

# **Leadership**

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**Teacher's Manual**

# Leadership

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## **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 & Richard 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 Example**

“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 only means.” –Albert Einstein

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

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

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

##### **B. Leadership is Character**

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

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

##### **C. Leadership is Influence**

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

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

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

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

“Leadership is the desire and ability to inspire 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 he wants to do it.” –Dwight D. Eisenhower

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

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

#### **D. Leadership is Serving**

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

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

“You cannot be a leader, and ask other people to follow you, unless you know how to follow, 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 servant.” –Max De Pree

#### **E. Leadership is Lifting Others**

“Blessed is the leader who seeks the best for those he serves.” –Unknown

“Outstanding leaders go out of their way to boost the self-esteem 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 what they want to achieve.” –Tom Landry

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

“Leadership must be based on goodwill. Goodwill does not mean posturing and, least of all, pandering to the mob. It means obvious and wholehearted commitment to helping 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 Vision**

“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 normal limitations.”  
–Peter F. Drucker

“Leadership is the special quality which enables people to stand up and pull the rest of us over the horizon.” –James L. Fisher.

“The first basic ingredient of leadership is a guiding vision. 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 vision. It’s got to be a vision you articulate clearly and forcefully on every occasion.”  
–Theodore Hesburgh

“Leadership: Seeing further down the road than those around me.” –Bill Gothard

### **G. Leadership is Daring**

“Do not follow where the path may lead. Go instead where there is no path and leave a trail.” –Emerson

“The task of the leader is to get his people from where they are to where they have not been.” –Henry Kissinger

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

### **H. Leadership is Courage under Pressure**

“All of the great leaders have had one characteristic in common: it was the willingness to confront unequivocally the major anxiety 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 calm.” –Publius Syrus

“The ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy.”  
–Martin Luther King, Jr.

“Leadership is the ability to hide your panic 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 moving.” –Jesse Jackson

### **I. Leadership is Discipleship**

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

“How do you know you have won? When the energy is coming the other way 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 creative climate 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 leaders, not more followers.” –Ralph Nader

## **J. Other Leadership Quotes**

“Great leaders are almost always great simplifiers, 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 do it all himself or to get all the credit 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 social influence 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 extraordinary 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 follow willingly, (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 establish direction 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 continuous process, 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 converts followers into leaders, and who may convert leaders into agents of change.”  
–Warren Bennis

“... persons who, by word and/or personal example, markedly influence 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 direction, vision and purpose.
2. Leadership involves exciting others with regard to that vision and purpose.
3. Leadership involves motivating others to join with that vision and purpose.
4. Leadership involves equipping others to succeed in that vision and purpose.
5. Leadership involves rewarding those who contribute to the vision and purpose.
6. Leadership involves raising other leaders with a sense of vision and purpose.
7. Leadership involves releasing other leaders to fulfill their vision and purpose.

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

A. There are several key passages in the Old Testament 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 others to fulfill.
- b. Biblical leaders must focus on training leaders in two key areas including the way to walk and the work to do.
- c. Biblical leaders must be able to select others in whom to invest their heart and vision.
- d. Biblical leaders fulfill their call by delegating to and managing others.
- e. Biblical leaders release others to do the work without jealousy.
- f. Biblical leaders only do 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 chosen by God Himself.
- b. Biblical leaders must not use their position for self-gratification.
- c. Biblical leaders must submit to the laws of God.
- d. Biblical leaders must be humble 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 the needs of those that they lead.
- b. Biblical leaders seek to lift 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 New Testament 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 to be served by others.
- b. Biblical leaders are servants-minded and understand that they have their position for the purpose of serving others.

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 for the sake of others.
- b. Biblical leaders protect their followers from danger.
- c. Biblical leaders care about individuals.

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 position before God.
- b. Biblical leaders are secure enough before the Lord to be able to participate in tasks at all levels.
- c. Biblical leaders provide an example 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 open to all (vs. 18).
- b. Biblical leaders serve the Lord with humility (vs. 19).
- c. Biblical leaders do not keep back anything that will help those they serve (vs. 20, 27).

- d. Biblical leaders take every opportunity to instruct their followers (vs. 20).
- e. Biblical leaders are driven by a sense of purpose and destiny (vs. 22-24).
- f. Biblical leaders are able to face the challenge of opposition to their calling (vs. 19, 23).
- g. Biblical leaders live a life that is ethically clean (vs. 26).

The word “innocent” that is used in this passage literally means “clean, genuine and free from corrupt desire, guilt or sin.”

- h. Biblical leaders prepare their followers for potential danger (vs. 29-31).
- i. Biblical leaders know how to commend their followers to God (vs. 32).
- j. Biblical leaders are not greedy but generous 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 grace level.
- b. Biblical leaders function according to their measure of faith.
- c. Biblical leaders maximize the ministry gifts that have been given to them.
- d. Biblical leaders are diligent 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 bigger than themselves.
- b. Biblical leaders acknowledge that their gifts and ministries are theirs by God’s choosing and not their own merit.
- c. Biblical leaders understand that they are part of a team and that it takes more than one person to accomplish God’s purpose.
- d. Biblical leaders understand the need for diversity in team members.

- e. Biblical leaders acknowledge that every person is vital and must be given due respect regardless of their specific role.
- f. Biblical leaders realize that sometimes followers who seem to be less important are actually more important.
- g. Biblical leaders treat everyone with equal 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 specific calling on their lives.
- b. Biblical leaders realize that they are Christ's gift to His people.
- c. Biblical leaders acknowledge that since they have been given to another, they do not belong to themselves and cannot live for themselves.
- d. Biblical leaders understand that they exist for the purpose of equipping and building up others.

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 selfish ambition or conceit.
- b. Biblical leaders do not see themselves as better than others but they treat others as better than themselves.
- c. Biblical leaders genuinely care about the interests of their followers.
- d. Biblical leaders humble themselves to raise others up.
- e. Biblical leaders look to God to raise them up.

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 with courage and boldness in the face of great opposition (vs. 2).

*We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition.* I Thessalonians 2:2, NIV

*You know how badly we had been treated at Philippi just before we came to you and how much we suffered there. Yet our God gave us the courage to declare his Good News to you boldly, even though we were surrounded by many who opposed us. –NLT*

- b. Biblical leaders do not function out of wrong motives (vs. 3-6).

This means that they do not function...

- From error.

This word means “fraudulence.” Paul is saying that we did not minister with hidden motives. It means that we were what we said that we were. We were genuine and sincere.

- From uncleanness.

This word speaks of impurity as it relates to living and lifestyle. Paul is saying that we did not minister in a lustful or immoral way seeking only self-gratification.

- From deceit.

This word means craft, deceit or guile. It means that we were not trying to cunningly manipulate you for selfish purposes by our use of words.

- From the desire to please men.

Paul is saying that our motives were not to please men, but to please God who is the one we were representing to you.

- From covetousness.

Paul is saying that we did not use flattering words or language with the motive of extorting money from you. We did not minister to you in such a way that you would feel so good that you would be happy to give us your money.

- From a desire for personal glory.

The word “glory” means praise and honor. Paul is saying that when we ministered to you it was not with the goal of getting personal praise out of it.

- c. Biblical leaders function out of a correct spirit (vs. 7-8).

This means that they function...

- With gentleness.
  - With affection.
  - With dedication and commitment.
  - With diligence.
  - With devoutness.
  - With justice.
- d. Biblical leaders are not demanding or a burden to their followers, they are a blessing (vs. 6, 9).
  - e. Biblical leaders cherish their followers as a nursing mother cherishes her children.
  - f. Biblical leaders exhort, charge and comfort their followers as a father 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 mature believers.
- b. Biblical leaders must depend on the word of God for guidance.
- c. Biblical leaders must be balanced in their personal, family and corporate life.
- d. Biblical leaders must be gifted to lead.

#### 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 willingly.
- b. Biblical leaders do not see money as the main reward of leadership.
- c. Biblical leaders serve as examples to people rather than as lords over people.
- d. Biblical leaders recognize that their followers are a stewardship 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 eternity.

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

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

“I define a leader as a godly servant (character) who knows and sees where he or she is going (mission and vision) and has followers (influence).”

–Aubrey Malphurs

Perhaps the definition 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 eternal purpose of God (Acts 13:36).
  - a. The purpose of the leader is to fulfill the will and purpose of God.
  - b. The purpose of the leader is to assist others in fulfilling the will and purpose of God.
2. The position of the leader is tied to God’s design not man’s qualification.
  - a. God gifts a person with leadership capacity (i.e. abilities, skills, etc.).
  - b. God holds leaders accountable for the use of His gifts.
3. The main tool that the leader uses to enable his leadership is influence.
4. The sphere of a leaders influence is directly related to God’s design for a specific people 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 fulfill His purpose on earth.

Leaders are the stewards of God’s purpose. When God created man, He put His purpose into the hands of man (Gen. 1:28).

The charge given to Adam was repeated to key leaders that followed him.

- Noah (Gen. 8:17; 9:1)
- Abraham (Gen. 17:6)
- Isaac (Gen. 26:22)
- Jacob (Gen. 35:11)
- Joseph (Gen. 48:4)

B. Leaders are important because people are likened to sheep 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).

*All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all. Isaiah 53:6*

Note: The following is taken from the Pastoral Ministry course, Lesson 1.

When God chose to compare His people to an animal, He chose to liken them to sheep. This is, on the one hand, very unflattering and, on the other hand, quite flattering. This imagery has two aspects to it.

1. On the negative side, sheep are very needy.

Sheep are especially needy because they have:

a. No ability to find food on their own (Num. 27:16-17).

Sheep are not like other foraging animals that will send out scouts and lead the herd to food. It is said that sheep will die in a pasture that has been grazed out with fresh pasture right over the next hill. Sheep must be led to their food.

Part of the call of leaders is feeding the people of God with that which is vital to their growth, development and ministry fulfillment (Acts 20: 28).

b. No instinct to return home (Ezek. 34:6-8).

Sheep have never been known to be able to find their way home if they are lost. Dogs and other animals can often do this. However, the nature of sheep is to make all of the wrong choices when it comes to guidance. They need someone to lead them back to the safety of the fold.

Part of the call of leaders is providing direction and counsel so that God's people do not stray.

- c. No natural defense system.

Domestic sheep have no claws, sharp teeth, powerful jaws, or incredible speed and are not known for their great strength. These are some of nature's means of defense for many animals. Their only real defense is their ability to flock. As they stick together under the leadership of the shepherd they are less vulnerable to an attack from a wild animal.

Part of the call of leaders is to protect God's people from the natural and spiritual enemies of their soul.

- 2. On the positive side, sheep were always considered very valuable.

They were valuable to the shepherd because they could provide most of man's needs including:

- a. Meat
- b. Milk
- c. Clothing

- C. Leaders are important because people need assistance in reaching their divine destiny.

- 1. Leaders are to people what a shepherd 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 sustenance.
  - b. People need leaders to keep them accountable.
  - c. People need leaders to guide them in decision making.
  - d. People need leaders to correct or discipline them when needed.
  - e. People need leaders to equip them for ministry.
  - f. People need leaders to keep them from going astray.
  - g. People need leaders to teach them the right ways of God.
2. Leaders are to people what a teacher is to disciples. The purpose of a teacher is to give their students a foundation in their lives
  3. Leaders are to people what a guide is to traveler. The purpose of a guide is to assist people in reaching their desired destination.
  4. Leaders are to people what a Sherpa is to a mountain climber. The purpose of a Sherpa is to guide people to the top.
  5. Leaders are to people what a professor is to a student. The purpose of a professor is to prepare people for their life calling or chosen career.
  6. Leaders are to people what a tradesman is to an apprentice. The purpose of the tradesman is to equip the apprentice to do what he is able to do and position him to go even further.

7. Leaders are to people what parents are to their children. People without leaders are like children without parental guidance. The purpose of parents is to bring their children to maturity.

## 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).

*But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest."*  
Matthew 9:36-38

1. The answer to Jesus' concern was more laborers or harvesters (Mt. 9:36-38).

This is similar to Moses' observation when he was about to leave the scene (Num. 27:15-17).

*Then Moses spoke to the LORD, saying: "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd."*

2. The answer to Moses' concern was Joshua (Num. 27:19).

- B. Paul made it clear that people needed leaders.

People need leaders because...

1. They need encouragement 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).

*Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*  
II Corinthians 7:1

2. They need assistance in discerning between right and wrong (I Cor. 6-8).

Notice the phrase, "Do you not know..." (I Cor. 6:2, 3, 9, 16, 19).

3. They need constant affirmation when they are doing well (II Th. 1:3-5).

*We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure...* II Thessalonians 1:3-4

4. They need examples to follow (I Cor. 11:1; Phil. 3:17).

*Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Philippians 3:17*

5. They need instruction in the ways of God (I Cor. 12:1; I Th. 4:13; 5:14-22).

Over and over Paul begins his instruction by saying, “I do not want you to be ignorant...” (Rom. 11:25; II Cor. 1:8).

6. They need assistance in finding their place and entering God’s purpose (Eph. 5:17; Phil. 3:12-16; Col. 1:9-12; 4:17; II Tim. 1:6-7).

*For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. Colossians 1:9-12*

7. They need equipping for their ministry calling (Eph. 4:11-12).

*He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God’s people to do his work and build up the church, the body of Christ.*

–NLT

8. They need understanding during the dealings of God (Rom. 8:28; II Cor. 1:3-5; Jam. 1:2).

*All praise to the God and Father of our Lord Jesus Christ. He is the source of every mercy and the God who comforts us. He comforts us in all our troubles so that we can comfort others. When others are troubled, we will be able to give them the same comfort God has given us. You can be sure that the more we suffer for Christ, the more God will shower us with his comfort through Christ. II Corinthians 1:3-5*

9. They need help in overcoming obstacles (Eph. 6:10-18).

*Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Ephesians 6:11*

10. They need guidance for many of life’s decisions (Eph. 1:15-18).

*Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers: 17 that the God of our Lord Jesus Christ, the Father of glory, may*

*give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints...*

11. They need the impartation of spiritual gifts and to be established (Rom. 1:11).

*For I long to see you, that I may impart to you some spiritual gift, so that you may be established...*

12. They need assistance in resolving conflict and coming to unity (I Cor. 1:10; Phil. 4:2).

*Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.*

I Corinthians 1:10

13. They need to be warned of and alerted to the dangers around them (Rom. 16:17; Phil. 3:2; Col. 1:28; 2:8).

*And now I make one more appeal, my dear brothers and sisters. Watch out for people who cause divisions and upset people's faith by teaching things that are contrary to what you have been taught. Stay away from them. Such people are not serving Christ our Lord; they are serving their own personal interests. By smooth talk and glowing words they deceive innocent people. But everyone knows that you are obedient to the Lord. This makes me very happy. I want you to see clearly what is right and to stay innocent of any wrong.*

Romans 16:17-19, NLT

14. They need adjustment to remain doctrinally sound (Gal. 1:6-10; 3:1; Col. 2:11-23).

*I am shocked that you are turning away so soon from God, who in his love and mercy called you to share the eternal life he gives through Christ. You are already following a different way 7 that pretends to be the Good News but is not the Good News at all. You are being fooled by those who twist and change the truth concerning Christ. 8 Let God's curse fall on anyone, including myself, who preaches any other message than the one we told you about. Even if an angel comes from heaven and preaches any other message, let him be forever cursed. 9 I will say it again: If anyone preaches any other gospel than the one you welcomed, let God's curse fall upon that person. 10 Obviously, I'm not trying to be a people pleaser! No, I am trying to please God. If I were still trying to please people, I would not be Christ's servant. Galatians 1:6-10*

15. They need assistance in rightly relating to the times and seasons 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 sound doctrine (I Tim. 4:6; Tit. 2:1).

*If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. I Timothy 4:6*

2. Being an example to them (I Tim. 4:12; Tit. 2:6-8).

*Likewise, exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*

Titus 2:6-8

3. Exhorting and admonishing them when needed (I Tim. 5:1; II Tim. 2:14; Tit. 2:15).

*Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:15*

4. Challenging them to keep their priorities right (I Tim. 6:17-19).

*Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.*

5. Investing themselves into future leaders (II Tim. 2:2).

*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.*

6. Reminding them of their position in Christ (II Tim. 2:14) and their responsibilities as believers (Tit. 3:1-2).

*Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men. Titus 3:1-2*

7. Preaching and teaching the Word of God (II Tim. 4:1-4).

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have*

*itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables.*

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 reaching their God-ordained 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 you as a person.**

1. It will affect your expectations of ministry and ministry goals.
2. It will affect your attitudes in relation to those that you lead.
3. It will affect your actions or the way you function within your leadership.

##### **B. It will affect those that you lead.**

1. It will affect the expectations of those that you lead.
2. It will affect the attitudes of those that you lead.
3. It will affect the actions of those that you lead.

##### **C. It will affect other leaders that you develop.**

1. It will affect the expectations of those that you develop.
2. It will affect the attitudes of those that you develop.
3. It will affect the actions of those that you develop.

##### **D. It will affect your representation of the Lord.**

People will either get a correct view of the Lord and His leadership in their lives or they will get an incorrect view.

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

Often people associate leadership with people who possess certain qualities or who have achieved certain accomplishments. Many people see a leader as...

##### **A. Someone who is successful 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 charisma 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

In this case, success would be defined as having crowds coming to your ministry.

- C. Someone who has a strong vision for the future and the drive to make it happen.
- D. Someone with superior intelligence.
- E. Someone who is aggressive and able to dominate in relationships.
- F. Someone who can motivate others to do what they want them to do.
- G. Someone who can make decisions and solve complex problems.

In the world outside of Christ it is easy for leaders to see their gifts and abilities as coming from themselves to be used for and on themselves. They can easily see a position of leadership as an end in itself or as their personal destination. They can easily see people as resources for their use to achieve their personal goals. God has another idea of leadership.

*Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? I Corinthians 4:6-7*

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

While many of the above concepts can have a positive or a negative side to them, they are all tempered by biblical concepts of leadership. From a biblical perspective, a leader is...

- A. Someone who is called by God to be a leader.
- B. Someone who is anointed by the Holy Spirit and given the gift of leadership.
- C. Someone who knows how to be under authority and how to use authority.
- D. Someone who is an expert at serving others.
- E. Someone who has a shepherd's heart like God's heart.
- F. Someone who has been given godly wisdom to lead.
- G. Someone who is humble, moldable and teachable before the Lord.
- H. Someone who excels in personal integrity and character.
- I. Someone who loves people.
- J. Someone who is willing to live as an example in all areas of life.

Most of these concepts we will be developing throughout the course as we seek to be the kind of leader that properly represents God to His people.

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

Not all of the commonly held concepts about leadership are without merit and when introduced to the God-factor they can be redeemed.

A. We redeem these concepts by extracting the fallen human elements from them.

These fallen human elements include such things:

1. Selfishness
2. Wrong Motives
3. Personal Ambition
4. Misplaced Values
5. Striving and Competition

*Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Philippians 2:3-4*  
*Don't be selfish; don't live to make a good impression on others. Be humble, thinking of others as better than yourself. Don't think only about your own affairs, but be interested in others, too, and what they are doing. –NLT*  
*Don't push your way to the front; don't sweet-talk your way to the top. Put yourself aside, and help others get ahead. Don't be obsessed with getting your own advantage. Forget yourselves long enough to lend a helping hand. –MSG*

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 prepared for them.
2. Leaders should be those with a personal charisma or anointing that is tempered by the fruit of the Spirit operating in their lives.
3. Leaders should be those with a strong vision and drive to accomplish their role or function relative to the eternal purpose of God.
4. Leaders should have wisdom, knowledge and understanding that has come to them by virtue of their communion with 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 control of God.
6. Leaders should be those who can inspire, motivate and encourage others to be all that they can be in the context of God's plan for their lives.
7. Leaders should be those who can lay decisions before God 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*

Jesus has to be seen as the greatest leader of all time. Any study of leadership without looking at Jesus is a serious oversight.

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

We know that Jesus was a great leader because of the fruit of His life (Mt. 12:33). Even though His life on the earth was short and even though He only functioned in official ministry for less than four years He had incredible fruit.

- A. He gathered many followers.
- B. He trained a team of world-changing leaders.
- C. He transformed all of history through His words and His life.
- D. His words are cited more as authority than any other single individual.
- E. He started the greatest movement that the world has ever witnessed.
- F. He is talked about by millions of people daily 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 His Father's business (Luke 2:49). He understood that as a Christian we are not doing what we do because we have chosen to do it, but because God has chosen us (John 15:16).

*And He said to them, “Why did you seek Me? Did you not know that I must be about My Father's business?” Luke 2:49*

- B. Jesus knew how to submit to God-ordained authority (Luke 2:51). Submission begets submission. The only way a leader can expect to bear authority is to be personally submitted to authority (Mt. 8:5-13).

*Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men. Luke 2:51-52*

- C. Jesus understood His calling and His responsibility to accomplish it (John 8:42; John 13:3).

*Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.” John 8:42*

- D. Jesus understood that the highest calling was to please His Father and love people (Mt. 22:36-40).

*“Teacher, which is the great commandment in the law?” 37 Jesus said to him, “‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ 38 This is the first and great commandment. 39 And the second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the Law and the Prophets.”*

- E. Jesus understood that what He did was for the purpose of bringing glory to God (John 7:18).

*He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.*

- F. Jesus understood that His success was dependent on His relationship with His Heavenly Father (John 5:19, 30).

*Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” John 5:19*

- G. Jesus understood that His boundaries for ministry had been determined by the Father (John 10:14, 25-29; Mt. 15:24).

*But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” Matthew 15:24*

- H. Jesus lived what He preached. He led by example (John 13:14-15). His words lined up with His works (John 10:37-38; 14:10-11).

*Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. John 14:10-11*

- I. Jesus was able to resist the temptations of wealth, fame and power (Mt. 4:1-11). He was tested in all of these things yet remained true to His primary mission.

- J. Jesus was willing to lay His life down for others (John 10:11, 17-18).

- K. Jesus demonstrated high levels of integrity (John 6:63).

*It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.*

- L. Jesus knew how to act decisively (Mt. 21:12-22).

When Jesus saw the money changers in the temple he moved decisively to deal with it.

- M. Jesus led with passion (John 2:17; Luke 22:15). Jesus was zealous for God and for His house.

*Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.” John 2:17*

- N. Jesus was not intimidated by the opposition (Mt. 22:15-46; Luke 13:31-32).

All of the different political groups and religious groups tried to catch Him in His words. But he was not intimidated by their questions of Him.

- O. Jesus led by compassion, not fear (Mark 6:34).

*And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.*

- P. Jesus was a finisher who knew how to finish what He started (John 17:4, 6, 19:30).

*I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. John 17:4-5*

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

- A. Jesus had a clear vision and goals and He reached all of them (Luke 4:18; 18:31-33; Mark: 1:38). He declared that vision from the very first days of His ministry. He declared the work finished when it was accomplished (John 19:30).

*But He said to them, “Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.” Mark 1:38*

- B. Jesus was a big thinker (Mt. 16:18; Mark 16:15; Acts 1:8). He believed He could touch the entire world. And He did!

*And He said to them, “Go into all the world and preach the gospel to every creature.” Mark 16:15*

- C. Jesus was not controlled by the expectations of others (Mt. 12:38-39; 16:1-4; Luke 7:31-35). He did not dance to their music. He had a script that was given to Him from the Father and He did not waver from it.

*Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” But He answered and said to them, “An evil and adulterous*

*generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.” Matthew 12:38-39*

- D. Jesus was not partial or arbitrary but had one standard for all (Mt. 12:46-50; 19:16-22; John 3:1-5). He was not tempted to change the standard for the rich, for relatives or for people of prestige and power.
  - 1. His relatives were not given special treatment (Mt. 12:46-50).
  - 2. The wealthy were not given special treatment (Mt. 19:16-22).
  - 3. The powerful were not given special treatment (John 3:1-5).
- E. Jesus was always realistic about the cost of the vision (Mark 8:34-38; Luke 9:57-62). He let His followers know from the front end what the cost of building with Him would be.
- F. Jesus taught and demonstrated a servant model of leadership (Mt. 20:20-28; Mark 10:35-45). He demonstrated that if you want to be great, you must learn to serve. You must learn to serve not only those who can benefit you, but everyone.
- G. Jesus taught with authority and conviction (Mt. 7:29; Luke 4:32). Jesus exuded confidence and used imperatives in His teaching. He did not use words like “perhaps” or “maybe” or “you might consider doing this or that.”
- H. Jesus knew how to discriminate between good and bad traditions (Mt. 15:1-6). He was willing to eject anything that was hindering the primary objective.
- I. Jesus communicated at a level at which He could be understood (Mt. 5-7). Not only did He use the very common language of the day, He spoke in terms that could not be misunderstood.
- J. Jesus was careful in selecting the right team (Luke 6:12-16). While He had many followers, He took the choice of His team members very seriously, seeking God fervently so that He could make the right choice.
- K. Jesus chose a diverse team with a variety of skill and experience. The Twelve Apostles were a very diverse people including skilled and unskilled, educated and uneducated, political and apolitical, rich and poor. Jesus understood that there is strength in diversity and that a good team involves a variety of talent.
- L. Jesus focused His efforts on the development of His team (Mark 3:14). While He ministered openly to the masses, He spent intimate time with only a few. While some of His time was spent with crowds, most of His time was spent preparing His team.

*Then He appointed twelve, that they might be with Him and that He might send them out to preach...*

- M. Jesus knew how to delegate to others to fulfill His vision (Mt. 14:19; 15:36). Even in the smallest things (such as a mass feeding scheme) He delegated much of the task to other. He only focused on what others could not do.
- N. Jesus empowered His team to function as He did (Mt. 10:1; Luke 9:1; 10:1). Jesus imparted to them His team the secrets of His success and then empowered them and released them to function.
- O. Jesus focused on coaching and mentoring His team to be able to do what He could do (Mt. 17:14-21; Luke 11:1-2). His goal was to reproduce Himself. To do so He would need to stand on the sidelines and let the team do their part.

*Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." So He said to them, "When you pray, say..." Luke 11:1-2*

- P. Jesus inspected the fruit of His followers (John 15:1-2). Jesus believed in reporting and in giving account. He used all of the training times as learning opportunities whether those proved to be positive or negative.
- Q. Jesus was willing to give people another chance after failure (John 8:11). Whether it was Peter who let Him down or Thomas who doubted His resurrection, Jesus had patience with their immaturity and lack of faith.
- R. Jesus did not overlook the next generation (Mt. 19:13-14). All generations were important to Jesus, especially the youth. He understood that if you are going to build for the future, the youth must be a big part of your vision.

*Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." And He laid His hands on them and departed from there.*

- S. Jesus confronted problems head on (Luke 9:51-56). Jesus did not let things sit. If someone needed a rebuke He would give it and follow it up with loving instruction.

*Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, 52 and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. 53 But they did not receive Him, because His face was set for the journey to Jerusalem. 54 And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?" 55 But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. 56 For the Son of Man did not come to destroy men's lives but to save them." And they went to another village.*

- T. Jesus raised up successors. It is said that there is no success without a successor. Jesus trained and released an army of leaders to follow in His footsteps.

- U. Jesus knew how to let the right group of people into His plans at just the right time (Mt. 16:21; 20:17; Compare Mark 5:43). Jesus released certain sensitive information slowly beginning with His core followers and moving beyond.

*From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.*

- V. Jesus was the first one to die for His vision. He did not ask more from others than He was prepared to give Himself.

## 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*

Servant leadership has become a common term in the world of business. But before there was any talk of “servant leadership” in the marketplace, Jesus laid down the foundation for this leadership style. However, in Jesus case it was not just a “leadership style” to be selected from a list of other possible styles, it was a permanent lifestyle.

Servant leadership was not initiated by Jesus. 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, however, is the one who 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 servant of people.

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

Jesus laid the foundation for servant leadership in several key passages recorded in the New Testament.

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

*Then the mother of Zebedee’s sons came to Him with her sons, kneeling down and asking something from Him. 21 And He said to her, “What do you wish?” She said to Him, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.” 22 But Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?” They said to Him, “We are able.” 23 So He said to them, “You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.” 24 And when the ten heard it, they were greatly displeased with the two brothers. 25 But Jesus called them to Himself and said, “You know that the*

*rulers of the Gentiles lord it over them, and those who are great exercise authority over them. 26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. 27 And whoever desires to be first among you, let him be your slave—28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

From this passage, notice the following things...

1. James and John’s mother came to Jesus on behalf of her sons, no doubt because to ask for such a thing for oneself would seem selfish and prideful.
2. The request that was made was not a “small” request since Jesus only has one right hand and one left hand. These two disciples essentially wanted to be the first among the other disciples of Jesus and second and third to Jesus alone.

How prideful was this? This placement would put them in front of every person who had ever lived or who would ever live including such people as Noah, Abraham, Moses, Elijah, Jeremiah and John the Baptist to name just a few. From the future perspective, this would place them in front of Martin Luther, John Calvin, John Wesley, Billy Graham and all those yet to come in the eternal purpose of God.

3. The request of the disciples did not involve serving; it involved sitting. Sitting is a receiving position, not a serving position (Note: Mary and Martha, also Mt. 8:15).

*Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever. So He touched her hand, and the fever left her. And she arose and served them. Matthew 8:14-15*

4. Jesus reminded these disciples that ministry placement was not about gaining a position for yourself, it is about God’s placement and God’s calling 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 suffering that went with it. It is one thing to desire a ministry, but are you prepared to pay the price for it.
6. The other disciples were very upset primarily because they wanted those same two seats and their mothers were not present to plead their cause.

The word used to describe the disciples reaction in this passage means that the other disciples expressed displeasure, were offended, irate, incensed and angry.

7. 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.).

8. Jesus let His disciples know that leadership is not being in a position to exercise authority over people, but being in a position to serve people.
9. Jesus indicated that there is nothing wrong with the desire to be great as long as you were willing to follow His path to greatness—laying your life down for others.
10. Jesus used two different words in this passage relative to what a leader is to be to others.
  - a. The **servant** 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 **slave** of all (vs. 27, Greek, *doulos*, Strong's #1401)

This word takes it even further and refers to someone who has no rights 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

This account seems to be a different occasion to that of the above and it demonstrates how the disciples loved to debate among themselves over which one of them was the greatest.

*Now there was also a dispute among them, as to which of them should be considered the greatest. 25 And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. 28 “But you are those who have continued with Me in My trials. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”*

From this passage, notice some additional things...

1. The disciples seemed to be consumed with a desire to be greater than the rest of the other disciples. They were constantly comparing themselves. This was a favorite debate among them.

Perhaps in their debating they could make a case for themselves.

- a. Peter could have claimed preeminence because of the word that was given to him by Jesus (Mt. 16:16:19). But then the rest of the disciples would have burst his bubble and brought him back down to earth by reminding him that he denied the Lord.
- b. John could have claimed preeminence as the disciple who Jesus loved (John 13:23). But then the rest of the disciples would have burst his bubble and reminded him when Jesus had to rebuke him for a contrary spirit (Luke 9:54).

- c. Bartholomew could have claimed preeminence as a disciple because nothing negative was recorded about him. But the rest of the disciples would have reminded him that nothing positive was said about him either.
2. The disciples liked the idea of exercising lordship, 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

It appears that even after Jesus washed the feet of the disciples and gave them the challenge to do likewise that they were still arguing about this subject (Luke 22:14-34 with John 13:1-17). Some concepts just take a long time to sink in—especially something that is contrary to a person’s nature.

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).

*Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2 Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. 5 And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6 But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. 7 And when you pray, do not use vain*

*repetitions as the heathen do. For they think that they will be heard for their many words. Matthew 6:1-7*

Read Matthew 23 as time permits.

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

1. Loved the chief or best seats in the synagogue (Mt. 23:6).
2. Loved to have titles of authority applied to them (Mt. 23:7-10).
3. Loved the ceremony and the ritual of their position (Mt. 6:7).
4. Loved to be in the spotlight and to be seen by others (Mt. 6:5; 23:5).
5. Loved to impress people with their knowledge (even though they did not practice what they preached) (Mt. 23:2-4).
6. Served when it was in their best interest to serve (Mt. 6:1).
7. Served when they had everybody's attention (Mt. 6:2).

Jesus said to these Pharisees, "But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted" (Mt. 23:11-12).

B. How did Jesus describe wrong leadership?

1. Jesus had some rather unkind names or symbols for wrong leaders.
  - a. Hypocrites (Mt. 23:13)

The word "hypocrite" was a term that was originally applied to actors on a stage. An actor is a person who plays a role that is assigned to them by a casting director. The actor plays a part that is not necessarily in any way connected with who they are as a real person. If you have been an actor long enough, even you do not know who the real you is.

The word "hypocrite" eventually came to mean any pretender. It referred to a person who was not actually what they proclaimed themselves to be. 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. Blind Guides (Mt. 23:16)

A blind guide is someone who purports to be able to lead others to a desired destination, but they cannot see 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 have not been.

The result of this type of leadership is that both the guide and the one who is being guided miss the mark and fall into the ditch.

c. Whitewashed Tombs (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 outside which was in striking contrast to what was actually on the inside. The religious leaders of the day looked so good on the outside with their rites, rituals and ceremonial attire, but on the inside they were filled with corruption. Those who would unwittingly partake of their fruit would become defiled themselves.

d. Unmarked graves (Luke 11:44)

*Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them.*

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 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. Serpents (Mt. 23:33)

The image of the serpent goes all the way back to the Garden of Eden where the devil inspired serpent sought to mislead Adam and Eve and actually became an instrument of destruction in their lives.

f. Brood of Vipers (Mt. 23:33)

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.

John the Baptist had identified these leaders in the same way when they came to his baptism (Mt. 3:5-10).

*Then Jerusalem, all Judea, and all the region around the Jordan went out to him 6 and were baptized by him in the Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore bear fruits worthy of repentance, 9 and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. 10 And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”*

In this case the Pharisees saw the multitudes responding. They did not want to appear to be out of step with what was taking place because they always wanted to be seen as spiritual and they always cared about popular opinion. John realized that these leaders were only putting on a show and that in their hearts they were not repentant and that they were not interested in real change.

The Pharisees thought that their spiritual lineage was enough for them. John let them know that their relationship to Abraham was insufficient to be considered part of the tree of faith. Good fruit based on repentance and a right relationship to God was the important thing.

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

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

A thief is someone who takes something that does not belong to them. A robber is the same as a thief except that he usually inflicts harm on the one that he robs.

As thieves these false leaders are of the opinion that the sheep belong to them 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. Wolves 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 feed and clothe themselves. They do not feed the sheep, they feed on the sheep.

Albert Barnes says, “The sheep is an emblem of innocence, sincerity, and harmlessness. To come in sheep’s clothing is to assume the appearance of sanctity and innocence, when the heart is evil.”

c. False 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. Hirelings (John 10:12-13)

*I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep.*

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 negative fruit.

- a. They hindered people from getting to heaven (Mt. 23:13).

*But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.*

Ask the class, "How do you think such leaders hinder people from getting to heaven?" Think of Eli's sons who made people to despise the altar.

- b. They took advantage of widows and their possessions (Mt. 23:14).

*Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.*

- c. They turned their converts into worse leaders than themselves (Mt. 23:15).

The principle is that "like begets like." We reproduce after our own kind. Unfortunately the followers often go beyond and surpass those who disciplined them.

- d. They were sticklers for the letter of the law but neglected justice, mercy and faith (Mt. 23:23-24).

- e. They were not changed on the inside and lived indulgent lifestyles (Mt. 23:25-28).

- f. They persecuted 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 tower of Babel (Gen. 11:4).

*And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."*

These people were willing to go against the clear mandate of God and build this wonder of the world to make a name for themselves. God was not happy and had to judge them for their disobedience and their motives.

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

*Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. So they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us also?" And the LORD heard it. Numbers 12:1-2*

This passage goes on to say that the Lord heard it and He was not happy.

The problem was that Miriam and Aaron were not happy with the roles that they played in relationship to Israel. In point of fact, there was only one person over them in God's structure, Moses. That is the role that they wanted. Ultimately their argument was not with Moses, it was with God 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 the competition.

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

*After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. 2 Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from such and such a tribe of Israel." 3 Then Absalom would say to him, "Look, your case is good and right; but there is no deputy of the king to hear you." 4 Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice." 5 And so it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him. 6 In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel. II Samuel 15:1-6*

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

At a later point in Absalom's life, notice what he did.

*Now Absalom in his lifetime had taken and set up a pillar for himself, which is in the King's Valley. For he said, "I have no son to keep my name in remembrance." He called the pillar after his own name. And to this day it is called Absalom's Monument. II Samuel 18:18*

It is rather sad that when there is no one else to honor you and you have to honor yourself by setting up a monument to yourself.

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

*Then Adonijah the son of Haggith exalted himself, saying, "I will be king"; and he prepared for himself chariots and horsemen, and fifty men to run before him.*

Adonijah made no pretense about it. He declared, "I want to be king!" There are a lot of people who feel the same way, it is just that they are a little more subtle about it.

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

*I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church. Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God.*

The King James Version describes him as one who loved to have "the preeminence." He was not interested in the servant role. His desire was like so many others, "I have got to be number one and in the first place."

7. This leadership is summarized in the following chart.

A leader that comes... <b>To be served...</b>	A leader that comes... <b>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.

*And the word of the LORD came to me, saying, 2 "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: 'Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3 You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. 4 The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5 So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. 6 My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them.' 7 'Therefore, you shepherds, hear the word of the LORD: 8 "As I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock"-- 9 therefore, O shepherds, hear the word of the LORD! 10 Thus says the Lord GOD: "Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them."*

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

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

*Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

We do not often meditate on the tremendous thing that Jesus did when He became man and descended to earth.

1. Before Jesus was incarnated He was in the beginning with the Father God (John 1:1).

- a. He was involved in creation (John 1:3).

*All things were made through Him, and without Him nothing was made that was made.*

*He created everything there is. Nothing exists that he didn't make. --NLT*

- b. He was an equal person in the Godhead (Phil. 2:5-7; John 10:30-33; II Th. 2:16-17; Heb. 1:3).

*...who, being in the form of God, did not consider it robbery to be equal with God... Philippians 2:6*

Other Translations:

*Who existing in the form of God counted not the being on equality with God a thing to be grasped. --ASV*

*Though the divine nature was His from the beginning, yet He did not look upon equality with God as above all things to be clung to. --TCNT*

*For He, Who has always been God by nature did not cling to His prerogatives as God's equal. --Phillips*

*His nature is, from the first, divine and yet He did not see, in the rank of Godhead, a prize to be coveted. --Knox*

*Who, though he was God, did not demand and cling to his rights as God.*  
--LB

2. The actual incarnation itself would have been a humbling experience in and of itself.

Ask the class, "What are some of the changes that Jesus would experience going from His place in heaven to take on flesh and blood and live on earth even if He lived in the best place that this earth could provide.?"

3. The manner in which Jesus came to earth further testified of His coming as a servant rather than a lord.

Notice all of the factors that emphasized the humility of his birth experience.

He was:

- a. Born of an unknown, unmarried teenager instead of a famous princess or world leader (Luke 1:48).

Jesus would make Himself of no reputation so that we could be introduced as sons to the God of the universe.

- b. Born to parents who were quite poor (Luke 2:24). They could not even offer a lamb for a sacrifice only a turtledove.

Jesus would become poor so that we might become rich (II Cor. 8:9).

- c. Born in the tiny town of Bethlehem instead of Jerusalem or Rome (Mic. 5:2).

Bethlehem means "House of Bread." Jesus would become the Bread of Life to us.

- d. Born in a stable instead of a palace (Luke 2:7).

Jesus was born in a stable but would prepare a mansion for His people (John 14:2-3).

- e. Placed in a manger instead of royal bed (Luke 2:7)

Jesus would lay His life down so that we could become royalty.

- f. Greeted by shepherds instead of by royalty (Luke 2:15-20).

Jesus would eventually become the "Good Shepherd" and make us the sheep of His pasture.

Note: The wise men did not most likely greet Jesus for nearly two years.

- B. Jesus demonstrated His servant leadership when He ministered to others in His own time of need (Mt. 14:13-14).

Jesus demonstrated His servant leadership at all times in His life, but it is never seen more dramatically than in Matthew 14.

In this passage, Jesus had just received news about the beheading of John the Baptist. This hit Jesus very hard because of their natural and spiritual connection that they had. Jesus wanted to grieve in a solitary place in the presence of His Heavenly Father.

*When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. Matthew 14:13-14*

Notice that in one of the neediest moments of Jesus' personal life He still was compassionate toward the needs of others. If ever there was a time when Jesus could have said, "Just leave Me alone! I have issues of My own with which to deal!" this would have been the time.

- C. Jesus demonstrated His servant leadership when He washed the feet of the disciples (John 13:1-17).

Read John 13:1-17

#### The Custom of Footwashing

It was the custom that after travelers had travelled a long distance, the person who was hosting them was to provide water for their feet as a sign of hospitality. Sometimes they would take it a step further by providing someone to actually loose their sandals and wash their feet. This was usually considered to be the role of a servant or a child and was not something that someone of power and prestige would ever do.

Jesus was nearing the time that he would be crucified. He had asked the disciples to prepare a room for them to celebrate the Passover together. They would use it for a few days prior during the days of preparation.

The disciples had prepared the room. They had ordered the food. They had the table and chairs in place. They had provided a water basin, a pitcher of water and a towel for the needed footwashing.

The only thing that they forgot was hiring a servant to wash their feet. This is where we find ourselves in John 13. The disciples had been having one of their favorite discussions about who is the greatest among them. Jesus was going to show them who was the greatest.

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

1. Jesus knew all things had been given into his hands (vs. 3).

As a result He could have thought it too demeaning to “lower Himself” to such a task. He could have said, “I’m the main man here, let others do it.”

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

As a result he could have concluded that I have nothing to gain by impressing anyone. “I’m going to be out of here soon, let others work in their own dust.”

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

As a result He could have been disillusioned and bitter, thinking that the object of His attention was unworthy. “These disciples are going to desert me in a few days, one is going to betray me, let them wash their own feet.”

Jesus taught His disciples that the act of serving is not dependent upon who we are, where we are going or the worthiness 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 His life (John 10:17-18).

Jesus laid His life down in two ways.

1. He lived for people.

Sometimes it takes more of a commitment to people to live for them than it does to die for them. We can die for someone without thinking about it. Dying for someone can be a reactionary response on our part. However, living for someone is a day by day commitment to serve that person. It requires that we be able to die daily.

2. He died for people.

Jesus was willing to die for people when He knew that His death would advance the cause of God in the lives of those people. In fact, His death was the supreme act of love that made it possible for all of us to realize our full destiny.

#### **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 did not have.

1. He did not have selfish ambition.

This means that He did not work to advance Himself.

2. He did not have the desire for personal prestige.

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

3. He did not focus on what was in it for Him.

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

B. There were qualities that Jesus did have.

1. Jesus had humility.

2. Jesus had respect for others.

3. Jesus had a spirit of sacrifice.

4. Jesus kept the eternal purpose 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 statements 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 demanding, but they saw themselves as servants to the church (I Cor. 9:1-23; I Th. 2:5-8).

*For neither at any time did we use flattering words, as you know, nor a cloak for covetousness--God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.*

I Thessalonians 2:5-8

- B. They did not impose their vision on others, but they saw themselves as helpers to the vision and dreams of others (II Cor. 1:24).

*Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.*

*Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. –KJV*

- C. They did not serve for money, 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).

*So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, "It is more blessed to give than to receive." Acts 20:32-35*

*We never accepted food from anyone without paying for it. We worked hard day and night so that we would not be a burden to any of you. It wasn't that we didn't have the right to ask you to feed us, but we wanted to give you an example to follow. Even while we were with you, we gave you this rule: "Whoever does not work should not eat." II Thessalonians 3:8-10, NLT*

- D. They did not flaunt their liberty, but they were willing to forgo personal rights if it would benefit others (Rom. 14:14-23; I Cor. 8:1-13; 9:4-12, 19-23; I Th. 2:9).

*But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. 9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak. 10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? 11 And because of your knowledge shall the weak brother perish, for whom Christ died? 12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. 13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. I Corinthians 8:8-13*

*If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. I Corinthians 9:12*

*For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel's sake, that I may be partaker of it with you.*

I Corinthians 9:19-23

*Don't you remember, dear brothers and sisters, how hard we worked among you? Night and day we toiled to earn a living so that our expenses would not be a burden to anyone there as we preached God's Good News among you.*

I Thessalonians 2:9, NLT

- E. They did what they did to bring abundant life to others (Phil. 1:25; I John 1:4; III John 1:4).

*For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. 24 Nevertheless to remain in the flesh is more needful for you. 25 And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, 26 that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again. Philippians 1:21-26*

*And these things we write to you that your joy may be full (I John 1:4).*

- F. They were willing to lay their lives down for others (Phil. 2:17).

*Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.*

*But even if my life is to be poured out like a drink offering to complete the sacrifice of your faithful service (that is, if I am to die for you), I will rejoice, and I want to share my joy with all of you. –NLT*

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

*Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."*

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

*And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you, 19 serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; 20 how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, 21 testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.”*

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

While it is important not to oversimplify the answer to this question, there are three main things that happened in history to change the servant model of leadership into a hierarchical style of leadership.

A. The first thing that helped to change Jesus’ leadership model was the separation of the clergy and the laity.

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

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

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

In order to understand the gradual decline in the practice of the Early Church throughout history, I would refer you to our course *Walking in Present Truth*. In that course we go through early church history to show how the early church lost many of the keys to kingdom power as time progressed.

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, a group of churches or a region.

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 "priests."

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

- B. The second thing that helped to change Jesus' leadership model was the establishment of the state church 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 established, government-favored church.
2. The concept of the future reign 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 decision and a matter of expediency rather than the result of a spiritual and personal experience of Christ.
4. Church membership became equal to salvation.
5. It became politically expedient and even essential to become part of the Christian Church.
6. The church became more focused on internal doctrinal disputes rather than on converting the world to the faith. After all, nations could now be Christianized by military means.
7. The simplicity of spiritual worship gave way to elaborate, stately ceremonies.
8. As the church became rich the bishoprics became powerful and wealthy positions.

As a result they became objects of contention rather than opportunities for humble service. At times money was exchanged for the right to hold the office of a bishop (This practice was called “simony” after Simon Magnus who tried to give money to buy the gifts of God).

9. Missionary interest and activity declined immediately. With a new freedom the church was able to go into the world, but unfortunately the world had entered into the church.

The church appeared to conquer the Roman Empire, but in reality, the Roman Empire had conquered the church.

- C. The third thing that helped to change Jesus’ leadership model was the evolution of the concept of “ministry” and “full time ministry.”

Ask the class, “What is the first thing that comes into your mind when you hear the word “ministry”?”

1. The word “ministry” as found in the Bible literally means “service.”
  - 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.” It takes the focus off of the person and highlights the function or area of service.

*Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I Corinthians 3:5*

The message brings this thought out beautifully...

*Who do you think Paul is, anyway? Or Apollos, for that matter? Servants, both of us--servants who waited on you as you gradually learned to entrust your lives to our mutual Master. We each carried out our servant assignment. --MSG*

- 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).

*For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my **ministry**, if by any means I may provoke to jealousy those who are my flesh and save some of them. Romans 11:13-14*

Different translations of this passage use alternative words to “ministry.”

- My personal assignment... --MSG
- My work... --CEV

2. The word “ministry” evolved from the above meaning to the concept of “the ministry.”

Someone could be said to go into “the ministry” or to be pursuing “the ministry.” In this sense it was distinguished as something very spiritual as opposed to common serving roles.

Phrases that have come out of this includes:

“I want you to meet our minister...”

“We are so proud of our son; he is going into the ministry...”  
“I believe that God has called me into the ministry...”

3. The word “ministry” evolved further into a career concept of “full-time ministry.”

The idea of “full-time ministry” came into play where this thing call “the ministry” was now seen as a career. But it was not seen in the same light as any other career, it was a spiritual career that was intrinsically better than a “secular career.” To be in the “full-time ministry” meant that you were actually paid to work at the church or some other associated endeavor.

Phrases that have come out of this includes:

“I can’t wait till I transition from my job and I can go into the full time ministry ...”

“I have been in the full time ministry now for 15 year...”

I might ask, “But how long have you been a Christian?” Hopefully from the time you became a Christian up to now you have been a full time minister whether or not you were ever paid by a church or religious organization.

4. The evolution of this concept had many negative effects.
  - a. It created a class system in the body of Christ—the priests and the laity.
  - b. It promoted one type of ministry or service above another (I Cor. 12:12-27).

Working with a salary covered by the church was seen as superior to secular work. The Bible teaches that every part of the Body is vital to the success of the whole.

- c. It undermined the concept that every believer is a minister or priest (Rom. 12:3-5).

*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another.*

- d. It minimized the extension of the Kingdom in the non-Church world.

Rather than seeing their job as a God-ordained way for them to extend God’s Kingdom and seek opportunities for that to happen, they look down on their job and can’t wait to get a job at the church.

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

### **Ministry is Serving!**

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

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.

### **Concluding Thought**

**This is the type of ministry and leadership that Jesus modeled. This is the type of ministry and leadership that Jesus expects from us. No wonder the crowds cried out, “Give us Barabbas!”**

## **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 loud sound” (BDB).

a. It is in this sense that God calls out to man.

- God called to Adam in the Garden (Gen. 3:9).

*Then the LORD God called to Adam and said to him, “Where are you?”*

- God called Moses up to Mount Sinai (Ex. 19:20).

*Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.*

- Etc.

b. It is in this sense that man calls out to God (Ps. 118:5; 141:1).

*LORD, I cry out to You; make haste to me! Give ear to my voice when I cry out to You. Psalm 141:1*

*I called on the LORD in distress; the LORD answered me and set me in a broad place. Psalm 118:5*

- Abraham called on the name of the Lord (Gen. 13:4).
- Samson called out to God in his misery (Judg. 16:28).
- David called to the Lord from his altar at the threshing floor and God answered by fire from heaven (I Chr. 21:26).
- Etc.

2. This word is also used in the sense of “naming or giving a name to” (BDB).

a. It is in this sense that people were named.

- Adam named or called his wife Eve (Gen. 2:23).
  - Hagar named or called her son Ishmael (Gen. 16:11-15).
  - God instructed Sarah to name or call her son Isaac (Gen. 17:19).
  - Etc.
- b. It is in this sense that places and monuments were named.
- Babel was so named because of the confusion of language (Gen. 11:9).
  - Jacob named or called the place of his vision Bethel (Gen. 28:18-19).
  - Etc.
- c. It is in this sense that men ascribed names to God.
- Hagar called the Lord “the one who sees” (Gen. 16:13).
  - Abraham named the place of sacrifice “Jehovah Jireh” (Gen. 22:14).
  - Moses named his altar “Jehovah Nissi” after the defeat of Amalek (Ex. 17:15).
  - Etc.
3. This word is specifically used at times to mean “summon, invite, call for, call and commission, appoint or call and endow” (BDB).

This is the sense in which we are particularly interested. In these cases God singled people out, called to them and gave them a commission.

- a. God summoned people or invited them to participate with Him in His eternal purpose (Is. 49:1-3).

*Listen, O coastlands, to Me, and take heed, you peoples from afar! The LORD has called Me from the womb; from the matrix of My mother He has made mention of My name. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft; in His quiver He has hidden Me. And He said to me, “You are My servant, O Israel, in whom I will be glorified.”*

- God called to Abraham when he was in Haran (Gen. 12:1-4; Is. 51:2).

*Look to Abraham your father, and to Sarah who bore you; for I called him alone, and blessed him and increased him. Isaiah 51:2*

- God called to Moses from the burning bush (Ex. 3:3-10).

*So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Exodus 3:4*

- God called Israel as a nation to be His people (Hosea 11:1).

*When Israel was a child, I loved him, and out of Egypt I called My son.*

- God called to Samuel and established him as a prophet (I Sam. 3:1-21).

*And it came to pass at that time, while Eli was lying down in his place, and when his eyes had begun to grow so dim that he could not see, and before the lamp of God went out in the tabernacle of the LORD where the ark of God was, and while Samuel was lying down, that the LORD called Samuel. And he answered, "Here I am!" I Samuel 3:2-4*

- God called Bezalel and Aholiab as craftsmen for the tabernacle (Ex. 35:30-35). In this case it was a very natural thing that God would transform into a very supernatural thing.

*And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; 31 and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, 32 to design artistic works, to work in gold and silver and bronze, 33 in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. 34 And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. 35 He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver--those who do every work and those who design artistic works."*

- b. All of these summons or callings had something in common.

- i. They were all calls that were initiated by God (John 15:16).

*You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.*

- ii. They were all calls that were by grace alone (Deut. 7:6-8).

*For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.*

- iii. They were all calls that demanded a response from the one who was called (Job. 14:15).

*You shall call, and I will answer You; you shall desire the work of Your hands.*

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 an account.
2. This word does not emphasize a call to service but a call to accountability (I Cor. 9:16).

*For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!*

3. This call can be known (I Tim. 2:7; II Tim. 1:11; Tit. 1:3).

*...for which I was appointed a preacher and an apostle... I Timothy 2:7a*

*...to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. II Timothy 1:11*

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

A. We all begin our life with the Lord with a general call 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 walking worthy of this call (I Th. 2:10-12; Col. 1:9-13).

*You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe; as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children, that you would walk worthy of God who calls you into His own kingdom and glory. I Thessalonians 2:10-12*

*For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love... Colossians 1:9-13*

We walk worthy of this call by:

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

Too many people want to be used in some form of ministry, but they are side-stepping the basics. Too many people are not walking worthy of their first call to be a disciple and yet they want to be used in some spectacular way. When you sidestep the basics, you put yourself in danger of failing in the fulfillment of your destiny. Walking worthy of the call is the foundation on which all leadership is built.

B. As we respond to God's call for salvation we become aware that God also has a specific call to ministry. This is something that is true because every believer is a member of the Body of Christ.

1. This is a specific call and a stewardship for which we will have to give an account. We will all have to answer to God for something very specific (Col 1:23-25; I Pet. 4:10-11).

*I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the **stewardship from God** which was given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.*

Colossians 1:24-26

In this verse, Paul speaks of his calling as a minister of the Gospel being a stewardship from God. A steward is someone who does not own that for which he has become a steward. A steward recognizes that what he has is a trust that has been given to him by another to whom he will have to someday give an account.

- a. This call is of God's choosing (I Cor. 12:18).

*But now God has set the members, each one of them, in the body just as He pleased.*

- b. This call is unique to each person (Rom. 12:3-8; I Cor. 12:28-30; Eph. 4:11-12).

*Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? I Corinthians 12:27-30*

- c. This call is specific and can be defined (I Tim. 2:7; II Tim. 1:11; Tit. 1:1-3).

*...for which I was appointed a preacher and an apostle--I am speaking the truth in Christ and not lying--a teacher of the Gentiles in faith and truth.*

I Timothy 2:7

*Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, 10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the*

*gospel, 11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. 12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.*

II Timothy 1:8-12

- d. This call will always involve service to others (Phil. 2:17).

*Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.*

All ministry is service (Refer back to lessons on servant leadership).

- e. This call will always be a challenge and require growth in grace (II Cor. 4:7-18; Gal. 6:9).

*But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. 8 We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed--10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12 So then death is working in us, but life in you.*

II Corinthians 4:7-12

- f. This call has to do with God's eternal purpose and His purpose for our lives (Rom. 8:28).

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose.*

- g. This call will be accompanied by God's power and presence (Ex. 4:12; Josh. 1:5; Mt. 28:20).

*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Matthew 28:19-20*

2. The specific call of God can only be discovered and realized as one is co-operating with God to fulfill the general call of God (See above).

To learn more about this call to ministry as a member of the Body of Christ I would encourage you to check out our School of Ministry course, *Life Management I*, which could be titled "Discovering God's Plan for My Life."

### **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 self-appointed leaders (Num. 16:1-40).

Korah is an example of a self-appointed leader in relation to Moses (Num. 16:1-5).

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 rise up against existing spiritual leadership (Num. 16:2).

b. He publically criticized and questioned the existing leadership (Num. 16:3).

*“You take too much upon yourselves, for all the congregation is holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?”*

c. He accused leadership of what he himself was guilty (Num. 16:3).

d. He was not satisfied with the position that he had been given, He continually wanted more authority and a higher position (Num. 16:10).

e. He continued to murmur against existing leadership (Num. 16:11).

When you read this passage it is clear that God backed up His authorized leader Moses and the earth opened up and swallowed Korah and his company.

2. There are people who function as leaders without being sent (Jer. 23:21-22, 32; 27:15; 28:15; 29:9, 31).

Jeremiah had to confront many leaders and prophets who were not truly commissioned by the Lord. As a result they carried a false message.

*I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they would have turned them from their evil way and from the evil of their doings. Jeremiah 23:21-22*

*“I have not sent these prophets, yet they claim to speak for me. **I have given them no message**, yet they prophesy. 22 If they had listened to me, they would have spoken my words and turned my people from their evil ways. 23 Am I a God who is only in one place?” asks the LORD. “Do they think I cannot see what they are doing? 24 Can anyone hide from me? Am I not everywhere in all the heavens and earth?” asks the LORD. 25 “I have heard these prophets*

say, 'Listen to the dream I had from God last night.' And then they proceed to tell lies in my name. 26 How long will this go on? If they are prophets, they are prophets of deceit, inventing everything they say. 27 By telling these false dreams, they are trying to get my people to forget me, just as their ancestors did by worshiping the idols of Baal. 28 Let these false prophets tell their dreams, but let my true messengers faithfully proclaim my every word. There is a difference between chaff and wheat! 29 Does not my word burn like fire?" asks the LORD. "Is it not like a mighty hammer that smashes rock to pieces? 30 Therefore," says the LORD, "I stand against these prophets who get their messages from each other--31 these smooth-tongued prophets who say, 'This prophecy is from the LORD!' 32 Their imaginary dreams are flagrant lies that lead my people into sin. **I did not send or appoint them, and they have no message at all for my people,**" says the LORD.

Jeremiah 23:21-32, NLT

3. There are people who function prematurely who end up being leaders without a message (II Sam. 18:19-33).

Ahimahaz was eager to run with the message of Absalom's status for the king. Joab indicated that he could run another day. In the meantime, Joab sent another runner with an accurate message. Ahimahaz insisted on running anyway and because he was fast, he overtook and passed the other runner. However, when Ahimahaz arrived to give word to David, he could not give the king the information that was needed at the time and had to stand aside.

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

1. You will lack the grace needed (Rom. 12:3; 15:15-16; I Cor. 3:10; Gal. 2:9).

*Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.*

Romans 15:15-16

2. You will lack the measure of faith necessary (Rom. 12:3, 6).

*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.* Romans 12:3

3. You will lack the gifts necessary (Rom. 12:6; 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.* I Peter 4:10-11

4. You will lack the fruit associated with that call (John 15:4, 16; I Cor. 15:58).

*Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*

When you function in a ministry without the grace for it, without the faith needed and without the appropriate gift, talents and abilities, it is a major struggle all of the time. Even after the great struggle, you will be disappointed because you will not be very fruitful for the effort that you expend. There is not much worse feeling than to labor and toil and see no corresponding fruit.

5. You will lack authority because you are out of your appointed sphere (Mt. 7:29; II Cor. 10:13).

*But we will not boast of authority we do not have. Our goal is to stay within the boundaries of God's plan for us, and this plan includes our working there with you. II Corinthians 10:13, NLT*

We have great authority when we are functioning within the sphere to which God has appointed us. But when we are functioning in someone else's sphere or department, we do not carry the same authority. It should be noted that our sphere's can change and grow over time and as we gain experience.

6. You will leave an empty spot in the place you were to fill (I Cor. 12:14-18).

*If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? I Corinthians 12:17*

If you are struggling to be a hand or an eye when God has called you to be a foot or an ear, you will leave the place in which you were called to function vacant. When you fail to function in the place that God designed for you, you actually deprive the rest of the Body of Christ of the service that you were appointed to render.

7. You will lack a sense of accomplishment at the end of your life (II Tim. 4:7).

*For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. II Timothy 4:6-8*

Paul was able to look back at the end of his life with a sense of pride knowing that he had done what was his mission to do. He could look back and say "Mission accomplished!" This is so much better than looking back with regret at what could have been or what should have been.

8. You will lack your full reward (Mt. 25:21; II Tim. 4:7-8).

*His lord said to him, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord." Matthew 25:21*

God cannot very well reward you for a job well done if you failed to do what He asked you to do and instead did what you chose to do. Our reward is based on our faithfulness to God's plan for our life. What a tragedy to function your whole life outside of God's placement only to face the Lord at the Judgment Seat of Christ and receive rebuke instead of reward (Mt. 25:25-30; I Cor. 3:12-15).

- 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 freedom, fulfillment and reward.

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

The way God makes us aware of His purpose for us is as unique as our calling. Throughout the Bible, 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).

Read the story as time permits.

Notice four things about Samuel's call.

1. His call came in the normal course of his life.

He and his family were normal people going about the affairs of their normal life.

2. His call came as he oriented his life around God's house.

In Samuel's case he literally lived in the house of the Lord. It is critical that if we want to hear more from God that we walk in obedience to the light that we have.

3. His call came at the initiation of God.

God is more interested in our call than we are and He will come to us at just the right time—His time (Eccl. 3:1).

4. His call was specifically suited to him.

God knew Samuel by name. His call would be his own. It would not be the same as anyone else. He became the first of a new order of prophets.

- B. We position ourselves to hear the call by giving attention to the basics of Christianity and walking worthy of our call to discipleship (Refer to Section II of this lesson).

C. We position ourselves to hear the call by focusing on the right things in our ministry service.

1. Focus on what is at hand not on what is out of reach (Luke 16:10-12).

*He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in what is another man's, who will give you what is your own? Luke 16:10-12*

- a. Be faithful with the least.
- b. Be faithful with unrighteous mammon (finances).
- c. Be faithful with what is another man's.

2. Focus on what you can do not what you cannot do (Eccl. 9:10a).

*Whatever your hand finds to do, do it with your might...*

Do not limit your involvement to what you perceive to be your call. Be open to a variety of experiences. Become one who volunteers for a variety of tasks. Do not ask yourself, "Is this my ministry?" Ask yourself, "Am I able to do this?"

*Your people shall be volunteers in the day of Your power... Psalm 110:3a*

3. Focus on doors that are open not on doors that are closed (I Cor. 16:9; II Cor. 2:12; Rev. 3:8).

4. Focus on the qualifications for the position not the position itself (I Tim. 3:1-2).

*This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach...*

*It is a true saying that if someone wants to be an elder, he desires an honorable responsibility. For an elder must be a man whose life cannot be spoken against. -NLT*

- a. This means focusing on a personal life that qualifies you.
- b. This means focusing on a domestic life that qualifies you.
- c. This means focusing on a spiritual life that qualifies you.

D. We position ourselves to hear the call by minimizing possible distractions 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 over. Why would someone want to give themselves to something that was on the way out?
2. Because some fear what may be involved in a life of unconditional surrender to the Lord.

Some people became Christians with no understanding of the cross principle. They did not give their whole life and die to self. Now they are fearful of such a commitment. They have the sneaking suspicion that if they make a total surrender to Jesus Christ they will never be truly happy again. They assume that He will make them do the very thing that they have always vowed they would never do (Job 3:35).

It is true that Jesus spoke of self-denial, but only as a road to self-fulfillment (Mt. 10:37-39).

*He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.*

The most miserable person on the face of the earth is not the sinner enjoying the pleasures of sin, but the child of God who is trying desperately to serve two masters. There is nothing in the world more frustrating. For the Christian there is only one real way to self-fulfillment and that is the way of self-denial (Mt. 11:29-30; Pro. 3:17).

*Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.* Matthew 11:29-30

*Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who take hold of her, and happy are all who retain her.*

Proverbs 3:17-18

3. Because of the inadequate financial remuneration.

Being a church leader does not usually come with the hope of a large salary. Pastors and church leaders are among the lowest paid people in the world considering their management role. Such a prospect is frightening to people who have been taught to dream big dreams of money, success and power. People are concerned these days about having things. We must take our example from Christ who though He was rich, He became poor for the sake of the call (II Cor. 8:9).

*For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.*

4. Because some are influenced by those who discourage the call in their life.
  - a. This could be a spouse that is resistant to such a call.
  - b. This could be parents who wanted something better for their child.
  - c. This could be peer level relationships that discourage such fanaticism.
5. Because some are presented with and drawn away by other attractive offers.

Some who is called by God to be a leader has many leadership qualities based on the way God made them. In addition, they have many character qualities that make them a very desirable commodity in the world of business. If the devil cannot destroy you he will divert you into something less than God's best for you. If you serve the Lord for money, the devil will offer you more.

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

Another way of saying this is "How will your call be confirmed?"

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 peace of God (Col. 3:15).

*And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.*

Someone has once said, "If you can do anything else and have peace of mind, do it!"

- B. The desires and passions of your heart bear witness to your call (Ps. 37:4-5).

*Delight yourself also in the LORD, and He shall give you the desires of your heart. Commit your way to the LORD, trust also in Him, and He shall bring it to pass.*

- C. Leadership over you bears witness (Heb. 13:17).

*Obey your spiritual leaders and do what they say. Their work is to watch over your souls, and they know they are accountable to God. Give them reason to do this joyfully and not with sorrow. That would certainly not be for your benefit.*

–NLT

- D. The talents, gifts, graces and fruit in your life bear witness (I Tim. 3:2; Rom. 12:1-8).

- E. The people of God bear witness (Acts 6:3-5a).

*“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; but we will give ourselves continually to prayer and to the ministry of the word.” And the saying pleased the whole multitude.*

The people around us know when we are ready to serve the people of God in some form of appointed role.

- F. The prophetic ministry and the laying on of hands confirm the call (I Tim. 4:14).

*Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.*

- G. Circumstances or open and closed doors confirm the call (I Cor. 16:9).

*For a great and effective door has opened to me...*

## 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. You could say that they have the “gift of leadership.” This is something that must be given by God.

“George Barna conducted a survey of senior pastors across various denominations. When asked if they believed that they had the spiritual gift of leadership, only 6 percent responded yes. The fact that 94 percent of the senior pastors surveyed did not believe they were gifted to be leaders may explain the sense of desperation many church leaders express as they examine their ministry and its current effectiveness” (*Spiritual Leadership*, Blackaby, page 31).

- A. There is a specific call to lead (Rom. 12:8).

*Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; **he who leads, with diligence**; he who shows mercy, with cheerfulness.* Romans 12:6-8

*God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you. If your gift is that of serving others, serve them well. If you are a teacher, do a good job of teaching. If your gift is to encourage others, do it! If you have money, share it generously. **If God has given you leadership ability, take the responsibility seriously.** And if you have a gift for showing kindness to others, do it gladly. –NLT*

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 elders in the local church (I Th. 5:12; I Tim. 3:4, 5; 5:17).

*And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves.* I Thessalonians 5:12-13

*Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.* I Timothy 5:17

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

*...one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)* I Timothy 3:4-5

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

1. There is leadership in the local church itself.

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

*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...*  
Titus 1:5

Elders are appointed to their roles for the purpose of superintending the overall affairs of the local church.

In the New Testament they are seen as:

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

b. There is the chief elder 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 synagogue (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 ministries (Eph. 4:7-12).

These ministries are identified as apostle, prophet, evangelist, pastor and teacher. These ministries are covered in detail in our School of Ministry course titled *Local Church*. However, for our purposes here suffice it to say that 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:

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

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ--16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*

Ephesians 4:11-16

- d. There are appointed leaders over various areas of administration in the church (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...*

These internal leaders may do a wide variety of things in the local church as they help to lead the departments that administrate the decisions of the eldership (I Cor. 12:28).

*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.*

The word used here for “administrations” could be translated “governing” and comes from a Latin root meaning “to steer.” 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.

These appointed servants are further described right along side of the elders (I Tim. 3:8-13). These appointed servants have mistakenly been called “deacons” as if it represents another ruling office in the local church. A better translation of these verses is reflected in *The Message*.

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

For a fuller understanding of this leadership role you are encouraged to consult the School of Ministry course titled *Local Church*, Lesson 17.

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.”

Suffice it to say that the qualifications for all of these leaders are the same.

2. There is leadership as it pertains to society.

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 looks very similar 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 not more important in God’s eyes than leadership outside of the local church. However, on a personal level one cannot be substituted for another.

If God has called you to be a leader in the local church, your leadership in society, your offerings of time and money and your faithful prayers cannot be a substitute for fulfilling your call in the church. On the other hand, if God has called you to be a marketplace minister, God will not be pleased by your hiding your leadership skills within the walls of the church.

## 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 heart. God is very concerned about the heart of all of His people, but He is especially concerned about the heart of the leaders of His people (Deut. 8:2; II Chr. 16:9; Jer. 17:9-10).

*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*

*For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. II Chronicles 16:9a*

*For the eyes of the Lord search back and forth across the whole earth, looking for people whose hearts are perfect toward him, so that he can show his great power in helping them. –LB*

*For the eyes of the LORD run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him. –RSV*

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

1. It is our heart that affects what we say and how we say it (Mt. 12:33-37).

*A tree is identified by its fruit. Make a tree good, and its fruit will be good. Make a tree bad, and its fruit will be bad. 34 You brood of snakes! How could evil men like you speak what is good and right? For whatever is in your heart determines what you say. 35 A good person produces good words from a good heart, and an evil person produces evil words from an evil heart. 36 And I tell you this, that you must give an account on judgment day of every idle word you speak. 37 The words you say now reflect your fate then; either you will be justified by them or you will be condemned. –NLT*

2. It is our heart that determines whether we minister things that produce life or death (Mark 7:14-23).

*Again Jesus called the crowd to him and said, “Listen to me, everyone, and understand this. 15 Nothing outside a man can make him ‘unclean’ by going into him. Rather, it is what comes out of a man that makes him ‘unclean.’” 17 After he had left the crowd and entered the house, his disciples asked him about this parable. 18 “Are you so dull?” he asked. “Don’t you see that nothing that enters a man from the outside can make him ‘unclean’? 19 For it*

*doesn't go into his heart but into his stomach, and then out of his body.” (In saying this, Jesus declared all foods “clean.”) 20 He went on: “What comes out of a man is what makes him ‘unclean.’ 21 For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, 22 greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and make a man ‘unclean.’” –NIV*

B. The heart of a leader will have a big impact on a leader's fruit.

1. Every aspect of our life is affected by our heart (Pro. 4:23).

*Keep your heart with all diligence, for out of it spring the issues of life.*

Other translations of the last part of this verse:

*For they influence everything else in your life. –LB*

*...for it is the wellspring of life. –NIV*

*...for it affects everything you do. –NLT*

*...for out of it flow the springs of life. –AMP*

2. God chooses people on the basis of what is on the inside, not what is on the outside (I Sam. 16:7).

*But the LORD said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.”*

3. God judges people on the basis of what is in their heart (Pro. 21:2; Jer. 17:9-10).

*Every way of a man is right in his own eyes, but the LORD weighs the hearts.*  
Proverbs 21:2

*The heart is deceitful above all things, and desperately wicked; who can know it? I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings. Jeremiah 17:9-10*

Too often when we go to leadership seminars the focus is on vision, strategy, style and other external things. However, when the real day of accountability comes, God will be more interested in the internal things—our heart, our motivations, our passions.

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

*Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers... Acts 20:28a*

*Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. I Timothy 4:16*

1. God wants us to give Him 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 guard our hearts (Pro. 4:23; Jer. 12:3).

*Above all else, guard your heart, for it is the wellspring of life.*  
Proverbs 4:23, NIV

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

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

David prayed this prayer for his son Solomon:

*“O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You. And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all these things, and to build the temple for which I have made provision.”*  
I Chronicles 29:18-19

- b. We must guard our hearts from the dangers of false doctrine (I Tim. 4:6-7).

*If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. But reject profane and old wives' fables, and exercise yourself toward godliness. -NIV*

- c. We must guard our hearts from wrong motivations (I Th. 2:3-7; Jam. 4:8).

*For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. 4 On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts. 5 You know we never used flattery, nor did we put on a mask to cover up greed--God is our witness. 6 We were not looking for praise from men, not from you or anyone else. 7 As apostles of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children. -NIV*

We must set a watchman or a sentinel over our hearts because it is so easy for the wrong things to creep into our thinking.

## 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 central organ of the vascular system

The key word here is “central.” The heart speaks of that which is central. It is that around which everything else revolves. What is central in your life? Are you still at the center?

#### 2. A hollow structure which maintains the circulation of the blood

The key thought here is that of “maintaining circulation.” The heart is that part of the body that keeps things moving. What keeps you moving? What keeps you pressing forward? What is the mark of the high calling to which you are pressing? What is it that motivates you every morning when you get out of bed?

#### 3. The seat of the affections and emotions

The key thought here has to do with personal excitement. What is it that really stirs your emotions? Are you stirred when you see people’s lives changed for the better? Are you filled with emotion when you see prayers answered? What gets you excited more than anything else? All of these things tell us something about our heart.

#### 4. One’s innermost thoughts and feelings

The key word here is “innermost.” When we talk about the heart, we are not talking about what you portray on the outside; we are talking about who you really are on the inside. What are you when no one else is around? Are you really who you claim to be?

#### 5. The vital and essential part

When someone says, “Let’s get to the heart of the matter,” they mean let us get to the most important part. When it comes to ministry, the heart is the vital and essential part. You can get by without a lot of external things. You can even make it with limited gifting, but you will never succeed as a pastor without a true shepherd’s heart.

### B. The word “heart” in the Bible nearly always has a spiritual connotation and refers to the moral core of a person.

#### 1. As such it is the seat of our thoughts and intents (Gen. 6:5).

*Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. Genesis 6:5-6*

2. As such it is the seat of our emotions (Gen. 6:6; 27:41; Ex. 36:2).

*Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work. Exodus 36:2*

3. As such it speaks of our imaginations and inner desires (Gen. 8:21).

*And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done."*

4. As such it speaks of the thinking or conscious part of our person (Gen. 17:17; 24:45). When we talk to ourselves, it is that part of us that we are talking to.

*Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" Genesis 17:17*

5. As such it speaks of what you really are and not what you pretend to be (Gen. 20:5-6).

*"Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands I have done this." And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her."*

6. As such it is the place from which our motivations arise.

A motive is something that answers the question, "Why did you do that?" It is the need or the desire that causes a person to act or the intent or reason behind an action. Motives are often based on a particular purpose of or a particular need in the person doing the action.

- 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?

As leaders we need to be willing to constantly hold our motives up to the searchlight of God's word and the standard presented to us in Jesus Christ.

A. A person could be motivated by personal ambition.

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 money 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 power 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 glorify God with their life (I Pet. 4:11; I Cor. 10:31).

B. A person could be motivated by a love 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 will (Phil. 3:13-14).

*Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.*

D. A person could be motivated by a desire to win the lost (I Cor. 9:19-23; 10:33; Rom. 10:1)

E. A person could be motivated by a desire to be rewarded by God (Heb. 11:6; II Chr. 15:7; I Cor. 3:8-15)

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

*If anyone's work which he has built on it endures, he will receive a reward.*

I Corinthians 3:14

F. A person could be motivated by a burning heart (Jer. 20:9).

*And I can't stop! If I say I'll never mention the LORD or speak in his name, his word burns in my heart like a fire. It's like a fire in my bones! I am weary of holding it in!* Jeremiah 20:9, NLT

For a fuller discussion of these motivations refer to School of Ministry course, *Pastoral Ministry*, Lesson 4, The Heart of a Shepherd.

## V. How can a leader examine his or her own 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).

*Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting.*

*Search me, O God, and know my heart; test me and know my thoughts. Point out anything in me that offends you, and lead me along the path of everlasting life. –NLT*

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).

*I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.*

## **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 making ready beforehand.”

1. Preparation is the act of preparing or fitting beforehand 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 (e.g. a medicine made ready for a patient).
- 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 qualified 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 His image (II Cor. 3:18).

*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

The word that is used in this passage for “transformed” is used four times in the New Testament and is the same word from which we get the English word “metamorphosis.”

It is used here and in Romans 12:1-2. The other two times that it is used, it is used in connection with Jesus’ transfiguration. Think of what happened to Jesus on the mount when He was transfigured before the disciples and the light of God’s glory shone through Him (Mt. 17:1-13). In the same way, God wants us to be reflectors of His light to the world. In order for this to happen we must be transformed.

- a. We need to go through a metamorphosis much like the caterpillar does so that it can become a beautiful butterfly.
    - The caterpillar is an earthbound creature that eats everything green and destroys things in its path.
    - The butterfly is a heavenly creature that is admired for its beauty and it reflects the glory of the sun.
  - b. In order for the caterpillar to be transformed into a butterfly it has to go through a season of being hidden in the cocoon. It is in the cocoon that the changes take place.
2. God wants to purge out the dross from our lives (Is. 1:22, 25; Mal. 3:3).

*I will turn My hand against you, and thoroughly purge away your dross, and take away all your alloy. Isaiah 1:25*

*I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities. –NIV*

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

*For You, O God, have tested us; You have refined us as silver is refined.*

- a. He digs us out of the quarry of this world as unrefined ore (Is. 51:1).
- b. He puts us into the furnace of affliction, trials and testing (Job 28:1; Is. 48:10).

*Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. Isaiah 48:10*

- c. He skims off the dross that is revealed by the process.

- d. He stamps us with His inscription 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 display (Pro. 25:4).

*Take away the dross from silver, and it will go to the silversmith for jewelry.*

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

*But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderers' soap.*

Malachi 3:2

The root for the word “launderer” or “fuller” (as translated in the King James Version) literally means to trample or stamp with the feet. Evidently, that is how garments were cleansed. How often do you feel that you have been walked on or trampled down by the Lord?

The process of washing a garment in the biblical culture was a little different than it is today. The process 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).

*And the Levites purified themselves and washed their clothes; then Aaron presented them like a wave offering before the LORD, and Aaron made atonement for them to cleanse them. Numbers 8:21*

- 4. God wants to produce greater fruitfulness from our lives (John 15:1-2).

*I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.*

God wants us to move from some fruit, to more fruit and on to much fruit (John 15:5, 8)

*By this My Father is glorified, that you bear much fruit; so you will be My disciples. John 15:8*

The word used for “more” fruit refers to more in both quantity and quality. Apple trees that are never pruned eventually bring forth puny, spotted and unappetizing fruit.

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

*Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you ever again.” Immediately the fig tree withered away. Matthew 21:18-19*

*You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. John 15:16*

5. God wants to prepare a vessel of honor for His service (Jer. 18:1-6).

*The word which came to Jeremiah from the LORD, saying: 2 “Arise and go down to the potter’s house, and there I will cause you to hear My words.” 3 Then I went down to the potter’s house, and there he was, making something at the wheel. 4 And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make. 5 Then the word of the LORD came to me, saying: 6 “O house of Israel, can I not do with you as this potter?” says the LORD. “Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel!”*

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

*But now, O LORD, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand. Isaiah 64:8*

The Lord wants to make us into vessels of honor that will be suited to His use.

*But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. II Timothy 2:20-21*

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 enlargement to our lives (Ps. 4:1, Amp).

*Answer me when I call, O God of my righteousness (uprightness, justice, and right standing with You)! You have freed me when I was hemmed in and enlarged me when I was in distress; have mercy upon me and hear my prayer.*

The Hebrew word in this passage that is translated “enlarged” means “to broaden, to make wide, to make room or to open up.”

When God takes us through the preparation process He does it to stretch us and to increase our capacity 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 effectiveness.

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

*Listen, O coastlands, to Me, and take heed, you peoples from afar! The LORD has called Me from the womb; from the matrix of My mother He has made mention of My name. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft; in His quiver He has hidden Me.*

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

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

*“Listen, O coastlands, to Me, and take heed, you peoples from afar! The LORD has called Me from the womb; from the matrix of My mother He has made mention of My name. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft; in His quiver He has hidden Me.”*

This passage from Isaiah is a Messianic prophecy speaking of Jesus, but there are many principles of leadership preparation that are found here.

- A. This verse deals with the principle of divine calling.
  - 1. We are known by God by name from the foundation of the world.
  - 2. We are called by God for a unique ministry from before birth.

3. We are uniquely gifted by God in a way that is consistent with His purpose for us.
- B. This verse deals with the process of preparation.

A ministry is shaped much like an arrow is shaped.

1. The arrow begins the process by being a branch that is selected and cut down.
2. The branch is stripped of its bark and shaped with a sharp instrument into a shaft.
3. The shaft is further sanded and polished until it will offer no resistance to the will of the archer.
4. A sharp point is added to the arrow so that it will be more effective in its use.
5. The finished arrow is put into the quiver and hidden in darkness until the appropriate time for its manifestation.
6. When the actual targeted opportunity for which this arrow was created arises, the archer shoots the arrow 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, “Proving Precedes Approval.”

- A. This principle is made up of three words—“proving, precedes and approval.”
1. “Proving” speaks of the preparation process itself (I Tim. 3:10a).

*But let these also first be tested (KJV, proved)...*

The word used in the Timothy passage means “proven, tested, examined or scrutinized to see if a thing is genuine” (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).

*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... I Peter 1:6-8*

This process can involve three different aspects.

- a. A person can examine him or herself (I Cor. 11:28; II Cor. 13:5).

*Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?--unless indeed you are disqualified. II Corinthians 13:5*

This is always the preferred method of scrutiny and should always be done first so that the other methods can be less rigorous.

- b. A person can be examined by other leaders (I Cor. 16:3; II Cor. 8:22).

*And we are also sending with them another brother who has been thoroughly tested and has shown how earnest he is on many occasions. II Corinthians 8:22, NLT*

- c. Ultimately every person will be examined by the Lord (I Cor. 3:13).

*Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. I Corinthians 3:12-14*

2. "Precedes" speaks of the timing of the process (I Tim. 3:10a, AMP).

*And let them also be tried and investigated and proved first... –AMP*

This passage is dealing with those who will be appointed to leadership positions in the local church. The order is important in this passage. First comes the proving, only then comes the approval. Church leadership positions are not to be given to people to mature them, they are to be given to people who have proven to be mature.

3. "Approval" speaks of the result of the process (II Tim. 2:15).

*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

The New English Bible says it this way:

*Try hard to show yourself worthy of God's approval...*

- 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 administrating the relief to widows had to be people of “good reputation” (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...*

Other translations say that they had to be:

- *Well spoken of* (ALT)
- *Of good and attested character and repute* (AMP)
- *Of honest report* (KJV)
- *Those whom everyone trusts* (MSG)

2. Those who would be sent to carry the letter from the Jerusalem church to the other churches were “chosen or leading men among the brethren” (Acts 15:22).
3. Before certain brethren could travel in ministry with Titus were thoroughly tested (II Cor. 8:22).

*And we are also sending with them another brother who has been thoroughly tested and has shown how earnest he is on many occasions. –NLT*

*That’s why we’re sending another trusted friend along. He’s proved his dependability many times over, and carries on as energetically as the day he started. –MSG*

4. Those who were entrusted with taking the financial gift to Judea had to be approved by the church (I Cor. 16:3).

*And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.*

5. Before someone could be selected for leadership training they were to have proven themselves to be faithful (II Tim. 2:2).

*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.*

C. This principle can be violated.

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 first proven (Acts 16:1-2).

*Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium.*

The word that is used to describe Timothy means that he was a good testimony in not only his own home town but also in Iconium.

2. John Mark, on the other hand, is an example of someone who became a servant to Barnabas and Paul by virtue of his connection to Barnabas (Acts 12:25; 13:5; 15:37-38; Col. 4:10).

*Aristarchus my fellow prisoner wishes to be remembered to you, as does Mark the relative of Barnabas...* Colossians 4:10, Amp

*And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.* Acts 13:5

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.

*They had John along to help out as needed.* –Msg

John's first experience ended in disaster.

*Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.* 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 even though quite a few years had transpired. Paul was so adamant about this that he separated from Barnabas over the issue of John Mark (Acts 15:37-38).

*And after some time Paul said to Barnabas, Come, let us go back and again visit and help and minister to the brethren in every town where we made known the message of the Lord, and see how they are getting along. Now*

*Barnabas wanted to take with them John called Mark [his near relative]. But Paul did not think it best to have along with them the one who had quit and deserted them in Pamphylia and had not gone on with them to the work. And there followed a sharp disagreement between them, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. But Paul selected Silas and set out, being commended by the brethren to the grace (the favor and mercy) of the Lord. Acts 15:36-40, Amp*

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 left after Sergius Paulus got saved).
- He may have been afraid of the perilous travel (Pamphylia had a bad reputation for danger).
- He may have been dissatisfied with his designated role as servant or helper (wanted more preaching and teaching opportunities).

Whatever the reason, it was very serious in Paul's mind and something that disqualified him for use in the immediate future.

The story does, however, have a happy ending. Eventually John Mark proved himself to be a worthy minister of the Gospel. He ended up being valuable to Paul and was used of the Lord to author the Gospel that bears his name (Phm. 24; II Tim. 4:11).

*Get Mark and bring him with you, for he is useful to me for ministry.*

II Timothy 4:11

When you violate the principle of preparation you delay God's process in your life. You can either grow up and be sent out or you can be sent out and grow up. The second process is a much more expensive process. Also, when you go out before you grow up you have to do your growing up in front of lots of people.

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. Joshua became a leader after he was proven, tried and tested.

Joshua was God's choice to replace Moses, one of the greatest leaders of all time. Was this a random choice on God's part or had Joshua become a prepared vessel by virtue of a lifestyle that fitted him for the task?

Notice what the key references to Joshua prior to his appointment as Moses' replacement tell us about his preparation process.

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

*Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill...So Joshua defeated Amalek and his people with the edge of the sword.*

In this passage we see that Joshua was willing to fight in obedience to the leader over him. In this battle the enemy was Amalek. Amalek was a nation that was descendant from Esau and is often seen as symbolic of our battle against "the flesh."

In the preparation life of any ministry, the first battle that must be won is the battle against the "lusts of the flesh." It is difficult to be in a position to help people in their spiritual walk when we are still struggling with the same issues in our own lives.

Joshua was a man who separated himself from sinners. He was one who refrained from idolatry. While the children of Israel were sinning and dancing before a golden calf, Joshua was at the base of the mountain waiting for Moses to receive the law from God (Ex. 32:17).

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

*Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."*

Joshua's book was not very complete at this time, but He was to become very familiar with it. Every person who sees themselves as destined for leadership must make the Word of God a priority. 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.

It is amazing how biblically illiterate many of today's leaders are. If we are to have a sharp sword, it means that we will have to study to show ourselves approved. If we are to have a sharp sword we must be able to rightly divide the word of truth. The more of the word of God that we can hide in our hearts the better prepared we will be for life and leadership

Unfortunately there is no shortcut to gaining a knowledge of the Word. It requires dedication, discipline and consistency.

3. Joshua was willing to serve the vision and ministry of another man before he was to walk in his own ministry (Ex. 24:13; 33:11; Num. 11:28).

*Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them." So Moses arose with his assistant Joshua, and Moses went up to the mountain of God. Exodus 24:12-13*

Joshua did not seem to be consumed with his own destiny and vision. He was willing to serve those who had been placed over him in the Lord trusting that his faithful service would be the preparation that he needed and that by so doing God would take care of his future.

Joshua was Moses' assistant or servant much like Elisha was the servant of Elijah and Timothy was the servant of Paul. The best leaders are those who understand what it is to serve. Those who serve well rule well.

4. Joshua was not in love with his ministry but had a genuine love for the Lord (Ex. 33:11).

*Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp. 8 So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. 9 And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. 10 All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. 11 So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. Exodus 33:7-11*

This is a very interesting verse because most of us have a good understanding of Moses' special relationship to the Lord. But in this passage it highlights that Joshua evidently did as well. It appears that he was in the tent of meeting with Moses. This was not something that anyone was allowed to do.

Moses was known for fasting for forty days when he was up on Mount Sinai receiving the law of the Lord, but did Joshua fast as well when he stayed at the base of the mountain waiting for Moses to come down (Ex. 32:17)?

Some people know how to put on a good show for the sake of putting themselves in position for advancement. Joshua was real in his relationship to the Lord. Joshua loved the Lord more than he loved Moses and more than he

loved his own ministry. He loved the presence of the Lord and the habitation or the dwelling place of the Lord.

5. Joshua was more concerned about the approval of God than the approval of man (Num. 14:1-10).

*So all the congregation lifted up their voices and cried, and the people wept that night. 2 And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness! 3 Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?" 4 So they said to one another, "Let us select a leader and return to Egypt." 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; 7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land. 8 If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.' 9 Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them." 10 And all the congregation said to stone them with stones. Numbers 14:1-10a*

When the spies gave a bad report and the people wanted to go back to Egypt, Joshua along with Caleb resisted the entire congregation and stood for what was right.

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 personal popularity and the opinions of people than they do about taking a righteous stand.

If God has called you to be a leader you will be tested in this area of popularity. Joshua and Caleb stood strong in the face of great public pressure. As a result of their stand, God rewarded them by preserving their lives and allowing them to enter into their full inheritance (Num. 14:30-33, 38).

*Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.*

Numbers 14:30

6. Joshua was a man of faith who believed God for the impossible (Num. 13:30; 14:7-8).

Joshua had seen the same giants, the same fortified cities and the same armaments as all of the other spies. Joshua understood along with the others that the Israelites were grasshoppers compared to the inhabitants of the land. Joshua had also seen the beautiful land and the produce of the land and he

chose to believe God rather than trust his own eyes and his own perception of things (Heb. 11:1).

7. Joshua was a strong man in the natural but he was also a mighty man in the Spirit (Num. 27:15-20).

*Then Moses spoke to the LORD, saying: 16 “Let the LORD, the God of the spirits of all flesh, set a man over the congregation, 17 who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd.” 18 And the LORD said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; 19 set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. 20 And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient. Numbers 27:15-20*

8. Joshua was willing to wait until he was recognized and appointed by those over him in the Lord (Num. 27:22-23).

*So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation. And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.*

Joshua understood that God is the rewarder of those who diligently seek Him. He understood that if he responded properly during his preparation process that God would speak to those over him about his future. He understood that the only person who can keep the call of God from being fulfilled in one's life is that person himself.

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

*And the LORD said to Joshua, “This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.” Joshua 3:7*

#### B. David became a leader after he was proven, tried and tested.

1. David served his father and was faithful to take care of his father's sheep (I Sam. 16:11).

When others were lining up for a leadership anointing, he was out in the fields doing everyone's work.

*Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” And Samuel said to Jesse, “Are all the young men here?” Then he said, “There remains yet the youngest, and there he is, keeping the sheep.” And Samuel said to Jesse, “Send and bring him. For we will not sit down till he comes here.” So he sent and brought him*

*in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, "Arise, anoint him; for this is the one!"* I Samuel 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 a keeper of the sheep (I Sam. 17:20).

*So David rose early in the morning, left the sheep with a keeper, and took the things and went as Jesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle.*

- b. When he left the supplies he left them in the hands of a supply keeper (I Sam. 17:22).

*And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers.*

2. David had a heart that was pleasing to the Lord (I Sam. 13:14; 16:7).

*But the LORD said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."* I Samuel 16:7

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

3. David was a man of prayer, worship and devotion to God (I Sam. 16:17-19; Psalms).

*So Saul said to his servants, "Provide me now a man who can play well, and bring him to me." Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD is with him." Therefore Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep."*

It was this devotion to God that was cultivated in private that brought him to a place of acknowledgement before the king.

4. David had demonstrated his courage in defending the sheep from the lion and the bear (I Sam. 17:34-37).

*But David said to Saul, "Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it. Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God." Moreover David*

*said, "The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!"*

David had demonstrated that he loved the sheep more than he loved his own life. This is a great lesson for future leaders. Do you love God's people more than you do your own ministry? Are you willing to defend God's people against wolves?

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

*So David came to Saul and stood before him. And he loved him greatly, and he became his armorbearer. Then Saul sent to Jesse, saying, "Please let David stand before me, for he has found favor in my sight."*

The function of an armor bearer was not a glorious position but it was a vital position. It was not a leadership role; it was a servant role. It was not a high office, but it was critical that anyone who served in that office was absolutely loyal to the king. David served in this role for a king who was not easy to serve. He served faithfully as an offering to the Lord.

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

*So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail. David fastened his sword to his armor and tried to walk, for he had not tested them. And David said to Saul, "I cannot walk with these, for I have not tested them." So David took them off. Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand.*

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

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

*"For who is this uncircumcised Philistine, that he should defy the armies of the living God?" I Samuel 17:26b*

*Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied." I Samuel 17:45*

Much more could be said about David and his preparation and I would encourage you to study his life particularly in his relationship to Saul.

## 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 Time Test

The time test is the test that we go through regarding the timing of the manifestation 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).

*Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to*

*those who are of the faith of Abraham, who is the father of us all 17 (as it is written, "I have made you a father of many nations" ) in the presence of Him whom he believed--God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform.*

#### B. The Word Test

The word test is the test that we go through when the word that we have received seems impossible. 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).

*He sent a man before them--Joseph--who was sold as a slave. They hurt his feet with fetters, he was laid in irons. Until the time that his word came to pass, the word of the LORD tested him.*

#### C. The Character Test

The character test is the test that we go through when we have to stand alone 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).

*Now the sons of Eli were corrupt; they did not know the LORD...17 Therefore the sin of the young men was very great before the LORD, for men abhorred the offering of the LORD. 18 **But Samuel** ministered before the LORD, even as a child, wearing a linen ephod.*

The three Hebrew children were challenged to compromise their faith under the threat of death (Dan. 3:8-18).

#### D. The Motivation Test

The motivation test is the test that we go through that exposes us to opportunities that would tempt us to act in our own best interest, 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 Servant Test

The servant test is the test that we go through when we are asked to do what we consider to be menial things 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). Rebekah was willing to water the camels of a stranger. Little did she know that those very camels would carry her to her destiny.

#### F. The Wilderness 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 fruitless place. 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 Misunderstanding 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).

*For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.*

#### H. The Patience 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 denial. 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 Frustration Test

The frustration test is the test we go through when it seems that others or circumstance are continually blocking our path 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 Discouragement Test

The discouragement test is the test we go through when we become overwhelmed by our circumstance and the obstacles 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 Warfare Test

The warfare test is the test we go through when we face violent spiritual opposition 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 Self-Will 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 contrary to 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

In Lesson 1 of this study we defined leadership with a few key words including “example, character, influence, serving, lifting others, vision, daring, courage and discipleship.”

All of these words imply the concept of living a life that inspires others to follow. A great key to leadership is who we are as a person. This is especially true of Christian leaders. Worldly leaders can coerce people to follow them by their position, their power or their money, but the challenge of the Christian leader is to be the kind of person that others want to follow and emulate by virtue of their life that is lived before them.

The following are some quotes that reinforce this thought.

“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.”

While the word “character” can mean many things we will focus on the meanings that deal with a person’s makeup. In this case we offer the following dictionary gleanings:

1. Character is the combination of traits and qualities distinguishing the individual nature of a person or thing.
2. Character is the stable and distinctive qualities built into an individual’s life which determine his or her response regardless of circumstances.
3. Character is moral force or integrity.
4. Character is reflected in the qualities of honesty, courage or integrity.
5. Character is reputation (most often use to speak of a good reputation).

The truth is that everyone has a reputation and everyone has character. The question is, “Is your reputation a good reputation and is your character good character?”

6. Character is a summary or account of a person’s qualities and achievements; it is a testimonial that is stated in terms of a character reference.

Our character is not just what we try to display for others to see, it is who we are (good or bad) even when no one is watching.

### 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 distinctive mark 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).

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has*

*appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.*

Hebrews 1:1-4

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 the Son (Rom. 8:29).

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.* Romans 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 plan to be in the future. It is who you are now at the present time.
2. Character is not how you may or may not act externally. It has more to do with your inner thoughts, motives and attitudes.
3. Character does not appear without pressure. The true character of a thing is manifest under pressure when the heat is on.
4. Character is not limited to having wisdom to comment on the behavior of others. It is not merely knowing how 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 to certain groups 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?**

Character is something that develops over time. When we are born into the world we are not fully developed into what we will ultimately be. As we are exposed to various things in our lives, our character (good or bad) is formed.

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

*I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.*

1. Some of this character is formed by the way in which we were disciplined by our parents (Heb. 12:5-11).

*Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Hebrews 12:11*

2. Some of this character is formed by the example that our parents provided for us.

I know that there are certain character traits that I possess that can be traced to each one of my parents in the example that they provided.

- a. My father contributed to me punctuality, diligence and wisdom.
- b. My mother contributed to me resourcefulness and loyalty.

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 we follow (Phil. 2:19-24; II Th. 3:7-9; II Tim. 3:10-11).

*But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. 20 For I have no one like-minded, who will sincerely care for your state. 21 For all seek their own, not the things which are of Christ Jesus. 22 But you know his proven character, that as a son with his father he served with me in the gospel. 23 Therefore I hope to send him at once, as soon as I see how it goes with me. 24 But I trust in the Lord that I myself shall also come shortly. Philippians 2:19-24*

*But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra--what persecutions I endured. And out of them all the Lord delivered me. II Timothy 3:10-11*

I have had mentors in my life who have influenced me greatly. As I watched their lives I wanted to be like them. Sometimes you can observe the mannerism of a person and see the mannerisms of their mentor. This usually goes beyond the external appearance of a ministry to issues of character. It is critical that we be careful whom we idolize in our lives. We become like what we worship (Ps. 106:19-21).

*They made a calf in Horeb, and worshiped the molded image. Thus they changed their glory into the image of an ox that eats grass. They forgot God their Savior, Who had done great things in Egypt...*

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

*Do not be misled: “Bad company corrupts good character.”*

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 devil (John 8:44; Gal. 5:22-25).

*For you are the children of your father the Devil, and you love to do the evil things he does. He was a murderer from the beginning and has always hated the truth. There is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies. John 8:44, NLT*

*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Galatians 5:22-25*

- E. Our character can be influenced by the Word of God (II Tim. 3:14-17).

*But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*

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 spiritual 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 fear God (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 Holy Spirit (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 personal life of the leader—the leader’s relationship to work of the Holy Spirit in his or her life.

A leader must be a mature example of the believer and one who exemplifies the fruit of the Spirit. This does not mean that the leader will be perfectly sinless, but those that serve as leaders must stand out among their peers in their personal yieldedness to the Lord and the way they live their personal life. This includes things such as personal habits and lifestyle.

- a. Leaders must be people of the truth (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 blameless 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 temperate 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).

*All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.*

- d. Leaders must be sober-minded 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 good behavior 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 self-controlled (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 quarrelsome (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 self-willed 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 gentle (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 good (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 just (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 holy (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 patient (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 double-tongued (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 domestic life of the leader—the leader’s relationship to family (I Tim. 3:4-5; Tit. 1:6).

*...one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)... I Timothy 3:4-5*

Leaders not only need to have themselves under control, but they also need to have their own household under control. If a person cannot rule or manage his own home life effectively, how can he qualify to rule in God’s House? It takes the same kind of skills to lead the family of God as it takes to shepherd one’s own family. The family is a good reflection of what a person’s church would be like if that same person was the principle leader of the church.

- a. Leaders must have a model marriage 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 children 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 hospitable (I Tim. 3:2).

This quality could be in this category or the previous category. 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 social life of the leader—the leader's relationship to society and others.

- a. Leaders must have a good reputation within the local church (Acts 6:3).

When leaders are set into positions in the church it should not be a surprise to the rest of the congregation. Instead of saying "Why was that person selected?" they should say, "Well, it's about time?"

- b. Leaders must have a good reputation outside of the local church (I Tim. 3:7).

This is an area of qualification that is sometimes overlooked. It is interesting how a person can look so good in and around the church, but outside of the church, in the neighborhood or on the job that same person may be nearly despised. The truth is that 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 financial life of the leader—the leader's relationship to mammon.

Leaders must hate covetousness (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 educational life of the leader—the leader's relationship to the Word.

- a. Leaders must have a good working knowledge of Bible doctrine (Tit. 1:9).

*...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.*

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 committed 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 ministry life of the leader—the leader’s relationship to calling.

It takes more than good character and a good family to make a good leader. The person must also possess a gift of leadership sometimes referred to as a “leadership charisma” to make the ministry effective. Because of this, when Paul lists the qualities that are needed in a potential leader, he lists some areas that have to do with leadership gifting.

- a. Leaders must be able 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 novices 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 to teach (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 wisdom (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).

*And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry... I Timothy 1:12*

*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. II Timothy 2:2*

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

Faithfulness is to leadership character qualifications what love is to the fruit of the Spirit or word of wisdom is to the gifts of the Spirit. Within this quality are wrapped up all of the other qualities required in leaders. Love is the first on the list of the fruit of the Spirit and encapsulates the other qualities. The word of wisdom is the first on the list of the gifts of the Spirit and encapsulates how all of the other gifts are to function. Faithfulness is a quality that encapsulates all of the other qualities listed above.

- A. Faithfulness is a primary quality of the divine nature.

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).

*Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments... Deuteronomy 7:9*

*Now may the God of peace make you holy in every way, and may your whole spirit and soul and body be kept blameless until that day when our Lord Jesus Christ comes again. God, who calls you, is faithful; he will do this.*

I Thessalonians 5:23-24

2. Christ was and is faithful (Heb. 2:17; 3:2; Rev. 1:5; 3:14; 19:11).

*Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. Hebrews 2:17*

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).

*...holding fast the faithful word as he has been taught... Titus 1:9a*

B. Faithfulness is a primary quality that God expects 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 chosen leaders.

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).

*Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever. I Samuel 2:35*

2. Godly men in the Old Testament chose leaders on the basis of faithfulness (Neh. 13:13).

*And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were considered faithful, and their task was to distribute to their brethren.*

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).

*For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. I Corinthians 4:17*

2. Peter sent people who were faithful (I Pet. 5:12).

*By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.*

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 family.

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 tested.

1. Faithfulness is tested by being entrusted with small things (Luke 16:10-12).

*He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in what is another man's, who will give you what is your own?*

2. Faithfulness is tested by being a steward or servant in another man's house under another man's authority (Luke 16:12; I Cor. 4:2).

*Moreover it is required in stewards that one be found faithful.*

I Corinthians 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 natural things or riches.
    - a. Faithfulness in our finances (Luke 16:11).
    - b. Faithful to civil authority (Dan. 6:4-5)

*So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him. Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God."*

- c. Faithful to our employers (Col. 3:22; Eph. 6:5-9).

Faithfulness must be applied to every area of our lives.

- Faithful to the Lord
- Faithful to your spouse
- Faithful to your family

- Faithful in the local church
- Faithful on the job
- Faithful in society

G. Faithfulness is a quality that is much needed today.

1. It can rarely be found (Ps. 12:1; Pro. 20:6).

*Help, LORD, for the godly man ceases! For the faithful disappear from among the sons of men. Psalm 12:1*

*Most men will proclaim each his own goodness, but who can find a faithful man? Proverbs 20:6*

2. It should characterize spiritual restoration (Is. 1:26).

*I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city.*

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).

## **IX. Conclusion**

A. There is no short cut to leadership (Pro. 28:20).

*The trustworthy will get a rich reward. But the person who wants to get rich quick will only get into trouble. –NLT*

B. God will give us the grace and mercy to be faithful (I Cor. 7:25b).

*...yet I give judgment as one whom the Lord in His mercy has made trustworthy.*

## **Final Thought**

## **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

## ***Character Determines Success***

## 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, obstinent, 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?

In the previous lessons we looked at the character of the leader. We looked at the leader’s character as it relates to all areas of life including the leader’s personal life, social life, domestic life, spiritual life, educational life and ministry life. In this lesson we are focusing on the skills and abilities of a person that enable them to make good leaders.

When George Barna answers the question in his book *Leaders on Leadership*, “What makes a leader a leader?” he identifies three main qualities:

- A Christian leader is called by God.
- A Christian leader is a person of Christ-like character.
- A Christian leader possesses functional competencies that allow him to perform tasks that guide people toward accomplishing the ends of God’s servants.

He goes on to say that it is the combination of these three qualities that makes it possible for leaders to lead. If you take any one of these qualities away it changes the ability of the person to be “the leader.” This is not to say that a person with only two of the three qualities would not make a good team member. But the one who is to serve as the leader must have all three of these qualities.

A. The word “competence” is the foundation of the word “competency.”

1. The word “competence” means “ability.”

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*

2. The word “competence” has several synonyms.

- Skill
- Talent
- Capacity
- Expertise

- Proficiency
- Capability
- Fitness
- Qualification

B. 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.” —BusinessDictionary.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

C. The concept of competencies is applied to the area of leadership

The fact is, you can be called by God, you can manifest Christ-like character, you can have your family in good order, but if you do not acquire and practice certain core leadership abilities, your leadership can fail to bring forth the desired results.

1. We fully understand and embrace the concept of competencies in the natural world.
  - a. No one wants to take their car to a mechanic who is incompetent.
  - b. No one would allow an incompetent surgeon to do brain surgery on them.
  - c. No one wants plumbers or electricians to experiment on their personal places of residence.
2. We must also embrace this concept of competencies in the area of spiritual ministry.

If God has called us to leadership we must also do what we can to improve ourselves and develop the call by taking advantage of leadership training and methods.

## **II. What are the primary competencies that are essential for every leader?**

In order for leaders to be effective they must have certain abilities. The more of these abilities that leaders possess, the more effective that they will be in their leadership function.

A. Effective leaders are able to identify, articulate, and cast godly vision.

People follow someone with a noble vision. It is the responsibility of the leader to get before God and receive that vision, articulate that vision and invite others to be a part of that vision. A well-articulated vision gives people a picture of a future that could be theirs if they partnered together.

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 motivate and inspire self and others.

3. This means that effective leaders can inspire others to move forward toward fulfilling divine objectives.

4. This means that effective leaders are able to persuade people.

They motivate by persuasion rather than intimidation. The key to success here is the leader speaking from his or her heart and personal passions.

5. Effective leaders must also be able to keep themselves inspired. They cannot expect this inspiration to come from those under them.

C. Effective leaders are able to initiate and maintain strategic action.

In other words, they are able to maintain focus and forward movement. 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.

Poor leadership is demonstrated by allowing circumstances, needs and other factors to shape our decisions. Often times this produces dozens of conflicting programs and priorities.

D. Effective leaders are able to communicate effectively.

Sometimes people are not following or responding the way that we think they should respond because our “trumpet” is making an uncertain sound (I Cor. 14:8).

1. Effective leaders focus on clear oral 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 intended.

2. Effective leaders focus on clear written 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 manage change.

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). Effective leaders are patient and thoughtful in seasons of change to ensure that everyone who is affected by the change is taken into consideration.

F. Effective leaders are able to treat others with dignity and respect.

A huge part of being an effective leader is to be the kind of person who genuinely loves and values people. If people do not sense that you have their very best interest in mind, it will be difficult for them to follow your lead. If people feel that they only have value to you based on what they can do for you and your ministry, it will be difficult for them to maintain loyalty.

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 to be adaptable.

1. This means they are not stubborn and inflexible.
2. This means that they are able to process new information and make changes that are suggested by that information.
3. This means that they are resourceful in the face of changing conditions or unexpected obstacles.

H. Effective leaders are able to give and receive both positive and negative feedback.

1. This means effective leaders develop the art of listening.

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 criticism and learn from mistakes.
  3. This means effective leaders provide a context where open and honest communication is welcomed and invited.

I. Effective leaders are able to solve problems and resolve conflicts.

1. This means that effective leaders are able to anticipate and identify potential problems.
2. This means that effective leaders are able to confront problems when they arise.

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 alternative solutions.
4. This means that effective leaders are able to make the difficult decisions.

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 celebrating successes.

The Bible says that God is a rewarder of those who diligently seek Him (Heb. 11:6). 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 influence.

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 team of leaders.

1. This means that effective leaders surround themselves with competent, responsible, gifted 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 secure 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 develop people.
3. This means that effective leaders are able to identify and empower emerging leaders to make decisions, take measured risks and to move forward in vision and purpose.

M. Effective leaders are able to manage finances according to biblical principles.

People's ability to follow leaders has much to do with the fact that the leader is able to navigate the vision without getting the local church or business into serious debt.

N. Effective leaders are able to submit to and uphold accountability.

1. This means that what is expected is inspected at all levels.
2. This means that the leader has put systems in place to ensure that inspection, evaluation and accountability actually happens.
3. This means that the leader has the same standard for himself as he has for others.
4. This means that an effective leader is willing to accept responsibility for his or her mistakes.

### **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

God gives all of us gifts and graces with which to work. God wants us to embrace what he has given us, but He also wants us to increase our capacity to function in the ministry He has given to us. We are not born with all of the competencies listed above. Most of them can be developed if we are willing to personally grow and change. How do we grow in these competencies?

A. We can learn or grow some by experience.

- B. We can learn or grow some from study.
- C. We can learn or grow some from watching others.
- D. Some can only be supplied by God (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.*

We can only go so far as God's choosing allows. However, by adding diligence to our calling, we can become excellent leaders for the Lord.

## 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 pride (Pro. 16:18; 29:23; I Cor. 10:11-13; I Tim. 3:6).

*Pride goes before destruction, and haughtiness before a fall. It is better to live humbly with the poor than to share plunder with the proud.* Proverbs 16:18-19, NLT

*Pride ends in humiliation, while humility brings honor.* Proverbs 29:23, NLT

*Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.* I Corinthians 10:11-13

*...not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.* I Timothy 3:6

The devil's problem was pride (Is. 14:13-14). If we have the same problem we can fall to the same condemnation level.

*For you have said in your heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High."* Isaiah 14:13-14

Jesus made it very clear when He shared this universal principle...

*...for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.* Luke 18:14b

Henry and Richard Blackaby in their book, *Spiritual Leadership*, give five ways that pride affects leadership (page 230-237).

A. Pride tempts leaders to take credit 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 unteachable.

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 self-sufficient.

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 compassion 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 vulnerable.

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).

*For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

1. Jesus was tempted to use His power or anointing to feed Himself (Mt. 4:3-4; Compare Ezek. 34:2).

*Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? Ezekiel 34:2*

2. Jesus was tempted to use His power to authenticate Himself (Mt. 4:5-7).

Jesus knew that to expect divine protection without being in God's hands is presumption and tempting God.

3. Jesus was tempted trade in His relationship of worship to the Father and bow down to the worldly system 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. I have no idea who put these thirteen temptations on paper but I thought they would be valuable in this lesson.

1. The temptation to become an administrator of things more than serving people out of love and calling.
2. The temptation to become mechanical and robotic with the things of God, becoming a professional minister.
3. The temptation to coast with one's own spiritual maturity, thinking that leadership is equal to maturity.
4. The temptation to seek material security as the basis for our joy and happiness.
5. The temptation to become hardened and distrustful toward people because of disappointments and disillusionment.
6. The temptation to find satisfaction in the failure of another leader.
7. The temptation to measure ministry success by numbers, 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 proclaims that truth.
9. The temptation to excuse little sins, habits and shortcomings because of our stress and sacrificial lifestyle.
10. The temptation to use people 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 abiding in Christ.
12. The temptation to allow the things of God to become too familiar so as to become presumptuous about sacred things.
13. The temptation to replace the precious with the lesser or second best.

### **III. What are some biblical examples from which we can learn?**

There are two ways that we can learn when it comes to examples. We can learn from positive examples—how we are to function. We can learn from negative examples—how we are not to function. In either case 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. These things are especially relevant to us who are living in the latter days (I Cor. 10:11).

*Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.*

A. There are negative examples of godly leaders who fell and whose life ended in disaster.

1. Saul 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. Solomon 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).

The Book of Ecclesiastes contains the reflections of a man who squandered his life and ended up as a fool.

Solomon like so many others fell in the area of his strength. An unguarded strength becomes a double weakness.

B. There are positive examples of godly leaders who successfully overcame temptation and whose life ended in triumph.

Daniel and Joseph are two powerful leaders and number among the very few against whom there is no sin recorded in the pages of the Bible.

1. Daniel resisted the materialism of the day and refused the king's offers (Dan. 1:8).

Even though temptations were all around him he chose to remain separated unto the Lord.

2. Joseph resisted the temptation to use his authority for vengeance or self exaltation (Gen. 50:14-21).

*Then Joseph returned to Egypt with his brothers and all who had accompanied him to his father's funeral. 15 But now that their father was dead, Joseph's brothers became afraid. "Now Joseph will pay us back for all the evil we did to him," they said. 16 So they sent this message to Joseph: "Before your father died, he instructed us 17 to say to you: 'Forgive your brothers for the great evil they did to you.' So we, the servants of the God of your father, beg you to forgive us." When Joseph received the message, he broke down and wept. 18 Then his brothers came and bowed low before him. "We are your slaves," they said. 19 But Joseph told them, "Don't be afraid of me. Am I God, to judge and punish you? 20 As far as I am concerned, God turned into good what you meant for evil. He brought me to the high position I have today so I could save the lives of many people. 21 No, don't be afraid. Indeed, I myself will take care of you and your families." And he spoke very kindly to them, reassuring them. Genesis 50:14-21, NLT*

- C. There are examples of leaders who yielded to temptation but in the end overcame with a measure of victory.

These are reflected to a great extent in the prophecy that was given to Gad by his father Jacob (Gen. 49:19).

*Gad, a troop shall tramp upon him, but he shall triumph at last.*

Because the tribe of Gad settled on the wilderness side of the Jordan they were the constant target for marauding desert raiders (Judg. 10:8; Jer. 49:1-2). They were some of the first carried into captivity (I Chr. 5:26). The prediction was that they would overcome at the last. In this sense they represent the restored backslider.

But notice that they were vulnerable because of where they chose to live. They settled for the fringe areas and never really fully entered into the land of promise. When we allow compromise in our lives or incomplete consecration we set ourselves up for failure.

1. Samson yielded to sexual sin but triumphed in the end (Judg. 16:23-31).
2. David 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).

It is important to understand that even though these individuals ended their lives with a measure of success, their victory was never quite the same as what it could have been had there been no sin.

Samson was made a mockery, he had his eyes put out and, even though he killed more Philistines in the end than he did in the rest of his life, he himself died in the process.

David went on to have great military victories but the sword never departed from his house (II Sam. 12:10) and ultimately he was not allowed by God to build the temple for which he had prepared and had received the pattern (I Chr. 28:2-3).

*Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife. 11 Thus says the LORD: "Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. 12 For you did it secretly, but I will do this thing before all Israel, before the sun"*

II Samuel 12:9-12

*Then King David rose to his feet and said, "Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. But God said to me, 'You shall not build a house for My name, because you have been a man of war and have shed blood.'" I Chronicles 28:2-3*

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 begin a race that matters, but how you finish a race.

#### **IV. What are some of the common ways that leaders fail?**

Or we could say "How are the mighty fallen?"

David wrote a song mourning over the fall of Saul and the death of Jonathan (II Sam. 1:17-27).

*Then David composed a funeral song for Saul and Jonathan. 18 Later he commanded that it be taught to all the people of Judah. It is known as the Song of the Bow, and it is recorded in The Book of Jashar. 19 Your pride and joy, O Israel, lies dead on the hills! How the mighty heroes have fallen! 20 Don't announce the news in Gath, or the Philistines will rejoice. Don't proclaim it in the streets of Ashkelon, or the pagans will laugh in triumph. 21 O mountains of Gilboa, let there be no dew or rain upon you or your slopes. For there the shield of the mighty was defiled; the shield of Saul will no longer be anointed with oil. 22 Both Saul and Jonathan killed their strongest foes; they did not return from battle empty-handed. 23 How beloved and gracious were*

*Saul and Jonathan! They were together in life and in death. They were swifter than eagles; they were stronger than lions. 24 O women of Israel, weep for Saul, for he dressed you in fine clothing and gold ornaments. 25 How the mighty heroes have fallen in battle! Jonathan lies dead upon the hills. 26 How I weep for you, my brother Jonathan! Oh, how much I loved you! And your love for me was deep, deeper than the love of women! 27 How the mighty heroes have fallen! Stripped of their weapons, they lie dead.*

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)

*For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.*

There are so many warning to leaders about money and the use of it. There are so many things that can cause failure in this arena.

1. We can get into so much personal debt that we become enslaved.
2. We can serve for money in the spirit of a hireling.
3. We can steal from the church through mismanagement of church funds.
4. We can make decisions that are made primarily because they are in our best financial interest.
5. We can get the church into so much debt that it ends up collapsing under the weight of it.

#### C. Doctrinal Failure (Heb. 13:9)

Leaders can fail because they chase after doctrines that are not safe or they are given to doctrinal extremes.

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.

To a great extent Israel prematurely pressured Samuel for a king because of Samuel's failure to be a prophet at home (I Samuel 8:1-5, NLT).

*As Samuel grew old, he appointed his sons to be judges over Israel. Joel and Abijah, his oldest sons, held court in Beersheba. But they were not like their father, for they were greedy for money. They accepted bribes and perverted justice. Finally, the leaders of Israel met at Ramah to discuss the matter with Samuel. "Look," they told him, "you are now old, and your sons are not like you. Give us a king like all the other nations have."*

While David was a man after God's heart, many of his offspring were not led into that same experience (II Samuel 15; I Kings 1:5-6).

*About that time David's son Adonijah, whose mother was Haggith, decided to make himself king in place of his aged father. So he provided himself with chariots and horses and recruited fifty men to run in front of him. Now his father, King David, had never disciplined him at any time, even by asking, "What are you doing?" Adonijah was a very handsome man and had been born next after Absalom. I Kings 1:5-6, NLT*

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.

For more detail on wholeness in the marriage and family refer to the School of Ministry course *Family Issues*.

#### 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 vulnerable (I Cor. 9:24-27; 10:12-13)?

*Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. I Corinthians 9:24-27*

*Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*

I Corinthians 10:12-13

1. Maintain a healthy balance between personal confidence and the fear of the Lord (Pro. 9:10; 14:26).

*The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. Proverbs 9:10*

*In the fear of the LORD there is strong confidence, and His children will have a place of refuge. Proverbs 14:26*

2. Maintain a heart of humility (Pro. 16:18, Mic. 6:8).

*He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?*

Micah 6:8

- B. Study the lives of those who failed and find out why they were vulnerable (II Sam. 1:19, 25, 27).

- C. Be realistic about the cost of falling (Mt. 7:27).

The greatest deterrent should be when you analyze the long term cost of the sale of your birthright. It is very likely that your life and ministry will never be the same. The sin may be forgiven but the consequences of the sin often remain forever.

- D. Maintain a first love relationship with the Lord (Rev. 2:4-5).

- E. Become familiar with some of the “beware” of leadership.

<b>The “Beware” 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 accountability relationship (Pro. 11:14; 24:6).

*Where there is no counsel, the people fall; but in the multitude of counselors there is safety.* Proverbs 11:4

The following 26 questions are excerpted from *Rebuilding Your Broken World* by Gordon MacDonald. Gordon MacDonald was a godly man who experienced a failure. When he came to a place of recovery, he analyzed his problem and determined that he had no one in his life who could or would ask him these questions.

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 teachable and correctable (Job 6:24).

*Teach me, and I will hold my peace; and cause me to understand wherein I have erred.*

H. Avoid the appearance of evil (I Th. 5:22, KJV).

Because leaders can be confident in their own ability to resist temptation they will go into situation where temptations abound. If you stay as far away from the lines as possible, you have a greater chance for success.

I. Show mercy to people who need mercy (Ps. 18:25; Pro. 11:17; Mt. 5:7).

*Your own soul is nourished when you are kind, but you destroy yourself when you are cruel.*  
Proverbs 11:17

## **VI. What are some early warning signs that a leader is exposed to danger?**

There are many warning signs that a leader might be in trouble.

A. A leader might be in trouble when that leader is overly authoritarian.

Such a one is someone who “lords it over” God’s heritage (I Pet. 5:3).

*Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.*

I Peter 5:2-4

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...

1. Depends on external controls from without, using restrictions, rules and regulations.
  2. Relates to co-workers from an “I’m superior—you’re inferior” standpoint.
  3. Demands immediate results, even if it damages the potential of the co-worker.
  4. Creates an atmosphere where the subordinate is permanently dependent on him.
  5. Has a low opinion of workers and is very critical of their mistakes.
  6. Takes credit for all accomplishments and wants no constructive criticism.
  7. Interprets questions as personal criticism or disloyalty.
  8. Limits individual freedoms, prefers to make all decisions, does not train anyone else to function effectively.
  9. Is concerned only with him or herself.
- B. A leader might be in trouble when that leader focuses on money and possessions.
- C. A leader might be in trouble when that leader demonstrates outbursts of anger and impatience.
- D. A leader might be in trouble when that leader seems to enjoy making sensual and sexual references.
- E. A leader might be in trouble when that leader develops a philosophy of situational ethics where he justifies the unbiblical means by the righteous cause.
- F. A leader might be in trouble when that leader seems to have little or no accountability in the daily schedule 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 not tell it to the heathen for they will mock and rejoice.
- B. We should remind ourselves of the positive contributions that they made to the work of God.
- C. We should weep and be distressed over them.
- D. We should be prepared to forgive them and restore when they come to their senses.

### **VIII. How can leaders be restored?**

- A. Leaders cannot always be restored to their original position.

Even though we would like to see people return fully to whatever position it was from which they fell, there are some types of failure that may cause us to forfeit that role for the duration of our lives.

1. This is true because in some cases those who have sinned have lost all moral authority to preach to others—their sin is impossible to cover.
2. This is true because in some cases those who have sinned have done so in the full light of the consequences—they despised their birthright.
3. This is true because in some cases restorer cannot take a chance on a repeated incident—the risk is too high.

- B. Leader can be restored relationally.

2. Restoration always begins with true repentance 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).
3. Restoration involves rebuilding one's personal devotional life with the Lord.
4. Restoration involves rebuilding marriage and family relationships.
5. Restoration involves establishing long term lines of accountability.
6. Restoration includes finding alternate work.
7. Restoration includes a proving period.
8. Restoration may or may not include restoration to their position.

## **Lesson 24**

### **The Grace to Lead**

In the past few weeks we have talked about leadership from many different angles. We have seen what it is to be a leader, how to receive a call to be a leader and how to qualify and function as a leader. Everything that we have learned so far is valuable and necessary. However, it is critical that we all understand that ministering as a leader is not all about the knowledge and understanding of the technical side of leadership. Biblical leaders must rely on the Holy Spirit and the grace of God to minister effectively.

To introduce this session, I would like to look at one of the prophecies of Zechariah. Zechariah was one of the prophets that God used to encourage the laborers regarding the rebuilding of the temple in Jerusalem (Ezra 5:1-2). Obviously it was a tedious and difficult project especially since they did not have all of the resources that they would have liked to have had. In a time of discouragement Zechariah ministered this word to Joshua and Zerubbabel, the two men who were in charge (Zech. 4:1-7).

*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!'"*

This passage is filled with symbolism and contains several aspects to it but the main thrust of the word to these leaders who were faced with a mountain of a task was two-fold.

1. The work would not be accomplished by the efforts of the flesh but by an unending supply of the anointing from God.
2. When the work was finished and the capstone was put in place, it would be obvious to all that it was the grace and favor of God 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 encounters that are available to every believer.
    - a. The believer is born of 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 baptized in 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 continually filled 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 work of the Spirit that is common to the life of every believer.

- a. The Holy Spirit renews the believer (Tit. 3:5).

*Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit...*

- b. The Holy Spirit strengthens the believer in the inner person (Eph. 3:16; cf. II Cor. 4:16).

*For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man... Ephesians 3:14-16*

- c. The Holy Spirit leads the believer (Rom. 8:14; Gal 5:16, 25).

*For as many as are led by the Spirit of God, these are sons of God.*  
Romans 8:14

- d. The Holy Spirit teaches the believer and leads him into truth (John 16:13; I John 2:27).

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. John 16:13*

*But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches*

*you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. I John 2:27*

- e. The Holy Spirit reveals the deep things of God to the believer (John 16:14; I Cor. 2:9-11).

*But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

I Corinthians 2:9-11

- f. The Holy Spirit opens the believer's understanding to the things of God (I Cor. 2:12).

*Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*

- g. The Holy Spirit helps and guides in prayer and intercession (Rom. 8:26-27; Eph. 6:18; Jude 20).

*Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. Romans 8:26-28*

- h. The Holy Spirit teaches how to answer persecutors (Mt. 10:19-20; Mark 13:11; Luke 12:11-12; Acts 4:8; 7:55).

*But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Mark 13:11*

- i. The Holy Spirit comforts (John 15:26; Acts 9:31).

*Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. Acts 9:31*

- B. In addition, there is a special relationship to the Holy Spirit by virtue of the call to lead.

- 1. The Holy Spirit calls leaders into service (Acts 13:2).

*As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."*

2. The Holy Spirit guides leaders in their ministry (Acts 8:29; 16:6-7).
3. The Holy Spirit empowers leaders for their witness (Acts 1:8; I Th. 1:5; I Cor. 2:1-5).
4. The Holy Spirit gives leaders the boldness 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*

Paul is actually commanding these Spirit-baptized believers to “Be continually filled!” The Greek word here is in the imperative and implies the thought of “Keep on being filled!” It puts the responsibility on us for this condition.

A. Every leader needs a continual filling 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 the path to continual filling of the Holy Spirit.

1. They must recognize that we have a need (Mt. 5:3; Acts 4:29).
2. They must take the initiative (Eph. 5:18-19).
3. They must hunger and thirst (Mt. 5:6).
4. They must ask (Luke 11:13).
5. They must do this often, preferably daily (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 from grace.

1. Ministering from grace means that I realize that I am not and never will be worthy to be used as a spokesman for God (I Cor. 15:10; I Tim. 1:12-16).

*For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.*

I Corinthians 15:10

*And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.*

I Timothy 1:12-16

2. Ministering from grace means that I understand that I have not earned nor do I deserve 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.”

*...who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began... II Timothy 1:9*

*I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ... Ephesians 3:7-8, NIV*

3. Ministering from grace means that I understand that I am in no way superior to those to whom I am ministering (I Cor. 4:6-7; 12:25).

*Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? I Corinthians 4:6-7*

4. Ministering from grace means that I realize without God's constant enabling grace I cannot succeed or be effective at what I do (II Cor. 9:8, 12:9).

*And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.*

II Corinthians 9:8

*But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. II Corinthians 12:9*

B. The leader is to minister in his or her grace.

1. Ministering in my grace means that I function in the placement or ministry of God's choosing (Rom. 1:5; 12:3, 6; I Cor. 3:9-10; Eph. 4:7).

*Through Him we have received grace and apostleship for obedience to the faith among all nations for His name... Romans 1:5*

*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. Romans 12:3*

*For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. I Corinthians 3:9-10*

*But to each one of us grace was given according to the measure of Christ's gift. Ephesians 4:7*

2. Ministering in my grace means that I function in the realm or sphere to which God has called me (Rom. 15:15-16; Gal. 2:9).

*Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.*

Romans 15:15-16

C. The leader is to minister in grace (II Cor. 1:12).

1. Ministering in grace means that I minister in a gracious way.

*Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace. I Corinthians 1:12, NIV*

2. Ministering in grace means that I minister in a way that does not bring condescension or condemnation (John 8:1-12).

The only way we can do this is to love the sinner the way God loves.

D. The leader is to minister grace to those they lead.

1. Ministering grace means that we preach a Gospel of grace (Acts 20:24; II Cor. 8:1).

*But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. Acts 20:24*

2. Ministering grace means that we speak grace and peace over the lives of people (Rom. 1:7; 16:20, 24).

*To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. Romans 1:7*

3. Ministering grace means that the way in which we function communicates or imparts grace to those who are on the receiving end of our ministry (Eph. 4:29; Col. 4:6).

*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Ephesians 4:29*