

# **Leadership**

**Student Manual**

# Leadership

## Contents

<b>Lesson 1-4 – Introduction to Leadership.....</b>	<b>4-15</b>
<b>Lesson 5 – The Need for Leadership.....</b>	<b>16-19</b>
<b>Lesson 6 –Leadership Concepts.....</b>	<b>20-22</b>
<b>Lesson 7 – Jesus’ Model of Leadership.....</b>	<b>23-28</b>
<b>Lesson 8-11 – Servant Leadership.....</b>	<b>29-44</b>
<b>Lesson 12-14 – The Call to Leadership.....</b>	<b>45-54</b>
<b>Lesson 15 – The Heart of a Leader.....</b>	<b>55-59</b>
<b>Lesson 16-18 – The Preparation of a Leader.....</b>	<b>60-70</b>
<b>Lesson 19-20 – The Character of a Leader.....</b>	<b>71-87</b>
<b>Lesson 21 – The Competencies of a Leader.....</b>	<b>88-92</b>
<b>Lesson 22-23 – The Pitfalls of Leadership.....</b>	<b>93-102</b>
<b>Lesson 24 – Grace to Lead.....</b>	<b>103-106</b>

## **Recommended Reading on Leadership**

*Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, Aubrey Malphurs

*Being Leaders: The Nature of Authentic Christian Leadership*, Aubrey Malphurs

*Courageous Leadership*, Bill Hybels

*Developing the Leader within You*, John Maxwell

*Good to Great*, Jim Collins

*In Search of Excellence*, Thomas J. Peters and Robert H. Waterman

*Leaders on Leadership*, George Barna

*Spiritual Leadership*, Henry T. Blackaby

*The 21 Indispensable Qualities of a Leader*, John Maxwell

*The 21 Irrefutable Laws of Leadership*, John Maxwell

*The 360 Degree Leader*, John Maxwell

*The Dream Manager*, Matthew Kelly

*The Making of a Leader*, Frank Damazio

*The Making of a Leader*, Dr. J. Robert Clinton

## Lesson 1-4 Introduction to Leadership

### I. What is said by others about leadership?

Notable Quotes:

#### A. Leadership is \_\_\_\_\_

“The best example of leadership is leadership by example.” –Jerry McClain

“Setting an example is not the main means of influencing others, it is the \_\_\_\_\_ means.” –Albert Einstein

“The difference between a boss and a leader is that a boss says, ‘Go!’ while a leader says, ‘\_\_\_\_\_!’” –E. M. Kelly

“Nothing so conclusively proves a man’s ability to lead others as what he does from day to day to lead \_\_\_\_\_.” –Thomas J. Watson

“A leader is one who knows the way, goes the way, and \_\_\_\_\_ the way.”  
–John Maxwell

#### B. Leadership is \_\_\_\_\_

“Managers are people who do things right, while leaders are people who do the \_\_\_\_\_.” –Warren Bennis, Ph.D.

“The greater a man is in power above others, the more he ought to excel them in \_\_\_\_\_. None ought to govern who is not better than the governed.”  
–Publius Syrus

#### C. Leadership is \_\_\_\_\_

“Leadership is influence—nothing more, nothing less.” –John C. Maxwell

“A leader is one who influences a specific group of people \_\_\_\_\_ in a God-given direction.” –J. Robert Clinton

“The only test of leadership is that somebody \_\_\_\_\_.” –Robert K. Greenleaf

“Leaders don’t force people to follow; they \_\_\_\_\_ on a journey.”  
–Charles S. Lauer

“Leadership is the desire and ability to \_\_\_\_\_ individual achievement, while a leader is just a guy at the top of the heap worried about his own.”  
–Keith Mullen

“Leadership is the art of getting someone else to do something you want done because \_\_\_\_\_.” –Dwight D. Eisenhower

“If your actions inspire others to dream more, learn more, do more and become more, you are \_\_\_\_\_.” –John Quincy Adams

“Leadership is the ability of a single individual through his or her actions to motivate others to \_\_\_\_\_ of achievement.” –F. G. “Buck” Rodgers

**D. Leadership is \_\_\_\_\_**

“The first step to leadership is \_\_\_\_\_.” –John Maxwell.

“He who has learned how \_\_\_\_\_ will know how to command.” –Solon

“You cannot be a leader, and ask other people to follow you, unless you know how to \_\_\_\_\_, too.” –Sam Rayburn

“Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others and you can become a leader among men.” –Lao Tzu

“The first responsibility of a leader is to define reality. The last is to say, ‘Thank you.’ In between, the leader is a \_\_\_\_\_.” –Max De Pree

**E. Leadership is \_\_\_\_\_**

“Blessed is the leader who \_\_\_\_\_ for those he serves.” –Unknown

“Outstanding leaders go out of their way to boost the \_\_\_\_\_ of their personnel. If people believe in themselves, it’s amazing what they can accomplish.” –Sam Walton

“Leadership is getting someone to do what they don’t want to do in order to achieve \_\_\_\_\_ to achieve.” –Tom Landry

“A good leader inspires others with confidence in him; a great leader inspires them with confidence in \_\_\_\_\_.” –Unknown

“Leadership must be based on \_\_\_\_\_. Goodwill does not mean posturing and, least of all, pandering to the mob. It means obvious and wholehearted \_\_\_\_\_ followers. We are tired of leaders we fear, tired of leaders we love, and of tired of leaders who let us take liberties with them. What we need for leaders are men of the heart who are so helpful that they, in effect, do away with the need of their jobs. But leaders like that are never out of a job, never out of followers. Strange as it sounds, great leaders gain authority by giving it away.”  
–Admiral James B. Stockdale

**F. Leadership is \_\_\_\_\_**

“Leadership is not magnetic personality — that can just as well be a glib tongue. It is not making friends and influencing people — that is flattery. Leadership is lifting a person’s vision to high sights, the raising of a person’s performance to a

higher standard, the building of a personality beyond its \_\_\_\_\_  
\_\_\_\_\_.” –Peter F. Drucker

“Leadership is the special quality which enables people to stand up and \_\_\_\_\_  
\_\_\_\_\_ over the horizon.” –James L. Fisher.

“The first basic ingredient of leadership is a \_\_\_\_\_. The leader has a clear idea of what he wants to do – professionally and personally – and the strength to persist in the face of setbacks, even failures.” –Warren Bennis

“The very essence of leadership is that you have to have a \_\_\_\_\_. It’s got to be a vision you articulate clearly and forcefully on every occasion.”

–Theodore Hesburgh

“Leadership: Seeing \_\_\_\_\_ down the road than those around me.”

–Bill Gothard

### **G. Leadership is \_\_\_\_\_**

“Do not follow where the path may lead. Go instead where there is no path and \_\_\_\_\_.” –Emerson

“The task of the leader is to get his people from where they are to where they have \_\_\_\_\_.” –Henry Kissinger

“There are many elements to a campaign. Leadership is number one. Everything else is \_\_\_\_\_.” –Bernd Brecher

### **H. Leadership is \_\_\_\_\_ under Pressure**

“All of the great leaders have had one characteristic in common: it was the willingness to confront unequivocally the major \_\_\_\_\_ of their people in their time. This, and not much else, is the essence of leadership.”

–John Kenneth Galbraith

“Anyone can hold the helm when the sea is \_\_\_\_\_.” –Publius Syrus

“The ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of \_\_\_\_\_ and controversy.”

–Martin Luther King, Jr.

“Leadership is the ability to hide \_\_\_\_\_ from others.” –Unknown

“Leaders must be tough enough to fight, tender enough to cry, human enough to make mistakes, humble enough to admit them, strong enough to absorb the pain, and resilient enough to bounce back and keep on \_\_\_\_\_.” –Jesse Jackson

### **I. Leadership is \_\_\_\_\_**

“The final test of a leader is that he leaves behind him in \_\_\_\_\_ the conviction and the will to carry on.” –Walter Lippmann

“How do you know you have won? When the energy is coming \_\_\_\_\_ and when your people are visibly growing individually and as a group.”  
–Sir John Harvey-Jones

“Leadership is the ability to establish standards and manage a \_\_\_\_\_ where people are self-motivated toward the mastery of long term constructive goals, in a participatory environment of mutual respect, compatible with personal values.” –Mike Vance

“I start with the premise that the function of leadership is to produce more \_\_\_\_\_, not more followers.” –Ralph Nader

## J. Other Leadership Quotes

“Great leaders are almost always great \_\_\_\_\_, who can cut through argument, debate, and doubt to offer a solution everybody can understand.”  
–General Colin Powell

“No man will make a great leader who wants to \_\_\_\_\_ himself or to get all the \_\_\_\_\_ for doing it.” –Andrew Carnegie

The challenge of leadership is...  
...to be strong, but not rude;  
...to be kind, but not weak;  
...to be bold, but not bully;  
...to be thoughtful, but not lazy;  
...to be humble, but not timid;  
...to be proud, but not arrogant;  
...to have humor, but without folly.  
–Jim Rohn

## II. What is the definition of “leadership”?

A. There are many definitions that have been given to the concept of “leadership.”

The following are just a few of them:

1. From Wikipedia

Leadership has been described as the “process of \_\_\_\_\_ in which one person can enlist the aid and support of others in the accomplishment of a common task.”

A definition more inclusive of followers comes from Alan Keith of Genentech who said “Leadership is ultimately about creating a way for people to contribute to making something \_\_\_\_\_ happen.”

2. From BusinessDictionary.com

“In its essence, leadership in an organizational role involves (1) establishing a clear vision, (2) sharing (communicating) that vision with others so that they will \_\_\_\_\_, (3) providing the information, knowledge, and methods to realize that vision, and (4) coordinating and balancing the conflicting interests of all members or stakeholders.”

3. From BNET Business Dictionary

“Leadership is the capacity to \_\_\_\_\_ and to influence and align others toward a common goal, motivating and committing them to action and making them responsible for their performance.”

4. From Answers.Com

“Leadership is a process in which a leader attempts to influence his or her followers to establish and accomplish a goal or goals. In order to accomplish the goal, the leader exercises his or her power to influence people. That power is exercised in earlier stages by motivating followers to get the job done and in later stages by rewarding or punishing those who do or do not perform to the level of expectation. Leadership is a \_\_\_\_\_, with the accomplishment of one goal becoming the beginning of a new goal. The proper reward by the leader is of utmost importance in order to continually motivate followers in the process.

5. Others

“The new leader ... is one who commits people to action, who \_\_\_\_\_ followers into leaders, and who may convert leaders into agents of change.”  
–Warren Bennis

“... persons who, by word and/or personal example, markedly \_\_\_\_\_ the behaviors, thoughts and feelings of a significant number of their fellow human beings.” –Howard Gardner

B. Most of the definitions of “leadership” have certain common elements to them.

1. Leadership involves establishing \_\_\_\_\_, vision and purpose.
2. Leadership involves \_\_\_\_\_ with regard to that vision and purpose.
3. Leadership involves motivating others \_\_\_\_\_ with that vision and purpose.
4. Leadership involves \_\_\_\_\_ others to succeed in that vision and purpose.



5. Leadership involves \_\_\_\_\_ those who contribute to the vision and purpose.
6. Leadership involves \_\_\_\_\_ other leaders with a sense of vision and purpose.
7. Leadership involves \_\_\_\_\_ other leaders to fulfill their vision and purpose.

### III. What is the biblical definition of “leadership”?

A. There are several key passages in the \_\_\_\_\_ that lay a foundation for building a biblical definition of leadership.

#### 1. Exodus 18:13-23 – Jethro’s Counsel to Moses

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders will experience a call that demands the involvement of \_\_\_\_\_ to fulfill.
- b. Biblical leaders must focus on \_\_\_\_\_ in two key areas including the way to walk and the work to do.
- c. Biblical leaders must be \_\_\_\_\_ others in whom to invest their heart and vision.
- d. Biblical leaders fulfill their call by \_\_\_\_\_ to and managing others.
- e. Biblical leaders release others to do the work \_\_\_\_\_.
- f. Biblical leaders \_\_\_\_\_ what their delegates cannot do.

#### 2. Deuteronomy 17:14-20 – The Law of the Kings

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders must be \_\_\_\_\_ by God Himself.
- b. Biblical leaders must not use their position for \_\_\_\_\_.
- c. Biblical leaders must submit to the \_\_\_\_\_.
- d. Biblical leaders must be \_\_\_\_\_ before God and the people they serve.

3. Psalm 23:1-6 – The Good Shepherd

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders are concerned about \_\_\_\_\_ of those that they lead.
- b. Biblical leaders seek \_\_\_\_\_ rather than suppress those that they serve.

The Good Shepherd provides, gives rest, confidently leads, renews, restores, guides, directs, protects, corrects, comforts, feeds, anoints, loves and furnishes permanent shelter.

B. There are several key passages in the \_\_\_\_\_ that lay a foundation for building a biblical definition of leadership.

1. Mark 10:35-45 (See also: Mt. 20:20-28; Luke 22:24-27) – The Greatest

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders are not position and authority minded seeking \_\_\_\_\_ by others.
- b. Biblical leaders are servants-minded and understand that they have their position for the purpose of \_\_\_\_\_.

2. John 10:11-18 – The Good Shepherd

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders live \_\_\_\_\_ others.
- b. Biblical leaders \_\_\_\_\_ their followers from danger.
- c. Biblical leaders care about \_\_\_\_\_.

3. John 13:1-15 – Washing the Feet of Disciples

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders understand their call and \_\_\_\_\_ before God.
- b. Biblical leaders are \_\_\_\_\_ before the Lord to be able to participate in tasks at all levels.

- c. Biblical leaders provide \_\_\_\_\_ to others of what it means to humbly serve.

#### 4. Acts 20:17-38 – Tending the Flock

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders live a life of example that is \_\_\_\_\_ (vs. 18).
- b. Biblical leaders serve the Lord with \_\_\_\_\_ (vs. 19).
- c. Biblical leaders do not keep back anything \_\_\_\_\_ those they serve (vs. 20, 27).
- d. Biblical leaders take \_\_\_\_\_ to instruct their followers (vs. 20).
- e. Biblical leaders are driven by a \_\_\_\_\_ and destiny (vs. 22-24).
- f. Biblical leaders are able to face the challenge of \_\_\_\_\_ to their calling (vs. 19, 23).
- g. Biblical leaders live a life that is \_\_\_\_\_ (vs. 26).
- h. Biblical leaders prepare their followers for potential \_\_\_\_\_ (vs. 29-31).
- i. Biblical leaders know how to \_\_\_\_\_ their followers to God (vs. 32).
- j. Biblical leaders are not greedy but \_\_\_\_\_ to those under their influence (vs. 33-35).

#### 5. Romans 12:3-8 – Grace, Gifts and Ministries

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders function in the context of their \_\_\_\_\_.
- b. Biblical leaders function according to their measure of \_\_\_\_\_.
- c. Biblical leaders maximize the \_\_\_\_\_ that have been given to them.
- d. Biblical leaders are \_\_\_\_\_ in their pursuits.

6. I Corinthians 12:12-31 – The Body of Christ Functioning Together

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders recognize that they are a part of something that is \_\_\_\_\_ than themselves.
- b. Biblical leaders acknowledge that their gifts and ministries are theirs by God's choosing and not \_\_\_\_\_.
- c. Biblical leaders understand that they are part of \_\_\_\_\_ and that it takes more than one person to accomplish God's purpose.
- d. Biblical leaders understand the need for \_\_\_\_\_ in team members.
- e. Biblical leaders acknowledge that every person is vital and must be given \_\_\_\_\_ regardless of their specific role.
- f. Biblical leaders realize that sometimes followers who seem to be less important are actually \_\_\_\_\_.
- g. Biblical leaders treat everyone with \_\_\_\_\_ pastoral concern and care.

7. Ephesians 4:7-16 – The Five-fold Ministry

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders recognize the \_\_\_\_\_ on their lives.
- b. Biblical leaders realize that they are Christ's \_\_\_\_\_ to His people.
- c. Biblical leaders acknowledge that since they have been given to another, they do not belong to themselves and cannot \_\_\_\_\_.
- d. Biblical leaders understand that they exist for the purpose of equipping and \_\_\_\_\_.

8. Philippians 2:1-11 – The Humility of Christ

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders do not lead out of \_\_\_\_\_ or conceit.
- b. Biblical leaders do not see themselves as better than others but they treat others as \_\_\_\_\_.

- c. Biblical leaders genuinely care about the \_\_\_\_\_ of their followers.
- d. Biblical leaders humble themselves \_\_\_\_\_.
- e. Biblical leader look to God to \_\_\_\_\_.

9. I Thessalonians 2:1-12 – The Spirit of a Leader

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders are able to move forward \_\_\_\_\_ and boldness in the face of great opposition (vs. 2).
- b. Biblical leaders do not function out of \_\_\_\_\_ (vs. 3-6).

This means that they do not function...

- From \_\_\_\_\_.
- From \_\_\_\_\_.
- From \_\_\_\_\_.
- From the desire to \_\_\_\_\_.
- From \_\_\_\_\_.
- From a desire for personal \_\_\_\_\_.

- c. Biblical leaders function out of a \_\_\_\_\_ (vs. 7-8).

This means that they function...

- With \_\_\_\_\_.
- With \_\_\_\_\_.
- With \_\_\_\_\_ and commitment.
- With \_\_\_\_\_.
- With \_\_\_\_\_.
- With \_\_\_\_\_.

- d. Biblical leaders are not \_\_\_\_\_ or a burden to their followers, they are a blessing (vs. 6, 9).
- e. Biblical leaders cherish their followers as a \_\_\_\_\_ cherishes her children.
- f. Biblical leaders exhort, charge and comfort their followers as a \_\_\_\_\_ does his own children.

## 10. I Timothy 3:1-7 and Titus 1:5-9 – The Qualifications of Leaders

The key things from these passages that fill out our understanding of biblical leadership include:

- a. Biblical leaders must be spiritually qualified as \_\_\_\_\_.
- b. Biblical leaders must depend on the \_\_\_\_\_ for guidance.
- c. Biblical leaders must be \_\_\_\_\_ in their personal, family and corporate life.
- d. Biblical leaders must be \_\_\_\_\_.

## 11. I Peter 5:1-5 – The Pastoral Charge

The key things from this passage that fill out our understanding of biblical leadership include:

- a. Biblical leaders embrace their role as leaders cheerfully and \_\_\_\_\_.
- b. Biblical leaders do not see \_\_\_\_\_ as the main reward of leadership.
- c. Biblical leaders serve as examples to people rather than as \_\_\_\_\_ over people.
- d. Biblical leaders recognize that their followers are a \_\_\_\_\_ from God and do not belong to them.
- e. Biblical leaders understand that the reward for leading God's way is not merely temporal but extends into \_\_\_\_\_.

### C. There are several good definitions of leadership from a biblical perspective.

There are several good definitions of leadership from a biblical perspective, but perhaps the one I like the most is from Dr. J. Robert Clinton in his book *The Making of a Leader*. He defines biblical leadership this way:

“Leadership is a dynamic process in which a man or woman with God-given capacity and God-given responsibility influences a specific group of God's people toward God's purpose for that group.”

This definition has several parts to it.

1. The responsibility of the leader is tied to the \_\_\_\_\_ of God (Acts 13:36).
  - a. The purpose of the leader is \_\_\_\_\_ the will and purpose of God.

- b. The purpose of the leader is to \_\_\_\_\_ in fulfilling the will and purpose of God.
2. The position of the leader is tied to God's \_\_\_\_\_ not man's qualification.
  - a. God gifts a person with leadership \_\_\_\_\_ (i.e. abilities, skills, etc.).
  - b. God holds leaders \_\_\_\_\_ for the use of His gifts.
3. The main tool that the leader uses to enable his leadership is \_\_\_\_\_.
4. The sphere of a leaders influence is directly related to God's design for a \_\_\_\_\_ or group.

## Lesson 5

### The Need for Leadership

*“A Christian leader is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place.” –George Barna*

#### I. Why are leaders so important?

A. Leaders are important because God needs leaders to \_\_\_\_\_ on earth.

B. Leaders are important because people are \_\_\_\_\_ and as such need to be led (Num. 27:17; I Kgs. 22:17; II Chr. 18:16; Zech. 10:2; Mt. 9:36; John 10:14, 27).

This imagery has two aspects to it.

1. On the negative side, sheep are \_\_\_\_\_.

Sheep are especially needy because they have:

- a. No ability to \_\_\_\_\_ on their own (Num. 27:16-17; Acts 20: 28).
- b. No instinct to \_\_\_\_\_ (Ezek. 34:6-8).
- c. No natural \_\_\_\_\_ system.

2. On the positive side, sheep were always considered \_\_\_\_\_.

They were valuable to the shepherd because they could provide most of man’s needs.

C. Leaders are important because people need assistance in reaching their \_\_\_\_\_.

1. Leaders are to people what \_\_\_\_\_ is to sheep.

When you compare all of the verses about sheep and shepherds you realize the need for shepherds.

The following chart demonstrates the condition of people with and without true shepherds.



Without True Shepherds	With True Shepherds
Sheep are scattered (Zech. 13:7; Ezek. 34:5-6)	Sheep receive provision (Ps. 23:1-2)
Sheep wander (Ezek. 34:6)	Sheep receive direction (Num. 27:17; Ps. 80:1)
Sheep are lacking (Jer. 23:4)	Sheep are fruitful (Jer. 23:3)
Sheep are devoured (Ezek. 34:5)	Sheep are kept (Jer. 31:10)
Sheep are weak (Mt. 9:36)	Sheep are strengthened (Ezek. 34:4, 16)
Sheep have want (Ps. 23:1)	Sheep are fed (Jer. 23:4; I Pet. 5:2)
Sheep are diseased (Ezek. 34:4)	Sheep receive healing (Ezek. 34:4, 16)
Sheep are broken (Ezek. 34:4)	Sheep receive binding up (Ezek. 34:4, 16)
Sheep are lost (Ezek. 34:4)	Sheep are found (Ezek. 34:15; John 10:16)
Sheep are prey for their enemies (Ezek. 34:8)	Sheep are safe (Ezek. 34:25)
Sheep are fearful (Jer. 23:4; Ps. 23:4)	Sheep receive rest (Ps. 23:2; Ezek. 34:15)
Sheep are despondent (Jer. 23:3)	Sheep are comforted (Ps. 23:4)
Sheep are destroyed (John 10:10)	Sheep are restored (Ps. 23:3)
Sheep are divided (Acts 20:30)	Sheep are visited (Jer. 23:2)
Sheep are robbed (John 10:1-2)	Sheep receive increase (Jer. 23:3)

Psalm 23 is the summary passage that reflects this need.

*The LORD is my shepherd; I shall not want. 2 He makes me to lie down in green pastures; He leads me beside the still waters. 3 He restores my soul; He leads me in the paths of righteousness for His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. 6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.*

Jesus is the Good Shepherd, but He does His shepherding through human leadership. Psalm 23 indicates that...

- a. People need leaders to provide them with spiritual\_\_\_\_\_.
  - b. People need leaders to keep them \_\_\_\_\_.
  - c. People need leaders to guide them in \_\_\_\_\_.
  - d. People need leaders to correct or \_\_\_\_\_ them when needed.
  - e. People need leaders to \_\_\_\_\_ them for ministry.
  - f. People need leaders to keep them from \_\_\_\_\_.
  - g. People need leaders to \_\_\_\_\_ them the right ways of God.
2. Leaders are to people what \_\_\_\_\_ is to disciples. The purpose of a teacher is to give their students a \_\_\_\_\_ in their lives
  3. Leaders are to people what \_\_\_\_\_ is to traveler. The purpose of a guide is to assist people in reaching their desired \_\_\_\_\_.

4. Leaders are to people what \_\_\_\_\_ is to a mountain climber. The purpose of a Sherpa is to guide people to \_\_\_\_\_.
5. Leaders are to people what \_\_\_\_\_ is to a student. The purpose of a professor is to prepare people for their life calling or \_\_\_\_\_.
6. Leaders are to people what \_\_\_\_\_ is to an apprentice. The purpose of the tradesman is \_\_\_\_\_ the apprentice to do what he is able to do and position him to go even further.
7. Leaders are to people what \_\_\_\_\_ are to their children. The purpose of parents is to bring their children to \_\_\_\_\_.

## II. How does the New Testament reflect the need for leaders?

A. Jesus made it clear that people needed leaders (Mt. 9:36-38; Mark 6:34).

1. The answer to Jesus' concern was more \_\_\_\_\_ (Mt. 9:36-38).
2. The answer to Moses' concern was \_\_\_\_\_ (Num. 27:15-18).

B. Paul made it clear that people needed leaders.

People need leaders because...

1. They need \_\_\_\_\_ to live the Christ-life (I Cor. 3:1-3; II Cor. 7:1; Gal. 5:1, 13-15; Eph. 4:1, 17-32; Phil. 1:27; 4:9; Col. 3:1-17; I Th. 4:1-8).
2. They need assistance in \_\_\_\_\_ between right and wrong (I Cor. 6-8).
3. They need constant \_\_\_\_\_ when they are doing well (II Th. 1:3-5).
4. They need \_\_\_\_\_ to follow (I Cor. 11:1; Phil. 3:17).
5. They need \_\_\_\_\_ in the ways of God (I Cor. 12:1; I Th. 4:13; 5:14-22).
6. They need assistance in \_\_\_\_\_ and entering God's purpose (Eph. 5:17; Phil. 3:12-16; Col. 1:9-12; 4:17; II Tim. 1:6-7).
7. They need \_\_\_\_\_ for their ministry calling (Eph. 4:11-12).
8. They need \_\_\_\_\_ during the dealings of God (Rom. 8:28; II Cor. 1:3-5; Jam. 1:2).
9. They need help in overcoming \_\_\_\_\_ (Eph. 6:10-18).
10. They need \_\_\_\_\_ for many of life's decisions (Eph. 1:15-18).

11. They need the \_\_\_\_\_ of spiritual gifts and to be established (Rom. 1:11).
12. They need assistance in \_\_\_\_\_ conflict and coming to unity (I Cor. 1:10; Phil. 4:2).
13. They need to be \_\_\_\_\_ of and alerted to the dangers around them (Rom. 16:17; Phil. 3:2; Col. 1:28; 2:8).
14. They need \_\_\_\_\_ to remain doctrinally sound (Gal. 1:6-10; 3:1; Col. 2:11-23).
15. They need assistance in rightly relating to the \_\_\_\_\_ in which they live (I Th. 5:1-11).

C. Paul made the need clear to his appointed leaders (Timothy and Titus).

Paul indicated that leaders provide an important service to people by...

1. Instructing them in \_\_\_\_\_ (I Tim. 4:6; Tit. 2:1).
2. Being an \_\_\_\_\_ to them (I Tim. 4:12; Tit. 2:6-8).
3. Exhorting and \_\_\_\_\_ them when needed (I Tim. 5:1; II Tim. 2:14; Tit. 2:15).
4. Challenging them to keep their \_\_\_\_\_ right (I Tim. 6:17-19).
5. \_\_\_\_\_ themselves into future leaders (II Tim. 2:2).
6. Reminding them of their \_\_\_\_\_ in Christ (II Tim. 2:14) and their responsibilities as believers (Tit. 3:1-2).
7. Preaching and \_\_\_\_\_ the Word of God (II Tim. 4:1-4).

If God has called you to be a leader, it is important that you know that your success as a leader is not in you fulfilling your personal calling; it is about your being an instrument in God's hands to assist others in fulfilling their destiny.

## Lesson 6

### Leadership Concepts

Note: Much of the content of this lesson is drawn from Lesson 3 of the Leadership course offered at Portland Bible College in Portland, Oregon, instructor Ken Malmin.

#### I. Why is it important to have a biblical concept of leadership?

Having a biblical concept of leadership is important because your concept of leadership will affect expectations, attitudes, and actions in ministry.

- A. It will affect \_\_\_\_\_ as a person.
- B. It will affect those that \_\_\_\_\_.
- C. It will affect \_\_\_\_\_ that you develop.
- D. It will affect your \_\_\_\_\_ of the Lord.

#### II. What are some of the commonly accepted concepts of leadership?

Many people see a leader as...

- A. Someone who is \_\_\_\_\_ in his or her field of endeavor.

In this case, success would be defined as someone who has achieved position, power, fame or wealth.

- B. Someone with personal \_\_\_\_\_ who has the ability to attract people.

*“Charisma becomes the undoing of leaders. It makes them inflexible, convinced of their own infallibility, unable to change.” –Peter F. Drucker*

- C. Someone who has a \_\_\_\_\_ for the future and the drive to make it happen.
- D. Someone with superior \_\_\_\_\_.
- E. Someone who is \_\_\_\_\_ and able to dominate in relationships.
- F. Someone who can \_\_\_\_\_ to do what they want them to do.
- G. Someone who can make decisions and solve \_\_\_\_\_.

See: I Corinthians 4:6-7

### III. What is a more biblical view of leadership?

From a biblical perspective, a leader is...

- A. Someone who is \_\_\_\_\_ to be a leader.
- B. Someone who is anointed by the Holy Spirit and given \_\_\_\_\_ of leadership.
- C. Someone who knows how to be \_\_\_\_\_ authority and how to use authority.
- D. Someone who is an expert at \_\_\_\_\_.
- E. Someone who has a \_\_\_\_\_ like God's heart.
- F. Someone who has been given \_\_\_\_\_ to lead.
- G. Someone who is \_\_\_\_\_, moldable and teachable before the Lord.
- H. Someone who excels in personal \_\_\_\_\_ and character.
- I. Someone who \_\_\_\_\_.
- J. Someone who is willing to live as \_\_\_\_\_ in all areas of life.

### IV. How can some of the common views of leadership be redeemed?

- A. We redeem these concepts by extracting the \_\_\_\_\_ elements from them (Phil. 2:3-4).

These fallen human elements include such things:

- 1. Selfishness
  - 2. Wrong Motives
  - 3. Personal Ambition
  - 4. Misplaced Values
  - 5. Striving and Competition
- B. When these views are redeemed they look a lot different.
    - 1. Leaders should be people who achieve the place in the Body of Christ that God has \_\_\_\_\_ for them.
    - 2. Leaders should be those with a personal charisma or anointing that is tempered by the \_\_\_\_\_ operating in their lives.
    - 3. Leaders should be those with a strong vision and drive to accomplish their role or function relative to the \_\_\_\_\_ of God.
    - 4. Leaders should have wisdom, knowledge and understanding that has come to them by virtue of their \_\_\_\_\_ God and His word.

5. Leaders should be those who move with boldness and decisiveness against the strategies of the devil all the while being totally submissive to and under the \_\_\_\_\_.
6. Leaders should be those who can inspire, motivate and encourage others to be all that they can be in the context of \_\_\_\_\_ for their lives.
7. Leaders should be those who can lay decisions \_\_\_\_\_ and bring solutions to complex problems.

## Lesson 7

### Jesus' Model of Leadership

*“Jesus Christ is an authentic leader, one who is truthful and honest about the past, connects to the present, and points his followers to a future that builds on both.” –Bill Donahue*

#### **I. How do we know that Jesus was a great leader?**

We know that Jesus was a great leader because of \_\_\_\_\_ of His life (Mt. 12:33).

- A. He gathered \_\_\_\_\_.
- B. He trained \_\_\_\_\_ of world-changing leaders.
- C. He \_\_\_\_\_ all of history through His words and His life.
- D. His words are cited more as \_\_\_\_\_ than any other single individual.
- E. He started the greatest \_\_\_\_\_ that the world has ever witnessed.
- F. He is talked about by millions of people \_\_\_\_\_ nearly 2000 years after leaving the earth.

#### **II. What are some of the qualities that made Jesus a great leader?**

- A. Jesus understood that His business was to be about \_\_\_\_\_ business (Luke 2:49; John 15:16).
- B. Jesus knew how to \_\_\_\_\_ to God-ordained authority (Luke 2:51; Mt. 8:5-13).
- C. Jesus understood His \_\_\_\_\_ and His responsibility to accomplish it (John 8:42; John 13:3).
- D. Jesus understood that the highest calling was to \_\_\_\_\_ and love people (Mt. 22:36-40).
- E. Jesus understood that what He did was for the purpose of bringing \_\_\_\_\_ (John 7:18).
- F. Jesus understood that His success was dependent on \_\_\_\_\_ with His Heavenly Father (John 5:19, 30).
- G. Jesus understood that His \_\_\_\_\_ for ministry had been determined by the Father (John 10:14, 25-29; Mt. 15:24).
- H. Jesus \_\_\_\_\_ what He preached (John 10:37-38; 13:14-15; 14:10-11).
- I. Jesus was \_\_\_\_\_ the temptations of wealth, fame and power (Mt. 4:1-11).

- J. Jesus was willing to lay His \_\_\_\_\_ for others (John 10:11, 17-18).
- K. Jesus demonstrated high levels of \_\_\_\_\_ (John 6:63).
- L. Jesus knew how to act \_\_\_\_\_ (Mt. 21:12-22).
- M. Jesus led with \_\_\_\_\_ (John 2:17; Luke 22:15).
- N. Jesus was \_\_\_\_\_ by the opposition (Mt. 22:15-46; Luke 13:31-32).
- O. Jesus led by \_\_\_\_\_, not fear (Mark 6:34).
- P. Jesus was a finisher who knew how \_\_\_\_\_ what He started (John 17:4, 6, 19:30).

**III. What are some leadership principles that we see functioning in the life and ministry of Jesus?**

- A. Jesus had a clear \_\_\_\_\_ and He reached all of them (Luke 4:18; 18:31-33; Mark: 1:38; John 19:30).
- B. Jesus was a \_\_\_\_\_ (Mt. 16:18; Mark 16:15; Acts 1:8).
- C. Jesus was not controlled by the \_\_\_\_\_ (Mt. 12:38-39; 16:1-4; Luke 7:31-35).
- D. Jesus was not \_\_\_\_\_ or arbitrary but had one standard for all (Mt. 12:46-50; 19:16-22; John 3:1-5).
  - 1. His \_\_\_\_\_ were not given special treatment (Mt. 12:46-50).
  - 2. The \_\_\_\_\_ were not given special treatment (Mt. 19:16-22).
  - 3. The \_\_\_\_\_ were not given special treatment (John 3:1-5).
- E. Jesus was always realistic about \_\_\_\_\_ of the vision (Mark 8:34-38; Luke 9:57-62).
- F. Jesus taught and demonstrated a \_\_\_\_\_ of leadership (Mt. 20:20-28; Mark 10:35-45).
- G. Jesus taught with authority and \_\_\_\_\_ (Mt. 7:29; Luke 4:32).
- H. Jesus knew how to discriminate between good and bad \_\_\_\_\_ (Mt. 15:1-6).



- I. Jesus communicated at a level at which He could \_\_\_\_\_ (Mt. 5-7).
- J. Jesus was careful in selecting the \_\_\_\_\_ (Luke 6:12-16).
- K. Jesus chose a \_\_\_\_\_ with a variety of skill and experience.
- L. Jesus focused His efforts on \_\_\_\_\_ of His team (Mark 3:14).
- M. Jesus knew how to \_\_\_\_\_ to others to fulfill His vision (Mt. 14:19; 15:36).
- N. Jesus \_\_\_\_\_ His team to function as He did (Mt. 10:1; Luke 9:1; 10:1).
- O. Jesus focused on coaching and \_\_\_\_\_ His team to be able to do what He could do (Mt. 17:14-21; Luke 11:1-2).
- P. Jesus \_\_\_\_\_ of His followers (John 15:1-2).
- Q. Jesus was willing to give people \_\_\_\_\_ after failure (John 8:11).
- R. Jesus did not overlook the \_\_\_\_\_ (Mt. 19:13-14).
- S. Jesus confronted \_\_\_\_\_ head on (Luke 9:51-56).
- T. Jesus raised up \_\_\_\_\_.
- U. Jesus knew how to let the right group of people into His plans at just the \_\_\_\_\_ (Mt. 16:21; 20:17; Compare Mark 5:43).
- V. Jesus was the first one to \_\_\_\_\_.

## Appendix 1, Lesson 7

# The Leadership Link

## Leadership Solutions for Student Ministry Leaders

Dr. Tim Elmore / [www.GrowingLeaders.com](http://www.GrowingLeaders.com)

### The Top Ten Leadership Principles of Jesus

Jesus is the ultimate leader. During His life on earth, he turned three years of ministry into a worldwide movement that changed history. Today, more people follow Him than any other leader in the world. As a model leader, Jesus practiced the most vital principles of leadership—and he provides an example for us to imitate. Here are some observations...

#### 1. Leadership is servanthood. (Mark 8:35, Matthew 20:25)

“He who is greatest among you shall be your servant.” (Matthew 23:11)

At the last supper, Jesus modeled servanthood by washing His disciples feet—including Judas Iscariot, the one who would betray Him! He showed us that servanthood begins with a secure leader (John 13:3). Jesus knew His position and was willing not to flaunt it. He knew His calling, and was willing to be faithful to it. He knew His future and was willing to submit to it. He had nothing to prove, nothing to lose and nothing to hide. He was into towels not titles.

#### 2. Let your purpose prioritize your life. (Luke 19:10, Matthew 6:33)

“Father, I have glorified you on earth, having accomplished the purpose you have given Me to do (John 17:4).”

In many ways, the entire life and ministry of Jesus was about setting priorities and living by them. When He said, “Let the dead bury their own dead,” Jesus spoke to the need to not be distracted from the real and most important goal, even those emergency situations that claim our attention (Matthew 8:22). When His friend Lazarus died, he stayed focused on what He was doing, and didn’t leave to visit him for two days. He was a man on a mission (Luke 9:51). Leadership must be driven, not by the whims of people but by your God-given purpose.

#### 3. Live the life before you lead others. (Luke 7:22, John 14:11)

“The good man out of the good treasure of his heart brings forth what is good, the evil man out of the evil treasure of his heart brings forth what is evil” (Matthew 12:35)

Jesus taught us to put “being” before “doing.” At one point, John the Baptist sent a question to Jesus: “Are You the coming One, or do we look for another?”

Jesus could have answered indignantly. Instead, He said, “Go, and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear and the gospel is preached to the poor (Luke 7:22).” Jesus let His actions speak for Him. He knew that people do what people *see*, not necessarily what they *hear*.

#### 4. Impact comes from relationships not positions. (John 4:5-30, 8:1-11)

“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this will all men know that you are my disciples, if you have love for one another.” (John 13:34-35)

Jesus knew the importance of relationships. He did not set up a throne in the middle of each city and say, “This is my palace. This is the only place you can see Me.” He went to the marketplace. He went to the boats of fishermen. He went to the synagogue. He went to the homes of people. He went everywhere. He “went through the towns, preaching the gospel and healing everywhere (Luke 9:6).”

**5. Leaders must replenish themselves. (Mark 3:7-10, Luke 4:42-43)**

“Come yourselves out apart into a desert place, and rest a while.” (Mark 6:31)

Life is demanding. People are demanding. The more you succeed, the more you lead, and the more people will demand of you. Replenishing yourself requires your attention. Many times, Jesus would leave a crowd of people—the very people He was sent to serve—and depart into a place of solitude. He knew that times of solitude with His Father in heaven would enable Him to regain perspective and refuel Himself for what was to come. If Jesus needed to replenish Himself, how much more do we need to as well!

**6. Great leaders call for great commitment. (John 6:53, Matthew 16:24)**

“And He summoned the multitude with the disciples and said to them, ‘If anyone wishes to come after Me, let him deny himself, take up His cross and follow Me. For whoever wishes to save His life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it (Mark 8:34-35).”

Jesus had the greatest product on earth: salvation. He offered the human race an opportunity to have a relationship with God. He spoke of heaven and angels, joy and peace, and mansions in glory. But, He never painted a distorted picture. He warned His disciples of persecution. (Matthew 10:17) He cautioned them about afflictions. (Matthew 24:9)

He spoke of loneliness. (Matthew 8:20) Jesus continually prepared His followers for the tough times.

**7. Leaders show security and strength when handling tough issues. (Luke 20:20-26, Matthew 22:23-46)**

“And He left them again, and went away and prayed a third time... Then, He came to the disciples, and said to them, ‘Are you still sleeping and taking your rest? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. Arise, let us be going; behold, the one who betrays Me is at hand! (Matthew 26:44-46)

Jesus handled tough issues, by...

- a. Rising early and gaining perspective.
- b. Remaining calm during difficult times.
- c. Agreeing with His adversary quickly.
- d. Handling wrongdoing immediately.
- e. Finishing what He started.

**8. Great leaders lead on a higher level. (John 16:33, Matthew 16:24)**

“In the world the Gentiles lord it over one another, but it shall not be so among you...” (Matthew 20:25)

Jesus led on a higher level than others, and called for a higher commitment from His followers. Jesus demonstrated leadership that was never satisfied with mediocrity. Leaders do not merely get by, and maintain what has already been. Jesus knew credibility comes from solving problems. His

leadership surpassed normal expectations. Despite His own lowly beginnings, He led people to a life they could never achieve on their own.

**9. Leaders choose and develop their key people. (Luke 10:1, Matt. 10:1)**

“Jesus chose the twelve that they might be with Him and that He might send them out to preach.” (Mark 3:14)

Effective leaders know their success is impacted by those who are closest to them. They do not leave this issue to chance. They select who will be on their team, and pay close attention to who will play crucial roles on that team. Jesus never took a vote; He made deliberate choices about everything, and even stayed up all night praying before He chose His disciples. He consistently challenged people to take deeper steps on commitment to the cause of the Kingdom.

Principles of Jesus’ plan of team building included selection, impartation, delegation, supervision and reproduction.

**10. Great leaders know that there is no success without a successor. (Matthew 28:18-20, John 20:21-22)**

“The works that I do, you shall do, and greater works, because I go to the Father...” (John 14:12)

Almost from the first day He was with them, Jesus told His followers that he would be with them only a short time. From time to time they argued with Him about the limited tenure He described, but He continued to reiterate that it was right for Him to go. From the beginning, He prepared them for life when He was gone. He modeled how to depend on the Holy Spirit and impact others.

Jesus IDEA of mentoring:

**I** – Instruction in a life related context. He taught them with his words.

**D** – Demonstration in a life related context. He taught them by His example.

**E** – Experience in a life related context. He taught them with their own experience.

**A** – Assessment in a life related context. He taught them through evaluating their growth.

**“Jesus said, ‘Follow me and I will make you fishers of men.’ (Matthew 4:19)**

## Lesson 8-11

### Servant Leadership

*“The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader.” –Max DePree*

*“A servant is someone who gets excited about someone else’s success.” –Bill Gothard*

All throughout the history of God’s dealings with His people leaders were referred to as servants.

- Abraham was the servant of God (Gen. 26:24).
- Moses was the servant of God (Ex. 14:31; Num. 12:7-8; Deut. 34:5; Josh. 1:1-2, 7).
- Joshua was the servant of God (Ex. 33:11).
- Caleb was the servant of God (Num. 14:24).
- Samuel was the servant of God (I Sam. 3:9).
- Elijah was the servant of God (II Kgs. 9:36).
- Isaiah was the servant of God (Is. 20:2).
- Etc., Etc., Etc.

Jesus brought definition to this concept by approaching the subject head on. Jesus emphasized the fact that a leader is not just a servant of the Lord, but a God-appointed leader is also to be a \_\_\_\_\_.

#### **I. Where did Jesus establish the foundation for servant leadership?**

##### **A. Matthew 20:20-28 (See also: Mark 10:35-45)**

From this passage, notice the following things...

1. James and John’s \_\_\_\_\_ came to Jesus on behalf of her sons.
2. The request that was made was not a “\_\_\_\_\_” request since Jesus only has one right hand and one left hand.
3. The request of the disciples did not involve \_\_\_\_\_; it involved \_\_\_\_\_ (Compare: Mt. 8:15).
4. Jesus reminded these disciples that ministry placement was not about gaining a position for yourself, it is about God’s placement and \_\_\_\_\_ on your life.
5. Jesus told the disciples that they did not know what they were asking because they had not taken into account that any placement in the kingdom had a level of \_\_\_\_\_ that went with it.

6. The other disciples were \_\_\_\_\_ primarily because they wanted those same two seats and their mothers were not present to plead their cause.
7. Jesus let His disciples know that they were acting like the \_\_\_\_\_.
8. Jesus let His disciples know that leadership is not being in a position to exercise authority \_\_\_\_\_ people, but being in a position to \_\_\_\_\_ people.
9. Jesus indicated that there is nothing wrong with the desire to be great as long as you were willing to follow His \_\_\_\_\_.
10. Jesus used two different words in this passage relative to what a leader is to be to others.
  - a. The \_\_\_\_\_ of all (vs. 26, Greek, *diakonos*, Strong's #1249)

This word refers to someone who executes the commands of another, especially of a master. This person is a servant or an attendant who ministers to the needs of another. Some feel that the root of this word is most likely *dioko* which means "to run or hasten on errands." Others believe that this word comes from the Greek word *diakonis* which means "in the dust laboring" or "running through dust".

Places where forms of this word occur include the following:

- In Matthew 4:11 it is used of the angels that ministered to Jesus after his temptation in the wilderness.
- In Matthew 25:44 it is used of ministering to the poor, naked, hungry and those in prison.
- In Luke 8:3 it is used of women and others who ministered to Jesus in the area of material goods providing for His substance.
- In Luke 10:40 it is used of Martha serving the guests in her house.
- In John 2:5 and 9 it is used of the servants who drew the water at the wedding at Cana of Galilee.
- In Acts 6:2 it is used of serving tables or ministering to the needs of the widows.

- b. The \_\_\_\_\_ of all (vs. 27, Greek, *doulos*, Strong's #1401)

This word takes it even further and refers to someone who has \_\_\_\_\_ at all but is a slave, a bondman and a person of servile condition. It is usually applied to someone who is in a permanent relationship of servitude to another. It is used metaphorically of someone who gives himself up to another's will and is devoted to others to the disregard of their own interests.

Places where forms of this word occur include the following:

- In Matthew 8:9 it refers to a servant who simply does what he is told to do by his master.
- In Matthew 25:21 it describes all of the servants of the Lord who have been found faithful.
- In many places this word is put in the context of lordship and refers to someone who answers to a “lord” or “master” (See: Mt. 10:24-25; 18:27; 24:46, 50).

This is the most common term used to describe our relationship to the Lord. We are all the bond servants of the Lord.

#### B. Luke 22:24-30

From this passage, notice some additional things...

1. The disciples seemed to be consumed with a desire to be \_\_\_\_\_ than the rest of the other disciples (Luke 22:14-34 with John 13:1-17).
2. The disciples liked the idea of \_\_\_\_\_, governing, fancy titles and sitting at the table, but they were not too excited about serving.

*Within minutes they were bickering over who of them would end up the greatest. But Jesus intervened: “Kings like to throw their weight around and people in authority like to give themselves fancy titles. It’s not going to be that way with you. Let the senior among you become like the junior; let the leader act the part of the servant. Who would you rather be: the one who eats the dinner or the one who serves the dinner? You’d rather eat and be served, right? But I’ve taken my place among you as the one who serves.”*

Luke 22:24-27, MSG

See also: Matthew 23:11; Mark 9:35

## II. How did Jesus distinguish between servant leadership and other models?

Jesus let His disciples know that they were acting like the unredeemed. They were copying a leadership model that had been demonstrated by the Romans and by many of the religious leaders of the day (Pharisees, Sadducees, Etc.).

### A. What did this “unredeemed” leadership look like?

Jesus made it very clear what this type of leadership looked like in some of His references to the Pharisees and religious leaders (Mt. 6:1-7; 23:1-36).

In these passages, Jesus indicated that unredeemed leaders...

1. Loved the chief or \_\_\_\_\_ in the synagogue (Mt. 23:6).
2. Loved to have \_\_\_\_\_ applied to them (Mt. 23:7-10).
3. Loved the \_\_\_\_\_ and the ritual of their position (Mt. 6:7).
4. Loved to be in the spotlight and \_\_\_\_\_ by others (Mt. 6:5; 23:5).
5. Loved to \_\_\_\_\_ people with their knowledge (Mt. 23:2-4).
6. Served when it was in their \_\_\_\_\_ to serve (Mt. 6:1).
7. Served when they had everybody's \_\_\_\_\_ (Mt. 6:2).

B. How did Jesus describe wrong leadership?

1. Jesus had some rather unkind names or symbols for wrong leaders.

- a. \_\_\_\_\_ (Mt. 23:13)

The word “hypocrite” was a term that was originally applied to actors on a stage. An actor is a person who \_\_\_\_\_ that is assigned to them by a casting director.

The word “hypocrite” eventually came to mean any \_\_\_\_\_. It referred to a person who played the role in life that was expected of them, but that role was not who they really were in their heart of hearts.

- b. \_\_\_\_\_ (Mt. 23:16)

A blind guide is someone who purports to be able to lead others to a desired destination, but they \_\_\_\_\_ where they are going. This word refers to people who claim to be able to give directions, but they are trying to guide people to places that they have never seen or where they \_\_\_\_\_.

- c. Whitewashed \_\_\_\_\_ (Mt. 23:27)

Because touching dead things in the Old Testament made a person ceremonially unclean, the Jews would whitewash the tombs so that travelers (especially those attending the feasts) would not accidentally come into contact with them and they could be easily avoided. In this case the graves were kept clean and white on the \_\_\_\_\_ which was in striking contrast to what was actually on the \_\_\_\_\_.

- d. \_\_\_\_\_ graves (Luke 11:44)

This picture of wrong leaders is almost the opposite of the above. In this case Jesus refers to them as “unmarked graves” (NIV). Adam Clarke says



it this way that the religious leaders “are like hidden tombs, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them did not consider what corruption was within.”

“As one might unconsciously walk over a grave concealed from view, and thus contract ceremonial defilement, so the plausible exterior of the Pharisees kept people from perceiving the pollution they contracted from coming in contact with such corrupt characters.”

–Jamison, Fausset & Brown

e. \_\_\_\_\_ (Mt. 23:33)

f. Brood of \_\_\_\_\_ (Mt. 23:33; Mt. 3:5-10)

Vipers are different than serpents in a way because the word “viper” usually refers to a poisonous snake. They have the power to inject poison into you that can either make you extremely ill or kill you.

2. Jesus used various other titles to describe wrong leadership.

a. Thieves and \_\_\_\_\_ (John 10:1, 8).

As thieves these false leaders are of the opinion that the sheep \_\_\_\_\_ and they can use them for their own ends not realizing that all of the sheep belong to the Lord (Jer. 23:1; Ezek. 34:2-3).

b. \_\_\_\_\_ in sheep’s clothing (Mt. 7:15; Acts 20:29-30)

Wolves in sheep’s clothing are those who have the outward appearance of sheep but actually have used the sheep for their own ends—to \_\_\_\_\_ themselves.

c. \_\_\_\_\_ prophets, teachers and apostles (Mt. 24:11, 24)

False ministries never look like false ministries, nor do they refer to themselves as false ministries. They always look like the real thing but they have another agenda.

d. \_\_\_\_\_ (John 10:12-13)

Albert Barnes says that a hireling is, “A man employed to take care of the sheep, to whom wages is paid. As he does not own the sheep, and guards them merely for pay, rather than risk his life he would leave the flock to the ravages of wild beasts. The word translated ‘hireling’ is often employed in a good sense; but here it denotes one who is unfaithful to his trust; and especially those ministers who preach only for support, and who are unwilling to encounter any danger or to practice any self-denial for the welfare of the church of God. They are those who have no boldness in the

cause of their Master, but who, rather than lose their reputation or place, would see the church corrupted and wasted by its spiritual foes.

### THE SHEPHERD VERSES THE HIRELING

The following chart from our Pastoral Ministry course shows the biblical contrast between a true shepherd and a hireling as presented in the Bible:

<b>A TRUE SHEPHERD</b>	<b>A HIRELING</b>
1. Has a personal interest in the general well-being of the sheep (Pro. 27:23).	1. Neglects the sheep (Ezek. 34:4).
2. Leads the sheep (Ps. 80:1).	2. A hireling drives the sheep for his own personal gain (Ezek. 34:4).
3. Causes the sheep to lie down and rest (Ezek. 43:11).	3. Rules with cruelty and force (Ezek. 34:4).
4. Brings back those sheep driven away (Ezek. 34:16).	4. Fails to bring back those sheep driven away (Ezek. 34:4).
5. Knows the sheep (Ezek. 34:11-12).	5. Is ignorant of his sheep (Jer. 23:1).
6. Binds up the broken sheep (Ezek. 34:4).	6. Abuses the sheep (Jer. 23:1).
7. Protects the sheep (Ezek. 34:4).	7. Leaves when the wolf comes (John 10:12).
8. Gives his life for the sheep (John 10:11).	8. Takes the life of the sheep for himself (Ezek. 34:3).
9. Feeds the sheep from good pastures (Ps. 23:2).	9. Feeds self, not the flock (Ezek. 34:1).
10. Watches the flock by night (Luke 2:8).	10. Is idle and leaves the flock (Zech. 11:17).
11. Restores the soul of sheep (Ps. 23:3).	11. Cares not for the sheep (John 10:13).
12. Seeks the lost sheep (Ezek. 34:16).	12. Fails to seek the lost sheep (Ezek. 34:4).
13. Enters the sheep-fold by the door (John 10:14).	13. Looks for his own way (Is. 56:11).
14. Gives water to thirsty sheep (Ps. 23:2).	14. Is filled with strong drink (Is. 56:11).
15. Unites with other shepherds to protect each other's flocks (Is. 31:4).	15. Cares only for his own flock and is harsh and divisive to other flocks (Ex. 2:17).

3. Jesus said that these kind of leaders produced \_\_\_\_\_.

  - a. They \_\_\_\_\_ from getting to heaven (Mt. 23:13).
  - b. They took \_\_\_\_\_ of widows and their possessions (Mt. 23:14).
  - c. They turned their converts into \_\_\_\_\_ leaders than themselves (Mt. 23:15).

- d. They were sticklers for the letter of the law but \_\_\_\_\_ justice, mercy and faith (Mt. 23:23-24).
- e. They were not changed on the \_\_\_\_\_ and lived indulgent lifestyles (Mt. 23:25-28).
- f. They \_\_\_\_\_ the truly God-ordained leaders (Mt. 23:29-34, 37).

C. What does this leadership look like today?

- 1. This leadership is exemplified in the builders of the \_\_\_\_\_ (Gen. 11:4).

These people were willing to go against the clear mandate of God and build this wonder of the world to \_\_\_\_\_ for themselves.

- 2. This leadership is exemplified in the attitude of Aaron and Miriam (Num. 12:2-10).

The problem was that Miriam and Aaron were not happy with the roles that they played in relationship to Israel. They wanted Moses' role. Ultimately their argument was not with Moses, it was \_\_\_\_\_ and His placement.

- 3. This leadership is exemplified in Abimelech (Judg. 9:1-6).

Abimelech wanted to be king and so he manipulated his brothers to agree with him. After they agreed and he was set up as king, in order to secure his position, he killed his 70 brothers. He felt that in order to maintain his position he had to eliminate \_\_\_\_\_.

- 4. This leadership is exemplified in Absalom (II Sam. 15:1-13; 18:18).

Absalom wanted leadership and recognition for himself and in order to establish himself in people's eyes he became disloyal to his father and \_\_\_\_\_ David's leadership.

- 5. This leadership is exemplified in Adonijah (I Kgs. 1:5).

Adonijah made no pretense about it. He declared, "I want to be king!"

- 6. This leadership is exemplified by Diotrephes (III John 9-11, NIV).

The King James Version describes him as one who loved to have "\_\_\_\_\_."

- 7. This leadership is summarized in the following chart.

<b>A leader that comes... To be served...</b>	<b>A leader that comes... To serve...</b>
Expects others to lay down their life for him.	Expects to lay his life down for others.
Suppresses other gifted ministries because of competition and insecurity.	Releases other gifted ministries for the sake of multiplication.
Ministers for what he can personally get out of it.	Ministers to supply that which is lacking in others.
Sees value in people based on their contribution to his vision.	Sees value in people because they are God's special creation.
Cannot work intimately with others without conflict.	Works well with others and is open to their opinion and perspective.
Isolates himself from people on a professional and personal level.	Mixes freely with people and is available to them.
Keeps people weak and dependent upon him for divine guidance.	Leads people to a dependency on God alone for guidance and direction.
Resists those who question decisions, ministry vision and direction.	Encourages open dialogue and is open to the honest feedback of others.
Uses fear, intimidation and manipulation to motivate people.	Uses personal relationship and loving care to motivate people.
Sees team members as subordinates and inferiors.	Sees team members as co-laborers and partners in vision and purpose.
Revels in the praise of others and takes credit for all positive results.	Shares the glory with others even when they may not have contributed much.
Blames others for any failure or negative result.	Accepts the blame even when others may have been responsible for the result.
Has a low tolerance level for the mistakes of others.	Is patient with others in their growth and development process.
Expects high levels of tolerance from others when he makes an obvious mistake that cannot be denied.	Is willing to own his mistakes, ask for forgiveness and embrace consequences.
Keeps people subservient to his vision with no outlet or opportunity for advancement.	Provides opportunities for others to equip them to fully enter into their call and fulfill their dreams.
Has as his wealth, power, reputation and fame as the primary goal.	Has the success of others, the glory of God and the fulfillment of God's eternal purpose as the goal.

Ezekiel 34:1-10 indicates God's attitude toward these kinds of leaders.

### III. What are the ways in which Jesus demonstrated the servant leadership model?

A. Jesus demonstrated His servant leadership when He \_\_\_\_\_ to be our Savior (Phil. 2:5-11).

1. Before Jesus was incarnated He was \_\_\_\_\_ with the Father God (John 1:1).
  - a. He was involved in \_\_\_\_\_ (John 1:3).
  - b. He was an \_\_\_\_\_ in the Godhead (Phil. 2:5-7; John 10:30-33; II Th. 2:16-17; Heb. 1:3).
2. The actual \_\_\_\_\_ itself would have been a humbling experience in and of itself.
3. The manner in which Jesus came to earth further testified of His coming as a \_\_\_\_\_ rather than a \_\_\_\_\_.

He was:

- a. Born of an unknown, unmarried \_\_\_\_\_ instead of a famous princess or world leader (Luke 1:48).
  - b. Born to parents who were quite \_\_\_\_\_ (Luke 2:24; II Cor. 8:9).
  - c. Born in the \_\_\_\_\_ of Bethlehem instead of Jerusalem or Rome (Mic. 5:2).
  - d. Born in a \_\_\_\_\_ instead of a \_\_\_\_\_ (Luke 2:7; John 14:2-3).
  - e. Placed in a \_\_\_\_\_ instead of royal bed (Luke 2:7)
  - f. Greeted by \_\_\_\_\_ instead of by royalty (Luke 2:15-20).
- B. Jesus demonstrated His servant leadership when He ministered to others in His own \_\_\_\_\_ (Mt. 14:13-14).
- C. Jesus demonstrated His servant leadership when He \_\_\_\_\_ of the disciples (John 13:1-17).

Notice the following things about this act on the part of Jesus.

1. Jesus knew that \_\_\_\_\_ had been given into his hands (vs. 3).

As a result He could have thought it too \_\_\_\_\_ to “lower Himself” to such a task.

2. Jesus knew that he had come \_\_\_\_\_ and that he was going to God (vs. 3).

As a result he could have concluded that I have \_\_\_\_\_ by impressing anyone.

3. Jesus knew that he was about to be \_\_\_\_\_ (vs. 1).

As a result He could have been disillusioned and bitter, thinking that the object of His attention was \_\_\_\_\_.

Jesus taught His disciples that the act of serving is not dependent upon \_\_\_\_\_ we are, \_\_\_\_\_ we are going or the \_\_\_\_\_ of the object of our service. It is dependent upon our relationship to God and the fact that we were bought with a price and we are not our own.

- D. Jesus demonstrated His servant leadership when He laid down \_\_\_\_\_ (John 10:17-18).

Jesus laid His life down in two ways.

1. He \_\_\_\_\_ people.
2. He \_\_\_\_\_ people.

#### IV. What qualities in Jesus made it possible for Him to live the servant model?

Paul gives insight into this in Philippians 2:1-4

*Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, 2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others.*

- A. There were qualities that Jesus \_\_\_\_\_.

1. He did not have \_\_\_\_\_.

This means that He did not work to \_\_\_\_\_ Himself.

2. He did not have the desire for personal \_\_\_\_\_.

This means that He was not serving to be \_\_\_\_\_ or respected, to have His name known or to be flattered by people.

3. He did not focus on what was \_\_\_\_\_.

When you are thinking about what is in it for you it is difficult to think of other people and \_\_\_\_\_.

B. There were qualities that Jesus \_\_\_\_\_.

1. Jesus had \_\_\_\_\_.
2. Jesus had \_\_\_\_\_ for others.
3. Jesus had a spirit of \_\_\_\_\_.
4. Jesus kept the \_\_\_\_\_ of God central to all that He did.

C. There are attitudes that will help us to be Christ-like servants.

The attitudes that will help us to be more Christ-like are reflected in these \_\_\_\_\_ in relation to how we serve others.

We need to be able to say to others:

1. "You are more important than I am"
2. "I am interested in what you are interested in"
3. "I am here to serve you"

**V. How did the early apostles and church leaders demonstrate the servant model of leadership?**

- A. They were not \_\_\_\_\_, but they saw themselves as servants to the church (I Cor. 9:1-23; I Th. 2:5-8).
- B. They did not impose their vision on others, but they saw themselves as \_\_\_\_\_ to the vision and dreams of others (II Cor. 1:24).
- C. They did not serve for \_\_\_\_\_, but they were willing to expend their own resources to meet the needs of others (Acts 20:32-35; I Cor. 4:12; II Th. 3:8-9; Phm. 18-19).
- D. They did not flaunt their liberty, but they were willing to forgo \_\_\_\_\_ if it would benefit others (Rom. 14:14-23; I Cor. 8:1-13; 9:4-12, 19-23; I Th. 2:9).
- E. They did what they did to bring abundant life \_\_\_\_\_ (Phil. 1:25; I John 1:4; III John 1:4).
- F. They were willing to lay their \_\_\_\_\_ for others (Phil. 2:17).

The attitude of the early apostles is reflected in this statement of Peter and John when confronted with the lame man (Acts 3:6).

The same attitude was reflected by Paul when he addressed the leaders of the church at Ephesus (Acts 20:18-21).

**VI. What contributed to the departure from the servant leadership model that was demonstrated by Jesus and the early apostles?**

There are three main things that happened in history to change the servant model of leadership into a hierarchical style of leadership.

- A. The separation of the \_\_\_\_\_ and the \_\_\_\_\_.
1. A wide \_\_\_\_\_ between clergy and laity was the predominate condition when Jesus came to the earth.
    - a. The religious leaders were seen as being \_\_\_\_\_ the common man.
    - b. The religious leaders were trained in rabbinical \_\_\_\_\_.
    - c. The religious leaders were separated by clerical \_\_\_\_\_.
  2. A separation of clergy and laity was not the model demonstrated by Jesus and practiced by the early church.
    - a. John the Baptist \_\_\_\_\_ fit this mold.
    - b. Jesus \_\_\_\_\_ fit this mold.
    - c. The early apostles \_\_\_\_\_ fit this mold.

These leaders did not separate themselves from others but \_\_\_\_\_ with the people they came to serve.

3. The separation of the clergy and the laity gradually crept back into the church over time.

Suffice it to say for this course that as the personal relationship to the Holy Spirit's power diminished in the life of the average Christian, people became more and more dependent on church leaders who eventually rose to the status of "bishops."

Even though the term "bishop" or "overseer" in the New Testament was not a separate position to that of "eldership", it came to refer to someone who gave oversight to a large church or a group of churches.

As these bishops became more and more powerful a wide gap began to form between the clergy and the laity. As a result the bishop or priest became a



central figure in the church and the actual ministry of the members of the Body of Christ diminished in importance. Because of these trends, the truth was soon altered to line up with experience and the ministers or clergy were the only ones designated “\_\_\_\_\_.”

In this system, the members of the congregation became \_\_\_\_\_ who watched the priest do the functions of ministry.

B. The establishment of the \_\_\_\_\_ under Constantine.

While there were many positive things that resulted from Constantine’s concessions to Christianity, those concessions were also responsible for many negative changes in concepts relative to the church.

1. Christianity became the \_\_\_\_\_, government-favored church.
2. The concept of the \_\_\_\_\_ of Christ on earth gave way to the idea of the reign of Christ in the here and now.
3. The method of people entering the church became more of an intellectual \_\_\_\_\_ and a matter of expediency rather than the result of a spiritual and personal experience of Christ.
4. Church \_\_\_\_\_ became equal to salvation.
5. It became politically \_\_\_\_\_ and even essential to become part of the Christian Church.
6. The church became more focused on \_\_\_\_\_ doctrinal disputes rather than on converting the world to the faith.
7. The simplicity of spiritual worship gave way to \_\_\_\_\_, stately ceremonies.
8. As the church became rich the bishoprics became powerful and \_\_\_\_\_ positions.
9. Missionary interest and activity \_\_\_\_\_ immediately.

C. The evolution of the concept of “\_\_\_\_\_” and “full time ministry.”

1. The word “ministry” as found in the Bible literally means “\_\_\_\_\_.”
  - a. The most common word that is translated in the Bible as “ministry” is the word “diakonia” or some form of that word.

There are three variations of this word including:

- *Diakonos* meaning “servant”
- *Diakoneo* meaning “to serve”

- *Diakonia* meaning “service”

- b. The word *diakonos* is most often translated “servant” but sometimes it is translated “minister.”

This word occurs 37 times in the New Testament and is translated in the following ways: minister, servant, deacon (some translations).

This word is used of many things including servants of a king (Mt. 22:13); any kind of servant (John 2:5), someone who works in the church (Rom. 16:1; I Tim. 3:8, 12), civil authorities (Rom. 13:4) or someone who preaches the Gospel (I Cor. 3:5; II Cor. 11:23).

When applied to preaching the Gospel, leaders are seen as servants of the Lord who have been called to serve or minister to people. Calling a leader “a servant” is much like calling John the Baptist “a voice.”

- c. The word *diakoneo* is most often translated “serve, served or serving” but sometimes it is translated “minister, ministered or ministering.”

This word occurs 30 times in the New Testament and is translated in the following ways: minister, servant, serving as a deacon (some translations).

This word can refer to any kind of service from serving food (Mt. 8:15; Luke 10:40; 17:8; 22:26), to encouraging prisoners (Mt. 25:44), to attending to the needs of a leader (Mark 15:41; Acts 19:22) and to functioning in the church as an appointed servant over a specific responsibility (I Tim. 3:8, 12).

The most common usage out of all of these references is serving food and waiting on tables.

- d. The word *diakonia* is most often translated “service” but sometimes it is translated “ministry.”

This word occurs 35 times in the New Testament and is translated in the following ways: serving, ministering, ministry, administration, service, distribution or relief.

This word can refer to many things but is most often translated “ministry” when it refers to some form of leadership function in relation to people (Acts 1:17; 12:25; 20:24; Rom. 11:13-14).

2. The word “ministry” evolved to the concept of “\_\_\_\_\_.”

In this sense it was distinguished as something very \_\_\_\_\_ as opposed to common serving roles.

3. The word “ministry” evolved further into a career concept of “\_\_\_\_\_ ministry.”

The idea of “full-time ministry” came into play where this thing call “the ministry” was now seen as \_\_\_\_\_. But it was not seen in the same light as any other career, it was a spiritual career that was intrinsically better than a “\_\_\_\_\_ career.”

4. The evolution of this concept had many negative effects.
  - a. It created a \_\_\_\_\_ in the body of Christ—the priests and the laity.
  - b. It promoted one type of ministry or service \_\_\_\_\_ (I Cor. 12:12-27).
  - c. It undermined the concept that every believer is a \_\_\_\_\_ or priest (Rom. 12:3-5).
  - d. It minimized the extension of the Kingdom in the \_\_\_\_\_ world.

**VII. How can we define “ministry” from a biblical point of view?**

**Ministry is \_\_\_\_\_!**

It is using the talents, gifts and abilities that God has placed in our hands and using them to serve \_\_\_\_\_.

Being in leadership is being a servant and using the gift of leadership that has been given to you by God to serve God and bless others.

## **Appendix, Lesson 8-11, Servant Leadership**

### **“Servant Leadership and a Servant versus a Servant Leader”**

from *Leading Your Ministry* by Alan E Nelson

#### **Servant Leadership**

A result of being broken in the right place in the soul yields a leader with the heart of a servant. Just as leadership is a relationship versus something a leader does, servant leadership is a type of relationship process. It is a relationship whereby a group of people choose to serve each other in unique roles. Servant leadership is about a group of people mutually submitting to each other for the purpose of achieving something they could not achieve alone.

The way one tells a servant leader from a non-servant leader may be different than many people perceive. A servant leader can still be strong, dynamic, animated, and outgoing. During times of intense crisis, a servant leader may be very boisterous and even dramatic. The leader may be seen with a whip in hand clearing the temple or challenging naysayers with their own sins and hypocrisy. We must get beyond the idea that a servant leader is a wimp or someone who really cannot lead dynamically and, therefore, backs down to contrary pressures. A non-servant leader may be less outgoing, more docile and even more sedate. Try to avoid stereotypes and personality idiosyncrasies in understanding servant leading.

What makes a leader a servant leader is not temperament, strength or energy. What makes a leader a servant leader is first and foremost the type of motivation in the leader. When the motivation of the leader is to unleash the potential of the followers and primarily benefit the needs of the organization, that person is a servant leader. A person who is not a servant leader will tend toward more mixed motives in leading, striving to lead out of pride, manipulation, and force.

Servant leaders understand that means to ends are just as important as ends. A person can feign servanthood by claiming that the goals of the organization are for the benefit of all involved, and that whatever it takes to reach those goals is justified. Each of us know pastors who would claim to be serving the people and would consider themselves servant leaders, but who go about reaching church goals via manipulation, using people, and who privately exemplify a very prideful attitude.

#### **A Servant versus a Servant Leader**

You can be a servant and not a leader. You can be a leader and not a servant. But to be a servant leader, you must first become a servant. A servant leader is one who both serves by leading and leads in such a way as to exemplify a servant's attitude. Two people can do the exact same job, and one be a servant and the other not a servant. A leader ceases to be a servant leader when she ceases to lead with the right attitude. A servant ceases to be a servant leader when he ceases to lead. A leader is one who brings about change via an influence relationship. In the literal sense, a person ceases to be a servant leader when he is not seeking to bring about change.

## Lesson 12-14

### The Call to Leadership

#### I. What does it mean when we talk about “the call of God”?

Defining the call of God is not an easy thing to do, but looking at the word meanings in the Bible can help us.

A. The word “call” as used in the Old Testament comes primarily from the Hebrew word *kahrah*.

1. This word’s primary meaning is “to call, call out or utter a \_\_\_\_\_” (BDB).
  - a. It is in this sense that God calls out \_\_\_\_\_ (Gen. 3:9; Ex. 19:20).
  - b. It is in this sense that man calls out \_\_\_\_\_ (Ps. 118:5; 141:1; Gen. 13:4; Judg. 16:28; I Chr. 21:26).
2. This word is also used in the sense of “naming or giving \_\_\_\_\_ to” (BDB).
  - a. It is in this sense that \_\_\_\_\_ were named (Gen. 2:23; 16:11-15; 17:19).
  - b. It is in this sense that \_\_\_\_\_ and monuments were named (Gen. 11:9; 28:18-19).
  - c. It is in this sense that men ascribed names \_\_\_\_\_ (Gen. 16:13; 22:14; Ex. 17:15).
3. This word is specifically used at times to mean “summon, invite, call for, \_\_\_\_\_, appoint or call and endow” (BDB).
  - a. God summoned people or invited them \_\_\_\_\_ with Him in His eternal purpose (Is. 49:1-3).
    - God called to \_\_\_\_\_ when he was in Haran (Gen. 12:1-4; Is. 51:2).
    - God called to \_\_\_\_\_ from the burning bush (Ex. 3:3-10).
    - God called \_\_\_\_\_ as a nation to be His people (Hosea 11:1).
    - God called to \_\_\_\_\_ and established him as a prophet (I Sam. 3:1-21).
    - God called Bezalel and Aholiab as \_\_\_\_\_ for the tabernacle (Ex. 35:30-35).

- b. All of these summons or callings had something in common.
  - i. They were all calls that were \_\_\_\_\_ by God (John 15:16).
  - ii. They were all calls that were by \_\_\_\_\_ (Deut. 7:6-8).
  - iii. They were all calls that \_\_\_\_\_ from the one who was called (Job. 14:15).

B. The word “call” as it is used in the New Testament comes from the Greek word *klesis*.

1. This word is a forensic term meaning, “to summon to court” with the idea of giving \_\_\_\_\_.
2. This word does not emphasize a call to service but a call to \_\_\_\_\_ (I Cor. 9:16).
3. This call can be \_\_\_\_\_ (I Tim. 2:7; II Tim. 1:11; Tit. 1:3).

## II. What are the two main calls that all believers receive?

A. We all begin our life with the Lord with a \_\_\_\_\_ that comes upon us when we answer God’s call to salvation.

1. Every believer is called...
  - With a holy calling (II Tim. 1:9).
  - By grace (Gal. 1:15).
  - By the Gospel (II Th. 2:14).
2. Every believer is called unto:
  - His purpose (Rom. 8:28).
  - Liberty (Gal. 5:13).
  - Peace (I Cor. 7:15).
  - Fellowship (I Cor. 1:9).
  - His kingdom and glory (I Th. 2:12).
  - Eternal life (I Tim. 6:12).
  - Glory and virtue (II Pet. 1:3).
  - Blessing (II Peter 3:9).
3. Every believer is called to be:
  - A saint (Rom 1:7; I Cor. 1:2).
  - A son (I John 3:1).
  - A disciple (Mt. 28:18-20).

4. Every believer is to respond to the call by \_\_\_\_\_ of this call (I Th. 2:10-12; Col. 1:9-13).

We walk worthy of this call by:

- a. Cooperating with the Holy Spirit's \_\_\_\_\_ in our lives (II Th. 2:13-14).
- b. Fostering a personal prayer \_\_\_\_\_ with God (Phil. 3:8-11).
- c. Becoming familiar with the \_\_\_\_\_ (II Tim. 3:16-17).
- d. Walking in \_\_\_\_\_ to the revealed Word of God (Rom. 6:17).
- e. Cultivating a lifestyle that conforms to the \_\_\_\_\_ (Rom. 8:29).
- f. Presenting ourselves for a life of service to God and \_\_\_\_\_ (Rom. 12:1-2).
- g. Making the extension of God's Kingdom a \_\_\_\_\_ (Mt. 6:33).
- h. Allowing ourselves to be \_\_\_\_\_ a local church (Eph. 4:16).
- i. Working to build what Christ is \_\_\_\_\_ (Mt. 16:18-19).
- j. Flourishing where we are \_\_\_\_\_ (Ps. 92:13).
- k. Responding to the God-given \_\_\_\_\_ in our life (Heb. 13:17).

B. As we respond to God's call for salvation we become aware that God also has a \_\_\_\_\_ to ministry.

1. This is a specific call and a \_\_\_\_\_ for which we will have to give an account (Col 1:23-25; I Pet. 4:10-11).
  - a. This call is of God's \_\_\_\_\_ (I Cor. 12:18).
  - b. This call is \_\_\_\_\_ to each person (Rom. 12:3-8; I Cor. 12:28-30; Eph. 4:11-12).
  - c. This call is \_\_\_\_\_ and can be defined (I Tim. 2:7; II Tim. 1:11; Tit. 1:1-3).
  - d. This call will always involve \_\_\_\_\_ (Phil. 2:17).
  - e. This call will always be a \_\_\_\_\_ and require growth in grace (II Cor. 4:7-18; Gal. 6:9).
  - f. This call has to do with God's \_\_\_\_\_ and His purpose for our lives (Rom. 8:28).
  - g. This call will be accompanied by God's power and \_\_\_\_\_ (Ex. 4:12; Josh. 1:5; Mt. 28:20).

2. The \_\_\_\_\_ call of God can only be discovered and realized as one is co-operating with God to fulfill the \_\_\_\_\_ call of God.

### III. How important is it to be called of God?

A. Unfortunately not everyone who functions in a ministry has been called by God.

1. There are people who are \_\_\_\_\_ leaders (Num. 16:1-40).

Korah is an example of a self-appointed leader in relation to Moses.

Dr. Frank Damazio in his book *The Making of a Leader* has this to say relative to Korah's rebellion (page 37):

"Korah followed a clearly defined process of self-appointment, which anyone will follow in pursuing a position to which God has not called him."

- a. He caused others to \_\_\_\_\_ existing spiritual leadership (Num. 16:2).
  - b. He \_\_\_\_\_ and questioned the existing leadership (Num. 16:3).
  - c. He accused leadership of what he himself was \_\_\_\_\_ (Num. 16:3).
  - d. He was not satisfied with the position that he had been given; He continually wanted \_\_\_\_\_ authority and a \_\_\_\_\_ position (Num. 16:10).
  - e. He continued to \_\_\_\_\_ against existing leadership (Num. 16:11).
2. There are people who function as leaders \_\_\_\_\_ being sent (Jer. 23:21-22, 32; 27:15; 28:15; 29:9, 31).
  3. There are people who function \_\_\_\_\_ who end up being leaders without a \_\_\_\_\_ (II Sam. 18:19-33).

B. Unfortunately, when you try to function outside of God's calling or sending you \_\_\_\_\_ in your ability to accomplish your ministry.

1. You will lack the \_\_\_\_\_ needed (Rom. 12:3; 15:15-16; I Cor. 3:10; Gal. 2:9).
2. You will lack the measure of \_\_\_\_\_ necessary (Rom. 12:3, 6).
3. You will lack the \_\_\_\_\_ necessary (Rom. 12:6; I Pet. 4:10-11).
4. You will lack the \_\_\_\_\_ associated with that call (John 15:4, 16; I Cor. 15:58).



5. You will lack \_\_\_\_\_ because you are out of your appointed sphere (Mt. 7:29; II Cor. 10:13).
6. You will leave an \_\_\_\_\_ in the place you were to fill (I Cor. 12:14-18).
7. You will lack a sense of \_\_\_\_\_ at the end of your life (II Tim. 4:7).
8. You will lack your \_\_\_\_\_ (Mt. 25:21; II Tim. 4:7-8).

C. Fortunately, when we are called by God and function in the calling that we have received, we will find the opposite of all of the above. We will find great \_\_\_\_\_, fulfillment and reward.

#### **IV. How does God issue a call?**

God called his servants in many different ways. He called them by:

##### A. Audible voice

1. Joshua (Josh. 1:1)
2. Jeremiah (Jer. 1:4)
3. Jonah (Jonah 1:1)

##### B. Vision

1. Isaiah (Is. 6:1-8)
2. Paul (Acts 9:3-7; 26:13-19)

##### C. Dream

1. Jacob (Gen. 28:12-13)
2. Joseph (Gen. 37:5f)

##### D. Theophany

1. Abraham (Gen. 2:7)
2. Isaac (Gen. 26:2)

##### E. Angelic Visitation

1. Moses (Ex. 3:2)
2. Gideon (Judges 6:11-22)
3. Zacharias (Luke 1:11, 19)

##### F. Prophecy and the Laying on of Hands

1. Paul (Acts 9:17; 22:12-16)
2. Timothy (I Tim. 4:14; II Tim. 1:6)

G. By the Inner Conviction and Witness of the Holy Spirit (Eph. 1:18)

God issues His call through reading the Word of God and meditation upon it. As we meditate upon it, we are consciously and unconsciously being identified with the word, just as the food we eat is being assimilated into our very life. Thus, our minds and life become saturated and identified with the great purpose of God and shaped and molded in accordance with them. It is, therefore, nothing unusual that someone will know himself called to some service and yet not be able to point to a definite experience or definite scripture passage through which God extended the call to the person.

**V. How does one position him or herself to hear the call of God?**

- A. The calling of Samuel is a good illustration of how to position oneself to hear the call of God (I Sam. 3:1-20).

Notice four things about Samuel's call.

1. His call came in the \_\_\_\_\_ of his life.
2. His call came as he oriented his life around \_\_\_\_\_.
3. His call came at the \_\_\_\_\_ of God.
4. His call was specifically \_\_\_\_\_.

- B. We position ourselves to hear the call by giving attention to \_\_\_\_\_ of Christianity and walking worthy of our call to discipleship.

- C. We position ourselves to hear the call by focusing on the \_\_\_\_\_ in our ministry service.

1. Focus on what is \_\_\_\_\_ not on what is out of reach (Luke 16:10-12).
  - a. Be faithful with the \_\_\_\_\_.
  - b. Be faithful with unrighteous mammon (\_\_\_\_\_).
  - c. Be faithful with what is \_\_\_\_\_.
2. Focus on what you \_\_\_\_\_ not what you cannot do (Eccl. 9:10a).
3. Focus on doors that are \_\_\_\_\_ not on doors that are \_\_\_\_\_ (I Cor. 16:9; II Cor. 2:12; Rev. 3:8).

4. Focus on the \_\_\_\_\_ for the position not the position itself (I Tim. 3:1-2).
    - a. This means focusing on a \_\_\_\_\_ that qualifies you.
    - b. This means focusing on a \_\_\_\_\_ that qualifies you.
    - c. This means focusing on a \_\_\_\_\_ that qualifies you.
- D. We position ourselves to hear the call by minimizing possible \_\_\_\_\_ to hearing a call.

There are several things that hinder men and women from hearing the call of God in their lives. Many people do not consider themselves available for the call for several reasons...

1. Because some theologies say that the day of the church is \_\_\_\_\_.
2. Because some fear what may be involved in a life of \_\_\_\_\_ surrender to the Lord Mt. 10:37-39; 11:29-30; Pro. 3:17-18).
3. Because of the inadequate \_\_\_\_\_ remuneration (II Cor. 8:9).
4. Because some are influenced by those who \_\_\_\_\_ the call in their life.
  - a. This could be a \_\_\_\_\_ that is resistant to such a call.
  - b. This could be \_\_\_\_\_ who wanted something better for their child.
  - c. This could be \_\_\_\_\_ relationships that discourage such fanaticism.
5. Because some are presented with and drawn away by other \_\_\_\_\_.

**VI. How does one know if they are called by God to be a leader?**

There are several ways that we can know that we are called to a particular ministry or area of service.

- A. The Holy Spirit bears witness with your spirit through the \_\_\_\_\_ (Col. 3:15).
- B. The desires and passions of \_\_\_\_\_ bear witness to your call (Ps. 37:4-5).
- C. Leadership \_\_\_\_\_ bears witness (Heb. 13:17).
- D. The talents, gifts, graces and \_\_\_\_\_ in your life bear witness (I Tim. 3:2; Rom. 12:1-8).

- E. The \_\_\_\_\_ bear witness (Acts 6:3-5a).
- F. The \_\_\_\_\_ ministry and the laying on of hands confirm the call (I Tim. 4:14).
- G. \_\_\_\_\_ or open and closed doors confirm the call (I Cor. 16:9).

## VII. What are the various types of leadership calls?

Among the various ministries that we can have as members of the Body of Christ, there are those ministries who are called to function in a leadership capacity.

- A. There is a specific call \_\_\_\_\_ (Rom. 12:8).

The Greek word for leadership in this passage is *proisteemi* (Strong's #4291) and literally means someone who is "set over, presides over, superintends, protects or gives aid to" (Thayer). In the New Testament this word is used most specifically of those who function as \_\_\_\_\_ in the local church (I Th. 5:12; I Tim. 3:4, 5; 5:17).

This word also refers to the kind of leadership that one would exercise in his or her own \_\_\_\_\_ or household (I Tim. 3:4-5, 12).

- B. There are several realms of leadership associated with God's plan in and through the local church.

1. There is leadership in the \_\_\_\_\_ itself.

- a. There are \_\_\_\_\_ who serve as the governing body of the local church (Acts 14:23; I Tim. 3:1; Tit. 1:5).

Elders are appointed to their roles for the purpose of superintending the \_\_\_\_\_ of the local church.

In the New Testament they are seen as:

- Shepherds or \_\_\_\_\_ of the flock (Acts 20:17, 28; I Pet. 5:2).
- \_\_\_\_\_ of the Word (I Tim. 3:2; 5:17; Tit. 1:9; Heb. 13:7).
- Overseers or \_\_\_\_\_ of the Assembly (Acts 20:28; Phil. 1:1; I Tim. 3:1; Tit. 1:7; I Pet. 5:2).

- b. There is the \_\_\_\_\_ or senior pastor of the local church (Acts 12:17; 15:19; 21:18).

Some have referred to the role of the chief elder as the first among equals. The function of the senior pastor is to give leadership to the leadership team. As such he plays much the same role as that the chief ruler of the \_\_\_\_\_ (Acts 18:8).

According to Adam Clarke this position was a very significant position in the synagogue.

“This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very galling to the Jews. It belonged to the chief or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces.” –Clarke

Thayer comments in relation to this role in his Greek lexicon:

“It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage.”

- c. There are the five ascension-gift leadership \_\_\_\_\_ (Eph. 4:7-12).

These ministries are identified as apostle, prophet, evangelist, pastor and teacher. These leadership ministries have been given as gifts to the church and have a common task.

They are given by Christ for the purpose of:

- \_\_\_\_\_ the saints for works of service.
- \_\_\_\_\_ the church to the place that it is functioning as a true expression of Christ in the world.

- d. There are \_\_\_\_\_ over various areas of administration in the church (Acts 6:3; I Cor. 12:28; I Tim. 3:8-13).

The word used for “administrations” could be translated “governing” and comes from a Latin root meaning “\_\_\_\_\_.” There is a need in every local church for appointed servants to oversee key functions of the church and steer or guide them toward their intended purpose.

*The same goes for those who want to be servants in the church: serious, not deceitful... I Timothy 3:8, MSG*

The following quotes are from the Local Church course:

“The general function of the appointed servants is the performance of various services of a practical nature in the local church, relieving the elders of responsibilities which might interfere with their ministry of prayer, the word of God and the spiritual oversight of the church.

“There are many practical ministries in any local church that could be done by others to relieve the elders of a tremendous amount of responsibility including working with youth, children’s ministry, worship and music, administration, maintenance, etc.

“Appointed servants or, as they are sometimes called, “deacons” have no function as a group as elders do. They have responsibilities in a specific area for which they answer to the elders. They may meet with other appointed servants who function in the same area, but the entire body of these servants do not comprise a decision making body.”

2. There is leadership as it pertains to \_\_\_\_\_.

God is not just concerned about the inner world of the church. He is still watching over the dominion mandate which He gave to Adam to be fruitful, to have dominion over the earth and to subdue it. The word “dominion” has to do with “ruling.” The word subdue carries the idea of using your ruling authority to bring the earth into alignment with God’s purpose until the glory of the Lord covers the earth.

Jesus talked about this when He taught us to pray that His kingdom would come on earth as it is in heaven. It is God’s desire that every area of expression in the earth would harmonize with His declared purpose.

That is the reason that Jesus commanded His disciples to go out into the world and preach the Gospel. The goal was to fill the earth with Christians who would take authority and make decisions according to their new found faith in Christ.

God wants to raise up leaders in our day after the manner of Joseph, Nehemiah and Daniel—people who can exercise leadership and bring the spheres of governance in submission to the will of God. This includes such areas as:

- Education
- Medicine
- Politics
- Law
- Marketplace

The thing that is important to remember is that leadership outside of the church \_\_\_\_\_ to leadership inside of the church. Both realms of leadership have the same purpose, the same qualifications, the same process of preparation and the same mode of operation.

It is also important to remember that leadership in the local church is \_\_\_\_\_ in God’s eyes than leadership outside of the local church. However, on a personal level one \_\_\_\_\_ for another.

## Lesson 15

### The Heart of a Leader

*A Kingdom leader is someone who is purposefully and skillfully influencing others by example and action to grow in their walk with Jesus Christ and to fruitfully serve His purpose for their lives. –Dale O’Shields*

#### I. What is the most important aspect of a leader’s make up?

The most important aspect of a leader’s make up is his or her \_\_\_\_\_. God is very concerned about the heart of all of His people, but He is especially concerned about the heart of the \_\_\_\_\_ of His people (Deut. 8:2; II Chr. 16:9; Jer. 17:9-10).

A. The heart of a leader is the most important aspect of a leader’s make up.

1. It is our heart that affects \_\_\_\_\_ we say and \_\_\_\_\_ we say it (Mt. 12:33-37).
2. It is our heart that determines whether we minister things that \_\_\_\_\_ or death (Mark 7:14-23).

B. The heart of a leader will have a big impact on a leader’s \_\_\_\_\_.

1. Every aspect of our life is affected by our heart (Pro. 4:23).
2. God \_\_\_\_\_ on the basis of what is on the inside, not what is on the outside (I Sam. 16:7).
3. God \_\_\_\_\_ on the basis of what is in their heart (Pro. 21:2; Jer. 17:9-10).

C. The heart of a leader is to be the first \_\_\_\_\_ for a leader (Acts 20:28; I Tim. 4:16).

1. God wants us to \_\_\_\_\_ our hearts just as a father desires of his son (Pro. 23:26).

*O my son, give me your heart. May your eyes delight in my ways of wisdom.*

–NLT

2. God wants us to \_\_\_\_\_ our hearts (Pro. 4:23; Jer. 12:3).

The Hebrew word here implies several things that we must do in relation to our heart.

- a. We must guard our hearts from \_\_\_\_\_ to the Lord (I Chr. 29:19; Neh. 9:8).

- b. We must guard our hearts from the dangers of \_\_\_\_\_ (I Tim. 4:6-7).
- c. We must guard our hearts from wrong \_\_\_\_\_ (I Th. 2:3-7; Jam. 4:8).

## II. How can the heart be defined?

A. The literal word “heart” can refer to many different things.

The following is taken from School of Ministry course, *Pastoral Ministry*.

The English word “heart” can refer to...

1. The \_\_\_\_\_ organ of the vascular system
  2. A hollow structure which maintains the \_\_\_\_\_ of the blood
  3. The seat of the affections and \_\_\_\_\_
  4. One’s \_\_\_\_\_ thoughts and feelings
  5. The \_\_\_\_\_ and essential part
- B. The word “heart” in the Bible nearly always has a spiritual connotation and refers to the \_\_\_\_\_ of a person.
1. As such it is the seat of our thoughts and \_\_\_\_\_ (Gen. 6:5).
  2. As such it is the seat of our \_\_\_\_\_ (Gen. 6:6; 27:41; Ex. 36:2).
  3. As such it speaks of our imaginations and \_\_\_\_\_ (Gen. 8:21).
  4. As such it speaks of the thinking or \_\_\_\_\_ part of our person (Gen. 17:17; 24:45).
  5. As such it speaks of what you \_\_\_\_\_ are and not what you \_\_\_\_\_ to be (Gen. 20:5-6).
  6. As such it is the place from which our \_\_\_\_\_ arise.
- C. There are many conditions of the heart that are described in the Bible.

The following chart gives a summary of these biblical heart conditions.



<b>Biblical Conditions of the Heart</b>	
<b>Negative Side</b>	<b>Positive Side</b>
Hard (Mark 6:52)	Tender (II Kings 22:19)
Obstinate (Deut. 2:30)	Willing (Ex. 35:29)
Proud (Pro. 16:5)	Humble (Ps. 69:32)
Hateful (Lev. 19:17)	Loving (Mark 12:30)
Double (Ps. 12:2)	Single (Jer. 32:39)
Hypocritical (Mt. 15:8)	Integrity (Ps. 78:72)
Foolish (Rom. 1:21)	Wise (Ex. 36:2)
Stony (Ezek. 11:19)	Soft (II Chr. 34:27)
Withered (Ps. 102:4)	Enlarged (Ps. 119:32)
Deceitful (Pro. 17:20)	Meek (Mt. 11:29)
Unbelieving (Mk. 16:14)	Believing (Acts 8:37)
Restless (Eccl. 2:23)	Free (II Chr. 29:31)
Uncircumcised (Acts 7:51)	Circumcised (Rom. 2:29)
Rebellious (Jer. 5:23)	Contrite / Broken (Ps. 34:18)
Wicked (Pro. 10:20)	Pure (Pro. 22:11)
Erring (Heb. 3:10)	Perfect (Ps. 101:2)
Adulterous (Ezek. 6:9)	Faithful (Neh. 9:8)

**III. What are some of the wrong motives that could be in the heart of a leader?**

A. A person could be motivated by \_\_\_\_\_.

Personal ambition is characterized by several inward desires including:

1. To be in the limelight (Mt. 6:1-5; 23:5)
2. To build a name for oneself (Gen. 11:4; Phil. 1:15-16; 2:3-9)
3. To be great in man's eyes (Jer. 45:5; Is. 14:13-14)
4. To seek praise from men (Pro. 25:27; 27:2; John 7:18; Jer. 9:23-24)
5. To be honored by men (Mt. 6:2; John 5:44)
6. To please or please or impress men (I Th. 2:4; Gal. 1:10)
7. To have a following (Acts 20:29-30)

B. A person could be motivated by \_\_\_\_\_ or material possessions (John 10:12; I Pet. 5:2; II Pet. 2:3; II Cor. 12:16-19).

C. A person could be motivated by \_\_\_\_\_ or authority (I Pet. 5:3; Mt. 20:20-28).

For a fuller discussion of these motivations refer to School of Ministry course, *Pastoral Ministry*.

**IV. What are the proper motives that should be in the heart of every shepherd?**

There are positive things that should be in our heart to motivate our ministry including:

- A. A person could be motivated by a desire to \_\_\_\_\_ with their life (I Pet. 4:11; I Cor. 10:31).
- B. A person could be motivated by a \_\_\_\_\_ for God, a love for people and a love for the church (John 21:15-17; I Th. 2:5-8; Phil. 1:7-8; I Chr. 29:3; John 2:17)
- C. A person could be motivated by a desire to fulfill God's \_\_\_\_\_ (Phil. 3:13-14).
- D. A person could be motivated by a desire to \_\_\_\_\_ (I Cor. 9:19-23; 10:33; Rom. 10:1)
- D. A person could be motivated by a desire to be \_\_\_\_\_ by God (Heb. 11:6; II Chr. 15:7; I Cor. 3:8-15).
- F. A person could be motivated by a \_\_\_\_\_ (Jer. 20:9).

For a fuller discussion of these motivations refer to School of Ministry course, *Pastoral Ministry*.

#### V. **How can a leader examine his or her heart?**

As leaders we must be willing to guard our hearts and examine our hearts to see if there is any wicked way in us (Ps. 139:23-24).

Jesus was able to say, "Satan hath nothing in Me" (John 14:30, KJV). Other translations say:

*He has no hold on me.* –Mof

*He has nothing in common with Me.* –TCNT

*He has no claim on Me.* –Beck

*There is nothing in Me that belongs to him.* – AMP

- A. Ask yourself some self-examination questions.
  - 1. Am I in leadership to make a name for myself or to be great in man's eyes?
  - 2. Am I in leadership because I like the idea of position and power over others?
  - 3. Am I in leadership to fulfill a certain need in me?
    - A need for acceptance.
    - A need for attention.
    - A need for a sense of self-worth and value.
  - 4. Am I in leadership for the purpose of personal gain? Do I see ministry and people as a means to an end?

5. Am I in leadership for what I can get out of it personally?

B. Continually pull yourself back to the heart of Jesus—a servant’s heart.

It is easy to lose a servant’s heart. There are a number of things that can cause you to lose a servant’s heart.

1. When people murmur and complain about you when you have given yourself sacrificially to them.
2. When you are hurt by those that you have been trying to help.
3. When you start to believe that you have paid your dues and sacrificed enough and now you owe it to yourself to reap what you have sown.
4. When you focus on the material prosperity of others who are serving themselves and seem to be getting away with it.
5. When you start listening to the humanistic line to serve yourself.

C. Ask God for an impartation of His heart to your heart (Ezek. 36:26-27).

## Lesson 16-18

### The Preparation of a Leader

*Before anything else, preparation is the key to success.* –Alexander Graham Bell

*Success depends upon previous preparation, and without such preparation there is sure to be failure.* –Confucius

*There are no secrets to success. It is the result of preparation, hard work, and learning from failure.* –Colin Powell

#### **I. What is the purpose of the preparation process?**

- A. A dictionary definition of “preparation” helps us to understand the purpose of the preparation process.

The word “preparation” comes from two Latin words which literally mean “a \_\_\_\_\_.”

1. Preparation is the act of preparing or fitting \_\_\_\_\_ for any special purpose, use, service or condition.
  2. Preparation is the state of being prepared, ready or fit.
  3. Preparation is a preliminary measure that serves to make ready for something.
  4. Preparation is the groundwork that is laid for a future structure or plan.
  5. A preparation is anything that is made by a special process.
- B. A dictionary definition of the verb form “to prepare” helps us to understand the purpose of the preparation process.

1. To prepare is to make ready, fit, adapted or \_\_\_\_\_ for any special purpose, use, service or condition.
2. To prepare is make oneself ready; to hold oneself in readiness.

- C. Various Bible verses help us to further understand the purpose of the preparation process.

God takes us through a process of preparation because of the vision that he has for our lives.

1. God wants to change us into \_\_\_\_\_ (II Cor. 3:18).
  - a. We need to go through a \_\_\_\_\_ much like the caterpillar does so that it can become a beautiful butterfly.

b. In order for the caterpillar to be transformed into a butterfly it has to go through a season of being \_\_\_\_\_ in the cocoon. It is in the \_\_\_\_\_ that the changes take place.

2. God wants to purge out \_\_\_\_\_ from our lives (Is. 1:22, 25; Mal. 3:3).

The smelting process looks a lot like what God does in our lives (Ps. 66:10).

a. He digs us out of the quarry of this world as \_\_\_\_\_ ore (Is. 51:1).

b. He puts us into the \_\_\_\_\_ of affliction, trials and testing (Job 28:1; Is. 48:10).

c. He skims off \_\_\_\_\_ that is revealed by the process.

d. He stamps us with His \_\_\_\_\_ as a logo on a gold bar.

e. He sends it to the jeweler to make a beautiful piece of jewelry to be put on \_\_\_\_\_ (Pro. 25:4).

3. God wants to cleanse us and wash our \_\_\_\_\_ (Mal. 3:2; Zech. 3:3-4).

The process of washing a garment in the biblical culture included the following:

a. Going down to the stream where water could be found.

b. Submerging the garment in water to moisten it fully.

c. Rubbing soap into the fabric (the soap was made from lard, an oily base).

d. Beating the fabric on a rock and hitting it with a club to loosen the stains.

e. Thoroughly rinsing the fabric in the running stream water.

f. Hanging the fabric in the sun to brighten and bleach it white.

Spiritual leaders in the Old Testament were required to have clean garments (Num. 8:21).

4. God wants to produce greater \_\_\_\_\_ from our lives (John 15:1-2, 5, 8).

The pruning process involves cutting away \_\_\_\_\_ areas of our life. He is not just looking for leaves, he is looking for fruit (Mt. 21:19; John 15:16).

5. God wants to prepare a \_\_\_\_\_ for His service (Jer. 18:1-6; II Tim. 2:20-21).

The Bible presents God as a potter and we are the clay in His hands (Is. 64:8).

The clay also went through a process before it could be used as a vessel of honor. This process involved sifting, spinning, pressure and fire.

- a. It had to be dug from the earth and sifted.
  - b. It had to be moistened and made into clay.
  - c. It had to be put on a spinning wheel.
  - d. It had to respond to the pressure of the potter's hands both on the outside and the inside.
  - e. It had to go through the fire to be tempered and hardened.
  - f. If it cracked in the fire it was either thrown out or ground to powder to start the process over again.
6. God wants to bring \_\_\_\_\_ to our lives (Ps. 4:1, Amp).

When God takes us through the preparation process He does it to stretch us and to \_\_\_\_\_ much like a weight trainer builds his strength. A body builder builds his capacity or strength by putting his muscles under stress or pressure.

God wants to enlarge us. He wants to enlarge our heart, our vision, our faith, our ministry and our \_\_\_\_\_.

8. God wants to shape us into an arrow that is sharp and that will accurately hit the \_\_\_\_\_ (Is. 49:1-2).

## II. How does God prepare a leader for service?

God prepares a leader much like an archer prepares an \_\_\_\_\_ (Is. 49:1-2)

A. This verse deals with the principle of \_\_\_\_\_.

1. We are known by God \_\_\_\_\_ from the foundation of the world.
2. We are called by God for a unique ministry from \_\_\_\_\_.
3. We are \_\_\_\_\_ by God in a way that is consistent with His purpose for us.

B. This verse deals with the \_\_\_\_\_.

A ministry is shaped much like an arrow is shaped.

1. The arrow begins the process by being a branch that is \_\_\_\_\_ and cut down.

2. The branch is \_\_\_\_\_ of its bark and shaped with a sharp instrument into a shaft.
3. The shaft is further sanded and polished until it will offer \_\_\_\_\_ to the will of the archer.
4. A sharp point is added to the arrow so that it will be more \_\_\_\_\_ in its use.
5. The finished arrow is put into the quiver and \_\_\_\_\_ until the appropriate time for its manifestation.
6. When the actual targeted opportunity for which this arrow was created arises, the archer \_\_\_\_\_ out with a sense of purpose, confidence and clear direction.

### III. What biblical principle relates to the preparation of leaders?

The primary biblical principle that relates to the preparation of leaders can be stated this way, “\_\_\_\_\_.”

A. This principle is made up of three words—“proving, precedes and approval.”

1. “Proving” speaks of the preparation \_\_\_\_\_ itself (I Tim. 3:10a).

The word used in the Timothy passage means “proven, tested, examined or scrutinized to see if a thing is \_\_\_\_\_” (Thayer’s). It speaks of the kind to process that you would take metal through to determine its genuineness, composition and purity (I Pet. 1:7).

This process can involve three different aspects.

- a. A person can examine \_\_\_\_\_ (I Cor. 11:28; II Cor. 13:5).
- b. A person can be examined by other \_\_\_\_\_ (I Cor. 16:3; II Cor. 8:22).
- c. Ultimately every person will be examined by \_\_\_\_\_ (I Cor. 3:13).

2. “Precedes” speaks of the \_\_\_\_\_ of the process (I Tim. 3:10a, Amp).

This passage is dealing with those who will be appointed to leadership positions in the local church. The \_\_\_\_\_ is important in this passage. First comes the proving, only then comes the approval.

3. “Approval” speaks of the \_\_\_\_\_ of the process (II Tim. 2:15).
  - a. The dictionary defines “approved” as:

- formally and authoritatively confirmed
- sanctioned
- ratified
- worthy of approval
- proven by trial or test

b. The Greek word used for “approved” means:

- tested in battle
- reliable
- trustworthy
- recognized
- esteemed
- genuine
- worthy
- valuable

B. This principle is demonstrated in the life of the Early Church.

1. Those serving the church by administering the relief to widows had to be people of “\_\_\_\_\_” (Acts 6:3).
2. Those who would be sent to carry the letter from the Jerusalem church to the other churches were “chosen or \_\_\_\_\_ among the brethren” (Acts 15:22).
3. Before certain brethren could travel in ministry with Titus were thoroughly \_\_\_\_\_ (II Cor. 8:22).
4. Those who were entrusted with taking the financial gift to Judea had to be \_\_\_\_\_ by the church (I Cor. 16:3).
5. Before someone could be selected for leadership training they were to have proven themselves to be \_\_\_\_\_ (II Tim. 2:2).

C. This principle can be \_\_\_\_\_.

This principle seems to have been violated in the case of John Mark who can be contrasted with Timothy.

1. Timothy is an example of someone who became a servant to Paul on his missionary journeys based on the fact that he was \_\_\_\_\_ proven (Acts 16:1-2).
2. John Mark, on the other hand, is an example of someone who became a servant to Barnabas and Paul by virtue of \_\_\_\_\_ to Barnabas (Acts 12:25; 13:5; 15:37-38; Col. 4:10).



This assistant role was one of a servant or helper. It was not a preaching role but one of taking care of some of the natural things that any such journey would entail. John's first experience ended in disaster (Acts 13:13).

The actual reason for his departure is not given here, but it could not have been for what Paul considered a good reason. Paul was not interested in taking John Mark on the second journey (Acts 15:37-38).

Some have suggested many possible reasons for John Mark departing from Paul and Barnabas in Pamphylia and not going with them to the work.

- He may have been homesick.
- He may have been anxious for his mother's safety without him.
- He may have been concerned about his duties at home.
- He may have struggled with the Gentile message.
- He may have been afraid of the perilous travel.
- He may have been dissatisfied with his role as servant or helper.

The story does, however, have a happy ending (Phm. 24; II Tim. 4:11).

D. This principle can be summarized as follows:

***All leadership or workmen, in order to be approved, sanctioned, ratified or confirmed by God must be first proven, tried or tested.***

#### **IV. Are there biblical examples of leaders that were prepared in such a way?**

A. \_\_\_\_\_ became a leader after he was proven, tried and tested.

1. Joshua demonstrated \_\_\_\_\_ when it came to spiritual enemies (Ex. 17:8-10, 13).

In the preparation life of any ministry, the first battle that must be won is the battle against the "lusts of the flesh." Joshua was a man who \_\_\_\_\_ himself from sinners. He was one who refrained from \_\_\_\_\_ (Ex. 32:17).

2. Joshua would develop a thorough \_\_\_\_\_ of the Word of God (Ex. 17:14; Josh. 1:8).

The Word of God is the sword of the Spirit. It is the primary weapon that God has placed in the hands of His people to accomplish His purpose. The more of the word of God that we can hide in our hearts the better prepared we will be for life and leadership. There is \_\_\_\_\_ to gaining a knowledge of the Word. It requires dedication, discipline and consistency.

3. Joshua was willing to serve the vision and ministry of \_\_\_\_\_ before he was to walk \_\_\_\_\_ ministry (Ex. 24:13; 33:11; Num. 11:28).

The best leaders are those who understand what it is to \_\_\_\_\_. Those who serve well \_\_\_\_\_ well.

4. Joshua was not in love with his ministry but had a genuine love for \_\_\_\_\_ (Ex. 33:7-11; 32:17).

Joshua loved the Lord more than he loved \_\_\_\_\_ and more than he loved his own \_\_\_\_\_. He loved the presence of the Lord and the \_\_\_\_\_ or the dwelling place of the Lord.

5. Joshua was more concerned about the approval of \_\_\_\_\_ than the approval of \_\_\_\_\_ (Num. 14:1-10, 30-33, 38).

It is easy for people who desire leadership to have a greater fear of man than they do the fear of the Lord. It is easy for people who have made leadership an idol in their life to care more about \_\_\_\_\_ and the opinions of people than they do about taking a righteous stand.

6. Joshua was a man of \_\_\_\_\_ who believed God for the impossible (Num. 13:30; 14:7-8).
7. Joshua was a strong man in the natural but he was also a mighty man in the \_\_\_\_\_ (Num. 27:15-20).
8. Joshua was willing \_\_\_\_\_ until he was recognized and appointed by those \_\_\_\_\_ in the Lord (Num. 27:22-23).

Joshua understood that the only person who can keep the call of God from being fulfilled in one's life is that \_\_\_\_\_.

When the time was right, God fulfilled \_\_\_\_\_ to Joshua (Josh. 1:1-9; 3:7).

B. \_\_\_\_\_ became a leader after he was proven, tried and tested.

1. David served his father and was faithful to take care of his \_\_\_\_\_ (I Sam. 16:10-12).

Notice David's faithfulness when it came to that which belonged to others.

- a. When he left the sheep he left them in the hands of \_\_\_\_\_ of the sheep (I Sam. 17:20).
- b. When he left the supplies he left them in the hands of a supply \_\_\_\_\_ (I Sam. 17:22).
2. David had a \_\_\_\_\_ that was pleasing to the Lord (I Sam. 13:14; 16:7).

Saul may have had \_\_\_\_\_ qualifications to be king, but David focused on the \_\_\_\_\_ qualifications needed to be God's man (I Sam. 9:2).

3. David was a man of prayer, worship and \_\_\_\_\_ to God (I Sam. 16:17-19; Psalms).
4. David had demonstrated his \_\_\_\_\_ in defending the sheep from the lion and the bear (I Sam. 17:34-37).

David had demonstrated that he loved the \_\_\_\_\_ more than he loved his \_\_\_\_\_.

5. David was willing to be an \_\_\_\_\_ for the king (I Sam. 16:21-22).

The function of an armor bearer was not a glorious position but it was a \_\_\_\_\_ position. It was not a leadership role; it was a \_\_\_\_\_ role. It was not a high office, but it was critical that anyone who served in that office was absolutely \_\_\_\_\_ to the king.

6. David learned to trust what was tried, tested and proven in \_\_\_\_\_ experience (I Sam. 17:38-40).

David was not interested in \_\_\_\_\_ the ministry of others, he was willing to trust what God had given to him. In doing so he was \_\_\_\_\_ enough not to try to go to war in another man's armor.

7. David was motivated by defending the \_\_\_\_\_ rather than his own glory (I Sam. 17:26, 45).

## V. What tests does a leader need to pass in the preparation process?

The Bible makes it clear that God often puts us through various tests to help us and others know what is in our own hearts. In addition, He tests us to make us more fit for His purpose in our lives.

*And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. Deuteronomy 8:2*

*If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods"--which you have not known—"and let us serve them," you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. Deuteronomy 13:1-3*

*However, regarding the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was done in the land, God withdrew from him, in order to test him, that He might know all that was in his heart. II Chronicles 32:31*

*Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the hearts and minds. Psalm 7:9*

*The LORD tests the righteous, but the wicked and the one who loves violence His soul hates. Psalm 11:5*

*You have tested my heart; You have visited me in the night; You have tried me and have found nothing; I have purposed that my mouth shall not transgress. Psalm 17:3*

*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith--the salvation of your souls. I Peter 1:6-9*

In Frank Damazio's book *The Making of a Leader*, he discusses the common tests that leaders will often go through in their preparation process. Some of these include:

A. The \_\_\_\_\_ Test

The time test is the test that we go through regarding the timing of the \_\_\_\_\_ of our word from the Lord or our calling. Abraham had a word of promise from the Lord. At the time he had no clue that he would be nearly 100 years old when Isaac was born. In the meantime he had to trust God in the darkness (Rom. 4:16-21).

B. The \_\_\_\_\_ Test

The word test is the test that we go through when the word that we have received seems \_\_\_\_\_. Joseph received a word from the Lord early in his life that seemed impossible and most of his early life was spent going in the wrong direction in relation to that word. During this test the word of the Lord tried him (Ps. 105:17-19).

C. The \_\_\_\_\_ Test

The character test is the test that we go through when we have to \_\_\_\_\_ in the face of surroundings and people that would challenge us to compromise our Christian standards. Samuel was groomed by the Spirit under the wicked and immoral leadership of Eli and his sons (I Sam. 2:12, 17-18). The three Hebrew children were challenged to compromise their faith under the threat of death (Dan. 3:8-18).

D. The \_\_\_\_\_ Test

The motivation test is the test that we go through that exposes us to opportunities that would tempt us to act in our \_\_\_\_\_, for our own promotion or for monetary gain. Absalom pretended to be helping people and all the while he was seeking his own exaltation. Balaam is a man who was tested in the area of monetary gain several times and ultimately failed. He was offered money to curse God's people. At first he was strong but as the price went up he eventually gave in to the temptation (Num. 22-24).

E. The \_\_\_\_\_ Test

The servant test is the test that we go through when we are asked to do what we consider to be \_\_\_\_\_ that are not at all related to what we perceive to be our call. The test is, "Can we do the small things with the same excitement as we might have for the things that are more significant in our eyes?" Elisha served the prophet Elijah by pouring water on his hands (II Kgs. 3:11).

F. The \_\_\_\_\_ Test

The wilderness test is the test we go through when we are following the leading of the Lord but He actually directs us into a dry, desolate and a \_\_\_\_\_. It is often a place of loneliness and solitude where our call to be a "deliverer" is thoroughly challenged. Moses spent 40 years on the backside of the desert taking care of another man's sheep ruing the fact that he had missed God and that his dreams were gone forever. Little did he know that it was in the wilderness that God would strip him and make him utterly dependent upon the Himself for the fulfillment of his dream (Ex. 2-3).

G. The \_\_\_\_\_ Test

The misunderstanding test is the test we go through when others especially those over you misinterpret your words or actions and judge you accordingly. Jesus is perhaps the best example of one who endured the misunderstanding test. His motives were pure, He came to help mankind, but He was continually misunderstood by those around Him and eventually crucified even though He did absolutely no wrong (Heb. 12:3).

H. The \_\_\_\_\_ Test

The patience test is the test we go through when our expectations are not fulfilled according to our schedule. Often we experience delay and then some more delay. During times of delay we must remember that delay is not \_\_\_\_\_. What you do in times of delay is critical to your passing this test. The Children of Israel turned to other gods when Moses delayed coming down from the mountain (Ex. 32:1). The servants of the king fell into slumber when the bridegroom delayed his coming (Mt. 25:5).

I. The \_\_\_\_\_ Test

The frustration test is the test we go through when it seems that others or circumstance are continually \_\_\_\_\_ to our ministry goals. As

we go through this test we face one hurdle after another. Just when we think we have passed one test or overcome a significant hurdle we are faced with another. Joseph no doubt felt this way. He rose up in the family only to be pushed down by his brothers. He rose up from slavery to a place of honor only to be pushed down into prison. Little did he know that each of those experiences was adding something to him as a leader and future deliverer.

J. The \_\_\_\_\_ Test

The discouragement test is the test we go through when we become overwhelmed by our circumstance and the \_\_\_\_\_ that stand in our way. God continually reminded His leaders to “Be of good courage!” Courage is the quality of mind that meets danger or opposition with calmness and firmness. It is the ability to be unshaken in the face of danger. Elijah did not do too well in the face of discouragement when he learned that Jezebel planned to kill him (I Kgs. 19:1-3). He actually fled for his life, sulked under a juniper tree and asked the Lord to take his life (I Kgs. 19:4).

*“But you, be strong and do not let your hands be weak, for your work shall be rewarded” II Chronicles 15:7*

K. The \_\_\_\_\_ Test

The warfare test is the test we go through when we face violent \_\_\_\_\_ to our calling. This opposition can come from people, from other leaders and even spiritual attacks from the enemy. In the face of such attacks it is essential to put on the armor of God and resist temptations from the enemy. Jesus had such an encounter with the devil. Had He yielded to the devil it would have compromised His ability to fulfill His call.

L. The \_\_\_\_\_ Test

The self-will test is the test we go through when God asks us to do things that are not easy for us to do. In fact, He asks us to do things that are very \_\_\_\_\_ our natural will or inclinations. There are times when God asks us to sacrifice very legitimate desires for the sake of the higher call. At times like this we must say with Jesus, “Not My will, but Thine be done!” (Mt. 26:39).

## Lesson 19-20

### The Character of a Leader

Pertinent quotes on the character of a leader:

“Waste no more time arguing what a good man should be. Be one.” –Marcus Aurelius

“People are not only motivated to follow by the leader’s captivating vision or by his compelling communication skills, but also by their sense of the leader’s desire to serve, his high integrity and consistency. People will only follow someone they trust, and trust follows character.” –Unknown

“If a person is ever going to inspire others to do what is right and good, then that person must demonstrate that he himself is capable of doing what is right and good. The character ethic comes into play here—people will not trust a person who says one thing and then does another.” –David Schmiesing

“Behavior is the expression of our character. It’s the impression, the mark we leave on the lives of others. As leaders character is action and as leaders, we are judged by what we do.”  
–George Ambler

“Leaders live in fish bowls and are always being watched. They should always be conscious of that fact and take advantage of it.” – Gene Klann

“People follow the leader first and the leader’s vision second. It doesn’t matter if the leader shares a powerful vision, if the leader is not someone who people will follow, the vision will never be realized. As a leader, who you are makes a difference. The most important message you can share is yourself. –Jon Gordon

“The main ingredient of good leadership is good character. This is because leadership involves conduct and conduct is determined by values.” – Gen. Norman Schwarzkopf

Be careful of your thoughts, for your thoughts become your words;  
Be careful of your words, for your words become your deeds;  
Be careful of your deeds, for your deeds become your habits;  
Be careful of your habits; for your habits become your character;  
Be careful of your character, for your character becomes your destiny. –Unknown

“Possession of godly character, alone, assures true fruit, lasting influence and durable leadership. No amount of ‘fancy footwork’ or ‘bells and whistles’ ever produced a genuine, godly leader.” –Jack Hayford

#### **I. What is character?**

A. The dictionary helps us in our understanding of “character.”

1. Character is the combination of traits and qualities distinguishing the individual \_\_\_\_\_ or thing.
2. Character is the stable and distinctive qualities built into an individual's life which determine his or her response regardless of \_\_\_\_\_.
3. Character is moral force or \_\_\_\_\_.
4. Character is reflected in the qualities of \_\_\_\_\_, courage or integrity.
5. Character is \_\_\_\_\_.
6. Character is a summary or account of a person's qualities and achievements; it is a \_\_\_\_\_ that is stated in terms of a character reference.

B. The Greek roots of the word help us in our understanding of character.

The word "character" is of Greek origin and literally meant "that which is cut in, marked, engraved or embossed." It was used primarily in relation to the image that was stamped into coins. It came to mean a \_\_\_\_\_ of any kind. Thayer indicates that it means "the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect."

C. The New Testament use of this word helps us in our understanding of character.

This word is only used once in the New Testament in reference to Christ who was the express image of the Father (Heb. 1:3).

Just as Christ was fashioned according to the image and character of the Father, we are to be fashioned according to the image and character of \_\_\_\_\_ (Rom. 8:29).

D. Realizing what "character" is not will help us in our understanding of character.

Frank Damazio in his book, *The Making of a Leader*, lists several things that character is not. The following five are a summary of his points.

1. Character is not something you \_\_\_\_\_ in the future. It is who you are now at the present time.
2. Character is not how you may or may not act \_\_\_\_\_. It has more to do with your inner thoughts, motives and attitudes.
3. Character does not appear without \_\_\_\_\_. The true character of a thing is manifest under pressure when the heat is on.
4. Character is not limited to having \_\_\_\_\_ on the behavior of others. It is not merely \_\_\_\_\_ to act, think or feel according to biblical principles and from an intellectual perspective. True character is reflected in both words and deeds.



5. Character is not limited to our expression \_\_\_\_\_ of people (i.e. Christians, family, employers). It is something that is consistent in all relationships and under all circumstances.

## II. How is one's character formed?

A. Our character can be influenced by our \_\_\_\_\_ (II Tim. 1:5, NIV).

1. Some of this character is formed by the way in which we were \_\_\_\_\_ by our parents (Heb. 12:5-11).
2. Some of this character is formed by the \_\_\_\_\_ that our parents provided for us.

This can be seen in both the positive and the negative aspects of character. At times in the Bible we see children duplicating the sins of the parents (Compare Genesis 20:2 and Genesis 26:7).

B. Our character can be influenced by those \_\_\_\_\_ (Phil. 2:19-24; II Th. 3:7-9; II Tim. 3:10-11).

It is critical that we be careful who we idolize in our lives. We become like what we worship (Ps. 106:19-21).

C. Our character can be influenced by our \_\_\_\_\_ with others (I Cor. 15:33, NIV).

1. The "others" may include brothers, sisters and other family members.
2. The "others" may include pastors, teachers, employers or coaches.
3. The "others" may include our friends and other members of our peer group.
4. The "others" may include business associates or partners.
5. The "others" may include the lives of those who lived before us (Heb. 11) as expressed through biographies and historical records.

D. Our character can be influenced by God or the \_\_\_\_\_ (John 8:44; Gal. 5:22-25).

E. Our character can be influenced by the \_\_\_\_\_ (II Tim. 3:14-17).

The more we allow our hearts and our minds to be bathed in the Word of God the more we are transformed into the likeness of God.

## III. What are the character qualities that must be present in good leadership?

A. There are several places where the character qualities of leaders are described or implied.

1. The selection of those who would assist Moses in the work (Ex. 18:21)

*Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.*

2. The selection of those who would assist the Apostles in the work (Acts 6:3)

*Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business...*

3. The selection of elders in the church at Ephesus (I Tim. 3:1-12)

*This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. 8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. 12 Let deacons be the husbands of one wife, ruling their children and their own houses well.*

4. The selection of elders in the churches of Crete (Tit. 1:5-9)

*For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you--6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.*

B. The compiled lists include qualifications in seven main areas.

1. The \_\_\_\_\_ life of the leader—the leader’s relationship to God.

A leader's relationship to God will be reflected in their personal prayer life and the fruit of the Spirit that is manifest in their life.

- a. Leaders must \_\_\_\_\_ (Ex. 18:21).

Leaders must have a greater fear and respect of God than they do of man. Leaders are representatives of God who understand the importance of their role.

- b. Leaders must be full of the \_\_\_\_\_ (Acts 6:3).

Natural ability is important but it plays a second role to the life that is motivated and empowered by the Holy Spirit. It would be better to use someone who was sensitive to God and lacking some natural ability than to use someone who was relying on natural ability alone (Zech. 4:6).

2. The \_\_\_\_\_ life of the leader—the leader's relationship to work of the Holy Spirit in his or her life.

- a. Leaders must be people of the \_\_\_\_\_ (Ex. 18:21).

This means that they must be people of honesty and integrity. Leaders should be trustworthy in everything that they say.

- b. Leaders must be \_\_\_\_\_ or above reproach (I Tim. 3:2; Tit. 1:6).

This does not mean that a leader will not be blamed for things. Leaders get blamed for many things. However, it does mean that they live a life that is above reproach. Jesus was blameless and yet false witnesses blamed Him of many things.

- c. Leaders must be \_\_\_\_\_ or not given to extremes (I Tim. 3:2).

Leaders should not be given to excess in any area of life. They should be people of balance. Temperance applies to all areas of life (I Cor. 9:25). Anything can be taken out of balance until it becomes a master over you. This is why leaders need to be care in the area of wine, alcohol or other intoxicants (I Tim. 3:3; Tit. 1:7). Leaders should be free from all addictions (I Cor. 6:12).

- d. Leaders must be \_\_\_\_\_ or prudent (I Tim. 3:2; Tit. 1:8).

Leaders are people of infinite discretion and sound mind. A good leader is one who has his mind trained or cultivated toward wisdom and sound judgment. This means at times leaders will yield their personal rights or sacrifice lawful things for the sake of the faith of others.

- e. Leaders must be of \_\_\_\_\_ or respectable (I Tim. 3:2).

This Greek word for “good behavior” implies the thought of being orderly and modest. It is closely akin to the word which means “adornment.” Leaders must be above reproach in all their activities of behavior, right down to the way they dress. Leaders are continually in the public eye, and there will always be those who will seek to discredit them.

- f. Leaders must be \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7-8).

Leaders need to be those who are under control—God’s control. As a result they should not be quick tempered, reactionary or violent in their behavior. Leaders are to be people who manifest a mature display of the fruit of the Spirit. This means that self-centeredness, fits of anger, rage and other demonstrations of immaturity have no place in their lives.

- g. Leaders must not be \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7).

Leaders are not to be contentious, quarrelsome or argumentative, always taking the opposing side and finding it difficult to flow easily with other leaders. Again, such a person has not yet yielded his members and rights totally unto God.

- h. Leaders must not be \_\_\_\_\_ or stubborn (Tit. 1:7).

A person who insists on his own way is not open to God’s way. Someone who is self-willed is one “so far overvaluing any determination at which he has himself once arrived that he will not be removed from it” (Trench). The Greek word carries the connotation of one who is self-pleasing, dominated by self-interest and inconsiderate of others (Phil. 2:3-4). It is the opposite of gentleness.

- i. Leaders must be \_\_\_\_\_ (I Tim. 3:3).

Leaders are continually dealing with people who are more immature than they are and must treat them with the gentleness of a nursing mother (I Th. 2:7-8). Leaders are continually trying to bring restoration and healing into the lives of people. God instructs restorers to bring restoration with a spirit of gentleness (Gal. 6:1).

- j. Leaders must be lovers of what is \_\_\_\_\_ (Tit. 1:8).

Leaders must be those who love what is good and hate what is evil. A godly leader never has a good thing to say about any practice of evil because he has a Christ-like hatred for evil.

- k. Leaders must be \_\_\_\_\_ (Tit. 1:8).

Nothing will undermine the authority of a leadership team more quickly than leaders who are not perceived to be just in their judgments. If they are arbitrary or they show favoritism toward a certain group, people will lose respect for them and for the other leaders as well.

- l. Leaders must be \_\_\_\_\_ (Tit. 1:8).

The Greek word that is used here is not the same word that refers to the holiness of God but it has some of the following connotations: “that quality of holiness which is manifested in those who have regard equally to grace and truth”, those that are “religiously right as opposed to what is unrighteous or polluted”, “those that are...pure from evil conduct, and observant of God’s will” (Vine – Compare I Th. 2:10). The leadership of the church must exhibit the same kind of balance that was in the life of Jesus. They are to be the model of Christ after which those in the church can pattern themselves.

- m. Leaders must be \_\_\_\_\_ (I Tim. 3:3).

God knows that in dealing with people a great amount of patience is required if the people of God are going to be brought to maturity. A leader must be willing to work effectively with people at all levels of maturity.

- n. Leaders must not be \_\_\_\_\_ (I Tim. 3:8).

This would imply that a leader is not a gossip. One who has a double tongue is one who says one thing to one person and gives a different view of it to another. Because of the position that a leader has in the church and the fact that they would know many details regarding the lives of others it is essential that they not be a person of gossip.

3. The \_\_\_\_\_ life of the leader—the leader’s relationship to family (I Tim. 3:4-5; Tit. 1:6).

- a. Leaders must have a model \_\_\_\_\_ relationship (I Tim. 3:2; Tit. 1:6).

These passages indicate that a leader must be the husband of one wife. This does not mean that a person must be married. It literally means that the leader must be a “one woman man.” He must be a loyal spouse living in a pure marriage relationship without adulterous relationships or attitudes. God has never condoned polygamy. If the leader is a person with divided natural affections, he will also be prone to divide his spiritual affections and commit spiritual adultery.

- b. Leader’s \_\_\_\_\_ must be in subjection to them (I Tim. 3:4; Tit. 1:6).

The leader’s first church is the church in their home. The leader’s responsibility is to be sure that the family is in good order before they seek to further responsibilities of leadership on a larger scale.

- c. Leaders must be \_\_\_\_\_ (I Tim. 3:2).

If one would break this Greek word down it would be translated “a lover of strangers”. Leaders must not be afraid to get involved with them on a personal level which may include having people into his or her home. The leader’s home should be a center of ministry and a place of refuge for those in need.

4. The \_\_\_\_\_ life of the leader—the leader’s relationship to society and others.
  - a. Leaders must have a \_\_\_\_\_ within the local church (Acts 6:3).
  - b. Leaders must have a good reputation \_\_\_\_\_ of the local church (I Tim. 3:7).

The ability of the church to reach the lost is based on its testimony outside of the church not inside the church. The reputation of the church will to a large extent be based on the reputation of the leaders of that church. That testimony will either have a positive or a negative effect on the ability of the church to fulfill its divine call. The church has a vital ministry to the unsaved. It is essential that the church maintain a good testimony with those outside the church.

5. The \_\_\_\_\_ life of the leader—the leader’s relationship to mammon.

Leaders must hate \_\_\_\_\_ (Ex. 18:21; Acts 20:33; I Th. 2:5; I Tim. 3:3, 8; Tit. 1:7; I Pet. 5:2).

Money or lack of it should never be the motivation for life’s decisions. Leaders are people who have learned to be content in whatsoever state God has placed them. Their desires are toward spiritual things and not temporal things (I Cor. 12:31).

6. The \_\_\_\_\_ life of the leader—the leader’s relationship to the Word.
  - a. Leaders must have a good working knowledge of Bible \_\_\_\_\_ (Tit. 1:9).

A leader must be able to bring the truth to bear on the everyday encounters with people. The leader is not just a source of academic information but there must be a passion for truth that can be easily seen by others. A leader has a contagious faith.

- b. Leaders must hold fast or be \_\_\_\_\_ to the Word of God (Tit. 1:9).

A leader in the church cannot be a person who is repeatedly blown about by winds of doctrine. A leader is a person who does not let “feelings” be

the guiding factor in his or her life. The compass must be the Word of God at all times.

7. The \_\_\_\_\_ life of the leader—the leader’s relationship to calling.

a. Leaders must be \_\_\_\_\_ or equipped to do the job (Ex. 18:21).

The ability has to do with the talent, the grace and the spiritual gifts needed to do the work. This is something that is supplied by the Lord.

b. Leaders must not be \_\_\_\_\_ or new converts (I Tim. 3:6).

This admonition of Paul can refer to two possible issues. It can refer to someone who is a new convert or it can refer to someone who is newly planted in an individual local church. A new convert does not have enough experience with hearing the voice of God to be an effective leader. The person who is newly planted has not had an opportunity to get to know the vision of the local church, to demonstrate a commitment to the people of the church and to earn the respect of the people of the assembly.

c. Leaders must be able \_\_\_\_\_ (I Tim. 3:2).

This does not mean that every leader must be gifted as the teacher described as one of the five-fold ministry, but it does mean that every leader must be able to expound, proclaim and communicate what God has done in his or her life relative to the Word of God. A leader must be able to communicate it in such a way that others will learn. This qualification also implies a genuine knowledge of the Word of God that is the result of prayer over, meditation on and systematic study of the Word.

d. Leaders must be full of \_\_\_\_\_ (Acts 6:3).

Wisdom is something that comes through experience. Wisdom is the ability to know how to apply knowledge in a way that is the most effective. Leaders must be people of wisdom.

Sometimes it is helpful to read these qualifications from a modern version. Notice how *The Message* handles the I Timothy passage:

*If anyone wants to provide leadership in the church, good! But there are preconditions: A leader must be well-thought-of, committed to his wife, cool and collected, accessible, and hospitable. He must know what he's talking about, not be overfond of wine, not pushy but gentle, not thin-skinned, not money-hungry. He must handle his own affairs well, attentive to his own children and having their respect. For if someone is unable to handle his own affairs, how can he take care of God's church? He must not be a new believer, lest the position go to his head and the Devil trip him up. Outsiders must think well of him, or else the Devil will figure out a way to lure him into his trap.*

*The same goes for those who want to be servants in the church: serious, not deceitful, not too free with the bottle, not in it for what they can get out of it. They must be reverent before the mystery of the faith, not using their position to try to run things. Let them prove themselves first. If they show they can do it, take them on. No exceptions are to be made for women--same qualifications: serious, dependable, not sharp-tongued, not overfond of wine. Servants in the church are to be committed to their spouses, attentive to their own children, and diligent in looking after their own affairs. Those who do this servant work will come to be highly respected, a real credit to this Jesus-faith.*

- C. All of the qualities listed can be summarized in one primary character quality—faithfulness (I Tim. 1:12; II Tim. 2:2).

#### **IV. How is faithfulness seen as the primary character quality to be desired?**

Faithfulness is a quality that encapsulates all of the other qualities listed above.

- A. Faithfulness is a primary quality of the \_\_\_\_\_.
1. God is faithful (Deut. 7:9; Isaiah 49:7; Lam. 3:23; I Cor. 1:9; 10:13; I Th. 5:24; II Th. 3:3; II Tim. 2:13; Heb. 10:23; 11:11; I John 1:9).
  2. Christ was and is faithful (Heb. 2:17; 3:2; Rev. 1:5; 3:14; 19:11).
  3. God's Word is worthy of trust or faithful (Acts 13:34; I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; Tit. 1:9; 3:8; Rev. 21:5; 22:6).
- B. Faithfulness is a primary quality that \_\_\_\_\_ of His people.
1. All believers are to be faithful (Eph. 1:1; Col. 1:2; Rev. 17:14).
  2. All believers are to do everything faithfully (III John 5).
  3. All believers are to be faithful unto death (Rev. 2:10, 13).
- C. Faithfulness is a primary quality that God looks for in His \_\_\_\_\_.
1. God chooses leaders on the basis of faithfulness (Mt. 24:25; 25:21-23; Luke 12:42; 19:17; I Tim. 1:12; I Sam. 2:35; Neh. 9:8).
  2. Godly men in the Old Testament chose leaders on the basis of faithfulness (Neh. 13:13).
  3. Godly men in the New Testament chose leaders on the basis of faithfulness.
    1. Paul sent people who were faithful (I Cor. 4:17; Eph. 6:21; Col. 1:7; 4:7, 9).
    2. Peter sent people who were faithful (I Pet. 5:12).



Even people in the world of business select leadership on the basis of faithfulness.

D. Faithfulness is a quality that must be exhibited in every leader's \_\_\_\_\_.

1. In his spouse (I Tim. 3:11).
2. In his children (Tit. 1:6).

E. Faithfulness is a quality that must be clearly understood.

1. It can be defined in several ways.
  - a. Full of faith
  - b. Steadfast in affection or allegiance (loyal)
  - c. Firm in adherence to promises or in observance of duty (conscientious)
  - d. True to the facts or to an original
2. It has several synonyms which expand its meaning.
  - a. **Faithful** implies unswerving adherence to a person or thing or to the oath or pledge or promise by which a tie was contracted.
  - b. **Loyal** implies a firm resistance to any temptation to desert or betray.
  - c. **Constant** stresses continuing firmness of emotional attachment.
  - d. **Staunch** suggests fortitude and resolution in adherence and imperviousness to influences that would weaken it.
  - e. **Steadfast** implies a steady and unwavering course in love, allegiance or conviction.
  - f. **Resolute** implies firm determination to adhere to a cause or purpose.
3. It has several antonyms that help to expand the meaning.
  - a. **Faithless** applies to any failure to keep a promise or pledge or any breach of allegiance or loyalty.
  - b. **Disloyal** implies a lack of complete faithfulness in thought or words or actions to a friend, cause, leader or trust.
  - c. **Traitorous** implies a betrayal of trust.
  - d. **Treacherous** implies readiness to betray trust or confidence, more commonly through lack of scruple than through weakness.

F. Faithfulness is a quality that will be \_\_\_\_\_.

1. Faithfulness is tested by being entrusted with \_\_\_\_\_ things (Luke 16:10-12).
  2. Faithfulness is tested by being a steward or servant in \_\_\_\_\_ house under another man's authority (Luke 16:12; I Cor. 4:2).
    - a. Moses was faithful to Jethro and his sheep (Ex. 3:1; Num. 12:7; Heb. 3:5).
    - b. David was faithful to Saul (I Sam. 16:11; 17:15, 20-22; 22:14).
  3. Faithfulness is tested in \_\_\_\_\_ things or riches.
    - a. Faithfulness in our finances (Luke 16:11).
    - b. Faithful to civil authority (Dan. 6:4-5)
    - c. Faithful to our employers (Col. 3:22; Eph. 6:5-9).
- G. Faithfulness is a quality that is much needed today.
1. It can rarely be found (Ps. 12:1; Pro. 20:6).
  2. It should characterize spiritual restoration (Is. 1:26).
- H. Faithfulness is a quality that is greatly rewarded by God.
1. The Lord preserves the faithful (Ps. 31:23).
  2. The faithful receive a crown of life (Rev. 2:10).
  3. The faithful will abound in blessing (Pro. 28:20).
  4. The faithful will rule and reign with Christ (Mt. 24:45-47).

**V. Conclusion**

- A. There is no \_\_\_\_\_ to leadership (Pro. 28:20).
- B. God will give us the grace and mercy to be \_\_\_\_\_ (I Cor. 7:25b).

## **Character Determines Success!**

## **What the World Needs Now**

The world needs more men and women who do not have a price at which they can be bought; who do not borrow from integrity to pay for expediency; who have their priorities straight and in proper order; whose handshake is an ironclad contract; who are not afraid of taking risks to advance what is right; and who are honest in small matters as they are in large ones.

The world needs more men and women whose ambitions are big enough to include others; who know how to win with grace and lose with dignity; who do not believe that shrewdness and cunning and ruthlessness are the three keys to success; who still have friends they made twenty years ago; who put principle and consistency above politics or personal advancement; and who are not afraid to go against the grain of popular opinion.

The world needs more men and women who do not forsake what is right just to get consensus because it makes them look good; who know how important it is to lead by example, not by barking orders; who would not have you do something they would not do themselves; who work to turn even the most adverse circumstances into opportunities to learn and improve; and who love even those who have done some injustice or unfairness to them. The world, in other words, needs more men and women of character.

—Author Unknown as quoted by Lawrence Reed

## Appendix I, Lesson 19-20, 49 Character Qualities

The following 49 character traits are listed on **The Character Training Institute** website.

**Alertness** (vs. carelessness) is being aware of what is taking place around me so I can have the right responses.

**Attentiveness** (vs. distraction) is showing the worth of a person or task by giving my undivided concentration.

**Availability** (vs. self-centeredness) is making my own schedule and priorities secondary to the wishes of those I serve.

**Benevolence** (vs. selfishness) is giving to others basic needs without having personal reward as my motive.

**Boldness** (vs. timidity) is confidence that what I have to say or do is true, right, and just.

**Cautiousness** (vs. rashness) is knowing how important right timing is in accomplishing right actions.

**Compassion** (vs. indifference) is investing whatever is necessary to heal the hurts of others.

**Contentment** (vs. covetousness) is realizing that true happiness does not depend on material conditions.

**Creativity** (vs. underachievement) is approaching a need, a task, or an idea from a new perspective.

**Decisiveness** (vs. procrastination) is the ability to recognize key factors and finalize difficult decisions.

**Deference** (vs. rudeness) is limiting my freedom so I do not offend the tastes of those around me.

**Dependability** (vs. inconsistency) is fulfilling what I consented to do, even if it means unexpected sacrifice.

**Determination** (vs. faintheartedness) is purposing to accomplish right goals at the right time, regardless of the opposition.

**Diligence** (vs. slothfulness) is investing my time and energy to complete each task assigned to me.

**Discernment** (vs. shortsightedness) is understanding the deeper reasons why things happen.

**Discretion** (vs. simplemindedness) is recognizing and avoiding words, actions, and attitudes that could bring undesirable consequences.

**Endurance** (vs. discouragement) is the inward strength to withstand stress and do my best.

**Enthusiasm** (vs. apathy) is expressing joy in each task as I give it my best effort.

**Faith** (vs. presumption) is confidence that actions rooted in good character will yield the best outcome, even when I cannot see how.

**Flexibility** (vs. resistance) is willingness to change plans or ideas without getting upset.

**Forgiveness** (vs. rejection) is clearing the record of those who have wronged me and not holding a grudge.

**Generosity** (vs. stinginess) is carefully managing my resources so I can freely give to those in need.

**Gentleness** (vs. harshness) is showing consideration and personal concern for others.

**Gratefulness** (vs. unthankfulness) is letting others know by my words and actions how they have benefited my life.

**Honor** (vs. disrespect) is respecting others because of their worth as human beings.

**Hospitality** (vs. loneliness) is cheerfully sharing food, shelter, or conversation to benefit others.

**Humility** (vs. arrogance) is acknowledging that achievement results from the investment of others in my life.

**Initiative** (vs. idleness) is recognizing and doing what needs to be done before I am asked to do it.

**Joyfulness** (vs. self-pity) is maintaining a good attitude, even when faced with unpleasant conditions.

**Justice** (vs. corruption) is taking personal responsibility to uphold what is pure, right, and true.

**Loyalty** (vs. unfaithfulness) is using difficult times to demonstrate my commitment to those I serve.

**Meekness** (vs. anger) is yielding my personal rights and expectations with a desire to serve.

**Obedience** (vs. willfulness) is quickly and cheerfully carrying out the direction of those who are responsible for me.

**Orderliness** (vs. confusion) is arranging myself and my surroundings to achieve greater efficiency.

**Patience** (vs. restlessness) is accepting a difficult situation without giving a deadline to remove it.

**Persuasiveness** (vs. contentiousness) is guiding vital truths around another's mental roadblocks.

**Punctuality** (vs. tardiness) is showing esteem for others by doing the right thing at the right time.

**Resourcefulness** (vs. wastefulness) is finding practical uses for that which others would overlook or discard.

**Responsibility** (vs. unreliability) is knowing and doing what is expected of me.

**Security** (vs. anxiety) is structuring my life around that which cannot be destroyed or taken away.

**Self-control** (vs. self-indulgence) is rejecting wrong desires and doing what is right.

**Sensitivity** (vs. callousness) is perceiving the true attitudes and emotions of those around me.

**Sincerity** (vs. hypocrisy) is eagerness to do what is right with transparent motives.

**Thoroughness** (vs. incompleteness) is knowing what factors will diminish the effectiveness of my work or words if neglected.

**Thriftiness** (vs. Extravagance) is allowing myself and others to spend only what is necessary.

**Tolerance** (vs. Prejudice) is realizing that everyone is at varying levels of character development.

**Truthfulness** (vs. Deception) is earning future trust by accurately reporting past facts.

**Virtue** (vs. Impurity) is the moral excellence evident in my life as I consistently do what is right.

**Wisdom** (vs. Foolishness) is seeing and responding to life situations from a perspective that transcends my current circumstances.

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## Appendix II, Lesson 19-20, Negative Character Qualities Prevalent in the Last Days

The context in which the end-time church is to shine is described in II Timothy 3:1-5. This is the generation from which we are to distinguish ourselves (Act 2:20).

<b>Biblical Description</b>	<b>Synonyms</b>	<b>Antonyms</b>
<b>Lovers of their own selves</b>	Fond of themselves, selfish, utterly self-centered	Selfless, considerate, others orientated
<b>Covetous</b>	Lovers of money, greedy, envious, motivated by money, grasping	Generous, liberal, self-sacrificing
<b>Boasters</b>	Full of big words, blow one's own horn, talk big, show off	Modest, accurate, grasping reality
<b>Proud</b>	Arrogant, conceited, insolent swagger, self-important, inflated, condescending, cocky, intolerant	Humble, lowly, submissive, unassuming, meek not weak
<b>Blasphemers</b>	Railers, irreverent, profane, sacrilegious, cursing/swearing	Reverent, benevolent, pious
<b>Disobedient to parents</b>	Rebellious to authority, disrespectful, obstinate, unmanageable, stubborn, defiant	Obedient, compliant, well behaved, manageable, submissive,
<b>Unthankful</b>	Thankless, inappreciative, critical	Appreciative, grateful, praising
<b>Unholy</b>	Worldly, wicked, corrupt, immoral, unsanctified, indecent, shameless	Spiritual, godly, moral, honest, virtuous, devout, righteous
<b>Without natural affection</b>	Unloving, hardhearted, callous, without familial love, insensitive	Caring, sympathetic, kind, warm-hearted
<b>Trucebreakers</b>	Irreconcilable, uncommitted, unforgiving	Conciliatory, loyal, committed, forgiving
<b>False Accusers</b>	Slanderers, malicious gossips, scandal-mongers, liars	Truthful, discreet, accurate, reliable, authentic, faithful
<b>Incontinent</b>	Lacking restraint or self-control, intemperate, given to excess, given to anger	Temperate, controlled, moderate, balanced, coolheaded, easygoing
<b>Fierce</b>	Savage, brutal, uncivilized, barbaric, cruel, sadistic, ruthless	Merciful, gentle, calm, peaceful, civilized, tender, compassionate
<b>Despisers of those that are good</b>	Hateful, hostile to what is good, intolerant of those who practice good, enemies of decency	Promoters of good, lovers of good and those who practice that which is good.
<b>Traitors</b>	Betrayers, treacherous, faithless, devious, two-faced	Loyal, dependable, trustworthy, reliable, safe
<b>Heady</b>	Headstrong, reckless, defiant, adventurers, impulsive, rash, headlong with passion, hot-headed, bent on having one's own way, presumptuous	Manageable, cautious, cooperative, team player, principled, controlled
<b>High-minded</b>	Puffed up, lifted up in mind, swollen with self importance	Humble, treating others with respect, valuing the contribution of others
<b>Lovers of pleasure</b>	Feeling driven, love sensual and vain amusements, lives for the moment	Principle driven, driven by a passion to achieve destiny, able to see big picture
<b>Having a form of godliness</b>	Want to be perceived to be good, maintaining a religious facade, hypocritical, counterfeit, make-believe piety	True, proven, demonstrated, tested, tried, confirmed, real, substantial
<b>Denying the power of God</b>	Stranger's to God's power, having no personal experience with God, resisting its influence in their lives	Their relationship to God is a living, vibrant part of all that they do. They live putting God in His rightful place.

## Lesson 21

### The Competencies of a Leader

*A Christian leader is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place.* –George Barna, *Leaders on Leadership*, pg. 25

#### I. What is meant by the term “competencies” when applied to leadership?

1. The word “competence” is the foundation of the word “competency.”

a. The word “competence means “\_\_\_\_\_.”

Competence is “the ability to do something well, measured against a standard, especially ability acquired through experience or training.” –msn.encarta

“Competence is the acquisition of knowledge skills and abilities at a level of expertise sufficient to be able to perform in an appropriate work setting.”

–Harvey, L., 2004–9, *Analytic Quality Glossary*

b. The word “competence” has several synonyms.

- Skill
- Talent
- Capacity
- Expertise
- Proficiency
- Capability
- Fitness
- Qualification

2. The word “competency” refers to the abilities required for a certain task or role. In the plural form it refers to the combination of the abilities required for a certain task or role.

Competency is “the cluster of related abilities, commitments, knowledge, and skills that enable a person (or an organization) to act effectively in a job or situation.”

—BusinessDicionary.com

“A competency is defined as a set of skills, knowledge, attributes and behaviors that are observable and measurable. It is the ability to perform activities to the standards required in employment, using an appropriate mix of knowledge, skill and attitude.” –US Army

3. The concept of competencies is applied to the area of leadership

a. We fully understand and embrace the concept of competencies in the \_\_\_\_\_ world.



- b. We must also embrace this concept of competencies in the area of spiritual \_\_\_\_\_.

## II. What are the primary competencies that are essential for every leader?

- A. Effective leaders are able to identify, articulate, and cast godly \_\_\_\_\_.

For more information on this subject, you are encouraged to take the School of Ministry course, *Vision and Values*.

- B. Effective leaders are able to \_\_\_\_\_ and inspire self and others.

- a. This means that effective leaders can \_\_\_\_\_ others to move forward toward fulfilling divine objectives.
- b. This means that effective leaders are able to \_\_\_\_\_ people.
- c. Effective leaders must also be able to keep \_\_\_\_\_ inspired.

- C. Effective leaders are able to initiate and maintain strategic \_\_\_\_\_.

In other words, they are able to maintain focus. Once vision and mission are established, good leaders are able to keep momentum moving in a direction that is consistent with that vision and mission. They are able to prioritize activity based on a plan that has been inspired by God.

- D. Effective leaders are able to \_\_\_\_\_ effectively.

1. Effective leaders focus on clear \_\_\_\_\_ communication.

This means that whenever a leader is communicating orally, the leader carefully prepares that communication in advance and may even test it out on others to be sure that it is received in the way that it is \_\_\_\_\_.

2. Effective leaders focus on clear \_\_\_\_\_ communication.

This means that all written communications are processed in a way that ensures that they are clear, concise, organized and convincing in relation to the intended audience.

- E. Effective leaders are able to \_\_\_\_\_.

Once again I direct you to the course *Vision and Values* which has two lessons on leading people through the process of change (Lesson 22-23).

- F. Effective leaders are able to treat others with \_\_\_\_\_ and respect.

A huge part of being an effective leader is to be the kind of person who genuinely loves and \_\_\_\_\_. When we value people, we treat people

with courtesy and respect. When we value people we care about their personal needs and dreams as well as our own. People know when they are valued and when they are not.

G. Effective leaders are able be \_\_\_\_\_.

1. This means they are not \_\_\_\_\_ and inflexible.
2. This means that they are able to process \_\_\_\_\_ and make changes that are suggested by that information.
3. This means that they are \_\_\_\_\_ in the face of changing conditions or unexpected obstacles.

H. Effective leaders are able to give and receive both positive and negative \_\_\_\_\_.

1. This means effective leaders develop the art of \_\_\_\_\_.

John Maxwell in his book *Developing the Leader within You* offers the following test questions to determine whether or not you are a good listener.

- a. Do I allow the speaker to finish without interrupting?
- b. Do I listen “between the lines”; that is, for the subtext?
- c. When writing a message, do I listen for and write down the key facts and phrases?
- d. Do I repeat what the person just said to clarify the meaning?
- e. Do I avoid getting hostile or agitated when I disagree with the speaker?
- f. Do I tune out distractions when listening?
- g. Do I make an effort to seem interested in what the other person is saying?

2. This means effective leaders take \_\_\_\_\_ and learn from mistakes.
3. This means effective leaders provide a context where open and honest communication is welcomed and \_\_\_\_\_.

I. Effective leaders are able to solve problems and \_\_\_\_\_.

1. This means that effective leaders are able to \_\_\_\_\_ and identify potential problems.
2. This means that effective leaders are able to confront problems \_\_\_\_\_.

John Maxwell offers the following in his book *Developing the Leader Within You* (pg. 124).

## Ten Commandments of Confrontation

1. Do it privately, not publicly.
2. Do it as soon as possible.
3. Speak to one issue at a time.
4. Once you have made your point, do not keep repeating it.
5. Deal only with actions that person can actually change.
6. Avoid sarcasm.
7. Avoid words like *always* and *never*.
8. Present criticisms as suggestions or questions if possible.
9. Do not apologize for the confrontational meeting.
10. Do not forget the compliments. Use the “sandwich” method—  
Compliment-Confront-Compliment.

3. This means that effective leaders being able to generate and evaluate \_\_\_\_\_ solutions.

4. This means that effective leaders are able to make the difficult \_\_\_\_\_.

The effective leader makes well-informed, effective, and timely decisions, even when data are limited or solutions produce unpleasant consequences. At the same time the effective leaders perceives the impact and implications of those decisions and has a plan to accommodate them.

J. Effective leaders become skilled at \_\_\_\_\_ successes.

Effective leaders are able to take time out and celebrate appropriate successes. This helps to establish an environment of praise. In such an environment, it is much easier to confront when it is needful.

K. Effective leaders are able to identify opportunities for \_\_\_\_\_.

Most organizations including the local church desire an ever expanding realm of influence for the sake of vision achievement. An effective leader’s eyes are always on potential areas where that influence might be extended.

L. Effective leaders are able to build a coalition or a \_\_\_\_\_.

1. This means that effective leaders surround themselves with competent, responsible, \_\_\_\_\_ and loyal people.

They do this because they understand that a team is more effective in reaching goals than a single individual. However, in order for a leader to raise up a team around him, that leader must be \_\_\_\_\_ within him or herself.

For more on this area of team ministry, I refer you to the School of Ministry course *Team Ministry*.

2. This means that effective leaders are able to coach and \_\_\_\_\_ people.

3. This means that effective leaders are able to identify and \_\_\_\_\_ emerging leaders to make decisions, take measured risks and to move forward in vision and purpose.
- M. Effective leaders are able to manage \_\_\_\_\_ according to biblical principles.
- N. Effective leaders are able to submit to and uphold \_\_\_\_\_.
1. This means that what is expected is \_\_\_\_\_ at all levels.
  2. This means that the leader has put \_\_\_\_\_ to ensure that inspection, evaluation and accountability actually happens.
  3. This means that the leader has the \_\_\_\_\_ for himself as he has for others.
  4. This means that an effective leader is willing to accept responsibility for his or her \_\_\_\_\_.

### III. How does one acquire these abilities or competencies?

“Good leaders develop by practicing the right behaviors. It is like golf. You can spend hours on the driving range, but if you are not practicing the right fundamentals, you will never be a good golfer.” –Jim Downey

How do we grow in these competencies?

- A. We can learn or grow some by \_\_\_\_\_.
- B. We can learn or grow some from \_\_\_\_\_.
- C. We can learn or grow some from \_\_\_\_\_ others.
- D. Some can only be supplied \_\_\_\_\_ (I Pet. 4:10-11).

*As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.*

## Lesson 22-23

### The Pitfalls of Leadership

*What lies behind us and what lies before us are tiny matters compared to what lies within us.*  
—Oliver Wendell Holmes

#### I. What is the strongest warning given to leaders in the Bible?

Possibly the greatest warning given in the Bible concerning leaders is the warning against \_\_\_\_\_ (Pro. 16:18; 29:23; Is. 14:13-14; Luke 18:14; I Cor. 10:11-13; I Tim. 3:6).

Henry and Richard Blackaby in their book, *Spiritual Leadership*, give five ways that pride affects leadership (page 230-237).

A. Pride tempts leaders to \_\_\_\_\_ from others (Pro. 27:2).

Blackaby states, “Pride causes Christian leaders to take the credit not only for what their people have done but also for what God has accomplished” (pg. 231).

B. Pride makes leaders \_\_\_\_\_.

Blackaby states, “When leaders believe their own abilities are solely responsible for their organization’s success, they dangerously assume no one else could run their organization as well as they can. Their pride convinces them that they alone possess the depth of insight for success, and they become impervious to wise counsel. They grow impatient with those who do not readily accept their opinions. They rob themselves of enormous potential, all because they are unteachable” (pg. 233).

C. Pride causes leaders to think they are \_\_\_\_\_.

Blackaby states, “Pride targets successful leaders, convincing them they have enough talent, wisdom, and charisma to achieve whatever they set their minds to do. Pride causes leaders to believe they can be lackadaisical in their obedience to God’s Word. Leaders are most vulnerable in the area of their greatest strength... Wise spiritual leaders never take the grace, blessing, and presence of God for granted. When they are enjoying their greatest success is when they are most vigilant against pride causing them to fall” (pg. 235).

D. Pride leads to a loss of \_\_\_\_\_ in leaders.

Blackaby states, “When leaders lose the passion to contribute to their organization and begin to focus instead on what they can receive from it, they are no longer authentic leaders. They develop a sense of superiority that regards people as mere parts of the organizational machinery. They see themselves as entitled to whatever they can get from their organization.

“A sure sign that pride has taken root in leaders’ lives is that they lose compassion for those they are leading. When leaders become calloused to the hardships of

their people, their pride has desensitized them. When leaders impose financial cutbacks and hardships upon their people, yet they continue to shower lucrative benefits upon themselves, they forfeit their prerogative to lead. Leaders who become preoccupied with their accomplishments, and are oblivious to the needs of others are not worthy of the call to lead” (pg. 236-237).

E. Pride makes leaders \_\_\_\_\_.

Blackaby states, “Pride is a sin, and pride will do what sin does. It destroys. Leaders who allow pride to grow unchecked will eventually lose everything—their relationships, their credibility, and ultimately their position as a leader” (pg. 237).

## II. What are the temptations that leaders face in the exercising of leadership?

A. The temptations of Jesus can serve as an example of common temptations of leadership (Heb. 4:15).

1. Jesus was tempted to use His power or anointing to \_\_\_\_\_ (Mt. 4:3-4; Compare Ezek. 34:2).
2. Jesus was tempted to use His power to \_\_\_\_\_ Himself (Mt. 4:5-7).
3. Jesus was tempted trade in His relationship of worship to the Father and bow down to the \_\_\_\_\_ of power and riches (Mt. 4:8-10).

B. There are many other potential temptations of leadership.

The following is a list of common leadership temptations that was given to me without a name attached.

1. The temptation to become an administrator of \_\_\_\_\_ more than serving \_\_\_\_\_ out of love and calling.
2. The temptation to become mechanical and robotic with the things of God, becoming a \_\_\_\_\_ minister.
3. The temptation to coast with one’s own spiritual maturity, thinking that leadership is equal to \_\_\_\_\_.
4. The temptation to seek \_\_\_\_\_ security as the basis for our joy and happiness.
5. The temptation to become \_\_\_\_\_ and distrustful toward people because of disappointments and disillusionment.
6. The temptation to find satisfaction in the failure of another \_\_\_\_\_.

7. The temptation to measure ministry success by \_\_\_\_\_, buildings and budgets instead of the spiritual quality and maturity of the people.
8. The temptation to react against new truth because of the one who \_\_\_\_\_ that truth.
9. The temptation to excuse little sins, habits and shortcomings because of our stress and \_\_\_\_\_ lifestyle.
10. The temptation to \_\_\_\_\_ for personal gain, ministry status or goal accomplishment.
11. The temptation to function in ministry out of learned habits and legal principles instead of living out of life of Christ that comes only by \_\_\_\_\_.
12. The temptation to allow the things of God to become \_\_\_\_\_ so as to become presumptuous about sacred things.
13. The temptation to replace the precious with the lesser or \_\_\_\_\_.

### III. What are some biblical examples from which we can learn?

The New Testament tells us that all of the things that happened in the Old Testament were written for our learning and can serve as an admonition to us (I Cor. 10:11).

A. There are negative examples of godly leaders who fell and whose life \_\_\_\_\_.

1. \_\_\_\_\_ began in humility and with an anointing of the Holy Spirit (I Sam. 9:20-21; 10:6-10) but moved forward in pride, lost his relationship to the Spirit, dabbled in witchcraft and eventually committed suicide (I Sam. 13:13-14; 16:14; 31:4).
2. \_\_\_\_\_ began with wisdom but became a fool.

Solomon began his reign by choosing wisely (I Kgs. 3:9-12). In doing so God established him as a leader to the people and promised to bless him abundantly (I Kgs. 3:38; 4:29). But Solomon did not follow the commands of the Lord. He broke all of the laws of the kings by multiplying silver and gold, multiplying wives and multiplying horses. Eventually his heart was turned away by the foreign women that he had taken into his home to the point where he worshipped their gods (I Kgs. 11:1-13).

An unguarded strength becomes a double weakness.

B. There are positive examples of godly leaders who successfully overcame temptation and whose life \_\_\_\_\_.

1. Daniel resisted the \_\_\_\_\_ of the day and refused the kings offers (Dan. 1:8).
  2. Joseph resisted the temptation to use his authority for \_\_\_\_\_ or self exaltation (Gen. 50:14-21).
- C. There are examples of leaders who yielded to temptation but in the end overcame with \_\_\_\_\_ of victory (Gen. 49:19; Judg. 10:8; Jer. 49:1-2; I Chr. 5:26).
1. \_\_\_\_\_ yielded to sexual sin but triumphed in the end (Judg. 16:23-31).
  2. \_\_\_\_\_ yielded to sexual sin and committed murder but overcame in the end (II Sam. 12:1-15). David also numbered Israel (II Sam. 24:10).

All of the above individuals started out the same way. They started with humility, a strong heart after God, wisdom, faith, anointing, dedication and leadership. It is not how you \_\_\_\_\_ a race that matters, but how you \_\_\_\_\_ a race.

#### **IV. What are some of the common ways that leaders fail?**

Or we could say “How are the mighty fallen?” (II Sam. 1:17-27).

Here are some of the most common ways that leaders bring ruin to their lives and ministries.

##### **A. Moral Failure**

So many leaders in the Bible fell in the area of moral purity. Often the door into this area of a leader’s life is pornography and other things that tantalize the sexual appetites.

##### **B. Financial Failures (I Tim. 6:10)**

1. We can get into so much \_\_\_\_\_ that we become enslaved.
2. We can serve for money in the spirit of a \_\_\_\_\_.
3. We can steal from the church through \_\_\_\_\_ of church funds.
4. We can make decisions that are made primarily because they are in \_\_\_\_\_ best financial interest.
5. We can get the church into so much \_\_\_\_\_ that it ends up collapsing under the weight of it.

##### **C. Doctrinal Failure (Heb. 13:9)**



1. They can teach doctrine that is based on their own commands (Mt. 15:9).
2. They can teach unproven truths and contrary winds of doctrine that are preached to manipulate people (Eph. 4:14).
3. They can even teach doctrines of devils (I Tim. 4:1).

I encourage you to consult the School of Ministry Course, *Current Trends*, which focuses on evaluating the winds of doctrine that tend to blow through the church world and how to separate the wheat from the chaff.

#### D. Domestic Failure

It is easy for leaders to idolize their ministry to the point that marriage and family come in last place in their lives.

Samuel and David are examples of leaders who failed in this arena (I Sam. 8:1-5, NLT; II Sam. 15; I Kgs. 1:5-6).

What can we do to keep from failing in this area of marriage and family?

1. Work to keep church business and home life separate.
  - a. Do not discuss church problems in front of the children.
  - b. Control phone calls especially during family times.
  - c. Educate your people concerning your days off and when to call you.
  - d. Learn what an emergency is and what it is not.
2. Maintain the basics.
  - a. Prayer and devotional life
  - b. Dating and courtship
  - c. Communication
  - d. Mutual respect
3. Get away regularly.
  - a. Regular family vacations
  - b. Days off
4. Make being in ministry special and fun.
5. Help your family to feel a part of the ministry.
  - a. Have them minister with you.
  - b. Involve them in the life of the church.
6. Establish your family as a priority in the lives of your children.

- a. Make sure your priorities are spouse, parent, pastor.
- b. Use your flexible schedule to your advantage.
- c. Have a family night that cannot be interrupted.
- c. Limit mindless activity (TV), promote interaction, recreational activity.

7. Learn inexpensive ways to have fun.

- a. Talk to others.
- b. Be creative.

#### E. Other Failures

Almost anything can be a cause of failure in the ministry. Here is a summary of some of them.

1. Leaders can fail because of undisciplined lives.
2. Leaders can fail because of poor work ethic.
3. Leaders can fail because of giving foolish and unwise counsel.
4. Leaders can fail because of lack of ministry skills.
5. Leaders can fail because of growing cold in personal areas of faith.
6. Leaders can fail because of neglecting their personal health issues.
7. Leaders can fail because of becoming cynical of people and their problems.
8. Leaders can fail because of prolonged discouragement.
9. Leaders can fail because of laziness and lack of personal schedule.
10. Leaders can fail because of oversensitivity to criticism.

#### V. How can leaders avoid the pitfalls of leadership?

- A. Accept the fact that you are \_\_\_\_\_ (I Cor. 9:24-27; 10:12-13)?
  1. Maintain a healthy balance between personal confidence and the \_\_\_\_\_ (Pro. 9:10; 14:26).
  2. Maintain a heart of \_\_\_\_\_ (Pro. 16:18, Mic. 6:8).
- B. Study the lives of those who failed and find out \_\_\_\_\_ they were vulnerable (II Sam. 1:19, 25, 27).
- C. Be realistic about \_\_\_\_\_ of falling (Mt. 7:27).
- D. Maintain a \_\_\_\_\_ relationship with the Lord (Rev. 2:4-5).
- E. Become familiar with some of the “\_\_\_\_\_” of leadership.

<b>The “Bewares” of Leadership</b>		
<b>Sin</b>	<b>Description</b>	<b>Reference</b>
<b>Ostentation</b>	Parading good deeds before men for the purpose of being seen and praised.	Mt. 6:1; Luke 20:46
<b>Self-seeking</b>	Ministries who prey upon the flock for their own personal ministry enrichment.	Mt. 7:15
<b>Hypocrisy</b>	Being Pharisaical by teaching one thing and living another.	Mt. 6:16; 23:3; Luke 12:1
<b>Despising Children</b>	Having little regard for those who cannot feed into your ministry—children and the poor.	Mt. 18:10
<b>Covetousness</b>	Doing things in ministry that manipulate people to give you money.	Luke 12:15; 20:47
<b>Lack of Forgiveness</b>	Holding grudges against others and refusing to forgive repeated offenders.	Luke 17:3-4
<b>Intemperate Lifestyle</b>	Living with all of the opulence and carousing that is characteristic of a wrong value system.	Luke 21:34
<b>Neglecting the Flock</b>	Failing to guard the flock against wrong teaching that does harm.	Acts 20:28-30
<b>Flaunting Liberties</b>	Living a life of liberty with a total disregard for how our example affects weaker members.	I Cor. 8:9
<b>Pride</b>	Believing that you do not need to guard yourself because you are strong in an area.	I Cor. 10:12
<b>Laziness</b>	Thinking that if you are gifted and called that you do not have to work hard and be diligent.	Col. 4:17
<b>Forsaking Truth</b>	Accepting ungrounded teaching for the purpose of being able to tickle the ears of hearers.	I Tim. 1:4; 4:1; Tit. 1:14

F. Put yourself into a voluntary \_\_\_\_\_ relationship (Pro. 11:14; 24:6).

The following 26 questions are excerpted from *Rebuilding Your Broken World* by Gordon MacDonald.

Do you have anyone in your life who can ask you the following questions?

1. How is your relationship to God right now?
2. What have you read in the Bible in the past week?
3. What has God said to you in this reading?
4. Where do you find yourself resisting Him these days?
5. What specific things are you praying for in regard to others?
6. What specific things are you praying for in regard to yourself?
7. What are the specific tasks facing you right now that you consider incomplete?
8. What habits intimidate you?
9. What have you read in the secular press this week?
10. What general reading are you doing?
11. What have you done to play?
12. How are you doing with your spouse? Kids?
13. If I were to ask your spouse about your state of mind, state of your spirit or state of your energy level, what would be the response?

14. Are you sensing any spiritual attacks from the enemy right now?
15. If Satan were to try to invalidate you as a person or as a servant of the Lord, how might he do it?
16. What is the state of your sexual perspective? Tempted? Dealing with fantasies? Wrong entertainment?
17. Where are you financially right now? Things under control? Under anxiety? In serious debt?
18. Are there any unresolved conflicts in your circle of relationships right now?
19. When was the last time you spent time with a good friend of your own gender?
20. What kind of time have you spent with anyone who is a non-Christian this past month?
21. What challenges do you think you are going to face in the coming week? Month?
22. What would you say are your fears at this present time?
23. Are you sleeping well?
24. What three things are you most thankful for?
25. Do you like yourself at this point in your pilgrimage?
26. What are your greatest confusions about your relationship with God?

G. Remain \_\_\_\_\_ and correctable (Job 6:24).

H. Avoid the \_\_\_\_\_ of evil (I Th. 5:22, KJV).

I. Show \_\_\_\_\_ to people who need mercy (Ps. 18:25; Pro. 11:17; Mt. 5:7).

## VI. What are some early warning signs that a leader is exposed to danger?

4. A leader might be in trouble when that leader is overly \_\_\_\_\_ (I Pet. 5:3).

Frank Damazio in his book, *The Making of a Leader*, describes an authoritarian or domineering leader in the following ways (pg. 31-32):

Domineering Leadership...

- a. Depends on external controls from without, using restrictions, rules and regulations.
- b. Relates to co-workers from an “I’m superior—you’re inferior” standpoint.
- c. Demands immediate results, even if it damages the potential of the co-worker.
- d. Creates an atmosphere where the subordinate is permanently dependent on him.
- e. Has a low opinion of workers and is very critical of their mistakes.
- f. Takes credit for all accomplishments and wants no constructive criticism.

- g. Interprets questions as personal criticism or disloyalty.
  - h. Limits individual freedoms, prefers to make all decisions, does not train anyone else to function effectively.
  - i. Is concerned only with him or herself.
5. A leader might be in trouble when that leader focuses on \_\_\_\_\_ and possessions.
  6. A leader might be in trouble when that leader demonstrates outbursts of \_\_\_\_\_ and impatience.
  7. A leader might be in trouble when that leader seems to enjoy making sensual and \_\_\_\_\_ references.
  8. A leader might be in trouble when that leader develops a philosophy of situational ethics where he justifies the unbiblical \_\_\_\_\_ by the righteous \_\_\_\_\_.
  9. A leader might be in trouble when that leader seems to have little or no accountability in the \_\_\_\_\_ or life.

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### ***Bosses and Leaders***

*A boss drives, a leader coaches*  
*A boss depends on authority, a leader on good will*  
*A boss inspires fear, a leader inspires enthusiasm*  
*A boss says, "I", a leader says, "We"*  
*A boss fixes blame, a leader fixes problems*  
*A boss knows, a leader shows*  
*A boss says, "Go", a leader says, "Let's go"*  
*--Unknown*

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#### **VII. How are we to handle the reality of fallen leaders?**

We can go back to David's lament over Saul for insights into how to respond when we hear of the failure of God's leaders (II Sam. 1:17-27).

- A. We should \_\_\_\_\_ it to the heathen for they will mock and rejoice.
- B. We should remind ourselves of the \_\_\_\_\_ that they made to the work of God.
- C. We should \_\_\_\_\_ and be distressed over them.

D. We should be prepared to \_\_\_\_\_ them and restore when they come to their senses.

### VIII. How can leaders be restored?

A. Leaders \_\_\_\_\_ always be restored to their original \_\_\_\_\_.

- a. This is true because in some cases those who have sinned have lost all \_\_\_\_\_ to preach to others—their sin is impossible to cover.
- b. This is true because in some cases those who have sinned have done so in the \_\_\_\_\_ of the consequences—they despised their birthright.
- c. This is true because in some cases restorer cannot take \_\_\_\_\_ on a repeated incident—the risk is too high.

B. Leader can be restored relationally.

- a. Restoration always begins with \_\_\_\_\_ which is evidenced by the appropriate fruits of repentance.
  - a. Godly sorrow for sin (II Cor. 7:9-11).
  - b. Confession of sin and a plea for mercy (I John 1:9; Luke 15:21; 18:13-14).
  - c. Turning from or forsaking of sinful ways (Pro. 28:13; Acts 19:17-20).
  - d. Renunciation of sin (Ezek. 14:6; Acts 19:18-20; II Cor. 4:2).
  - e. A positive change in one's behavior or putting on the new man (Acts 26:20; Eph. 4:22-24; I Th. 1:9; Col. 3:1-14).
  - f. Restitution for the wrongs done, wherever possible (Lev. 6:1-7; Luke 19:8).
  - g. A fresh earnestness in the things of God (II Cor. 7:11b).
- b. Restoration involves rebuilding one's personal \_\_\_\_\_ with the Lord.
- c. Restoration involves rebuilding \_\_\_\_\_ relationships.
- d. Restoration involves establishing \_\_\_\_\_ lines of accountability.
- e. Restoration includes finding alternate \_\_\_\_\_.
- f. Restoration includes a \_\_\_\_\_.
- g. Restoration may or may not include restoration to their \_\_\_\_\_.

## Lesson 24

### The Grace to Lead

*Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. 2 And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. 3 Two olive trees are by it, one at the right of the bowl and the other at its left." 4 So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" 5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." 6 So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' says the LORD of hosts." 7 "Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of 'Grace, grace to it!'"*

The main thrust of the word to these leaders was two-fold:

- The work would not be accomplished by the efforts of the flesh but by an unending supply of the \_\_\_\_\_ from God.
- When the work was finished and the capstone was put in place, it would be obvious to all that it was the \_\_\_\_\_ that had accomplished the task.

#### **I. What is the leader's relationship to the Holy Spirit?**

A. The leader's relationship to the Holy Spirit is the same as that for every believer.

1. The leader can draw from Holy Spirit \_\_\_\_\_ that are available to every believer.

a. The believer is \_\_\_\_\_ the Spirit (John 3:5-6).

This experience makes it possible for a person to function beyond the realm of the flesh and in the realm of the Spirit (Gal. 5:15-16). This experience leads to the production of the fruit of the Spirit in the life of the believer (Gal. 5:22-25).

b. The believer is \_\_\_\_\_ the Holy Spirit (Acts 1:5).

This is a baptism of power to function in the commissioning of the Lord (Acts 1:8; Luke 24:49). It is through this experience that the leader has free access to the gifts of the Spirit which are vital for effective ministry (I Cor. 12:4-10).

c. The believer is to be \_\_\_\_\_ with the Holy Spirit (Eph. 5:18-19; Acts 4:31).

This is the ongoing experience of the Holy Spirit that every believer can experience. It parallels the oil in relation to the lamps on the lampstand in

the Tabernacle of Moses that had an initial filling but subsequently had a twice daily filling or refueling.

2. The leader can draw from the \_\_\_\_\_ of the Spirit that is common to the life of every believer.
  - a. The Holy Spirit \_\_\_\_\_ the believer (Tit. 3:5).
  - b. The Holy Spirit \_\_\_\_\_ the believer in the inner person (Eph. 3:16; cf. II Cor. 4:16).
  - c. The Holy Spirit \_\_\_\_\_ the believer (Rom. 8:14; Gal 5:16, 25).
  - d. The Holy Spirit \_\_\_\_\_ the believer and leads him into truth (John 16:13; I John 2:27).
  - e. The Holy Spirit \_\_\_\_\_ the deep things of God to the believer (John 16:14; I Cor. 2:9-11).
  - f. The Holy Spirit opens the believer's \_\_\_\_\_ to the things of God (I Cor. 2:12).
  - g. The Holy Spirit helps and guides in \_\_\_\_\_ and intercession (Rom. 8:26-27; Eph. 6:18; Jude 20).
  - h. The Holy Spirit teaches how \_\_\_\_\_ persecutors (Mt. 10:19-20; Mark 13:11; Luke 12:11-12; Acts 4:8; 7:55).
  - i. The Holy Spirit \_\_\_\_\_ (John 15:26; Acts 9:31).
- B. In addition, there is a special relationship to the Holy Spirit by virtue of the \_\_\_\_\_.
  1. The Holy Spirit \_\_\_\_\_ leaders into service (Acts 13:2).
  2. The Holy Spirit \_\_\_\_\_ leaders in their ministry (Acts 8:29; 16:6-7).
  3. The Holy Spirit \_\_\_\_\_ leaders for their witness (Acts 1:8; I Th. 1:5; I Cor. 2:1-5).
  4. The Holy Spirit gives leaders the \_\_\_\_\_ that they need to minister (Acts 4:31).

## II. How is the leader to maintain a constant supply of the Holy Spirit?

The key to ministering in the power of the Holy Spirit is to be continually filled with the Holy Spirit (Eph. 5:18-19).



*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord... Ephesians 5:18-19*

A. Every leader needs a \_\_\_\_\_ of the Holy Spirit.

They need this for several reasons:

1. The routines of life can drain them of spiritual vitality and energy.
2. The attacks of the enemy can deplete them of strength.
3. The special challenges that each day holds can blind-side them.
4. The opposition from unbelievers can discourage them (Acts 4:23ff.)

B. Every leader needs to follow \_\_\_\_\_ to continual filling of the Holy Spirit.

1. They must recognize that we have \_\_\_\_\_ (Mt. 5:3; Acts 4:29).
2. They must take the \_\_\_\_\_ (Eph. 5:18-19).
3. They must hunger and \_\_\_\_\_ (Mt. 5:6).
4. They must \_\_\_\_\_ (Luke 11:13).
5. They must do this often, preferably \_\_\_\_\_ (Eph. 5:18-19).

### **III. What is the leader's relationship to the grace of God?**

*Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Acts 4:32-33*

A. The leader is to minister \_\_\_\_\_.

1. Ministering from grace means that I realize that I am not and never will be \_\_\_\_\_ to be used as a spokesman for God (I Cor. 15:10; I Tim. 1:12-16).
2. Ministering from grace means that I understand that I have not earned nor do I \_\_\_\_\_ any of the gifts, talents and abilities that I possess (Job 1:21; Gal. 1:15; Eph. 2:8; 3:7-8; II Tim. 1:9).

One definition of grace is "favor granted to an undeserving person by an unobligated giver."

3. Ministering from grace means that I understand that I am in no way \_\_\_\_\_ to those to whom I am ministering (I Cor. 4:6-7; 12:25).

4. Ministering from grace means that I realize without God's constant enabling grace I \_\_\_\_\_ or be effective at what I do (II Cor. 9:8, 12:9).
- B. The leader is to minister \_\_\_\_\_.
1. Ministering in my grace means that I function in the \_\_\_\_\_ or ministry of God's choosing (Rom. 1:5; 12:3, 6; I Cor. 3:9-10; Eph. 4:7).
  2. Ministering in my grace means that I function in the realm or \_\_\_\_\_ to which God has called me (Rom. 15:15-16; Gal. 2:9).
- C. The leader is to minister \_\_\_\_\_ (II Cor. 1:12).
1. Ministering in grace means that I minister in \_\_\_\_\_ (I Cor. 1:12).
  2. Ministering in grace means that I minister in a way that does not bring condescension or \_\_\_\_\_ (John 8:1-12).
- D. The leader is to minister \_\_\_\_\_ to those they lead.
1. Ministering grace means that we preach a \_\_\_\_\_ (Acts 20:24; II Cor. 8:1).
  2. Ministering grace means that we \_\_\_\_\_ and peace over the lives of people (Rom. 1:7; 16:20, 24).
  3. Ministering grace means that the way in which we function communicates or \_\_\_\_\_ to those who are on the receiving end of our ministry (Eph. 4:29; Col. 4:6).