

# How to Be the Boss of All Around You

by Bruce T. Forbes, 2013

Everyone has to be in charge, and they are going to do it, no matter what. So, I'd might as well break down and explain how to be boss of all you survey according to the Gospel of Christ. Oh, yes – Jesus explained to us how to do so. Let's turn to the New Testament.

The mother and James and John, two of the Apostles, came to Jesus, asking that her two sons might always stand beside Him; one on the left and one on the right. Jesus' reply was that she did not know what she was asking – those who sat there would have trials she could not comprehend. The other Apostles heard bout this, and they were a tad bit put out. Jesus turned this into a teaching moment:

But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief<sup>1</sup> among you, let him be your servant<sup>2</sup>: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.<sup>3</sup>

Sometime later, as Jesus and his disciples were readying for the Passover which would be Jesus' last meal with his disciples, this dispute over who was the greatest came up again. I would hope they were merely trying to establish who was the eldest and who was the youngest for the roles they would enact in the Passover meal. Christ again taught:

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.<sup>4</sup>

As a demonstration of this teaching, the Scriptures say that -

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.<sup>5</sup>

1 Greek: *prōtos*: *foremost* (in time, place, order or importance)

2 Greek: *doúlos* : a *slave* (literally or figuratively, involuntary or voluntary; frequently therefore in a qualified sense of *subjection* or *subserviency*)

3 Matthew 20:25–28; see also Mark 10:42–45

4 Luke 22:24–27

5 John 13:3–5

The washing of guests' feet was performed by the lowliest and least-favored of a household's servants; certainly not by the Son of God!

Whether you are a mother and wife who expects absolute obedience, a husband and father who demands the same, a person wounded by Life who thinks being 'in charge' and 'in control' is the only way to protect yourself, or any other person who feels you are the one who is to be in charge, be obeyed, and be the center of Life as we know it, the Lord has spoken in these modern times especially to you. Although this passage speaks of the priesthood and its authority, the concept is identical to all attempts to 'be the boss':

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile— Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.<sup>6</sup>

To do otherwise - to be anything other than a Servant to those you wish to be in charge of – is to be a Bully and an Abuser – both of which will be answerable to the Lord in His time.

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6 Doctrine and Covenants 121:34–46