sixth to the ninth hour it brought no fears or perplexities into Joseph's heart. For he had foreseen the darkening of men's hopes, of which the outer darkness was but a symbol, and had nevertheless kept his faith undimmed. This was the reason why he, and he alone, was able to stand unafraid in the supreme hour of trial.

Every great historical crisis calls for men of this type. Who was it that brought our nation through its darkest hours? Not the enthusiasts who declaimed against slavery as though its abolition might be an easy thing; not the orators who were most ready to appeal to popular audiences in the North or to defy the South on the floors of Congress;

but the man who, growing up in the midst of the contest, saw things as they were. Lincoln never refused to face a difficulty. He never shut his eyes to facts in order to buoy up his courage and that of those who were with him. But Lincoln never for a moment lost his belief in the future of the country. In the long years, which served as preparation for his work of president, he had learned by facing circumstance straightforwardly to hold his faith independent of circumstance. This was what gave him a power that was denied to Seward or Chase or Sumner or Phillips. They had been buoying up their faith by illusions, which they had helped to create; he had been making a faith, which could stand-alone. Such was the story of Lincoln; such, with but slight differences, was the story of Cavour and Washington and William the Silent, and all the men who in the face of apparent impossibility have built up nations that lasted. Such must any man be who would do his full work as a leader.

Never was the need for this kind of courageous thought greater than it is today. We live in an age of reform movements. There is a zeal for the kingdom of God such as recent generations have not witnessed. The hope of lifting humanity to a higher level appears to have taken hold on a larger section of mankind than it ever did before. The ranks of the reformers are recruited from as many different elements as were the ranks of the disciples of Jesus. Some are moved

by selfish hope of personal advancement; some by mere love of excitement; some care so much for the broad objects which they have in view that they lose sight of all besides. Surrounded as he is by disciples of this kind, the work of the true reformer is misunderstood both by his friends and by his enemies -sometimes, I am sorry to say, even by himself.

The effect of college training is to make us critical of heterogeneous movements of this kind. Our political economy teaches us that measures which are intended to make everybody rich often result in making everybody poor. Our history teaches us that the hope of elevating humanity by acts of the legislature is apt to prove illusory. Our science, physical as well as political, teaches not to look at attempts to produce radical improvements in the social organism by mere changes in the machinery of government.

It rests with us to determine whether this sort of knowledge is going to make us better men or worse men. If we use our knowledge as the great body of the Pharisees used their knowledge it will make us worse. They saw the good that there was in Jesus' teaching. Many of them sympathized with the things that he said. Some of them felt themselves the better for his preaching and wished to hear more of it. But for one reason or another they found it hard to associate with him. He outraged elements, which they regarded as useful. He attracted ele-

ments, which they thought dangerous to society. The ends that he had in view could not be attained by the means that his followers proposed. As a result of all these things their personal interest gave place to indifference, and indifference to open hostility. The thinking men of the community, the men who should have been on the side of Jesus, lost sight of the great lessons which he had to teach to them and the world, because they could not take their minds from the dangers and difficulties and impossibilities by which his enterprise was surrounded. Under such circumstances to the Pharisees, knowledge was worse than useless. It would be better that they should have had the unintelligent zeal of the disciples, who went blindly into a righteous cause, than that they should lose the chance for faith because they saw the difficulties into which faith would lead them. But, thank God there is another alternative open to us. Instead of letting our knowledge crowd out our faith we may do as Joseph did, and add one to the other. He saw as clearly as any of his fellow Pharisees the illusions under which the disciples labored. But he did not let this kill his love for the Master or his faith in the great things for which Jesus stood. His knowledge made his task a much harder one than that of his fellow disciples. It is easy to endure opposition in order to attain an earthly kingdom. It is hard to endure opposition for a kingdom, which is not of this earth

and for a cause whose very success may be mistaken by the world for failure. It is easy to fall in with the ways of the chanting crowd. It is hard to work out one's own salvation with fear and trembling. Yet this was what Joseph did. For years he had been getting ready for the crisis, even as we in our separate places can get ready. We have no record of his thoughts during these years of preparation. There must have been years of discouragement, of uncertainty, of misunderstanding. But they made him the man he was. When the time came he was prepared; prepared because he had hammered out a faith of his own, independent of the illusions of those about him.

“And the Sabbath drew on...” not Palm Sunday this time, but Easter Sunday. Gone forever, in one short week, was the hope of that earthly kingdom which the multitude had desired and which the priests and the governors had feared. The Kingdom of God for which Joseph had waited was at hand. Gentlemen of the graduating class: God offers the edu-

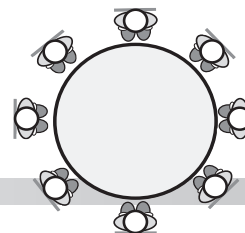
cated man a burden and a privilege. His burden is to hold his faith in the day of its prosperity, unsupported by the illusions of the crowd and undaunted by its errors. His privilege is to hold his same faith in the night of its adversity, when illusions have vanished and the courage that depended on them is dead and the crowd shrinks from the penalties, which the errors of the day have brought in their train. We cannot always publicly proclaim our faith in a righteous cause when it is being misused by false friends; but we can keep that faith alive in our hearts, and be ready to avow it to the world when false friends have dropped away and it needs true ones. I trust that it may be said of each one of us when the final account of his deeds is made, Joseph of Arimethea never lost his belief in righteousness because the errors of its advocates made it popular; but he gained new courage to publish that belief when the exposure of those errors made it unpopular. For unto you, gentlemen, it is given to know the mysteries of the kingdom of God.



the MAN *Who was* PREPARED

START YOUR OWN "JUNTA:"

THE LA RED ROUNDTABLE



What is a Roundtable?

The La Red Roundtable is a one hour weekly meeting of up to seven persons. They should be of the same gender, and get together to discuss and analyze a business subject led by a Facilitator.

1. Purpose:

- To renew our minds through new ideas.
- To develop our minds through discussions of the principles specifically prepared for the Roundtable Network.

2. Goals:

- Build a transformational group.
- Mentor Personal Growth under God's Umbrella.
- Build a Business Support System.

The Roundtable is divided into the following time frames:

A. First 10 minutes

- Let participants comment on the results of practicing last week's principle. This is done while eating and sharing.

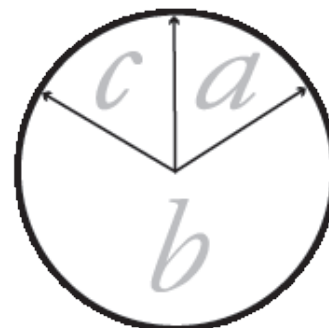
B. Next 40 minutes

- Ask that the principle be read slowly and have people underline the important ideas.
- Equally divide the speaking and reading time among ALL the participants
- Promote the participation of EVERYONE. Have them answer questions.
- Keep the discussion going. Focus on the subject.
- Encourage EVERYONE to take notes.

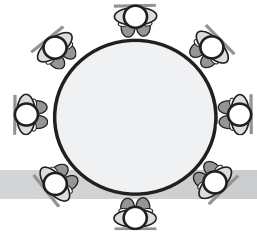
C Final 10 minutes

- Ask EVERYONE to evaluate themselves from (1 to 10) on the application of each principle studied.
- Pray for all prayer requests.

1 Hour



ROUNDTABLE BENEFITS



- You will receive training on the practical and effective principles. This will permit you to be better equipped to face situations at work and in the family. You will also be able to successfully place your life and business under God's protection.
- You will understand the blessings that God promises to those who practice the principles.
- You will learn to make the Kingdom of God known here on earth. "May God's kingdom come, and His will be done."
- You will be part of an environment of trust and fellowship. You can share freely with people of your same interest group, and receive from them encouragement and motivation.
- You will receive wise counsel from others; this can help you with important decisions.
- You will learn how to establish a personal relationship with God, and develop inner strength.
- You will form and develop a Godly world view.
- You will be able to share your personal needs.

**For more Roundtable Training and access
to the Principles of La Red visit our website
www.lared.org**

Foundations for Achievement

*For those who want to lead
a World in Transition...*

These Foundational Principles of God's Kingdom will give you insight into:

- The value of conflicts and how to resolve them
- The value and purpose of developing your own leaders
- How to keep your organization on track through proper discipline
- How to handle pressure without destroying you and others
- How to plan for positive results
- How to get the most value out of common sense
- How to turn problem people into team players
- How to create a productive environment

Plus much more of what you need to know to wisely and confidently lead, manage, and supervise yourself and others!

We Build on Absolutes!

This one-year character development program is being used in 5 continents by government officials, business leaders and pastors as a part of building their Nations under God.



INFORMATION

To participate, or for more information about La Red Business Network, call, write, or visit us on the Internet at:

E-mail: info@lared.org

Internet: www.lared.org

La Red, PO Box 315, Berlin, Ohio 44610

Tel. (330) 893-3390 Fax (330) 893-3375

This ministry is funded through the membership and donations of people who believe that our future is in the Kingdom of God.

