

The Shoot Leadership Vs Babylonian Leadership: An Exposition of Isaiah 11:1-5, 11:1-22, 47:1-14 and its Implications for Leadership Today

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ABSTRACT

The study of leadership is a subject that always arises in human life because of the changes and phenomena that continue to occur in leadership, especially in the context of the church. Problems that arise in the context of leadership in the church organisation make people turn to the Bible to find out the models of leadership that should be emulated or avoided. Using the exegesis method and supported by qualitative data from various sources, this article discusses the leadership models of the Shoot (Isaiah 11:1-5) and Babylon (14:1-22; 47:1-13). Based on the analysis, the leadership of the Shoot is based on the indwelling Spirit of God. Therefore, the Shoot has special skills in leading and the result is that his leadership is just and righteous, especially for the poor and oppressed. Furthermore, the success of the Shoot's leadership came about because it was based on righteousness and steadfast love. Babylon's leadership model, on the other hand, is prideful and relies on its own wisdom and understanding. This leads to a feeling of security to do evil. This also happened because it was supported by godless advisors. The result was total destruction for the nation itself. Today's modern leadership is expected to emulate the leadership of the Shoot and be careful not to emulate the leadership of Babylon.

Keywords Leadership, Shoot's Leadership, Babel's Leadership, Isaiah 11:1-5, Isaiah 14:1-22, Isaiah 47:1-13

INTRODUCTION

Leadership is one of the determining factors in an organization. History proves that the quality of leadership is a determining factor in the success of an organization, whether in the business world, the world of education, government, politics, and the church. Failure and progress in an organization is determined by a leader. In other words, an effective leader will lead the organization he leads in the right direction and as a result the organization will progress. Conversely, a leader who is inadequate in leading an organization will have the effect of leading the organization to failure.

This is also true in terms of biblical history. The biblical records in both the Old and New Testaments provide an overview of leadership. For example, Moses was the leader who succeeded in bringing the Israelites to the border of Canaan. As Moses' successor, Joshua led the Israelites to conquer the land of Canaan. However, during the time of the

judges and kings, leadership in Israel had its ups and downs, sometimes led by good and God-fearing leaders, such as David (2 Samuel 2:1-11; 1 Kings 2:1-12) and Hezekiah (2 Kings 20:1-11). Other times the nation was led by evil leaders, such as Jeroboam b. Nebat (2 Kings 23:1-35) and Manasseh (2 Chronicles 33:1-25).

There are many studies on leadership based on theological descriptions or narratives in the Bible, both in the Old and New Testaments. In the Old Testament, Tubagus (2020) discussed David's leadership based on 1 Samuel 18:13-14. According to him, the leadership aspect of David gives an overview of all leaders in an organization. Sinambela, et al. (2022) examined Aaron's leadership. According to them, Aaron's leadership model implies that a leader must have the courage to make decisions, be responsible, be willing to admit mistakes if necessary, and not prioritize personal safety but must prioritize God. Meanwhile, Sinaga (2021) analyzed the leadership of Moses. According to them, Moses was a leader with character because he had a close relationship with God and always did what God wanted. Meanwhile, Sualang (2022) analyzed the text in Isaiah 6:1-13. In analyzing this passage, Sualang connects Isaiah's prophetic leadership role in facing social and political challenges.

In the New Testament, Gea (2020) studied the leadership aspects of Jesus. According to him, as a leader, Jesus left an example in terms of having a heart that is willing to serve that is why He wants to be like a servant to serve and Jesus has a servant's heart in (John 12:26), Jesus as a Servant who serves not served. This example of Jesus' service is very important to be emulated by church and world leaders today. On the other hand, Hutapea (2021) attempted to analyze Paul's leadership and found out that the concept of democratic leadership is one of the leadership models that is close to the Apostle Paul's leadership model. Christian leaders need to understand this, as the Lord is the head of the Church. In addition, the Leader has a leadership concept that educates and builds, embraces, can be an example, can accompany his subordinates, and has explanations and communications that are soothing or comforting.

Basically, a leader must have leadership qualities. According to Sono, an organizational leader must have great influence, and have a vision of what is happening for the organization being led (Sono, 2012). According to Nursam (2017), a leader must have charisma in leadership so that the leader can manage the organization as well as possible, or even advance the organization in a more relevant direction. Burhanudin Mukhamad Faturahman stated that a good leader must understand the culture in the organization, namely the behavior of subordinates, and have transparency to subordinates. Abijaya, Wildanu, and Jamaludin (2021) stated that in leadership, a leader must be brave in making decisions and must have the ability to communicate in terms of sending messages to those he leads. That is why a leader must understand the social aspects of communication.

Furthermore, a leader must have good character. Setyaki and Al Farqan (2021) said that in leadership, there are four main character traits, namely, having an honest nature, looking far ahead, being able to provide inspiration, and being able to motivate those he leads in order to realize the goal well.

While in the context of the church, Karundeng (2020) said that, leadership is God's calling to someone. That is the main basis and must be believed by every leader of the organization and (church), this is the basis that God's call must be the basis for every leader who wants to be a leader. Borong (2019) emphasized that leadership in the church is not a human power or authority but rather a service activity and the service must be directed to Jesus. In a sense, since the church exists because of the call to proclaim the Kingdom of God to the world, leadership in the church is not focused on structuring the church organization but with regard to structuring the church's service to God and to the world.

In spite of many good and exemplary leaders in church leadership today, it is not uncommon for a lot of attention to be directed at a leader because of his or her inappropriate way of leading. According to Ronda (2019), there are several reasons why many leaders are under the spotlight in terms of their leadership. These include, among others, a fading calling, workers who have a hired mentality, the reputation of a servant of God that is not maintained, lack of skills, self-confidence issues in carrying out ministry, and lack of commitment and courage.

One way to address the above problems is to look back to the Bible. This is important because the biblical record, both in the Old and New Testaments, provides many descriptions of leadership. For example, the books of Exodus to Deuteronomy record the leadership of Moses. In these books, it is described that Moses was the leader who succeeded in bringing the Israelites to the border of the land of Canaan. The book of Joshua records the leadership of Joshua. As Moses' successor, Joshua led the Israelites to conquer the land of Canaan until the division of the Promised Land to the tribes of Israel. The books of 1 and 2 Samuel, 1 and 2 Kings, and 1, 2 Chronicles record the history of the early kingdoms in Israel until the fall of the kingdom of Judah.

Apart from the books mentioned above, another book of the Old Testament that records leadership is the book of Isaiah. This book was written during the period when the reigning kings were "Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. (Isa 1:1). According to the author's observation, during the reigns of these kings as well as the time of Isaiah's ministry, there are several events in this book that record aspects of leadership that have never been addressed in the form of a separate study. For example, the book of Isaiah highlights a leader called the Branch in Isaiah 11. The description of the Branch in this chapter is very important to examine in order to get an aspect of leadership that should be practiced by leaders in modern times.

In the period in which this book was written. Isaiah records events when Judah was under threat from several aggressor nations, namely Assyria and Babylon. Prophecies about these two nations are recorded in several places in the book. Their attack on Judah was in the context of punishing the rebellious nation of Judah, but in reality, there were things that they did that caused God to be angry with these two aggressor nations. That is why Isaiah specifically records the prophecies of these invading nations. In the prophecies about these nations, God objected to the behavior of these two nations that caused them to be punished. Interestingly, the image of leadership is very evident in the writings of Isaiah when describing how these nations behaved, both when they invaded and when they

gained power. The discussion on the leadership of the invading nations will be done to emphasize the aspects of leadership that should be avoided in a leader today. In this case, I will focus on the leadership of Babylon.

As far as the author can find, there are several leadership models in the book of Isaiah that can be raised to be the focus of research. However, there is no study that specifically discusses the leadership aspect of the book of Isaiah by comparing the leadership model of the Shoot (Isaiah 11:1-6) and the leadership model of Babylon (14:1-22; 47:1-13) and the arguments from God about the leadership model of the Shoot and the exposure of Babylon based on the verses mentioned will be the research focus of this study. In this regard, the author will explore first the leadership aspects of the Shoots and then the leadership aspects of Babylon. At the end of each review, implications for modern day leadership will be provided.

This study is particularly important given that no one has yet researched leadership by comparing the way of leadership of the Branch and the leadership of Babylon. Furthermore, this understanding of leadership from the book of Isaiah will provide an additional contribution for leaders to live a Godly way of leadership and avoid a leadership model that will only lead an organization to destruction.

METHOD

Basically, this research is exegesis with a qualitative approach. In this case, the author will analyze verse by verse based on exegesis aspects and describe the process and results of research on the verses to be studied in qualitative form, namely in the form of words based on personal analysis, opinions from books, journals, and other necessary literature (Library Research).

FINDING AND DISCUSSION

In this section, I will present the results of the analysis based on the problems presented in the introduction. First, I will discuss the leadership model of the Shoot based on Ezra 11:1-5. After that, I will discuss the leadership model of Babylon based on Isaiah 14:1-22 and 47:1-13.

The Shoot Leadership Model Based on Isaiah 11:1-16

The book of Isaiah is known as a book that records Messianic prophecies that refer to the second coming of Jesus. Prophecies about the birth, ministry and even death to resurrection are recorded in this book. Isaiah 11 is one part of the messianic prophecies recorded in the book of Isaiah. In this chapter, Isaiah writes about the rise of a shoot emerging from Jesse's stump that will rule in the kingdom of Israel. This section will discuss the shoot and the leadership aspect of the shoot.

If someone may notice, the word shoot in v, 1 of chapter 11 is a contrast to what is mentioned in the last few verses (vv. 33, 34) of chapter 10 where in those verses, Isaiah is speaking prophetic words about God's judgment being carried out through the Assyrians who are cutting down tall trees, thickets and great trees. Most scholars agree that the trees

here symbolize kingdoms. According to Koehler and Baumgartner's *Lexicon Veteris Testamenti Libros*, the Hebrew word אַרְבֵּן, used in Psalm 35:3, means double-edged axe. The use of an axe in prophetic language symbolizes a condition where God is punishing the kingdoms mentioned in the previous verses (Pranawa, 2006).

In the previous verses of chapter 10, Isaiah spoke prophetic words about Assyria. Through the prophet Isaiah, God declared that Assyria would be "the whip of My wrath" (v. 5). Assyria's role as a nation of destruction was God's design to punish the nations, including the Israelites, because of the Israelites' unfaithfulness to their covenant relationship with God. Isaiah specifically records the iniquities of Israel (vv. 1, 2) and God's punitive actions against the wicked nation (vv. 3, 4).

It is true that the Assyrians were sent by God to punish the Israelites, a nation known as the "apostate nation" or the "object of God's wrath" (v. 6). It's just that, in carrying out this task, Assyria exceeded the limits of what was designed by God. What the Assyrians were supposed to do was prophesied that they would "plunder and plunder, and to trample them down like mud on the road" (v. 6). In fact, not only did Assyria not do as God intended but, this nation even wanted to destroy many nations (vv. 7-11). That is why God's wrath was also upon this nation. God's judgment on Assyria is further elaborated in the following verses (12-27a).

In verses 27b to 34, Isaiah again announces the coming of Assyria to destroy the kingdoms in its path. Judging from the description of the places that Assyria passed through, it seems to be heading from the Northern part of Israel towards Jerusalem. In this attack, Isaiah mentions some of the kingdoms that were defeated by Assyria. The language of destruction is that Behold, the Lord, the LORD of hosts, will cut down the branches of the trees with fearful strength; the high-growing ones will be cut down, and the lofty ones will be brought low. The thickets of the jungle will be cut down with an axe, and Lebanon with its great trees will fall (Isa. 10:33-34 ITB).

The language of destruction conveyed in these verses seems to be an entry point to arrive at chapter 11 when Isaiah speaks of the Bud. In other words, the word shoot comes after the trees (which symbolize kingdoms) are cut down. Trees that are cut down usually leave a stump from which a shoot emerges.

When Isaiah mentions Shoot, it is not just any shoot that grows from any tree (kingdom). Specifically, God, through Isaiah mentioned that the shoot grew from Jesse's stump. Biblical scholars agree that the shoot refers to the house of David, in this case a king who would emerge from the kingdom of Judah. Lasor, Hubbard, and Bush (2007) stated that in the context of Christianity, this shoot refers to Jesus.

The characteristics of a sprout are closely related to the character of a leader, whether a national leader or a spiritual leader. Isaiah said:

The Spirit of the LORD will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD--and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the

earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. (Isa. 11:2-5 NIV).

The above expressions contrast with the divine utterances that Isaiah mentions in Isa. 10:1, 2: "Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless."

It can be seen that the languages in both Isaiah 10:1, 2 and Isa. 11:2-5, describe the contrasting character of a leader. In the former, Isaiah rebukes with the word "woe" to those who lead improperly, while the latter speaks of the character of a good and perfect leader who is described as a bud. According to Hotman Parulian Simanjuntak, the leadership of the Bud is based on justice and righteousness for all His people.

Encompassed by the Spirit of God

The first language that describes the characteristics of the Branch is having the Spirit of God. In the context of ancient Israel, those who led were usually gifted with the Spirit of God to lead. John H. Oswalt says that when a person is possessed by the Spirit of God, then that person has a capacity that most people do not have. Regarding this leader, Oswalt (1986) said, "Everything about his leadership will testify to a supernatural endowment for his calling." Based on this fact, it can be concluded that the expressions that come after the mention of God's Spirit are a further explanation of how the Branch is possessed by God's Spirit. In a sense, the Spirit of God on the Branch made him possess the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of the knowledge of God to lead.

Spirit of Wisdom and Understanding

Goldberg (1980) stated that the spirit of wisdom (חוכמה) refers to a way of thinking and behaving and relates to life experiences in both general and moral aspects. While the word understanding (בִּינָה) refers to the ability to discern. The verb *bînâ* is related to the word *tebûnâ*, and the latter word appears 247 times in the Bible. The idea of this word refers to one's ability to "discern." It also comes from the words *bayin* and *bên* "between." According to Alexander (1992), this combined word "distinguish between" occurs in 1 Kings 3:9 when king Solomon asks God for wisdom so that he can "distinguish between good and evil." The two words combined refer to wisdom both theoretical and practical, specifically to moral and religious matters. Under David's reign and the beginning of Solomon's reign, the acquisition of wisdom and understanding based on the fear of the Lord was highly visible. Under these conditions, the kingdom of Israel reached a golden age. However, after consorting with many foreign women, Solomon lost it all and eventually brought about the division of the kingdom of Israel into two, the southern and northern kingdoms.

In leading, having the spirit of wisdom and understanding is necessary. This ability will enable a leader to behave and think well. Experience in life should make a leader wiser. On the other hand, a leader is also expected to have the understanding to be able to distinguish between good and evil. These two qualities are very important for a leader to have today.

The Spirit of Counsel and Might

Furthermore, the shoot has what is called the spirit of counsel (הַעֲצָה) and the spirit of might (גְּבוּרָה). It is interesting to see when these two words are combined. On the surface, these two words are unrelated, but a look at the usage of the word `ĕcâ shows that there is a connection. In some places, the word `ĕcâ is used in the context of war (cf. Isa. 36:5; 2 Kgs. 18:20; cf. Prov. 20:18), or in a political context (Isa. 47:13). In this case, the word relates to people who are considered to have understanding or wisdom in giving advice to the leader or king (cf. 2 Sam 15:31, 32). Whereas the word gübûrâ relates to strength whether animal strength (Ps 147:10; Job 41:4), human strength (Judg 8:21), and the strength of God (Ps 21:14). According to Joseph Addison Alexander, the combination of these two words refers to the quality of a leader possessed by the spirit of God who has the ability to plan and execute plans.

A spirit of knowledge and fear of the Lord

Having the spirit of the knowledge and fear of the Lord was the last character trait that the Lord spoke of in relation to the Tunaes. After He mentions the spirit of the knowledge of the Lord, the biblical text shows how the expression "fear of the Lord" is repeated with the expression "yes, his delight is in the fear of the Lord." that means, there is something to emphasize. According to Putra (2019), in the context of Isaiah, the word fear of the Lord refers to the condition of having a good spirit.

In conclusion, the basis of true leadership according to the above analysis is the presence of God's Spirit in a leader. If a leader has the Spirit of God, then he or she will have inner qualities that only work based on the guidance of God's Spirit. In this case, the spiritual qualities needed by a leader will appear, namely, having the wisdom and understanding to discern all things, having the ability to provide solutions.

Practical Manifestation in Leadership

The leadership of the Branch that is filled with the Spirit of God results in the right attitude and actions in leading. It can be seen that after Isaiah describes the Spirit-filled Branch, he then outlines the practical manifestations of a leader; he mentions several things: (1) not judging with a glance; (2) not judging according to what people say; (3) judging the weak with justice; (4) judging the oppressed with honesty; (5) chastening the earth with his words like a rod; (6) the breath of his mouth destroying the wicked; and (6) he will not depart from righteousness and faithfulness. The practical functions in a leader will be discussed below.

The aspects of leadership mentioned above seem to refer to how the Buds make decisions in leading. When viewed, these aspects of leadership are arranged in parallel, where the first and second aspects are related, the third and fourth aspects are related, and the fifth and sixth aspects are related. The last aspect is the conclusion of the six aspects mentioned earlier.

The first two mentioned, (1) not judging at a glance; and (2) not making decisions based on what people say, refer to an attitude where a leader should set himself/herself to

not make decisions carelessly. What should be avoided is that when seeing something that is not ideal from others in the organization or subordinates, a leader should not immediately judge and label "guilty" to the person who seems guilty without investigating thoroughly first.

The third and fourth aspects of leadership, (3) judging the weak with justice; and (4) passing judgment on the oppressed with honesty, refer to an assurance that the leader will not neglect the rights of the weak and oppressed (cf. Prov 31:9). This emphasizes that a leader should avoid a condition that often occurs in an organization where despite wrongdoing, the strong or the wealthy are sometimes left untouched by the law while the weak often feel oppressed. This does not mean that the weak who are guilty should be defended (cf. Lev. 19:15; Deu. 1:17). Rather, it ensures that the weak and the oppressed should get their due and not be ignored just because of their condition.

The third aspect of leadership, (5) chastening the earth with his words like a rod; (6) the breath of his mouth destroying the wicked, refers to an execution of judgment. In this case, a good leader will be firm against things that are evil and cannot be tolerated anymore. In this case, a leader will not be weak in taking judgment against the "wicked", those who willfully commit evil and show no remorse for their wrongdoing.

As mentioned earlier, the fourth aspect is a summary of the practical aspects of leadership mentioned in Isaiah 11:4. Having outlined these aspects, Isaiah then says that the Branch "will not depart from righteousness and faithfulness, as a girdle is girded to the loins" (Isaiah 11:5). (Isa 11:5). In leadership, the attitude of not deviating from truth and faithfulness is indispensable for a leader. The experience of leaders who deviate from truth and loyalty can be seen from the historical records of the kings of Israel and Judah. Wicked leaders will lead the nation they lead to moral decline and national ruin. In this modern context, an organization led by a leader who is unwilling to follow what is right or faithful will inevitably decline and be destroyed.

Babylonian leadership model based on Isaiah 14:1-22 and 47:1-15

Neo Babylon is the name given to the nation of Babylon that rose under the leadership of Nabopolazar (626-605 BC) who was later succeeded by Nebuchadnezzar (605-562). Under the leadership of Nebuchadnezzar, Babylon became a famous world ruler in the past (Daniel 2-4). When the people of Judah sinned, God used this nation to punish them. Bible history records, "The LORD moved the king of the Chaldeans against them. He struck their young men with the sword in their holy house, and spared neither young man nor maiden, old man nor gray-haired, all the LORD gave into his hand. (2 Chron 36:17, comp. Jer. 25:8,9). However, the glory of this kingdom declined under the leadership of Belshazzar which led to its destruction when it was defeated by the Medes and Persians (Dan 5).

Isaiah 14:1-22 is a prophecy spoken by the prophet Isaiah against Babylon. This prophecy is a continuation of the divine utterance written by Isaiah in chapter 13. In this chapter, Isaiah describes how the day of judgment called the day of the Lord will come upon Babylon where Babylon will be destroyed by the nation of Madai (v. 17). As a result, the

once glorious nation of Babylon will become like Sodom and Gomorrah, where this once glorious nation will be abandoned and its territory will be inhabited by forest animals (vv. 20-22). Furthermore, Widyapranawa (2006) stated that in the concluding and confirming part of this prophecy, the Lord of hosts (*Yahweh Tsebaoth*) will fight against Babylon, so that Babylon will be utterly destroyed and will no longer be remembered in history.

In the early part of chapter 14, God gave the reason that Babylon's judgment came about because God would have mercy on the chosen people again and would cause them to return to their ancestral homeland thereby ending their suffering while in captivity. In addition, the Lord also announced that there was one nation, the nation of Madai, mentioned earlier, that would be their savior nation (vv. 1-3). The following verses are divine utterances in which Isaiah describes the mockery that befell Babylon in connection with her fall (4-23).

According to Barth-Fromme (2007), Babylon would come down and sit in the dust, which means this nation would be destroyed. The reason for Babylon's fall is further presented in Isaiah 47:1-15. A cursory analysis of this chapter will provide a clearer picture to understand why Babylon had to fall. In vv. 1-3a, Isaiah says that Babylon will be humbled and put to shame. To emphasize the certainty of this punishment, Isaiah says that the one who will do this is "Our Redeemer, the LORD of hosts, His name is the Holy One, the God of Israel." This act of God is a vengeance on the Babylonians (v. 3) because they, as the nation that God uses to punish His people (Judah), have acted unmercifully, even putting a yoke on the aged (v. 6).

In particular, Isaiah 14 alludes to the arrogant attitude of this nation and the reason for its destruction. Isaiah notes that apart from the vile behavior of the nation, Babylon also desires to be like God. The language that implies the arrogance of this nation is captured in the poetic language of Isaiah I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I will ascend above the tops of the clouds; I will make myself like the Most High" (Isa. 14:13-14 NIV). But then, an antithesis is expressed, " But you are brought down to the realm of the dead, to the depths of the pit. (Isa. 14:15 NIV).

Back to Isaiah 47, there is a noticeable pattern in the expressions of the prophet Isaiah indicated in the verses after v. 6. The first thing spoken is a repetition of Babylon's arrogant speech. After that, her judgment is pronounced. Isaiah says that Babylon thinks that, "I am forever-- the eternal queen! (v. 7) and that " there is none besides me. I will never be a widow or suffer the loss of children!" (v. 8). To these words, God says through Isaiah that Babylon will be widowed and will experience extinction (v. 9). In the next verse, Isaiah says that Babylon feels that in doing her evil, she is safe, which is why she says, "No one sees me" (v. 10a). Furthermore, Isaiah says that Babylon has been misled by her wisdom and knowledge so she says, "There is no one else beside me" (v. 10b). After this proclamation, comes the judgment: (a) calamity will come upon her; (b) disaster will fall upon her; (c) destruction will come suddenly (v. 11). Babylon will not survive with her supposed abilities of conjuring, sorcery, incantations, and those who possess these sciences, for they are like "stubble; the fire will burn them up" (14).

The description in Daniel 4 gives an account of how this nation, under the leadership of Nebuchadnezzar, reached its golden years. Not surprisingly, Nebuchadnezzar was very proud and exalted in his achievements saying, ""Isn't that great Babylon, which by the power of my might and for the glory of my majesty I have built into a royal city?"" (Dan. 4:30 ITB). God personally rebuked this proud king so that he experienced the process of being humbled by being banished from his normal life as a man and became like an animal in the field for 7 years (v. 33). This experience was apparently not learned by the next descendant who ruled in this case Belshazzar, where during his short reign, he exalted himself and as a result he was humbled, this king was killed by the invading Medo-Persian army and defeated Babylon (Dan. 5:30).

Aspects of Babylonian leadership

After conducting the above analysis, the author found several aspects of leadership practiced by Babylon. The following are those aspects:

Haughtiness (Pride)

Strength and might led Babylon to be proud or arrogant. The nation thought that its achievements were the result of its strength and greatness. As the kingdom advanced day by day, the nation felt that they were the most powerful, the greatest, and the most influential in the world at that time. However, according to Stedman (2014), it was true that this nation was a pagan nation, but God had introduced Himself through the people placed in Babylon so that they could not make excuses.

Modern leadership is not free from this "sin" where there are leaders who feel proud because of the position they hold. Wanting to be recognized or feeling more than others is the hallmark of such leaders. This bad temper is often developed in leadership for the purpose of self-recognition. High-hearted or arrogant behavior will not recognize that the position is God's entrusted property. When a person behaves arrogantly, he or she is actually acting like the Babylonians who wanted to be like "the Most High" (Isa 14:14). The people being led usually know the attitude of an arrogant leader because it is usually seen in the way the leader speaks or acts. Soesanto (2019) said that an arrogant leader will see himself as the center of success and will only result in a distant relationship between the leader and his subordinates.

Pride, besides being harmful to the organization being led, will lead to self-destruction. In various leadership models in the Bible, arrogant leaders always end up in destruction. They were humbled and experienced hardship in life and even death. The first example is Absalom. During the reign of David, his father, Absalom was known as a man with a very attractive outward appearance (2 Sam 14:25, 26). In addition, he also had the ability to influence people with his words and actions. With this influence, he gained many followers as many people sided with him. (15:1-6). Feeling powerful, he rebelled against his father. But his pride led to his tragic death (18:14). The second example in the Bible is king Uzziah. This king was known as a good king when he began to rule. Under the guidance of the prophet Zechariah, Uzziah always sought God (2 Chron 26:1-5). But after he became strong, he showed an act of arrogance by entering God's temple to burn incense which,

even though he was the king, he had no right to do. As a result of his pride, he contracted leprosy until the day he died, and he continued to suffer (vv. 16-21). The prideful attitude of a leader will only bring disaster to himself and also to those around him. That is why, when one is entrusted to lead, pride or arrogance should always be discarded. Instead, a good leader should practice humility.

Feeling Safe in Wickedness

One of the rebukes given by God to the nation of Babylon was because they felt that they were safe when they were doing evil. God said through the prophet Isaiah, "You were secure in your wickedness, saying, 'No one sees me'" (Isa 47:10). According to Isaiah, the wickedness of the Babylonians was that they "did not have compassion on them, and greatly burdened the old man with your yoke" (Isa 47:6).

The classic language of leadership is "a leader is a trust." It means that a person who holds a leadership position must realize that the position is entrusted. In the context of the state, it is the trust of the people. In the context of the Bible, it is God's trust in a person. That is why a leader must not commit acts that abuse his or her position. In this case, it should not happen that a leader commits a crime in secret even though he is a person who is trusted both by the people (subordinates) and by God Himself. Setiadarma (2021) demonstrated that doing something like this means that the leader is betraying the trust entrusted to him.

Furthermore, the thought that God sees and even knows everything should give a leader reason not to do evil in secret (cf. Prov 15:11). Obedience to religion and to God should lead one who holds the office of a leader to shun evil and do what is good before God. However, the opposite is true. Some who are caught committing crimes in secret, such as corruption or infidelity, are leaders who appear to be religiously observant. That is why the psalmist's advice to shun evil by not sitting, standing and walking with those who turn their backs on God is so important to remember. The ability to abstain from evil for a leader must start from within by loving and meditating on God's Torah day and night (cf. Psalm 1).

Feeling Most Wise and Knowledgeable

Aside from what was stated above, another failure of the Babylonians was that they relied too much on what was available to them, in this case, what Isaiah called "your wisdom and knowledge" (Isa 47:10). Naturally, these two things are very important in a kingdom or government of all times. In the context of the nations of the Ancient Near East (ANE), nations competed for wisdom and knowledge, and this was also the case in Israel. However, the difference between the wisdom and knowledge of the Israelites and the ANE nations is the basis of the acquisition of wisdom. For the Israelites, the fear of the Lord is the beginning of all wisdom (Prov 1:7), which leads to the fact that the pursuit of wisdom for the Israelites was not just to be able to live a good life but so that they could live a godly life both before God and before others. In contrast, for the ANE nations, wisdom and knowledge were seen as achievements to expand their power and it was not uncommon to commit heinous acts forbidden by God. This was done because the fear of God was not in

them. No wonder, to Babylon, Isaiah said, "Your wisdom and knowledge mislead you when you say to yourself, 'I am, and there is none besides me'" (Isa. 47:10 NIV). Babylon felt that they were the wisest nation on earth. Isaiah alluded to the existence of this class of people as part of Babylon's attempt at self-preservation, but it was all in vain, because in the end, what Babylon relied on would disappear. Through Isaiah, God spoke: "Disaster will come upon you, and you will not know how to conjure it away. A calamity will fall upon you that you cannot ward off with a ransom; a catastrophe you cannot foresee will suddenly come upon you. 'Keep on, then, with your magic spells and with your many sorceries, which you have labored at since childhood. Perhaps you will succeed, perhaps you will cause terror'" (Isa. 47:11-12 NIV).

This kind of attitude can arise in modern leaders where, because they do not fear God, they will feel safe with their own wisdom or feel that they are the wisest so they are not afraid to do evil. Worse still, just like Babylon, this condition will lead to pride which will eventually lead to destruction.

Having the Wrong Advisors

In relation to the previous discussion, this section still discusses matters of knowledge. However, the emphasis in this section is on the practical matters of those who are in the circle of a leader. In the discussion of Babylon in chapter 47, Isaiah mentions the people in the circle of a leader specifically in verses 13-15. The passage begins with the phrase, "You have become weary of many counsels" (Isa 47:13). The counselors of Babylon are the ones alluded to in the previous discussion, namely those who give advice based on their vision of the movement of the stars (astrologers) and those who have wisdom in discerning seasons, divination and so on. These advisors would usually advise the king in matters necessary for the welfare of the king (cf. Dan. 6:2). The manifestation of this aspect is clearly depicted in the book of Daniel, especially in the dream of King Nebuchadnezzar. When the king dreamed, he summoned "men of knowledge, conjurers, sorcerers and Chaldeans, to tell him the dream" (Dan 2:2). According to Isaiah, when judgment comes, these wise men will be powerless, they will all disappear.

In an organization, a leader is usually surrounded by people who will give him advice in exercising leadership. Having good advisors will lead the organization to the right path and ultimately lead to success. The book of Proverbs records the importance of having advisors in running a government or organization. For example, "Plans fail for lack of counsel, but with many advisers they succeed. (Prov. 15:22 NIV; comp. 11:14; 24:6). Conversely, it is not uncommon for a leader to be surrounded by bad people, those who are selfish. When a leader receives wrong advice, it will lead to destruction in the organization. That is why a leader must beware of godless advisors. Instead of giving good advice, such advisors will only give advice that leads to their personal gain which will eventually destroy the organization.

In the case of Babylon, their destruction was indeed not just the result of the wrong advisors, but an accumulation of all the offenses they committed before God. No matter how many advisors Babylon had, it would not save them from God's wrath.

CONCLUSION

The book of Isaiah records aspects of leadership in prophetic languages both concerning the Shoot and also concerning Babylon. The prophecy of the Shoot is recorded several times in the book of Isaiah, but the focus of this article is chapter 11:1-5. Meanwhile, the discussion of Babylon is taken from chapter 14 and chapter 47:1-13. The above discussion shows that the Branch is the Messiah who will come from the seed of Jesse, in this case from the kingdom of David or Judah. In his leadership, the Branch practiced positive aspects that were different from the way the Assyrians and the apostate Israelites were led (Isa 10). It is found that the positive aspects of the Branch's leadership were possible because he was possessed by the Spirit of God. In contrast, the discussion of Babylon shows that the nation as a whole failed to be God's instrument to carry out His plan. Instead of submitting in humility, the nation became arrogant with all its advantages. The result was destruction.

In this modern context, good leadership must be based on the indwelling of the Spirit of God in the leaders. If the Spirit of God is leading, qualities in leading will be seen. As a result, the led organization will progress and succeed. Meanwhile, an arrogant leader will bring destruction to the organization. Learning from the experience of the Babylonians, a leader who forgets himself because of his position and privileges will bring the organization he leads into decline and end in destruction.

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