

DR DEREK

MINISTRY LEADERSHIP TRAINING COURSE



A
PRACTICAL
GUIDE TO
BECOMING
A WORLD
CHANGER

BOOK - 15
LEVEL
MINISTER

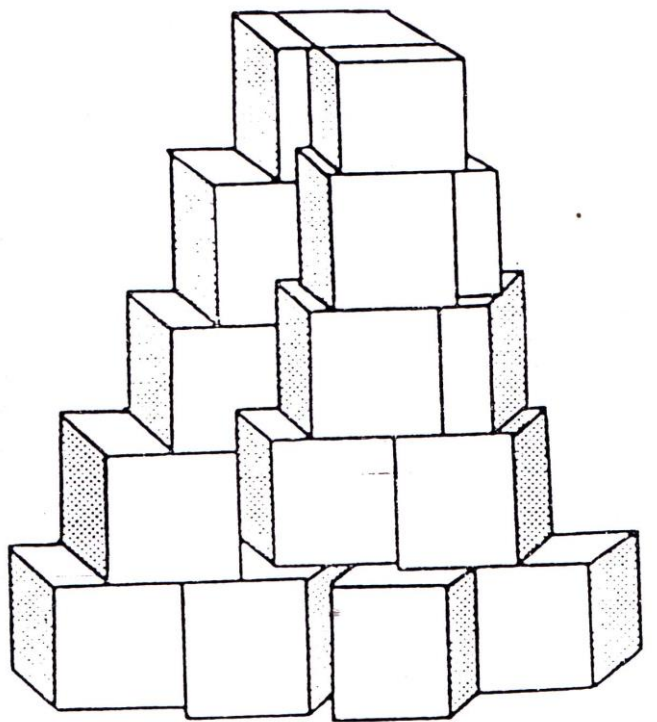
ENGLISH

MINISTRY AND LEADERSHIP TRAINING COURSE

Level: **MINISTER**

Study book no: 15

LEVELS:



5. **Minister**

4. Leader / Pastor

3. Group or Cell leader

2. Disciple

1. Beginner

Bible Study Course to grow to spiritual maturity making every believer in Christ a minister and to increase in effective and efficient ministry!!!

Easy to use for self-study as well as to teach others!!!

MINISTRY AND LEADERSHIP TRAINING COURSE

PURPOSE:

- TO KNOW HIM, THE ONLY TRUE GOD

(Growing / Maturing)

- Josh. 1 : 8, "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success."
- II Pet. 3 : 18, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and to the day of eternity. Amen."
- II Tim. 1 : 15, "Study to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."
- Col. 1 : 27b - 28, "Christ in you, the hope of glory, Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ."

- AND TO MAKE HIM KNOWN TO OTHERS!

(Multiplying / Reproducing)

- II Tim. 2 : 2, "And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also."
- II Tim. 3 : 16 - 17, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."
- Eph. 2 : 10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."
- II Pet. 1 : 8, "For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ."

<u>PRINCIPLE:</u> "For from Him and through Him and to Him are all things!" (Rom. 11 : 36)
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(INCREASING IN KNOWLEDGE; MATURING IN CHARACTER; USING SPIRITUAL GIFTS)

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MINISTRY IN THE SPIRIT

'Ministry' is one of the most commonly used words in the Church today. We describe particular men and women as 'ministers', we talk about people 'ministering' and we refer to 'the ministry'. Each group of Christian believers normally knows what is meant by these words, but other church groups often have a different understanding. Some traditions, for example, reserve the word 'minister' for full-time, fully-paid leaders, while others use it more widely. Equally, a few churches use 'ministry' to identify the part of a meeting when they pray with people, while several use it as a general term for ministers' work.

WHAT IS MINISTRY?

In studying "Ministry in the Spirit", it is important that we begin by understanding what the Bible means by 'ministry'. There are three main groups of Greek words in the New Testament, which are translated into English in the same way. Each word-group has a distinctive meaning, and we grasp the biblical significance of 'ministry' by appreciating the breadth of meaning passed on by all the words.

I. *Diakonos*

Diakonos is the Greek word for: an ordinary, private house-servant. It was used to describe someone who swept their employer's floor, prepared food, served at tables, washed dishes, and so on.

Diakonos is translated as 'minister' in Romans 13:4; 15:8; I Corinthians 3:5; 2 Corinthians 3:6; 6:4; 11:15; Galatians 2:17; Ephesians 6:21; Colossians 1:7, 23, 25; 4:7; 1 Thessalonians 3:2 and 1 Timothy 4:6. In some Bibles, it is translated as 'attendant' or 'deacon', but it always carries an association with private house-servant.

Diakoneo, 'to serve', is usually translated as to 'minister'. Again, the Greek word for cleaning the floor and preparing food is used for spiritual activity in Matthew 20:28; 25:44; 27:55; Acts 19: 22; Romans 15:25; 2 Corinthians 3:3; 2 Timothy 1:18; Philemon 1:13; Hebrews 6:10; 1 Peter 1:12 and 4:10-11. *Diakoneo* suggests that we should have a humble attitude towards ourselves and our service or ministry.

Diakonia, 'serving', is the main New Testament word for ministry'. Luke 10:39-41 illustrates its ordinary meaning of domestic duties, but it is commonly used to suggest spiritual service. It is used to describe:

- apostles -Acts 1:17, 25; 6:4; 12:25; 21:19; Romans 11:13
- believers- Acts 6:1; 11:29; Romans 12:7; 15:31; 1 Corinthians 16:15; 2 Cor. 8:4; 9:1, 12; Ephesians 4:12; 2 Timothy 4:11
- the Holy Spirit - 2 Corinthians 3:8-9
- angels -Hebrews 1:14
- preachers and teachers - Acts 20:24; 2 Corinthians 4:1; 6:3; 11:8; 1 Tim. 1:12; 2 Timothy 4:5; Colossians 4:17

The *diakonos* word-group shows that 'a minister' is not a master, that 'to minister' does not mean to command, and that 'the ministry' is not a high office or a high status activity. In thinking biblically about 'ministry', we must begin by grasping that 'a minister' is rather like a low status domestic servant, and that 'ministry' is similar work to cleaning, car maintenance and cooking.

II. *Leitourgos*

Leitourgos is occasionally used in the New Testament to identify 'a minister', but it carries a completely different meaning to *diakonos*. *Leitourgos* is the Greek word for: an important public servant, for someone who carries out a public office at their own expense.

Diakonia describes full-time, low status, low paid, private serving by someone who is directed by their employer; whereas *leitourgia* refers to part-time, high status, unpaid, and public service.

In the New Testament, *leitourgos*, 'a minister', *leitourgeo*, 'to minister', and *leitourgia*, 'ministry', are used to describe:

- Christ – Hebrews 8:2

- Paul –Romans 15:16
- Epaphroditus – Philippians 2:25
- Prophets and teachers at Antioch – Acts 13:2
- The duty of the Gentile churches towards poor Jewish believers Romans 15:27
- The practical responsibilities of believers towards each other – 2 Cor. 9:12; Phil. 2:17-20.

The New Testament uses *leitourgias* to describe Christian ministry much less frequently than *diakonos*, yet the 'high status' idea associated with *leitourgias* often dominates modern Christian thinking about ministry. The New Testament emphasis shows that a biblical understanding of ministers and ministry should be based in *diakonos*, and that we should think of ministry primarily as an ordinary, private, everyday, 'serving' activity.

The occasional use of *leitourgias*, however, underlines the fact that we do not serve for our own benefit, and it reminds us that ministry is important, can be public, and has a representative character.

III. *Huperetes*

The Greek word *huperetes* is translated in many versions of the Bible as 'minister'. It literally means: an 'under rower' and was used in New Testament times as a popular or colloquial word for any subordinate who acted under the direction of another person.

Huperetes, and *hupereteo* 'to minister or serve', are used in the New Testament to describe:

- A synagogue attendant – Luke 4:20
- Mark – Acts 13:15
- King David – Acts 13:36
- Paul – Acts 20:34; 26:16; 1 Corinthians 4:1

The use of *huperetes* stresses that ministers are not people who are in charge of their own activities, they are men and women who function under authority. Acts 13:36 shows that great King David was only an 'under-rower' of God, and 1 Corinthians 4:1 states that first century church leaders should be considered and treated as 'under-rowers' - as people under the leadership and direction of Christ.

Service

When we take these three word-groups together, we can appreciate that scriptural ministry means service and that a biblical minister is a servant. We can say that, in general, the New Testament uses *diakonos* to show the link between ministers and their serving work. *Leitourgias* to emphasise the representative nature of their service, and *huperetes* to stress their relationship with their superior, with Christ.

Perhaps the simplest and most accurate way we can think biblically about ministry is by replacing it with the word 'serving'. The basic message of the New Testament is that 'a minister' is always 'a servant', that 'to minister' is always 'to serve', and that 'ministry' is always 'service'. Any idea or pattern or practice of ministry, which moves away from humble servanthood, is not rooted in the Scriptures.

Slaves and hired servants

While we must remember that a biblical minister is always a servant, we must also realise that every biblical reference to a servant does not refer to a minister. Two Greek word-groups are used in the New Testament to describe 'servants' but are not translated as 'ministers'.

i) *Doulos* is the most common Greek word for servant and signifies a servant who is owned by his master in contrast to one who is employed by his master. In New Testament times, *doulos* referred to a slave. The main difference between *doulos* and *diakonos* is that *doulos* points to a relationship whereas *diakonos* indicates an activity.

Doulos is used in the New Testament to show that believers are owned and controlled by God. We see this in Romans 1: 1; Galatians 1:10; Ephesians 6:6; Philippians 1:1; Titus 1:1; James 1:1; 1 Peter 2:16; 2 Peter 1:1 and Jude 1:1. Because we are owned by God, we are called:

- To serve God - Matthew 6:24; Romans 7:6; Philippians 2:22
- To serve Christ - Acts 20:19; Romans 12:11; 14:18; 16:18; Ephesians 6:7; Colossians 3:24

- To serve one another - Galatians 5: 13

Slaves must obey their masters, so *doulos* points to the way we serve because we are owned by God. Servants also have to be obey their employers, but an element of willingness is inherent to *diakonos* - public servants are volunteers and private servants can stop working for their employer whenever they want to. It is this willingness which sets *diakonia* 'ministry', apart from *doulos* 'service'. We can say that a minister is someone who willingly makes themselves available to God to serve Him in any way that He chooses.

ii) *Latris* is the second word for 'servant' not translated as 'minister'. *Latris* literally means: 'a hired servant' and *latreuo*: to serve, is used in the New Testament to describe the particular spiritual service of the priests and Levites who were paid to serve God in the temple, and the worship which believers offer God. We see this in Luke 1:74; 2:37; Acts 7:7; 24:14; 27:23; Romans 9:4; 12:1; Hebrews 9:1 and 9:14.

We should note that the New Testament uses priestly language about the body of believers rather than any individual believers. This means that *latris* service is corporate rather than individual. The New Testament makes it clear that all believers are called to serve / worship God like the priests and Levites with prayer, praise, thanksgiving and spiritual sacrifices. But, unlike the priests and Levites, the Scriptures do not encourage us to expect to be paid for this work.

We are not called to be *latris* - hired servants who work primarily for the pay. Instead, we are called to be *diakonos* - willing servants who carry on serving because we love our employer and his household, and who are always volunteering for extra service.

THE PATTERN OF MINISTRY

Matthew 20:28 and Mark 10:45 make it clear that Jesus came to give service not to receive service, to serve rather than to be served, to minister rather than to be ministered to. These verses were a revolutionary statement which turned Daniel 7: 13-14 upside down. The Jews were expecting that the Son of Man would be served by all people, nations and languages. Jesus claimed to be, and was, that Son of Man, but he made it plain that his everlasting kingdom would be led by a servant and characterised by service.

It is important to recognise that *diakoneo*, not *leitourgos*, is the word used in Matthew 20:28 and Mark 10:45. This shows that:

- private, lowly 'domestic' service is the foundation, pattern and style of Jesus' ministry, and – so - of all true Christian ministry.
- it is possible for everyone to minister.

If *leitourgos* had been used in these verses, it would have suggested that only special people could minister like Jesus. It should be plain that, as his service is *diakoneo*, we can all minister like Him.

It is very significant that *diakoneo* is also used in Acts 6:2. This is the first recorded example of the church appointing people to minister, and the purpose of their ministry is 'serving tables'.

It is equally important to recognise that, two verses later, *diakoneo* is also used to describe the apostles' service or ministry of the Word. This emphasises that there is no difference between so-called 'practical' ministry and 'spiritual' ministry. Serving at tables is as much a part of Christ-like *diakoneo* ministry as teaching God's Word.

Whenever we minister or serve, whether by polishing or preaching, we should follow the pattern and example of Christ who humbly and lovingly served all people.

We can see this pattern throughout the New Testament:

- angels minister to Jesus - Matthew 4:11; Mark 1:13
- women minister to Jesus - Matthew 27:55; Luke 8:3
- Jesus is ministered to in the person of the needy - Matthew 25:44
- believers minister to each other - Romans 15:25; I Corinthians 16:15; 2 Cor. 8:4; 9:1; Hebrews 6:10; I Peter 4:10.
- ministry helps to reveal the gospel - 1 Peter 1: 12

- ministry helps to accomplish reconciliation - 2 Corinthians 5: 18
- the ability to minister is a gift of God - Acts 20:24; Colossians 4:17; 1 Timothy 1:12; 1 Peter 4:11; Romans 12:7

A SPIRITUAL GIFT

The inclusion of ministry, *diakonia*, in the Romans 12:3-8 list of spiritual gifts helps us to understand that ministry is a gift rather than a duty, and that it comes from God rather than from within ourselves. By placing ministry alongside prophecy, teaching, preaching, giving, leading and showing mercy, Paul also reveals that 'ministry' is as distinct from the other Romans 12 gifts as 'prophecy' is from 'showing mercy' and 'leading' is from 'giving'. Modern believers sometimes ask who will be ministering at a meeting, when they really want to know who will be preaching, Romans 12:3-8 suggests that we should understand ministry serving - in a much wider way.

Ephesians 4:7-16 is another passage about spiritual gifts, and ministry, *diakonia*, is mentioned again. Verses 10 and 11 state that apostles, prophets, evangelists, pastors and teachers are gifts of the ascended Christ to the Church; and verse 12 reveals their purpose. They have been given so that all the saints - all God's people - are equipped for the work of ministry, for the building up of Christ's body.

This suggests four principles about *diakonia*, ministry or serving:

1. It is more the work of ordinary saints / believers than of apostles, pastors, prophets and teachers. Leaders are supposed to equip the saints to minister, they are not meant to do it for them.
2. It is the purpose of saints / believers. Just as Jesus came to serve, *diakonia*, so saints are equipped by leaders primarily to minister, *diakonia*.
3. It is distinct from the teaching, prophesying, pastoring, training carried out by the leaders.
4. It is a general expression, a generic term, for the whole work of Christian service. Just as a domestic servant could be asked to carry out any household duty and it would all be called service, so all acts of obedient Christian service can be considered as ministry.

1 Corinthians 12: 1-11 is a third New Testament passage about spiritual gifts, and we should not be surprised to find that *diakonia* is mentioned again. Verses 4-6 follow a trinitarian structure and state that there are different gifts, but the same Spirit; different ministries, but the same Lord; different activities or workings, but the same God. This underlines that true ministry is rooted in Jesus. All genuine ministry is based in Him, for we are called to minister as He ministered. He is the only pattern, foundation and source for all Christian ministry.

1 Corinthians 12:4-6 also suggests that 'ministries' which come from the Lord are very closely related to 'gifts' from the Spirit and 'activities' from God. Verses 8-10 are traditionally thought of as 'gifts of the Spirit', but the preceding verses imply that it is equally valid to consider them 'ministries of the Lord' and 'activities of God'.

Spiritual gifts are tools which enable us to get on with the task of glorifying Christ in the world, and they are supernatural manifestations which the Spirit makes available to all believers so that the kingdom of God can be promoted. This means, first, that the gifts of wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, tongues and interpretation are given to help us to minister as Jesus ministered; and second, that our understanding of ministry must be thoroughly charismatic - our service must be 'in the Spirit' if it is to be genuine scriptural ministry. Everything that Jesus did was motivated, directed and empowered by the Spirit; His teaching, His praying and His serving was always fully 'in the Spirit'.

It is the same for us. It does not matter whether our service is spiritual or practical, whether it involves distributing food or casting out demons, it must be energised and directed by the Spirit. If it is to be effective, every single act of Christian service must be 'in the Spirit'.

We have seen that, in Acts 6:2, *diakoneo* is used to describe the practical serving work which needed to be done by the first ministers. The following verses, 3- 7, report how the people chosen for this

work had to be 'full of the Spirit'. Although their ministry was primarily administrative and practical, it was vital that it would be 'in the Spirit'.

GENERAL AND PARTICULAR

We have seen that ministry is a general, 'catch-all' expression for every way that we serve God and each other. We have noted that the New Testament does not make a distinction between spiritual and practical service, but we have also established that Romans 12 distinguishes 'ministry' from activities like 'preaching' and 'prophesying'. This creates a problem for some believers. They recall that Acts 6 describes the apostles' service of the Word as 'ministry' and wonder, therefore, why Romans 12 distinguishes ministry from preaching. They ask how the apostles' preaching can both be ministry and be distinguished from ministry.

The simple answer is that the Bible often uses a word in a large and a small way - *generally* and *particularly*. Prophecy, for example, can be used to describe all speaking inspired by the Spirit: this way, much preaching can be considered prophetic. Yet prophecy can also be used in a more restricted way to refer to special messages from God, which are spoken to particular individuals. It is not inaccurate to identify some preaching as prophetic, we merely need to make it clear whether we are using the word 'prophecy' in a *general* or a *particular* sense.

It is the same with ministry. We can think about the word both for 'every way that we serve', and also for 'particular personal serving activities'. Used generally, 'ministry' refers to every serving activity carried out in the Spirit - so the apostles' preaching and the deacons' food distribution are both 'ministry'. But, used particularly, 'ministry' refers to special acts of Spirit-inspired service for particular individuals - to personal, private serving rather like a first-century house-servant. This means that we can use 'ministry' in a general sense to describe all Jesus' life and work, for all His speaking, praying and serving were 'in the Spirit' and characterised by humble service. But we can also use 'ministry' to describe those activities of Jesus which served particular individuals. This is why preaching is ministry only in the *general* sense of the word, not in the narrow and more literal sense; and why, for example, counselling, healing and casting out demons are ministry in both the *general* and *particular* senses of the word.

This is not a pointless distinction, for a wrong use of words can paralyse the church. Ephesians 4: 12 shows that all saints are meant to be equipped by the leaders for the work of ministry. But saints will not minister biblically if they understand ministry to mean preaching and teaching, or think that they are called only to practical types of service.

We need to appreciate that, precisely because it is *diakonia*, our ministry should have an essentially personal application, and that we are therefore meant to be led and empowered by the Spirit to serve *particular* individuals. Our serving must be tightly focused.

In the narrow, personal sense of the word, our ministry may involve healing a sick person, or casting out a demon, or counselling, or washing feet, or collecting shopping, or cooking a meal, or praying. But, whatever form it takes, our ministry must be essentially personal and individual, like a house-servant's, and it must always be directed and empowered by the Holy Spirit.

THE HEALING MINISTRY TODAY - A REVIEW

In the Old Testament only a select few who had been anointed with the Holy Spirit - the prophets - who were eligible for the healing ministry. Since Jesus baptised the Church in the Holy Spirit at Pentecost, however, it has been possible for all believers to serve with God in His healing ministry. The only requirement is that we have been anointed by Jesus with the Holy Spirit.

The 'Great Commission' of Matthew 28: 18-20 means that, to the end of time, ALL believers in every nation should be taught to obey ALL the instructions which Christ gave to the original twelve apostles. This must include His charge to heal the sick. Of course, some believers will be more involved in healing than others. A few may receive a particular gift of healing. But every member of God's prophetic people can minister His healing. This means that we should avoid styles of service which give the impression that only a special few can minister healing.

Romans 12:6 states that we should use the gift of prophecy in proportion to our faith. This suggests that the gift can be more or less strongly developed in different people, or in the same person over a period of time. This seems to be why - in I Timothy 4: 14 and 2 Timothy 1:6 - Timothy was reminded not to neglect the gift he had and to rekindle the gift within him. If it was possible for Timothy to allow his gift to weaken, perhaps through infrequent use, so it is surely similar for us in relation to healing. And if Timothy's gift can be strengthened by using it, so we should develop all the spiritual and practical skills necessary for effective ministry.

In particular, we need to gain experience and expertise in the spiritual gifts which are important for ministering Christian healing with God. As well as knowing that the Father is the healing God, and that the Son heals, and that the Spirit is in us and with us to heal, we also need to grasp the 'how to' of ministering in healing.

GOD'S PROMPTING TO MINISTER

All ministry in the Spirit hinges on recognizing the promptings and directings of the Spirit. We may know all the biblical principles and promises, but we will not be able to minister effectively until we recognise how God communicates with us through the Spirit. In the Old Testament prophets were inspired to speak and to serve by the Word of God, the burden of the Lord, and the Spirit of God - and we can expect to be directed in a similar way. God does speak to us quietly over a period of time, preparing us to serve with Him. But he also speaks to us when He wants us to minister, and this is generally through what has come to be known as the spiritual gift of 'words of knowledge'. Jesus and the apostles 'sensed' that God wanted them to minister to a particular person, and - with the Spirit's help, they identified that person in a crowd. For example, Jesus ministered to only one man at the pool of Bethesda, and Peter knew that God wanted him to minister to the lame man at the Temple gate.

Likewise today, we can become aware in our spirits that God is healing people or is about to heal people. For example, we may 'sense' some sort of description of either the person or the condition that God is going to heal. Sometimes we may receive a visual impression of the person, or on other occasions - we may 'feel' a pain, a warmth or a tingling in the relevant part of our own bodies. These are some of the Spirit's ways of indicating that God is healing a condition.

Recognising God's will to minister

Knowing God's will is for many one of the hardest parts of the Christian life, but we need to cultivate our ability to listen to God. For it is just as important for us to listen to the Spirit and be guided and enabled by Him when we take someone a meal as when we cast out a demon. However we are led to serve or minister, we must be directed by Him!

Asking God specific questions is probably the best way of learning to identify his voice. First, we need to ask God what we should do or say; next, we 'sieve' or test the thoughts that come to separate the human dross from the bits which are purely divine: and then we put the tested conclusion into practice.

STARTING TO MINISTER GOD'S HEALING

The suggestions here are not biblical rules to follow slavishly, rather they are guidelines which the Spirit should be asked to interpret and apply to different situations.

Prayer

Lack of adequate preparatory prayer is one of the main reasons for the ineffectiveness of ministry. At least an equal amount of time should be spent in prayer as we anticipate spending in ministry. This should include intercession for boldness, as in Acts 4:29-30, and silent listening waiting for God's prompting about ministry, as in Acts 9:40.

Partnership

Partnership runs through the Bible as an important theme, and it suggests that we should normally minister healing in pairs or a team. The disciples learnt from being with Jesus when he healed, so it is good preparation and training for us to join with another believer who is more experienced.

It is best to avoid having more than three people ministering to one person, as this can be confusing and ineffective, as seems to be the case in Matthew 17: 16. Other believers who are eager to be involved in service can sit quietly and unobtrusively, whilst engaging in urgent prayer for the empowering and guidance of those ministering.

Patience

II Corinthians 6:3-4 shows that ministers need much patience, as we are quickly drained by delays, problems and difficult people. The Bible uses different Greek words for 'patience towards people', *makrothumia*, and 'patience towards circumstances', *hupomone*; and teaches different things about them. Older versions of the Bible reflect this by generally translating *makrothumia* as 'long-suffering'. We do not need to pray for *makrothumia*, as we have Jesus' patience towards people within us. We see this in Galatians 3:27 and Colossians 3: 12. Galatians 5:22 indicates that this type of patience develops naturally within us as one aspect of the Spirit's work in our lives.

The Bible suggests, however, that we should ask for *hupomone* - which, in 2 Corinthians 12: 12, is a sign of an apostle. James 1 :2-4 shows that God develops this in us through our testing, training and suffering. We need *hupomone* to stop circumstances from dictating our response in ministry, and to help us persevere when discouragement comes.

Humility

Some believers are attracted to the healing ministry for wrong reasons. Compassion and obedience motivated Christ, and we should seek the humble, self-effacing anonymity of the Holy Spirit - aiming to focus all attention upon God without basking in any associated glory. No human can ever heal another. The most that we can aim for is to be an unprofitable servant whom God advises in advance of a miracle.

Questions

Study in the Word reveals that scriptural initiative for healing ministry was either someone requesting, 'Please heal me' or God commanding, 'Minister my healing to that person.' The split in the New Testament healing miracles is exact: half are in response to divine instruction and half to human request.

In ministry, we need to listen both to God and to the person we are seeking to help, and this is facilitated by creating a climate of quiet and privacy. Time and again, the Gospels show how Jesus silenced noise or moved into a private place before commencing ministry.

Jesus did not function only at a supernatural level, but also at the natural level of observation and deduction. Mark 5:9; 8:22-26; 9:14-29; Luke 18:40-43 and John 5:6 report Him asking five obvious questions. We will often need to ask similar questions:

- 'What is your name?' Jesus may have addressed this question to a demon, but - for us - it is a natural question to put to a stranger.
- 'What do you want me to do?' This helps the person to be clear in their own minds about what they are seeking.

- *'Do you want to be well?'* It is helpful to check both that the person is serious and aware of the consequences of healing, and also that we are not trying to 'force' healing on them.
- *'How long has this been happening?'* The circumstances and background of the problem may need to be investigated to clarify the cause of the sickness.
- *'Can you see?'* We should always try to establish what has happened during the ministry.

As well as questioning the person, we should ask God whether anything else needs to be known. We may 'sense' a picture or word to pass on. We may 'be aware' of a question or a non-physical cause. If God tells us nothing, the person has told us all we need to know.

The physical conditions of Abimelech, Miriam, Malchus, the man at the pool of Bethesda and the man let down through the roof appear to have had their origin in sin. Some leaders today would insist on repentance and forgiveness before admitting any possibility of healing, but this is not the biblical pattern. At times, as in James 5: 16, there is an association between the confession of sin and pastoral healing, but this is not always the case.

Other leaders teach that a demon lies behind every disease, and demand that it is cast out before healing can begin. Yes, the Bible distinguishes between deliverance from demons and physical healing, and this distinction needs constant emphasis.

Ministry

We have noted the different healing actions used by Jesus and the disciples, and we would do well to follow their example. We should remember, however, three general scriptural principles.

- *'laying hands' on the head is associated more with the ministry of blessing than with healing.*
- *prayer takes place before ministry: words of command or announcement accompany healing ministry.*
- *God may prompt us to suggest an action for the person to perform.*

The following suggestions are for believers who are inexperienced in the healing ministry. They should be varied as the Holy Spirit guides us along his own path of action.

1. Show Christ's love at all times; smile and relax, for God is the healer.
2. Together with a partner, quietly confess any sins and seek forgiveness.
3. Ask the Holy Spirit to give you guidance, boldness and power.
4. Keep your eyes open; helpful information is often received by watching the person's reactions.
5. Listen to God and speak whatever He puts into your mind; keep on asking Him questions and listening to His replies.
6. Ask God whether the person should be touched; if prompted, gently place a hand on the clothing nearest to the affected part of the body,
7. Ask questions like, 'What is happening?' and 'Do you feel anything?'. Ensure they let you know what is happening to them.
8. Watch out for bodily reactions; these may indicate that God is at work, but they are only the body's natural response to God's work.
9. If a bodily reaction occurs, help the person to be comfortable, but press on with the ministry.
10. Encourage the person and help them relax; remind them of the presence, power and promises of God.
11. Maintain a flow of ministry with the person, your partner, and God.
12. When unsure what to do next, it may be helpful to pray in tongues: explain to the person what this is.
13. Stop ministering when the person is healed, or the Holy Spirit says stop, or you cannot think of anything else to do, or the person asks you to stop, or when anyone appears tired.
14. If the person is not fully healed, arrange to minister again in the near future, allowing time for further preparation and prayer.

Aftercare

Jesus often passed on His Father's advice after He had ministered to a person. We can follow His example and offer whatever practical advice the Spirit prompts us to give. For example, He might ask us to mention some of the following matters:

- the person can be encouraged to offer praise and thanksgiving
- when drugs have been prescribed, or the person has been receiving special medical care, they should be urged to visit their doctor
- point them towards the next step in Christian commitment whether repentance, baptism, receiving the Spirit, or joining a church
- if the cause of the ailment was sin, or if there was a demonic element, this should be recognised and renounced
- further ministry will sometimes be necessary; explain this and make the appropriate arrangements
- pray for their continuing healing, safety and protection; the enemy has been defeated, but he must be expected to fight back

MINISTRY TO THE UNHEALED

Jesus healed everyone who requested healing, and cured all those to whom the Father sent Him. But the rest of the New Testament is not a catalogue of unbroken success. Galatians 4:13-14; Philippians 2:27; 1 Timothy 5:23 and 2 Timothy 4:20 may imply either unsuccessful or un-attempted ministry for healing.

All believers who commit themselves to the ministry of healing will face some disappointment. There will be some people we help who are not healed, others whose initial healing lapses, and a few who are half-healed and then make no further progress. Sometimes, this will be because the cure of our pride was higher on God's agenda. In other instances we will have misheard God or will have acted out of human enthusiasm or because of worldly pressure. And there will be times when we have not prayed enough or have been distracted by materialism or unnecessary worries. Sadly, some believers imply - either by innuendo or out of embarrassment - that ineffective ministry is the responsibility of the one they served. They hint that the person did not have enough faith, or was a little rebellious, or did not really want to be completely healed. All these are possible, but they are rarely the truth. Sometimes, as with many of the Old Testament stories, the appreciation of the healing is delayed. At other times the actual healing is gradual- as with Naaman, and the blind man in Mark 8. In cases like these, however, there is no scriptural authority for ever suggesting that anyone should be urged to pretend that they are healed. The people in these stories were simply asked to obey God's Word to them.

We must recognise that there is no biblical record of Christ informing anyone that they could not be healed because *they* lacked enough faith or belief. Matthew 13:58 and 17:19-20 teach quite different truths.

When - after much ministry - an expected cure has not taken place, we can do some of the following things. As with the other suggestions, we should ask God to shape them to our situation.

1. Have a de-briefing with your partner and go through the steps taken in ministry. Try and find out whether you were obedient to every prompting; establish any mistakes or omissions were made.
2. Pray and fast for guidance: ask God why the person was not healed.
3. Talk and pray about the matter with someone who is more experienced in the healing ministry and ask for their suggestions.
4. Praise God with the person for the time spent together; remind them that the healing God is with them and cares for them.
5. Establish what was learnt from the episode and explain this to the person. Find out what they learnt through the ministry and praise God together for any insights.

6. If the person being helped is a believer, encourage them to join in healing prayer for others.
7. Remember that we are part of a battle, that the enemy is implacably opposed to healing, but that he was defeated on the cross and will be destroyed at the last day.
8. Make sure that nobody feels guilty about the lack of healing.
9. Encourage the person to meditate on God's biblical healing promises and to apply them to their situation.

Although we should urge people to go on praying for their healing, and to claim God's promises for healing, we should not neglect to remind them to be hungrier for the Healer than their healing. Healing, ultimately, is not the great hope of humanity. Jesus is.

In the middle of all our pain and problems, our only hope of inner peace and contentment is to keep our attention tightly focused on Jesus - and on his overwhelming love for us. If we are pre-occupied with healing, we will never be whole and we will never know peace. But if our goal is God Himself, we will find that *Yahweh Rapha* soon embraces us in his gentle healing arms.

The following are simple guidelines to help believers faced with a demon to be cast out. They are suggestions to be considered, not rules to be obeyed.

Do not be dictated to by circumstances or people

Our calling is to obey God, to do his will, and not to be pressurised by people. Obedience to the Spirit's prompting sometimes means not helping a sufferer and appearing to be rather heartless; at other times it means instant action. In every situation we should be available to God, yet not presumptuous - ensuring that we ask the Spirit whether he wants to use us, or nobody, or a different believer.

Do not be fearful

In the face of a violent loss of self-control there will always be some apprehension and distress. Our approach should be the same as to death and dying. The Christian is not afraid of death, whereas the process of dying can be very unpleasant. We have no need to fear the demon - the promise of Luke 10: 19 is absolute - but the demonic reaction to Christ can be distressing. If we are fearful, we should ask Christ to remove our fears and fill us with his self-confidence. Passages like Psalms 124 and 125 are helpful.

Be well prepared

We should ensure that our total dependence is upon Christ and not on any technique, form of words or pattern of ministry; and that we have no bitterness, broken relationship or sin which has not been dealt with.

We should check that we have prayed, fasted, and asked for the Spirit's help; that we have a ministry partner and the prayerful support of our local church; and that we have deep compassion, patience and love for the sufferer. We need to do everything necessary to prevent interruptions, and to remind ourselves that confession, repentance and receiving God's forgiveness may be all that is needed.

Prepare the sufferer

If the person is in control of themselves, we should help them to relax and explain what will happen at each stage of the ministry. We should point out that we will be speaking to the demon during the ministry and not to them, and that their release will be accomplished by Christ alone.

Most sufferers long to be free, and they can be urged to resist the devil themselves, to claim God's promises of freedom, and to add their 'Amen' to the authoritative commands. They can also be encouraged to resist the temptation to surrender to any unnecessary responses such as shouting and extreme or repetitious bodily movements. It is often helpful to get the sufferer to read aloud a relevant New Testament story or re-assuring scriptural passage, like Col.2: 13-15.

Confession and renunciation

Sufferers sometimes lose control to the demon during the time of preparation; for example, during prayer, when the Bible is read, or when we refer to the cross or the name of Jesus. If this happens it is usually wise to move straight into authoritative commands. If there is no loss of self-control, the sufferer should be encouraged to confess the sins which the Holy Spirit brings to mind and embrace the power and freedom of God's forgiveness. Acts 19: 18 stresses that the believers' confessions of their demonic practices were 'in detail'. Those ministering should announce God's forgiveness, and effectively counsel the person into a realisation of their forgiveness.

If possible at this time, any books, objects or clothes which relate to the demonic practices confessed and forgiven should be destroyed. If this is not possible, the intention should be established of destroying them at the first opportunity.

Authoritative commands

If a demon reacts to Christ's presence, or it is plain that a demon needs to be cast out, a few authoritative orders should be spoken. These commands are made on behalf of Jesus: we must be

clear that it is only He who casts out demons - those ministering are merely His representatives. This means that special gestures, words, places, dress and objects have no value. It is through His earthly Body that Christ confronts the evil force and we can do no more, and need do no more, than stand there and speak God's commands 'in the name of Jesus'.

Some leaders make much of using the Lord's Prayer or the Lord's Supper when casting out demons. Others think that the Holy Spirit needs a special invitation. Still more people symbolically sprinkle blood around, while many insist that only a special few should minister. No special techniques, however, are taught in Scripture. Due to mistakes in the past, some churches have felt it is wise to make certain regulations about the ministry of casting out demons, and these should, of course, be respected. But any believer who is in Christ and is anointed with the Holy Spirit can effectively announce commands to expel a demon.

These are only simple guidelines for casting out ministry; the most important matter is to listen to, and to obey, the Holy Spirit.

1. The demon can be bound or rebuked with words like these:

'I bind you, every evil spirit, in the name of Jesus Christ our Lord and by the power of the Holy Spirit. I command you to be silent and still.'

Demons often try to bring disruption or confusion, a mental blankness or sense of drowsiness. The 'binding' prevents this from happening, or stops it when it has already begun. It also prevents the demon from hurting the sufferer and affecting the ministers.

2. The demon can be ordered to leave by saying something like this:

'I command you, every evil spirit, in the name of Jesus Christ our Lord and by the power of the Holy Spirit, to go from this person whom you hold captive.'

It may be necessary, as with Jesus and the Gadarene demoniac, to repeat these commands several times. If the person is still not in control of himself, it may be helpful to read some relevant verses, claim God's promises afresh, cry out to Jesus to deliver the sufferer, and pray in tongues for a short while before repeating the two simple commands.

3. If there is still no improvement after that, it may be right to order the demon to surrender by revealing its nature. When it has done so, it may be necessary to repeat the commands, identifying the character of the demon. We can say, for example, something like:

'In the name of Jesus Christ and by the power of the Holy Spirit, I command you, evil spirit which causes this person to injure himself, to go from them.'

Some leaders suggest that we should always order demons not to return, and others always command the evil spirit to go to hell or the lake of fire. If it is felt necessary to direct the demon in some way, it is probably best to say something like this: 'I hand you over to Jesus Christ for Him to deal with as He sees fit.'

After-care

Jesus' words in Luke 8:39 are the only after-care mentioned in the New Testament in relation to deliverance ministry. We do well to repeat them. The possibility mentioned in Luke 11:24-26, however, suggests that sufferers should be given some good advice. It appears sensible that the people we serve should be encouraged to turn to Christ, and to believe, be baptised and receive the Holy Spirit. They should be warned about the certainty of counter-attacks by Satan, especially along the lines of old weaknesses, and taught how to resist temptation and claim God's protection.

When ministry seems to be ineffective

Sometimes we fare no better than the disciples in Luke 9:40. We must not be embarrassed to acknowledge when nothing has happened, nor must we neglect to spend time asking God why we have been ineffective.

It may be that sufferer needs directing to a medical practitioner; or that the demon was not confronted by Christ in our life, and we ourselves need cleansing from sin before the person can be delivered.

Whatever the reason, we must go on loving the sufferer, caring for them and praying for their deliverance.

Casting a demon from a believer

Many people ask whether a Christian can be ‘possessed’. The word ‘possessed’ is an inaccurate translation of the Greek word: ‘*daimonizomai*’. The word ‘possession’ suggests the idea of control and ownership whereas *daimonizomai* means: ‘demon afflicted’. Obviously someone who belongs to Christ cannot be under the control of the devil. Areas of our lives, however, can come under demonic influence – but only if we allow this to happen. In some cases, it may be necessary for believers to receive deliverance ministry which involves casting out a demon.

Although deliverance ministry may occasionally be necessary to help some believers become fully free from some sinful practices, ‘casting out’ ministry is no solution to ordinary sinful habits and fleshly self-indulgence. Romans 8:12-13 and Ephesians 4:17-32 show that these things cannot be cast out; they have to be ‘put off’, ‘put to death’, ‘crucified’. But a demon may need to be cast out if there is an unnatural – a spiritual or a supernatural – dimension to the particular sinful habit or condition, and the ‘normal’ Christian disciplines of sanctification have proved to be insufficient to bring freedom.

Some leaders argue that such deliverance ministry is always unnecessary and unbiblical. They maintain that believers are in Christ and in the Spirit, so there cannot be a need for a demon to be cast out. Ephesians 2:1-3 describes what we were like before we believed in Jesus. We were dead to God and alive to the world, the flesh and the devil. But now we are alive to God and dead to the world, the flesh and the devil. We are seated with Christ in the heavenlies – we are delivered. But our legal position in Christ does not automatically describe our present experience in Christ. There are many things about all our lives which do not agree with our heavenly position, and experiential freedom from demonic affliction must be claimed along with every other blessing which is ours by right in Christ. If a believer does not appropriate this freedom – or if they allow Satan to gain some influence over their life through sin, indifference or disobedience – the possibility must exist that a demon could achieve a level of affliction which means it needs to be cast from the believer.

Acts 19:10-20; 1 Corinthians 10:14-22; 12:1-3; Galatians 4:9; 5:19-21; Ephesians 4:26-27; Colossians 2:8; 1 Timothy 4:1; 2 Timothy 2:25-26 and 1 Peter 5:8 all suggest that areas of believers’ lives may come under varying degrees of demonic affliction. We must maintain, however, that no demon, not even Satan himself, can ever have total, absolute or final control over the life of any Christian believer.

Protection

Luke 10:19 is a precious promise, but it has meaning only if evil beings exist whose aim is to hurt those who are committed to mission. Psalms 91, 124 and 125 teach that God really does keep us safe, but it is safety within attack, not immunity from attack. Ephesians 6:17 mentions God’s provision of a helmet of safety; but we should appreciate that helmets reduce the effect of a blow – they do not eliminate the possibility of blows.

Finally, we must grasp that the ministry of deliverance does not depend on what we know about demons, but on whether Christ knows us. It depends on weak, fallible believers who know that their Christ has fought and won the decisive battle over Satan; who know that, in union with Christ, they can share in that victory; and who are ready at all times to minister in the power of the Holy Spirit to the hurting people around them.

COUNSELLING - A SHORT REVIEW OF THE MINISTRY OF COUNSELLING

Success in counselling

This is dependent on any number of factors, many of which are largely out of our hands, like what sort of day the person has had or the behaviour of your children just before the people arrive. However, it is good to do everything we can to maximise our effectiveness as a counsellor. If we know that we are not adequately trained in this area, it is wise to read some relevant books or to do a further counselling course. It is also important that we get right with God before counselling, and that we invite God into the situation even before we start.

Some of the more important factors that enable successful counselling include:

- Our ability to hear the Lord for the person and how well we bring God into the counselling encounter.
- How willing the person is to be helped.
- What degree of openness and rapport was achieved.
- Our ability to listen, draw out and discern the real cause of the problem.
- The person we are counselling's ability to understand and communicate their problem.
- The effectiveness of the solution or answer you bring to bear.
- Your ability to refer the person you are counselling to the right people, if needed.

Observation

It will be helpful in a pastoral situation to bear the following in mind:

- the difference between divine counsel and human advice. We need to be clear not to confuse good advice with divine revelation. Like Paul, we need to make it clear whether we are giving our own advice or we are presenting divine counsel (1 Corinthians 7:10,12,25; 2 Corinthians 8:10). There is value in giving our considered opinion based on our maturity and knowledge, but this must never be presented as the 'word of the Lord'. It must be remembered, however, that at the heart of true pastoral encounter needs to be God's Word. This is why it is so vital that we ourselves are in a place to hear and relay such words from God.
- whether the other person is open or closed to the truth. The real question in pastoral communication is whether the person is going to respond to the Word of God. On one occasion, Jesus instructed His disciples to leave alone those who were not open to the truth (Luke 10:10-12). We need to learn to be involved only in that which God wants us to be involved and not just be at the mercy of felt need.
- the need to be aware of how far to go or how long to continue with the encounter. There is often a fine line drawn between usefulness and a waste of time. Pastoral communications is about being effective. It is easy for something that starts in the Spirit, to end up in the flesh, so that the encounter merely becomes conversation.
- it is important that we do not give occasion to the development of false dependencies or allow possessiveness to arise. In such an event, the whole purpose of pastoral communication is destroyed, because instead of being led into freedom, the other person has come into an even deeper and more dangerous type of bondage. This type of problem is encouraged if we give people our own good advice based on logic, rather than divine counsel. If the advice helps, these people will continue to come to us and, if it does not, they will be in a worse mess than when they started and they will probably blame us for it. Those we counsel may want us to do this, but we must resist, for their sake, because otherwise they will fail to learn how to handle problems on their own and will simply get us to do their problem solving for them. This creates an immature, weak, emotionally dependent Christian who will never grow up into the effective, strong, fruitful Christian God wants them to be.
- the need not to reject those who reject our counsel. We must not get discouraged if people fail to respond to our attempts to help them. If we present them with God's counsel in the situation and they reject it, then they are in effect rejecting God. We need to make sure we do the best we can in the

situation and encourage the success of the pastoral encounter, but if the person decides to go their own way, they need to be left to make their own decision. To continually pester someone or to frequently appear in a situation where you are not wanted, can be very counter-productive. If we stay open to the person, they will be more likely to come back to us at a later date for help. We need to entrust the people who reject our counsel to God by praying for them and then let Him carry on the counselling process. All we need to do is stay available to God and to the person.

PRACTICAL HINTS FOR THE COUNSELLING PROCESS:

(i) Move one step at a time

We need to get things in the right perspective; we need to progress through the different levels of pastoral communications; and we need to use the Scriptures, whenever we can, when it is appropriate.

(ii) Don't:

- be hasty to give advice.
- encourage unreality.
- trivialise the situation.

(iii) Pray

Never fail to pray, even if it is only an interim step, because it provides reassurance and guidance: it encourages openness; and it brings healing.

(iv) Use a diary

Use a diary to make appointments with people so that you do not double-book or forget to meet with someone. However, do not be driven or controlled by your diary. People who are, tend to stop pastoral encounters before they reach a satisfactory resolution, just because the time they have allowed has run out. We need to be sensitive to the leading of the Holy Spirit in this area.

(v) Adequate time

Make sure you allow sufficient time adequately and satisfactorily to deal with the pastoral situation at hand. This can only be gauged by experience and by finding out something of the problem in advance, where possible. It is usually wise not to make counselling sessions too long. A good length of time is between 30 and 60 minutes.

(vi) Choice of venue

This should be done so that the person needing counselling is relaxed and comfortable. It is important to choose a place that is relatively quiet and private for most counselling. People will not open themselves up if they think another person is listening in. If dealing with the opposite sex, this rule may have to be waved, but only with the consent of the person involved.

(vii) Take notes

Only do this where it is not a problem to the person you are counselling. Ask them if they mind you taking notes and explain that you are doing it to help you concentrate and remember the important points. It is also important for long-term counselling to have notes so that you can remind yourself of how far you have got and what has happened in previous meetings. This usually means that you will have to write down some notes immediately the pastoral encounter is finished. Busy leaders, who see many people a week for counsel, should not expect themselves to remember every detail of previous counselling sessions; whereas the person you are counselling probably will and will hope /expect that you will remember also.

(viii) When to refer

If you are unsure or you do not know what to do, get help! Some problems that you will encounter will be way out of your field of experience and it is wise to refer these people to those who have some expertise in these areas. In fact, referring is a most important part of successful counselling. Trying to deal with severe emotional disturbance, which stops a person living a reasonably normal life, could cause more trouble than good, and it would be best to pass such people onto Christian professionals. e.g. Christian psychologists, psychiatrists, or very experienced pastors or counsellors.

Never attempt psychotherapy or any other secular approach to counselling, especially for the mentally ill, for which you are not adequately trained.

(ix) Leave them with a relevant Scripture

When you come to the end of a time of personal counseling, it is helpful to leave the person with a 'quicken' relevant portion of the Word of God. This helps to seal and confirm the ministry and it is something they can go back to later. We also need to be open to God to receive a word of prophecy or a picture etc. from Him which we can leave with the person.

THE MINISTRY OF COUNSELLING

Jesus served or ministered to individual people through healing, deliverance and blessing. We also need to recognize that He also ministered by counseling or advising them. Although the Gospels record that much of Jesus' teaching was addressed generally to small groups and large crowds, it also describes many counseling encounters with particular individual people. Truly, He was the wonder-counsellor of Isaiah 9:6.

Although counseling is an important part of ministry in the Spirit, it differs in two important respects from the other types of ministry:

1. Healing, deliverance and blessing aim to meet people's needs for them; counseling offers God's advice, it passes on God's recommended course of action, for the people to follow themselves.
2. Healing and deliverance bring about an immediate transformation; counseling establishes a long-term realignment with God's will.

Some people suppose that counselling takes place whenever believers give advice. But genuine counselling ministry occurs only when a follower of Jesus passes on God's will and purpose for counselling is a conversation between God, the minister and the person being helped. Although 'counselling' is an important element of ministry in its own right, it is also the on-going after-care which follows after deliverance and healing. It is rarely adequate just to pray for a person's healing or deliverance, and then to leave them as we pass quickly on to someone else. We also need to ask God what he wants to say to the person, whether the person would benefit from divine counselling, and what they should do next to make spiritual progress.

+ Counselling and discipleship

All ministry in the Spirit depends on discipleship, and thus we need 'to learn' from Christ and follow His example in everything. Quite simply, counselling is: discipling, it is helping a person to learn Christ and to follow His example rather than their own ideas.

We also saw that ministry in the Spirit depends on our ability to listen to the Spirit and to test and recognise his promptings. Although this is true for all ministry, it is especially important in counselling. If we follow our own thoughts and ideas when we try to minister healing to a person, the person may not be helped and healed but there are unlikely to be any long-term negative results. But if we pass on our own opinions while counselling, we are establishing a long-term realignment of the person's life with our will rather than with God's will – and that can have serious consequences.

+ Counselling and the Spirit

The prophets were then Old Testament counselors – 2 Chronicles 25:5-16 and Jeremiah 38:14-28 illustrate this association. We can think of prophecy as 'the passing on of God's word', and counselling as 'the passing of God's wisdom'. Any Old Testament Jew could give sensible advice, but only anointed prophets could pass on God's wisdom. As we know, at Pentecost, prophesying, counselling, healing – all ministry in the Spirit – ceased to be prerogative of a few special people. Now any believer who has been anointed with the Spirit can speak God's words, can minister in the Spirit, can counsel.

+ Counselling and advice

We must distinguish good advice from God's counsel. Two Greek words represent these ideas. '*Boule*' is best translated as: 'counsel' and means: 'a declaration of the will of God', while '*gnome*' means: advice and refers to opinions based on reason, experience and knowledge.

In 1 Corinthians 7:25, Paul offered *gnome*, whereas in 1 Corinthians 14:37 he declared *boule*. The difference between the two is clear: in the latter, Paul knew that there was a clear command in Christ's teaching which was relevant for every situation; but in the former, he was passing on his apostolic judgment about the specific situation in Corinth. We can say that Paul's advice in 7:25-40 was *gnome* to him, yet was to be received as *boule* in Corinth by virtue of his apostolic office. This does not mean that human experience and common sense should be disregarded, merely that they must be complemented by a clear command from the Word – from Jesus or Scripture. Our experience may help us know 'how' to counsel, but only the Holy Spirit can tell us 'what' to say.

The use of *boule* in the New Testament, and its Hebrew counterpart '*etsah*', suggest the following basic guidelines for counselling. These provide only a brief introduction to counselling ideas, but they point us in the right direction and help us to see how counselling relates to the other elements of ministry in the Spirit.

1. Ask God

2 Samuel 16:20-17:23 tells the story of Ahithophel. His description in 16:23, should be the aim of every believer. The counsel we give should be received only by asking God in prayer and studying his word.

2. Do not obscure God's will

There will be occasions when we are unsure of Christ's clear command. In these situations, we must make it plain that our words are only our opinion: we should not want the divine rebuke of Job 38:2. Paul's admission, in 1 Corinthians 13:9 that the gift of prophesy was imperfect, suggests that we should exercise some 'holy hesitation' when we counsel. For example, 'I think this is what God is suggesting is probably better than 'This is what God says you must do'. Of course, when the Scriptures relate directly to the person's situation, we should always stress that God's word must be obeyed. But when our counsel is prophetic, we should remind people that our words must be tested carefully and received cautiously.

3. Remember that God's counsel can be rejected

John the Baptist was God's appointed and anointed counsellor in Luke 7:29-30. The counsel he had received from God and passed on to his listeners was that they should repent and be baptised, but this was rejected by the Pharisees. Throughout the Bible, the prophets were rejected – even Jesus was arrested and crucified as a false prophet. Believers who follow in these anointed footsteps are bound to face some similar rejection.

4. When rejected, do not become depressed

If our counsel is ignored, we should not repeat Ahithophel's mistake in 2 Samuel 17:1-23 – after Hushai the Archite's advice had been followed in preference to his own. Rejection is not an excuse for depression, it is an opportunity to feel as God feels and share in Christ's sufferings. We should minister only because God prompts us, not because people listen to what we say.

5. Add no extra thoughts

In Numbers 22:2-24:25, Balak put pressure on Balaam to curse the Israelites. But Balaam stood firm and, in 22:8, 18, 38;23:12 and 24:13, made it clear that he had to restrict his counsel to whatever God said. There are often temptations to add to, or alter God's revelation. These must be resisted. We must speak only what God suggests, and add no extra thoughts of our own.

6. Do not draw back

In Acts 20:27, Paul said that he had not shunned to declare God's whole counsel. '*Hupostello*' is a nautical Greek verb which means: 'to lower a sail' and is best translated as 'slackening' or 'drawing back'.

Paul always spoke in 'fear and trembling', yet he did not draw back from declaring the *boule* of God. When ministering, we will sometimes think, 'I could never say that'. We must not draw back: if it is

God's Word it must be passed on – with an anointed prophet's spiritual authority and domestic servant's natural humility.

7. Make it clear

Hebrews 6:17 shows that God used an oath because he wanted his counsel to be both sure and clear. Jesus used everyday parables to make his teaching simple and memorable. And we must ask God to help us to be similarly creative in our counselling. Though we are called to repeat the Spirit's advice, we have to use our own personality, words, illustrations, examples and analogies. Our ministry will be ineffective if the person's understanding of God's counsel is different from our own. When counselling, we must be clear and simple in all we say to ensure that there is no confusion about God's wisdom.

8. There will be varied consequences

God's counsel has many different intended results. We see this, for example, in Acts 2:23; Isaiah 23:8-9 and Psalm 32:8-11. This means that we cannot choose to pass on only one aspect of God's wisdom. For example, counselling is not rebuking people when they make a mistake, it is gently pointing out God's path to life for them.

9. There should be definite results

Isaiah 14:24,27; 46:10-11 and Ephesians 1:11 make it plain that God's words must have definite results. God's will and purpose are all-powerful, and in time everything will conform to his *boule*. However, when we minister by counselling in the Spirit, we are often only 'sowing seeds' for the future. It is a mistake, therefore, to judge by immediate results. We should not forget that the Spirit will remind people of our words at a later time.

THE DIVINE COUNSELLOR

As with every aspect of ministry in the Spirit, we can counsel only by sharing with the Father, the Son and the Spirit in their work. Counselling is not something we should perform independently of God – with only a quick prayer for guidance.

Like all ministry in the Spirit, counselling is a God-initiated, God-shared task. This means that we should look to the Scriptures and examine God's own counselling activities to learn about his work.

The Father

Isaiah 28:29 and Job 12:13 present the Father as a wise and wonderful counsellor; and Genesis 26:24; Numbers 22:20; 1 Samuel 3; 15:16; 1 Kings 19:2 Chronicles 1:7; 7:12; Daniel 7; Acts 16:9 and 18:9 describe his ministry to particular men and women.

Genesis 16:13; 1 Samuel 2:3 and Jeremiah 32:18-20 show that God sees and knows everything– and He never leaves us in darkness when we are ministering in the Spirit. He sees what is the person's real problem and knows what caused their difficulty. Nothing is hidden from him and he will do for us what he did for Balaam in Numbers 24:16. He will often reveal a small part of his knowledge to us so that we know what he knows about a matter.

If we have been anointed with the Spirit, it is important that we trust those ideas which come into our minds while counselling. They may seem foolish, but they can be God's wisdom. Effective counselling, like all ministry in the Spirit, hinges on our ability to recognise the Word and the wisdom of God. Psalm 119:24 shows that the Father uses Scripture in his counselling ministry, and His written Word is extremely important in counselling,

The Son

Isaiah 9:6 prophetically describes a child yet to be born: That child was Jesus, and all these titles belong to Him: He is the Wonder-Counsellor.

The Scriptures present a well-rounded picture of Jesus' counselling ministry. For example, Jesus:

- patiently explains the Scriptures to Cleopas and his companion - Luke 24:13-25
- politely rebukes a disgruntled Martha – Luke 10:38-42
- exudes discretion, compassion, courtesy, forgiveness and moral integrity when speaking to an adulterous woman - John 8: 1-11

- is firm and uncompromising when dealing with the rich young ruler- Mark 10:17-22
- brings exposure, acceptance, joy and salvation to a corrupt official - Luke 19:1-10
- patiently listens to the fearful ramblings of a sick woman, and then ministers health and peace into her life - Luke 8:43-48

The Spirit

Isaiah 11:2 is an important description of the Holy Spirit which shows that counsel is basic to the Spirit's nature. In John 14:16, Jesus described the Spirit as *allos parakletos*. These Greek words show that:

- the Spirit is another counsellor who is the same type as Jesus
- the Spirit is called alongside us, to call to us and to call for us

He is a counsellor who is both near and intimate, whose counselling is a gentle whispering in the human ear. This means that, if we are to share with the Spirit in His work, we must also get alongside those we are helping, and must depend at all times on the Spirit's promptings.

The Spirit is so self-effacing that He has recorded few examples of His counselling. Acts 10, is probably the clearest example:

- First, the Spirit prepared the way by sending an angelic messenger to Cornelius, instructing him to send for 'a man called Simon, known as Peter'. (This shows that our ministry is usually just one small piece in the Spirit's grand design for each person.)
- Then the Spirit picked his moment carefully. He waited until Peter was wanting to pray but too hungry to pray properly. He placed a picture into Peter's mind and ordered Peter to kill and eat animals that Jews were forbidden even to touch.
- Finally, the Spirit repeated this command three times, fully aware how meaningful this three-fold repetition would be to Peter (John 18:27 and John 21:15-19).
- When Cornelius' men arrived, Peter was too confused to hear their calls, so the Spirit told Peter about them and instructed him to return with them. This time Peter obeyed, and gradually realised the deep significance of the picture that the Spirit had planted in his mind.

This counselling ministry changed the course of the church. The Spirit had not argued with Peter; He had gently pressed His point, with the aid of the surrounding circumstances, until Peter realised the divine origin and revolutionary meaning of the Spirit's words and pictures.

THE BASIS OF COUNSELLING

The New Testament states seven times that the Old Testament law can be reduced to two simple precepts: 'Love the Lord your God with all your heart, mind and strength' and 'Love your neighbor as yourself'.

1 John 4:8 teaches that God is love; 1 John 3:9-10 promises that His children will reproduce His love; and John 13:34 commands us to love other disciples in the same way as Jesus has loved us. This love is the basis of all counselling - and of ALL ministry - in the Spirit. We counsel because we love, because we have been filled and changed by God's love. The New Testament suggests many implications of this loving which are important for counselling ministry.

= Love obeys

John 14 weaves together love, obedience and the Counselling Spirit. Loving obedience to Christ is the only sure basis for all our counselling: we should do only what He says, go only where He sends, and speak only what He suggests. We have seen that the biblical initiative for ministry was always either a human request or a divine instruction. This is also true for counselling. The prophets passed on God's wisdom when an individual requested counsel, for example, 1 Kings 22:5-28 and 2 Kings 3: 11-20; and when God sent them to deliver His counsel, for example, II Samuel 12:1-15 and I Kings 20:13-14. Occasionally, as in 1 Kings 14: 1-18, they were both sought and sent.

Jesus repeated this pattern. In John 3:1-21 and Mark 10:17-22, He counselled people when they came for advice: and, in Luke 7:36-49 and 24: 13-32, He went to people to pass on God's counsel to them.

= **Love gives**

John 3: 16 and 3:35 demonstrate that God is a loving giver and Ephesians 5:2 and 1 John 4: 10-11 link His loving and giving. God's love means generous actions, not just kind words. This means that we are often called to give in many practical ways when we minister. We are called to give ourselves, to spend and be spent sacrificially in the service of others. We see this in Matthew 5:42; John 15: 13; Romans 5:8; 2 Corinthians 8:7-9, 24; 12:15 and 1 John 3:16.

= **Love prays**

One of the most important things that we can do for the people we serve is to pray for them. Roman 8:34-35 and Hebrews 7:25 show that the Wonder-Counsellor intercedes for His friends; and, in Romans 15:30, Paul insists that his readers will pray for him if they love him.

= **Love speaks the truth**

Mark 10:21 reports that Jesus looked at a man and loved him, and this love meant that Jesus spoke a very hard truth. We can speak God's truth truthfully only when we love as Christ loves, because our counsel ceases to be God's type of truth when it is not initiated and saturated by His love. As in Mark 10:22 -23, God's loving, truthful words carry no guarantee of acceptance.

How can this love be possible for a believer? The demands of 1 Corinthians 13 seem hopelessly unattainable. When we are ministering, we find that people, situations and problems repeatedly expose our lack of love. Whenever we ask the question, 'How?' the Biblical answer is always the same: 'The Holy Spirit: He will come upon you.' In John 17:26, Jesus prayed that the love of the Father, who loved the Son, would fill us, He did not pray for our love to be increased, but for it to be replaced by the Father's love. II Timothy 1:7 teaches that God's gift is a spirit of love, and Romans 5:5 points to this love-filling work of the Spirit. When our ministry really is 'in the Spirit', we will find that we are motivated and empowered by the Father's love.

BASIC COUNSELLING EQUIPMENT

The Bible is the counsellor's text book. If counselling in the Spirit is meant to help people bring their lives into harmony with God's Word, the counsellor must know, and know well the Scriptures. Many different books are available which apportion different sections of the Bible to various human problems. These are helpful, but they are second best to an intimate personal acquaintance with the Bible.

The Scriptures are relevant to every problem, situation and need, for example:

- There is a Psalm for every emotion and every situation, and the book of Psalms has been the mainspring of Christian worship for centuries. Yet it is now almost unknown in some church traditions.
- Ephesians can be considered the gospel of unity. It reveals God's way forward for troubled relationships and contains his recipe for spiritual survival in times of conflict.
- Proverbs is rarely read in public worship or private devotion, yet it contains crystallised counselling material.
- The Sermon on the Mount, Matthew 5- 7, describes the way Jesus expects His followers to live. It is full of God's practical advice.
- Romans 8 is, for many people, the climax of the Bible. It contains assurance, direction, comfort, encouragement and hope.

We should read the Bible regularly, frequently, carefully and fully. We must saturate ourselves in the Gospels so that we know Jesus better; and we should not neglect the forgotten books like Leviticus and Obadiah: Lamentations and Zephaniah; 2 Chronicles and Nahum.

Who knows? Maybe, someday, the Spirit will prompt us to use a verse from these one of these books to counsel a person. And think how embarrassing it will be if we meet Habakkuk in heaven and have to admit that we cannot spell his name and have never read his book!

When using the Scriptures in ministry, we must watch that we do not always use the same favourite passage. Jesus only used John 3:16 when He counselled Nicodemus, not with every person He advised.

= The gifts and attributes of the Spirit

Like all ministry, counselling in the Spirit revolves around the gifts and attributes of the Spirit. These gifts, 1 Corinthians 12: 1-11, and attributes, Isaiah 11:1-5, are not an ability to do something, they are the work of the Lord Jesus through us. They are the energy and person of the Spirit, not the activity of a believer.

In 1 Corinthians 12:7, the Greek verb *didomi*, 'to give' appears in a form which suggests that:

- God's giving of gifts to believers is a continuous activity, not a once-for-all action
- each person receives the gifts from an outside source, from the Holy Spirit

This means that, when a gift is manifested, believers do not dig into their personal resources, they pass on what they have just received from the Spirit. As we live in and with the Spirit, so He gives us everything that we need for every ministry situation as it arises. Isaiah 11:3-4 show that the attributes of the Spirit in 11:2 have a particular application in counselling. These attributes are not gifts which are regularly given, they are the very essence of the Spirit's being which naturally flows from those in whom he lives. This means that, as we live in and with him, his attributes are continually available to us. Whenever we counsel in the Spirit, His own wisdom and understanding, His personal counsel and insight, can flow through us to the people we are serving.

THE COUNSELLING OBJECTIVE

At times, effective counselling means just listening to someone pour out their troubles. On other occasions, we need to talk with a person for only a short while - after that, God requires no more. But, more commonly, God calls us to counsel people over a longer period of time. In such cases, the ministry can deteriorate into aimless chit-chat unless God's objective for the person is understood and kept in mind.

The aim of Christian counselling should always be to bring about a long-term realignment with God's will. When preparing to meet with a person, it is easy to think, 'How am I going to sort out this problem?' Such thinking often leads to glib answers. It is usually better to ask, 'How does God want to use this situation to prepare the person for more effective service?'

Perhaps the best scriptural example of longer-term counselling ministry is Jesus' preparation of Peter for service.

Jesus counselling Peter

The story of this anointed ministry is reported in John 1:40-42; Mark 1:16-20; Luke 5:1-11; Mark 3:13-19; Matthew 14:22-33; Matthew 16: 13-23; Mark 9:2 -13; Matthew 18:21-22; Matthew 19:27-30; John 13:2-10; Matthew 26:30-35; John 18:10-11; Mark 16:7; Luke 24:34; 1 Corinthians 15:1-5 and John 21:1-23.

During three years of patient counselling by Jesus, Peter was transformed from an impetuous, unreliable Simon into a dependable Peter who took the initiative in the replacement of Judas, was preeminent at Pentecost, and temporary leader of the church until the emergence of James and Paul. It seems that Jesus had a clear objective in mind as he befriended, trained and counselled Peter. Simon was to become Peter; he was to be characterised by a rock-like resolution and reliability; he was to be and become a fisher of men. Jesus did not keep this Spirit-given knowledge to Himself. He told Peter from the outset what God wanted to accomplish through their companionship. Jesus made sure that Peter knew the counselling goal.

We must recognise that Jesus did not attempt to transform Peter by instant ministry. He did not lay hands on him. He did not attempt to cast out a spirit of unreliability and impetuosity. He did not even bless him by prophetically announcing, 'Be filled with rock-like strength' Instead, Jesus refined Peter slowly by patient, anointed counsel.

When Peter first started to follow Jesus, he brought with him his background, his vices, his mistakes, prejudices, wrong ideas, family problems and false self-confidence. Our first ministry objective should be to teach people to die - to die to the world, the flesh and the devil. Jesus did not announce his Messiahship; instead He urged Peter to draw his own conclusions. When Peter got it right, Jesus pricked his pride by saying that he had not worked it out himself. Almost immediately, Jesus then

rebuked Peter for remonstrating with him. Peter was not 'possessed' by an evil spirit, he had merely listened to the whisperings of Satan. If the counselling objective was to be achieved, and Peter was to become an effective fisher of men, he had to learn the difference between the Father's voice and the Enemy's. Jesus was counselling him to understand and appreciate the difference.

Intercession is vital if the objective is to be attained. Luke 22:32 reveals Jesus as having already prayed and listened and been enabled to bring a prophetic message - Peter will fall, recover and strengthen others. Jesus did not condemn Peter as a conceited fool who ought to have known better, instead he allowed Peter to come to terms with himself - to perceive himself as he really was.

In counselling we should not criticise mistakes, nor place a protective cocoon around the person. Rather, we should point them to Jesus and help them to hear His voice and seek His face for themselves.

After his denial, Peter became despondent. So before visiting the other disciples, Jesus met with him privately. What precious words of forgiveness and delight must have been exchanged! As counsellors we must be quick to make contact and offer forgiveness when the person we are helping feels that they have betrayed us or let us down. Despite this, Peter returned to his old haunts and habits. So God arranged a fishing failure and the repetition of a miracle from the days when Peter was first called to follow Christ. Again, Peter was being counselled that there could be success only with Jesus in full control.

The final ministry session took place over breakfast. Jesus questioned Peter three times to clear away any doubt on the issue, thus recalling Peter's threefold denial and, as it were, putting each one to death. Jesus was about to leave the world and had to leave his sheep in capable hands. He had already called Peter to be a fisher of men, and now Peter was given another task: he was to work by hook and by crook. The objective was in sight, so the calling was clarified.

The objective of counselling is not merely to solve a problem, but to present a person as mature in Christ. This can mean a considerable commitment to the person's care. Jesus often talked with Peter during their time together, and this is an example of the long-term commitment which can be involved in counselling ministry.

Even at the end of this time, Peter still needed correction. When he asked about John, Jesus had to tell Peter that it was none of his business. Peter was a slow learner; he had to press on, and, having been counselled by Christ, he did press on right to the end. Peter became the apostles' spokesman at Pentecost, and was imprisoned after healing a lame man. He performed more cures and was imprisoned again. He spoke boldly before magistrates, introduced the Holy Spirit to the Samaritans, and confounded Simon Magus. Peter cured Aeneas, resuscitated Tabitha, and announced salvation to the Gentiles. He was imprisoned a third time; he opposed Paul, then commended his letters. He wrote two letters of his own, and finally, tradition asserts, died a martyr's death - crucified upside down because he believed that he was unfit to die in the same position as Jesus. Throughout those three years of patient counsel, Jesus always held this vision of Peter's useful service before Him.

Whatever the problem, no matter what the defects and limitations of the person, we must ask God for His objective in the counsel. When we are ministering, we should also ask for a vision of the person's useful service to pray for and work towards. Only by patient, anointed counsel can the Peters around us be rescued from the misery of rejection, failure and self-condemnation, be gently restored, and then be made ready for effective and useful service in the kingdom of God.

STARTING TO MINISTER GOD'S COUNSEL

For many believers, counselling has been the 'way in' to ministry in the Spirit. They are nervous about being involved in the obviously supernatural aspects of ministry like healing and casting out demons, but are less apprehensive about counselling. Through learning to listen to the Spirit before counselling, however, and through relying on his gifts and words in counselling, they develop the confidence and expertise in the Spirit to move out in areas like healing and deliverance. The best place to begin is by praying for our friends, neighbours, relatives and the fellow members of our local church. We have seen that it is helpful to develop the habit of asking God questions. We can, for example, ask him, 'Is there anyone you need me to visit and counsel?' or, 'Is there anything I should

mention to Mr. A. when I have lunch with him tomorrow?' God takes such prayers very seriously - especially when we have been filled with the Spirit and have made ourselves available for humble ministry in the same way as a first-century house-servant.

The following suggestions are for those who are inexperienced in counselling and want to get started. But remember, they are *gnome* rather than *boule*!

Confidentiality

People should be given an assurance that everything they say will remain confidential. Ministers should not normally repeat anything that the person has said without their permission. If a counsellor normally shares deeply with their spouse, this should be made clear at the outset.

Notes

We do not need to take notes when we casually counsel a friend. Notes are only necessary when we are involved with a large number of people, and when we find it difficult to remember what we have said to anyone person.

We should always ask permission before we take notes, and should explain why we are doing this. It is usually more useful to note the advice that we give, and any impressions we received from God, than only what the person says.

Length

Several short sessions are usually more helpful than one long session. This allows for reflection on the counsel, and for the Holy Spirit to underline it by some other means.

Dependence

A careful balance needs to be maintained between encouraging people not to turn to other counsellors for different advice, and not causing the person to depend too much on the original minister. Some counsellors become very intense with the people they are seeking to serve. This should be avoided as human pressure militates against the Spirit's work. We cannot live other people's lives, solve their problems or take their decisions.

We can, however, help them to take responsibility for their own actions, and teach them to listen to God for themselves so that they can stop depending on us and become someone who ministers to others.

Prayer

In the ministries of healing, deliverance and blessing, prayer is vital beforehand, but less important during the actual time of ministry. Prayer, however, must pervade the entire counselling relationship, and should be offered before, during and after the time of ministry. Whenever uncertainty emerges, the counsellor should pause for prayer. The people being helped should always be encouraged to pray about their problems: those who find it difficult or unnatural to pray out loud or spontaneously can be given written prayers to use.

At times, prayer in tongues is most helpful. Again, we should explain to the person what we are doing before we pray in tongues with them.

Partnership

We have seen that partnership is a general principle of scriptural ministry, yet it may often be necessary to counsel alone. Only foolish believers, however, counsel members of the opposite sex on their own. It is even less helpful to counsel without the knowledge and prayerful support of the local church. The leaders have a general pastoral responsibility for all the members and should know who is helping whom, even if they do not need to know all the details.

Ministry in the Spirit

We have seen that the work of ministry in the Spirit is so important that all church leaders are meant to busy themselves preparing the saints / believers for ministry. Almighty God wants a vast number of believers who are willing to become His prophetic ministers - to be His humble servants who will do anything for Him, anywhere, at any time. Churches are full of people with problems, people who

are praying and waiting, not for heavy dictatorship, but for humble service. They need someone who will listen and still love them; someone who will share their troubles not censure their misdeeds; someone who will offer God's word, not impose a human opinion; someone who will come alongside and give their undivided attention; someone who will pray fervently, give generously and love sacrificially. They need to hear God's counsel. And God wants us to be ready and able to pass it on. The world around us is full of hurting people who need to experience God's healing power, who need to be set free from the grip of evil, who need their miserable cursed situation to be replaced with God's blessing. They need someone who has been redeemed and filled with God's Spirit; someone who is willing sacrificially to 'go the extra mile'; someone who is not afraid to look ridiculous, who will speak God's words and carry out God's actions.

They need someone who will minister only in the Spirit - and God wants us to be just such a minister, and to train ever more ministers, so that his loving kingdom extends throughout our nations and reaches to the ends of the earth.

A STUDY ON THE BIBLICAL GIFTS

Here we will do an in-depth study on the various gifts listed in Scripture.

INTRODUCTION

The Whole Trinity

These are three basic groupings of gifts in the New Testament. All three groupings are referred to in 1 Corinthians 12:4-6: “There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all.”

- 1) “Diversities of gifts but the same Spirit” (v.4). These are the **Manifestation Gifts** given and operated by the **Holy Spirit** that are listed in 1 Corinthians 12:8-10.
- 2) “Differences of ministries but the same Lord” (v.5). These are the **Ministry Gifts** given by **Jesus Christ the Son** listed in Ephesians 4:11.
- 3) “Diversities of activities, but it is the same God” (v.6). These are the **Motivational Gifts** given by **God the Father** listed in Romans 12:6-8.

So we can see that the whole Trinity – Father, Son and Holy Spirit – are involved in the giving of gifts to the Church in order for the Body of Christ to function as it was designed to.

Foundational Gifts

The seven Motivational Gifts given by God the Father seem to characterize a person’s basic life purpose – in others words, what motivates that person. These in-built tendencies, given to each person by the Creators unique workmanship, are part of each person’s initial gifting.

Most of us display a “mix” with characteristics from several of the motivational gifts. However, there is usually a single strong trait that reveals our primary gifting.

Leadership Gifts

The five Ministry Gifts given by God the Son are essential for the proper growth and development of the Church. The ministry of these five kinds of leaders is to equip the Body to:

- 1) Minister to God in Worship,
- 2) Minister to its various members through edification,
- 3) Minister to the world around them through evangelism and good works.

Gifts available to any believer

The nine Manifestation Gifts given by God the Holy Spirit are meant to “profit” the Church (1 Cor. 12:7). The Greek word ‘*sumphero*’ translated as: “profit” means “to bring together , to benefit, to be advantageous”. This is experienced by the Church as they submit with sensitivity to the leading of the Holy Spirit, and to one another in love. All nine of these gifts are available to any believer in Jesus Christ. So it is important that all nine gifts are welcomed and sought after by all the members of the Body.

Some basic principles to keep in mind:

A. The Ministry Of Every Believer

All believers in Jesus Christ have been given spiritual gifts. They are expected by God to use them. These gifts are to be used under the guidance of the Holy Spirit and in submission to the God- given structure of the authority in the local church. The believers’ gifts will be used in three general areas of ministry:

- 1) UPWARD – Worship = Ministry to the LORD.
- 2) INWARD – Nurture = Ministry to the BODY of Christ.
- 3) OUTWARD - Witness = Ministry to the WORLD.

All believers can, and should, grow in the following areas: their ability to use their gifts; their depth of understanding in how to use their gifts; and their yieldedness to God when using their gifts. We as leaders should model for our church the teachable spirit and the attitude of a submitted heart that is

necessary for growth. Leaders must also encourage believers in the church to use their gifts. Our church body needs what each person can supply. That is how churches do good works and grow (Eph 4:16). Leaders should also be aware of both the insecurity and the pride that would tempt us to try to be a “one-man-show” and do all the ministry by ourselves. Nothing quenches the anointing and presence of God’s Spirit more than leaders who let their pride or their fears get in the way of what He wants to do.

B. The problem Of Confusing Your Nose With Your Kidneys.

That may sound like a funny title, but it illustrates a common and devastating problem in the Body of Christ. Let’s put it this way, your nose is prominent. It can be easily seen and admired (or made fun off). Your kidneys are important. Yet they cannot be seen (unless you are in surgery!). The question becomes: “Which of these – your nose or your kidneys – could you live without?” Obviously we can live without our nose; but we cannot survive without our kidneys!

What does this have to do with the Body of Christ and spiritual gifts? Simply put, too many believers (including leaders) seem to think “more prominent” means “more important”, and “less prominent” means “less important”. Yet, as we have seen, this is not true of the human body: the kidneys are less prominent than the nose, but yet they are certainly no less important than the nose! It is the same in the Body of Christ. The less prominent, less noticeable “behind the scenes” gifts – such as serving, showing mercy, giving, administering – are certainly no less important, in God’s sight, than the more prominent, “public” gifts such as Apostle, Prophet or Evangelist. We, as leaders, must teach the people of our churches that the most important thing they can do – whether or not they have a “prominent” gift – is to obey what the Spirit of God leads them to do in terms of ministry. No gift given by God is unimportant. All are necessary for a healthy church (see 1 Corinthians 12:14-27).

C. Character Or (Spiritual) Gifting?

It has been rightly said that spiritual gifts are like two-edged swords. These two-edged “swords” can cut both ways. They can and should be used in a good way (1 Cor. 12:7). But they can also be used in negative, disorderly and harmful ways (the reason for Paul writing 1 Corinthians Chapters 12-14). Which way (positive or negative) that “sword” (gift) cuts is determined by the character and heart of the individual more than anything else.

A Christ-like Character

God has given gifts to His Church. Yet His greatest priority for us is that each one of us be conformed to the “image” (character, moral and spiritual likeness) of Christ (Rom 8:28-29; 12:1-2; 2 Cor. 3:18). Too often in the Body of Christ, believers (including leaders) pursue the exercise of their gifts (charismata) without regard to the development of character. It must be said, however, that from God’s perspective, NO GIFT CAN REPLACE A CHRIST-LIKE CHARACTER. GOD’S WILL IS THAT WE HAVE BOTH THE GIFTS AND A CHRIST-LIKE CHARACTER!

If we have a Christ-like character, we will discover that the spiritual gifts function better. They will also bear more fruit in the lives of others, because there is a greater anointing on our lives.

A Lifelong Pursuit

How can we grow in Christ-like character, having balance, integrity, and the fruit of the Spirit? Here are some simple suggestions to start with:

- 1) submit your heart to God and other Christians;
- 2) develop a humble, teachable spirit;
- 3) pursue the development of the fruit of the Spirit in your life (Gal 5:16-26);
- 4) study the Word continually, always applying it to your personal life;
- 5) allow the Holy Spirit to reveal the “fleshly” attitudes in your own heart. Repent of these attitudes when they are revealed and make a fresh surrender to Christ often (Rom. 13:14).

There is more that can be done. Meet regularly for prayer with other Christian leaders in an atmosphere of openness and mutual accountability. If you are not meeting with such group, then attempt to organize such a regular meeting. The most dangerous thing a leader can do is to isolate himself. That is where pride, sin and deception can come in.

Surround yourself with other Christian leaders, and bear each others' burdens (Gal 6:1-3). We hope you will use these suggestions as an encouragement to be more diligent in your lifelong pursuit of being conformed to the image of Christ.

CHAPTER 1 - THE MOTIVATIONAL GIFTS

THE GIFTS OF THE FATHER (Romans 12:3-8)

Our Basic Motivations

There are seven motivational gifts listed in Romans 12:3-8. Very few of us are characterized by only one of these gifts. Most often, each one of us has a combination of several of them. However, there will usually be one of these gifts that is more pronounced. When we closely examine the Greek text itself, we see that the list of gifts in Romans 12 has to do with how each of us is made. These gifts portray, or characterize our basic motivations – that is, how we perceive, understand and approach life and ministry. These basic characteristics are built into our personalities, placed there by our Creator. But they are more than just personality traits. They are gifts that our Heavenly Father has sovereignly given to each of us.

Given for God's Service

We can attempt to resist these God given motivations within us; or we can cooperate by putting them to service for the One Who gave them to us. It is also possible for us to grow and strengthen these gifts. This will help us to fulfill all of God's purposes for our lives. We can do this by continually surrendering to the Lordship of Christ in our lives and submitting our whole being to His use. We should walk in faith and obedience to the Holy Spirit's leading, allowing our Lord to stretch us, discipline us, and mature us. In this way, we can discover all that God has made us to be today; and, with His help, we can become all that He intends for us to become into the future.

The Seven Gifts

Let us look together at Romans 12:3-8: "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. "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."

Before we look at the specifics of the gifts listed in verses 6b-8, there are some crucial principles to understand. These principles are presented to us in verses 3-6a. Understanding these principles will help us clearly grasp the importance of this list of gifts. We will also more thoroughly appreciate and understand each person's uniqueness – yet interdependency – within the Body of Christ.

1. Your "measure of faith" (Rom. 12: 3)

A. A Sober Mind

The Spirit of God, through Paul, begins this section by exhorting us to "right thinking" concerning ourselves. Paul reminds the Church at Rome that he is an apostle. ("For I say, through the grace given to me...") and, therefore, speaks with authority and divine appointment. He then goes on to instruct the believers not to think more "highly" of themselves than they ought to. This is more than just a warning against the subtlety of pride and selfishness. Yes, it is that; but when linked with the rest of verse 3, it takes on even more meaning. First, we are told to "think soberly". This refers back to the preceding verse, 12:2 "And do not be conformed to this world but be transformed by the renewing of your minds." To think soberly with a renewed mind is to think with a clear mind.

The Greek word used in verse 3 is *‘Sophroneo’*. This word means: “to be of sound (whole, unimpaired) mind or judgment, sane, self controlled, serious, moderate, restrained, disciplined, able to reason.” It comes from two Greek root-words: *‘sozo’* (“to save” or “saved”) and *‘phren’* (“the mind”).

The Holy Spirit is teaching us here that the redeemed believer is NOT to think: 1) with self-conceit, that he is better than others in the Body of Christ; or 2) with self-abasement, that he is less valuable than others in the Body of Christ. BOTH ways of thinking are equally unsound and unscriptural. Rather, we are to think with a transformed mind characterized by true humility and gratitude to God.

B. Why humility and gratitude?

Humility is best defined as: being exactly what you are; no more and no less. We should be grateful, because both the gifts their proper and effective operation comes from God through the power of the Holy Spirit. Truly, we are only earthly vessels – yet vessels of importance because of the principles treasure we contain! (2 Cor. 4:7). We could never acquire or obtain God's gifts by our own efforts or cleverness. And, no matter how much we desire them, we cannot have gifts other than those God has given to us by walking in humility and gratitude, we become more balanced and more useable in the Master's hands.

Competitive behavior among believers, especially leaders, usually comes from a lack of sober thinking. When we allow pride – or insecurity – to guide our thinking, we become susceptible to deception and sin. Any person can be tempted to covet another person's gift, or to be insecure about his or her own gifts. Only constant vigilance over our hearts (Prov. 4:23) – and regular times of examination and cleansing by the Holy Spirit – can keep us from falling victim to the self deception of pride on the one hand, or false modesty on the other. The basis of our transformed, sober, clear thinking is that each of us has been given a measure of faith.

C. What is a “measure of faith?”

Let us define “measure of faith” – what it is and what it is not:

1. This “measure of faith” is NOT “saving faith” (The kind of faith that is concerned with our salvation). No person can be “more saved” than another. You are either saved, or you are not. The presence of a gift, or its use, does NOT mean that one person has more saving faith than another.
2. This “measure of faith” is NOT an amount of faith. Faith is not divided into pieces by God and handed out in larger or smaller amounts to different people. It is also NOT about trying to become more “spiritual” so you can have a larger amount of faith, or more gifts.
3. This “measure of faith” IS that type of faith that is best suited for the operation of each particular gift in its area of service. In other words, someone who has the gift of giving needs the type of faith that will release him to give liberally, without holding back. A teacher needs the type of faith that will enable him to boldly stand before others and rightly present the truth. Father God has made each of us in a certain way, with certain gifts. He has also given us the type of faith needed to best use our gifts.

D. Thinking soberly

With that in mind, the exhortation regarding sober thinking takes on even greater impact. If we think we possess gifts that we have not been given (or strive to get them!), we have inflated notion of ourselves. We sin by thinking too highly (or just plain wrongly) about ourselves and what God has given to us. But if we underestimate what God has placed in our lives, we are enslaved to a false humility that seems to be very spiritual but is not spiritual at all (Col. 2:23). We will doubt or deny the gifts God has given us, and never raise up and fully use those gifts. Thus, all that God could accomplish through our lives will go unfulfilled, and the Body of Christ will never receive all that we could give.

E. Stay within your gifts

There is another important lesson to learn about sober thinking: When you have been given a certain Motivational Gift, be content to use that gift instead of longing for other gifts. It is a wise person who stays within the sphere of service that God has equipped him for, and avoids doing something for which he is not equipped. The quickest way to become frustrated and hopeless in ministry is to try and function in an area of service where you are not equipped to function.

F. Uniqueness of the motivational gifts

It is important to remember the uniqueness of the Motivational Gifts. They are not like the Manifestation Gifts of 1 Corinthians 12, where any believer can function in any of those gifts as the Holy Spirit leads. Nor are these gifts like the Ministry Gifts of Ephesians 4:11. The Motivational Gifts involve who God has made us to be. These gifts will influence how we perceive life, and how we respond to other people's needs in a given ministry situation. Each of us, with our unique motivational gifts, will respond to a situation somewhat differently than others who have other gifts. The important thing is that each gift is just as important as the other gifts. And ALL the gifts are equally important for effective and complete ministry.

G. Our value

The kinds of gifts we do not determine our value to the Body of Christ, nor to God. For we all belong to one Body, and need each other's different gifts to function correctly. We all belong to God because we all have been created in His image and purchased by the blood of His Son. These facts establish forever our personal worth and value. Our worth is not based upon the kind of gifts we have, or the size of our ministry. Each person is valuable to God and to His Kingdom just as He has created him or her. Let us discard all prideful posturing and striving. Instead, let us with praise-filled hearts embrace all the Father has chosen to give to each one of us!

2. We Are One Body (Rom 12:4-5)

Paul's comments here are shorter than in 1 Corinthians 12, but the meaning is the same. In verse 3 Paul writes, "God has allotted to each a [different] measure of faith". Here in verses 4 and 5 the Holy Spirit uses the illustration of the human body to recombine these different measure of faith. As each human body has many different members, each with its own particular function, so does the one Body of Christ.

Two important principles emerge from verses 4 and 5.

* "We are ONE BODY in Christ."

We each belong to Christ's Body. We do not belong to just ourselves. Therefore to despise, criticize or be judgmental of another part of the Body denies and hinders the different functions God intended for His Church. He made each of us unique and different! There are no lesser gifts or persons! Because we are all members of His Body, we should treat each other with the kind of care and respect that would please the Lord.

* "We are members of one another."

Believers are members not only of One Body, but also of each other. This means we are mutually interdependent. The Body can function properly only when each member does its part. Therefore, it is very important for each member / gift / function to be recognized. Each one should be taught and encouraged to minister in the Body. The differences within the Body enrich all other members, as each member accepts the full expression of each gift God has given to the Body of Christ.

With these principles in mind, let us now examine in detail the seven Motivational Gifts listed in Romans 12:6-8. As we look at each gift, we will discuss: (a) Characteristics of each gift, and (b) Scriptural examples of each gift

THE MOTIVATIONAL GIFT OF PROPHECY

v. 6 – Perceiver (Ongoing Insight)

A person with the Motivational Gift of Prophecy could also be called a “perceptive” person. That is some who sees and understands the deeper meaning of a situation. We are not talking about revelation i.e., seeing something never seen before. We are talking about having the light of the Word of God and the Spirit of God giving holy illumination to the mind of the person in order to reveal the truth of a situation. This Motivational Gift is characterized by the ability to:

1. See or perceive beyond surface appearances;
2. Receive and declare truth about a situation;
3. Receive and declare insight about people or programs.

This creative gift from our Heavenly Father gives a believer the ability to see situations and people with ongoing prophetic insight. This gift (like the rest of the gifts listed in Romans 12) functions independent of any public ministry or position. In other words, someone with the Motivational Gift of Prophecy is NOT the same as someone with the Ministry Gift of Prophet.

For the Church’s Benefit

As with any gift, the Motivation Gift of Prophecy can be used in helpful and beneficial way – or it can be twisted and used to hurt. It is given by God and intended to be used for His Glory and the Church’s benefit.

This gift can motivate a person to want to:

- Repair broken relationship in the Body of Christ.
- Improve or buildup a person’s walk with God.

Persons with this gift will desire to “cut to the heart of a matter” – whether it is a problem between people, or a spiritual challenge in the Church. They will often desire to speak out the truth they perceive, whether it is to an individual or a whole congregation. It is very important to remember, however, that having the Motivation Gift of Prophecy does not necessarily make you a prophet. Sometimes a person motivated by this gift may also be a teacher with unusual insight with a local assembly. Or that person may be a good counselor. Yet it is possible, even likely, that a person with a Motivational Gift of Prophecy will often be used prophetically (1 Cor. 12:10) by the Spirit of God. He may even have the Ministry Gift of Prophet. (Eph. 4:11)

Persons with this Motivational Gift tend to be very “clear-cut” in their approach. To them, something is either true and right – or it is false and wrong; there is no “Middle ground”, and there are no exceptions. Persons with this Motivational Gift need to seek the balance of learning to be merciful and gentle as they seek to exhort, correct, instruct and warn others.

Proper Use Of This Gift

Verse 6 uses the phrase “In proportion to their faith”. This sounds like the “measure of faith” spoken of in verse 3, yet it is different. “Measure of faith” has to do with having sober judgment (v.3) regarding the place or sphere of influence that our Motivational Gifts give to each of us. “In proportion to our Faith” refers to the proper usage of the prophetic gifting. The Greek word for proportion is “*analogi*”, used to describe mathematical limits.

In relation to this gift, *analogi* means two things:

- (a) The person who is prophetically gifted in speaking God’s word must not go beyond that which God has given him to speak.
- (b) This same person must not withhold, or give less than, the full truth as God shows it to him.

The proper use of every gift of God requires us to be responsible, and to use it correctly. Those who have the Motivational Gift of Prophecy must use their words very carefully. They should not say more or less than God has given them to say. It should be said as well that **EVERYTHING SPOKEN FROM A PROPHETIC BASIS MUST BE JUDGED AND COMPARED TO GOD’S WRITTEN WORD, THE BIBLE**. A prophetic word should never disagree with what is already in the Bible. Both the person who hears the prophetic word and the person who speaks with prophetic insight

should do this comparison. It is very important for a person with this gift to make very certain that what he is perceiving is from God's Spirit – not from his own spirit, or demonic influence!

It is not always easy to distinguish between God's Spirit speaking and our own spirit or even an evil spirit speaking to us. A person who is young in the Lord might become confused and make mistakes. One must humbly admit those mistakes, and carefully submit to God in prayer and the study of His Word (2 Pet. 3:15-18).

Points Of Caution

This Motivational Gift most often focuses on things that are wrong. Therefore, if you have this gift, you must be careful to not dwell on the negative. You should also be careful to judge, the sin, NOT the person caught in the sin. One should speak with respect and sensitivity, so as not to offend people so badly that they miss what God wants to say to them.

A Scriptural Example Of Prophetic Gifting

John the Baptist was truly a man gifted with the Ministry Gift of Prophet. His gifting and ministry form a "bridge" between the ministries of the Old Testament prophets and those of the New Testament prophets. John the Baptist's primary calling was fulfilled through the Ministry Gift of a Prophet (Eph 4:11). However, his life and ministry can also give us some insight into the function of the Motivational Gift of the prophetic:

1. His unconventional dress (Matt.3: 4) shows that he was not concerned about external appearance.
2. He was aware of his personal unworthiness (Luke 3:16) People with a prophetic gift tend to be hard on themselves.
3. He knew he was only a voice for God. His ministry was completely Scripturally based, as we can see in Luke 3:3-6.
4. He was frank and direct in confronting the crowd with their sin, warning them of judgment, and exhorting them to repent (Luke 3:7-9).
5. He did not dwell on the negative. When people from the crowd asked, "What shall we do then?" he told them the positive steps they could take to turn from their sin. (Luke 3:10-14).
6. He looked for repentance, that is a change in lifestyle in people (Luke 3:8)
7. He placed great emphasis on right (good) and wrong (evil) (Luke 3:10-14) and openly rebuked evil in those in authority (Luke 3:19)
8. He discerned people's motives (Luke 3:7).

THE MOTIVATIONAL GIFT OF MINISTRY (Serving)

v. 7 – Server (A Spirit Of Servanthood)

The Greek word used here for "ministry" is '*diakonia*'. This is one of the Greek words used for "servant". Some would limit the use of this word to only that ministry or service done by a deacon (which is derived from '*diakonia*'). This is not an unreasonable interpretation. However, this word is used in Scripture in a much wider application. '*Diakonia*' almost always appears in the New Testament in connection with the service of, and in, the Christian Church.

It is used in the following ways in the New Testament:

- 1) Service in general, meaning all works of service and ministry done for the good of the Body of Christ (Eph 4:12).
- 2) As the apostolic ministry and the ministering of the Word (Acts 6:4; 20:24).
- 3) In the office of deacon and its areas of service and ministry (Acts 6:1-3)

Some are especially gifted in the area of service. They are fulfilled when they are serving the needs of others in practical ways. But there is an important lesson to be learned here, regardless of your giftings. The above scriptures imply – and many others specifically state – that everything we do and are as Christians, and especially leaders, is to be marked by a spirit of servanthood. No matter what your God-given gifts are, or the extent of the ministry God has given you, you are not greater than the Lord of the Church (John 15:20). Everything we do is in service to Him, and to His Church. If

you desire to be conformed into His image – He Who gave His life for us – your life and ministry should be characterized by a Christ-like, servant’s heart (Matt 20:20-28).

Task –Oriented

Serving is one of the Motivational Gifts that God the Father gives to us at our creation, our birth. Serving focuses on the giving of practical assistance and help. Those who have gift of Ministry (service) will often have the ability to identify an unmet need in the Body.

They will desire to move in and do what needs to be done to meet that need. They will demonstrate God’s love by meeting practical needs and giving “hands-on” service and assistance. You will often find these people helping the poor and infirm. Those with the Gift of Ministry will often be gifted with their hands and have physical stamina. The Gift of Ministry is task oriented.

The Honor Of Serving

This Motivational Gift of Serving is often underestimated and regarded as “unspiritual”. Because it is often focused on material and physical benefits, many look down upon those who minister in this way as less important. Thus, the gift of serving is often neglected and not honored in the Body of Christ. But remember, it was Jesus Himself – the ultimate Servant – Who was humble enough to serve others by washing their feet (John 13:3-17). Also, the qualifications for deacon in 1 Timothy 3: 8-13 require these “servers” to be people of Christ-like and worthy character. And when the apostles first instituted the office of deacon, they specifically sought out people of “good reputation, full of the Holy Spirit and wisdom (Acts 6:1-7).

These verses prove that being a servant is NOT a lowly thing in God’s Kingdom! Maybe the world of fleshly, unspiritual men sees a servant as “lowly”, but a servant is most certainly NOT lowly in God’s eyes (see Matthew 25: 34-40). From a wrong, fleshly human perspective, this gift can be viewed as not very important. If this wrong perspective is believed, the person with the Motivational Gift of Service might view himself as unimportant, and so deny the good gift God has given him for the Church. If service is not considered important, then the person will want to grab for other gifts that appear to be more “glorious” and more “important”. This wrong thinking and neglect of the gift of service leaves an empty place in what should be a well-rounded and balanced ministry in and to the Body. It will also leave the person with this gift both empty and frustrated, trying vainly to find a release of ministry outside what God has gifted him for.

If we leave ailing members of the Body uncared for because of a lack of this servant gift, our testimony in our local communities is damaged. It can even invalidate the Gospel message in the minds of unbelievers when they see us not serving and caring for our own members.

A Good Standing

The ministry of the Server is both valuable and truly spiritual, and an important part of the Church’s witness. The Server should devote himself to this ministry with joy and confidence, for “those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.” (1 Tim. 3:13)

A Scriptural Example Of Ministry (Serving) Gifting

Martha is an example of someone with the Motivational Gift of Ministry (service). Luke 10:38-42 and John 12:2 show both the positive and potential negative outcomes of this gift:

1. Servers find fulfillment through deeds rather than words.
2. “Martha served.” Servers have a tendency to prefer to do things themselves.
3. Servers are generally neither organizers nor facilitators. They are better at following directions.
4. “Martha was distracted with much serving”. Servers often get too involved and troubled about things. Also they find it hard to say “no” to new tasks (Luke 10: 40-41).
5. Servers may get so busy serving that they could potentially neglect their spiritual life (Luke 10:42).
6. But... Servers are important, and are required for any church to function!!!

THE MOTIVATIONAL GIFT OF TEACHING

v. 7 – Teacher (Imparters Of Truth)

This creational gift focuses on the understanding. Believers with this gift will seek to clarify truth and doctrine, expounding upon the meaning and practical application of the truth. They will desire to impart knowledge and lead others into understanding the truth. To search out and validate truth will be as meaningful to those motivated by this gift as the actual imparting of it to others (1 Tim. 5:17).

Needed In The Church – And The World

Some believers feel that being a teacher is a lesser gift and not to be desired. Yet how many of us have learned something valuable from a teacher? You are able to read this magazine because someone taught you how! It is seldom that the world notices who the teachers are, but often much of civilization depends on what teachers do and say. Jesus Christ, the Lord of the Church and the greatest Teacher of all, has given this gift to us because the Church needs it – you and I need it! In God's Kingdom, there are no lesser gifts or little people.

A Scriptural Example Of the Teaching Gift

Apollos is an excellent example of the Motivational Gift of Teaching (Acts 18:24-28; 1 Cor 3-6):

1. The teacher “waters” (1 Cor. 3:6) – that is, helps the Church (believers) to grow.
2. Apollos was “an eloquent man” that is, gifted as a speaker.
3. Apollos was “mighty in the Scriptures.” Teachers should base their instruction on the Scriptures, including their examples or illustrations.
4. Apollos “spoke and taught accurately the things of the Lord.” Teachers are generally objective, and will thoroughly research a subject before specking on it.
5. Apollos was instructed “more accurately” by Aquila and Priscilla. Scripture says that teachers should also be teachable.
6. Apollos “greatly helped those who had believed through grace.” Teachers provide the substance (the foundational Scriptures) on which experience can be placed and made permanent. Experiences, by themselves, can pass away; experience based in the Word is permanent.

THE MOTIVATIONAL GIFT OF EXHORTING

v. 8 – Exhorter (Sons Of Encouragement)

As teaching is directed to the understanding, exhortation is directed at the heart, conscience and will. This gifting, working through a believer, will cause him to urge others to their full spiritual maturity. The operation of this gift is often directed toward those who are in difficult circumstances and suffering affliction. The Motivational Gift of Exhortation works well in partnership with other gifts, such as teaching, and the prophetic and apostolic ministry gifts (1 Tim. 4:13; Titus 1:9; 1 Cor. 14:3; Acts 4:36).

An exhorter will arouse and motivate both individual believers and the Church as a whole to patient endurance, brotherly love, and good works (Heb. 3:13; 10: 23-25). Exhorters will have a great ability to stimulate the faith and personal growth of others.

A Scriptural Example Of The Exhorting Gift

Barnabas is an outstanding portrayal of the exhorting gift, and of how that gift worked in partnership with his apostleship:

1. “Barnabas” means “son of encouragement or consolation” (Acts 4:36).
2. Exhorters have an encouraging message, that is to follow the Lord purposefully (Acts 11:22-24).
3. The exhorter's message strengthens the souls of the believers and urges them to continue in the faith (Acts 14:20-22).
4. Exhorters are generally positive about people and do not easily give up on them – even when others have (Acts 9:26-27).

5. Exhorters have an ability to discern where people are in their spiritual growth and to speak to them on that level (Acts 11:22-24).
6. It is important for an exhorter to maintain a positive attitude.
7. If Barnabas had not exhorted the apostles to accept Saul (Paul) or exhorted Paul to accept Mark, almost half of the New Testament – The Gospel of Mark and the Epistles of Paul – might never have been written! (See Acts 15:37-39 and 2 Timothy 4:11)

THE MOTIVATIONAL GIFT OF GIVING

v. 8 – The Giver (Assisting Materially)

This gift involves a special ability – and desire – to share material assistance. The giving being discussed here is of personal resource – NOT the distribution out of the treasury of the Church. You do NOT have to be wealthy to have this gift. However, it does seem that those with this motivational gift have often been blessed with abundant resource. It seems the more they give, the more they have! They also seem to have the corresponding abilities to accumulate, handle and distribute assets. They will give out of a deep desire to see the needs of God’s work met and the needs of God’s work met and the ministry of others succeed.

All believers, especially the leaders of a church or ministry, should tithe and give offerings. But those with the special Gift of Giving will give with extraordinary liberality – even when in poverty and affliction (Mark 12: 41-44).

Purity Of Motive

The word “simplicity” (or “liberality” in some translations) comes from the Greek word *‘laplotetes*. This term sometimes means “liberality” in Scripture. But here it means single mindedness of heart, a purity of motive or purpose. Since the giving involves personal resource, the giver should NEVER have a selfish motive. Sometimes the wealthy will make a donation expecting to gain influence or advantage for himself or herself. The ruling elders or senior pastor should never allow this (see James Chapter 2). If such a motive is suspected, those in leadership should make clear to the giver that there will be no advantage allowed him. If the person giving the gift does not understand or agree, the gift should be refused. God will provide for your needs another way. [For an example of how God feels about impure motives in giving see Ananias and Sapphira in Acts 5:1-11]

A Scriptural Example Of The Giver

The life of Abraham provides us with some insights as to the functioning of this gift:

1. Givers may be entrusted by God with many assets (Gen. 13:1-2).
2. Givers are of a generous and liberal spirit (Gen. 13:9-10).
3. Givers can be very aggressive and resourceful in the protection of their assets (Gen. 14:14-16).
4. Givers recognize God’s work and causes, and are responsive (Gen 14:18-20 – Melchizedek and tithing).
5. Givers have a firm knowledge that God is the source of their wealth, and give Him the glory (Gen. 14:22-24).
6. God puts givers in the right place at the right time.

THE MOTIVATIONAL GIFT OF LEADING

v. 8 – The Leader Servant – (Leadership)

The Greek word for “rules” (or “leads”) is *‘ho proistemi*. It means literally: “he that is placed in front,” indicating a position of both authority and responsibility. Both of these go hand-in-hand in God’s Kingdom and are tempered by a servant’s heart. The “leading” described by this word is NOT to be mistaken for simple management. Nor does it describe a gift that puts the person into a prominent public ministry. Rather, it strongly indicates a requirement to lead for the good of the Body with a sense of personal responsibility. Hence, the exhortation to “lead with diligence”. The word translated as “diligence” means: “prompt efficiency”, “without delay”, a holy haste or zeal”. All of this requires self-discipline and vigilance as to the condition of the flock.

Partnering With Others

Paul's description of the Gift of Leading seems most likely to refer to those who hold (1 Thess. 5:12) or aspire to (1 Tim. 3:1) the office of Elder. However, this Motivational Gift functions in partnership with many of the other Ministry Gifts – such as apostle, prophet, pastor and teacher. Those who have this gift will lead by working with and through others. They will often get the job done by organizing and delegating responsibilities and authority to others. A leader will define the tasks and provide leadership support and guidance – while releasing others to partner in accomplishing the goal.

A Scriptural Example Of The Gift Of Leader

Nehemiah serves as an example of superb leadership skills and heart motivation:

1. Leaders have a special feel for the cause of God's people (Neh. 1:1-4).
2. Leaders have the ability to survey and define what needs to be done (Neh. 2:12-17).
3. Leaders have the ability to break down major goals into smaller achievable tasks (Neh. 3:1-32).
4. Leaders can take pressure and opposition and still proceed (Neh. 4:1-23).
5. Leaders make things "easy" for others and are not a personal burden (Neh. 5:14-19).
6. Leaders know how to delegate the authority needed to accomplish the responsibility given (Neh. 7:1-2).

THE MOTIVATIONAL GIFT OF MERCY

v. 8 – Mercy Shower (Compassion)

This gift is similar in some ways to the Motivation Gift of Giver. However, the word "mercy" denotes a more direct, personal ministry to those in need. Believers so gifted will have an ability to identify with the needs and afflictions of those they come in contact with. This gift will include a practical, compassionate love. They can make very good counselors if they will also use wisdom and discipline.

Uplifting Others

The Scripture exhorts those who have this Gift of Mercy to show it with "cheerfulness". There is an important idea being put forth here. Often the work of mercy can be difficult, even disagreeable because the mercy-showers will minister to people in their worst condition. This can, over time, make the mercy-shower become grudging or even resentful in helping others. This negative attitude defeats the very purpose of mercy. A cheerful mercy uplifts those that are sick, wounded of soul or discouraged. A grudging, reluctant mercy would make the afflicted person feel despised. The best way to stay cheerful is to constantly be going to Him Whose mercies are "new every morning" (Lam. 3:22-23) and be filled daily with His Spirit. Mercy-filled believers function best when they build themselves up through the Word and prayer on a daily basis.

A Scriptural Example Of the Gift Of Mercy

There could be no better example of mercy shown in Scripture (except for God Himself) than the Good Samaritan in Luke 10:29-37:

1. Mercy-showers have great compassion for the hurting (v.33).
2. "He went to him" (v.34). Mercy-showers seem drawn to the broken and needy.
3. Mercy-showers participate in a practical way: they are ready to do what needs to be done and "get their hands dirty" if necessary as when the Samaritan bandaged the victim's wounds and "took care of him" (v.34)
4. Mercy-showers are sensitive to people's practical needs: The Samaritan paid the victim's bill (v.35).

Showing mercy can lead to considerable personal inconvenience – yet great fulfillment. Most importantly, ACTS OF MERCY SHOW OTHERS THE TRUE HEART OF OUR MERCIFUL GOD.

A Quick Comparison Of The Motivational Gifts

Having studied the unique characteristics of each of these motivational gifts, let us look at how these gifts might function in a hypothetical situation.

Seven people are sitting around a table having lunch. These seven people happen to be motivated by different gifts in their lives. One is inclined towards serving, another towards giving etc. Someone bumps a glass with their elbow, causing it to fall from the edge of the table, shattering the glass.

The seven each react in a different way:

1. The **Perceiver** (prophetic person) says: "I knew that was going to happen."
2. The **Server** (ministry) says: "Here, I'll clean it up."
3. The **Teacher** says: "Now, there's a lesson we can learn from that. If you had placed the glass in a better spot..."
4. The **Exhorter** (encourager) turns to the person who dropped the glass and says: "Don't feel bad – it probably won't happen again."
5. "And don't worry," the **Giver** adds, "I'll pay for the glass!"
6. Meanwhile the **Leader** quickly takes charge of the situation by asking the waiter for a broom and dustpan and another glass of water.
7. And the **Mercy** person says, "Oh, that's too bad. I hope you are all right now."

As this simple illustration shows, each person's unique motivational gifts will cause that person to:

- # see a situation from a different viewpoint than others who have different motivational gifts, and
- # respond to that situation in a different way than others who have other gifts.

The important thing to remember is this: Though each gift is unique, all the gifts are designed to function together. They are designed by God to be mutually, interdependent. In other words, they need each other to accomplish all that Christ desires to do in His Body – the Church!

Some Important Principles About Motivational Gifts

As we have studied this gift section together, it has probably become obvious to you that the Person of Jesus Christ in His life and ministry is the perfect embodiment of each of these gifts (see Colossians 1:19 and 2:9 Hebrew 1:3). It is hoped that it is equally obvious from Scripture that each believer has at least one gift in which he or she is motivated (1 Pet. 4: 10); and that the purpose of these gifts is that each believer might benefit the Body of Christ (see Ephesians 4:16; 1 Corinthians 12: 7; 14:12). In considering the motivational gifts, it is important to remember that God builds those gifts into us. But, as with all the gifts, the Lordship of Christ in our lives is necessary for them to function correctly. We must not neglect these gifts (1 Tim. 4:14) but rather "stir them up" (2 Tim. 1:6) for God to use them for His glory. Because the motivational gifts are equal in stature and value, we must always make room for other perspectives seen through the various gifts. We can be a balanced and healthy Body only when each of us does our part fully. Then we must fully allow every other part to contribute their portion, for the good of all.

CHAPTER 2 - THE FIVE MINISTRY GIFTS

THE GIFTS OF THE SON (Ephesians 4:7-11)

What The Church Needs

The Body of Christ, the Church, is a divinely ordained organism rather than a man-made organization. It is a living, functioning, growing spiritual Body. Because this is true, the Church needs divinely-given abilities, imparted to divinely-appointed servant-leaders. We can try to fulfill the needs of the Church using human strength and wisdom – but we will fail! We can try to replace Holy Spirit anointing with our own knowledge, skills or cleverness. But these things will never be enough to establish God's will and effectively minister His life to His people. Our Lord is not opposed to

education or schooling (Prov. 4:7). He just knows that academic achievement by itself is insufficient (Zech. 4:6; 1 Cor. 8:1).

The pattern seen in the New Testament is that God can powerfully use any man or woman, whether they are educated (i.e., Paul, Apollos, Luke, Mathew) or not (i.e., Peter, James, John). If their hearts and lives are fully surrendered to Him and to the power of His Spirit, He will use them!

The Church in the first century and the Church today need the same thing. They both need supernaturally chosen, divinely equipped, servant-hearted leaders!

A. Jesus Embodies The Ministry Gifts

Jesus Christ, the Head of the Church, has provided all that the Church needs. This servant-leader gifting that Christ has given to His Church is based upon the five ministry gifts. They are listed in Ephesians 4:11, “And He Himself gave some to be apostles, some prophets, some evangelists and some pastors and teachers.”

These five ministry gifts are supernaturally given by the Lord to certain persons. These gifts reflect the person and ministry of Christ Himself.

Consider that:

1. Jesus is the APOSTLE

“Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus.” (Heb. 3:1).

2. Jesus is the PROPHET

“Concerning Jesus of Nazareth... a Prophet mighty in deed and word” (Luke 24:19).

3. Jesus is the EVANGELIST

“And I, if I am lifted up from the earth [crucified], will draw all peoples to Myself.” (John 12:32).

4. Jesus is the PASTOR

“I am the good Shepherd, the Good Shepherd gives His life for the sheep.” (John 10:11).

5. Jesus is the TEACHER

“Rabbi, we know that you are a Teacher come from God; for no one can do these signs that you do unless God is with Him.” (John 3:2).

Jesus is the fullness and embodiment of all these ministry gifts.

B. Five Ministry Gifts Given To The Church (Eph 4:7-11)

“But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: “When He ascended on high, He led captivity captive, and gave gifts to men’. (Now this, ‘He ascended’ – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One Who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.” This passage makes it clear that after His ascension into heaven (Acts 1:9) to be enthroned at the right hand of the Father (Eph. 1:20-23), Jesus then distributed these five ministry gifts to His Church. Each of these ministry gifts is by itself only a partial expression of Christ’s own complete ministry. No single person could contain the entire ministry of Jesus. These five ministry gifts are like the fingers on the human hand. When any of them is missing or they won’t work together, our abilities are weakened.

Three important truths emerge from this passage of Scripture:

1. The Five Ministry Gifts Are Given By Christ Alone

They cannot be given by human appointment or ability. They cannot be given or taken by any person who simply wants to have that particular gift. These five ministry gifts are bestowed by Christ alone. It is He Who gives and empowers these gifts.

2. The Five Ministry Gifts Function By Grace

These gifts will function properly only under the guidance, control, and empowerment of the Holy Spirit. It is the Spirit of God that applies God’s grace to our lives and ministries. The Greek root-word for “gift” is the same as grace – “*charis*”. The gifts of God cannot operate fully or properly without the Spirit of God leading and guiding us as we seek to serve the Church.

3. The Five Ministry Gifts

Require a servant's heart. These five gifts – apostle, prophet, evangelist, pastor and teacher – are not titles. They were never used as titles in the New Testament. They were actually used as job descriptions to portray a functional service role in the Church.

Remember Christ's own words when He described His ministry: "Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many." (Matt 20:28). Let us not be anxious to grab for titles or lofty positions. Instead, let us be of the same mind and heart that is in Christ (Phil. 2:1-8), and desire to serve others.

C. The Purpose Of The Five Ministry Gifts

We know that all members of the Body of Christ have their part to play in edifying the Church and glorifying Christ. However, the ascended Christ has given the five ministry gifts for a specific purpose described for us in Ephesians 4:12 "For the equipping of the saints for the work of the ministry, for the edifying of the Body of Christ." The word "equipping" in this verse is translated from the Greek word '*katartismos*', which means: "to make complete". It comes from the root-word *katartizo*, meaning: "to repair or adjust; to make fit, mend; to perfect prepare, restore". In other words, one could describe the purpose of the five ministry Gifts this way: "To prepare God's people for works of service, so that the body of Christ may be built up".

Christ gives ministry gifts to certain believer NOT to enable them to do the work of the ministry by them selves – but to enable them to prepare other believers to do the work of the ministry also. Even the Apostle Paul did not try to do the work of ministry by himself; in fact, he devoted three whole epistles to preparing Timothy and Titus to: (a) do the work of the ministry and (b) prepare still other to carry on the work of the ministry (see 1 and 2 Timothy and Titus).

Certain believers have the specific ministry gifts of Apostle, Prophet, Evangelist, Pastor, Teacher; other believers do not. But ALL believers have a ministry to perform in building up the Church and edifying the people of God.

All believers should minister in all three of these areas: upward, inward and outward:

- 1) Upward: Ministry to the Lord – Worship (Palms 150:6; Eph 5:19).
- 2) Inward: Ministry to the Body – Nurture (Eph 4:16; Acts 2:42-46).
- 3) Outward: Ministry to the World – Witness (Matt 5:13-16; Phil 2:15).

May each of us dedicate ourselves to walk in power of the Holy Spirit, living daily to fulfill all of the ministry appointed for us.

Let us now take an in-depth look at each of the five ministry gifts of Ephesians 4:11.

THE MINISTRY GIFT OF APOSTLE

A. Definition Of The Term

The Word "apostle" (Greek – *apostolos*) actually means: "one who is sent forth." In the Greek culture of that time, the word was used in four different ways referring to:

1. An Ambassador – someone who represents his government.
2. A fleet of ships sent to establish a new colony.
3. The admiral who commands such a fleet.
4. The colony which was founded by the admiral.

In all four cases, those who were "sent" were faithful to fulfill the will of the "sender".

An apostle then, is a man with a mission. His mission is to represent and do the will of the one who sent him. An apostle is someone who speaks and acts on behalf of another. He has been sent forth with that purpose in view.

The Relationship Between The Sender And The Sent One

This special tie between the "sender" and the "sent one" is clearly seen in the earthy ministry of Jesus, the Great Apostle. He was aware that His mission in this world was to represent His Father and do His will. "For I [Jesus] have come down from Heaven, not to do My own will, but the will of Him Who sent Me... I have not spoken on My own authority; but the Father Who sent Me gave Me a

command, what I should say. Therefore, whatever I speak just as the Father told Me, so I speak” (John 6:38; 12:49-50). It is interesting to note that Jesus chose to call His twelve disciples “apostles”. They were going to be His Ambassadors – to represent Him here on earth. They would found or establish a new “colony” – the Church. It would be a royal colony backed by the authority of God’s Kingdom. Through the Church, God’s will would be done here on earth as it is in Heaven. “As the Father has sent Me, I also send you” (John 20:21). “He who receives you receives Me, and he who receives Me receives Him Who sent Me” (Matt 10:40). ...And upon this rock I will build My Church, and gates of Hades shall not prevail against it...” (Matt 16:18). “[You are] built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone” (Eph. 2:20).

B. The Levels Of Apostles In The New Testament

There are four main levels of apostolic Ministry in New Testament. Of these four groups, two are no longer active. However, these two form a basis for the present-day apostolic functions.

The four main levels or groups of Apostolic ministry are as follows:

1. Jesus Christ

Jesus Christ was and is the chief Apostle: “Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus.” (Heb. 3:1). He was sent from heaven to do His Father’s will on earth (see John 3:16, 20-21). He came to represent His Father to us. He spoke and acted on His Father’s behalf. He was a true and faithful “Ambassador” to the whole world (See John 4:34; 5:19; 5:30; 6:38; 8:28; 29, 42; 12:44-45).

2. The twelve Apostle Of The Lamb

The twelve disciples were chosen by Jesus after a night of prayer. They served Jesus and were taught by Him during His earthly ministry. They are called the “Apostles” of the Lamb and have a special place in heaven – and in eternity. Their names are recorded in the twelve foundations of the Holy City (Rev. 21:14). These twelve men marked the beginning of a new age in God’s dealing with mankind. The prophetic age closed as the Church age opened. (Matt. 19:28). In the Old Testament, it was the prophets who wrote Scripture. In the New Testament, Scripture was written by the Apostles.

3. The post – Ascension Apostles

(Also known as Ascension Apostles). As we have seen in Ephesians 4:10-11, after Jesus ascended and returned to Heaven, He gave another group of Apostles. This group will function throughout the Church age until, “we all come to the unity of faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.” (Eph. 4:13). These apostles are an important part of the Body of Christ. When this ministry is missing, the Church will suffer from a lack of overall leadership. (1 Cor. 12:26-28).

The New Testament reveals a number of people who fall into this class of apostles. Our list would include: Andronicus (Rom. 16:7); Junia (Rom. 16:7); Barnabas (Acts 14:14); Titus (2 Cor. 8:23) – The English language version of the Bible uses “messenger”, not “apostle”, even though the original Greek, does use the word for “apostle”; James (Gal. 1:19); Epaphroditus (Phil. 2:25) – The English version uses “messenger” even though the Greek used “apostle”; Timothy (1 Thess. 1:1; 2:6); Silvanus (1 Thess. 1:1; 2:6); Apollos (1 Cor. 4:6,9)

4. Those with an apostolic-type ministry

Besides those in the first three classes above, there is another apostolic group. These are ministering people who at times fulfill certain apostolic functions. They may not necessarily be called Apostles, but they often minister as such. A good example would be the “seventy” disciples whom Jesus sent forth to minister (Luke 10:1-17). They had, for a time, the same power and duties that were given to the twelve disciples. But they were not necessarily called “Apostle”.

Unfortunately, many people in today’s Church do not believe there are modern day Apostles (or even prophets). They admit only to the gifts of evangelist, pastor and teacher as operating in the current Church. Their reasoning is that once the Church was established in the first century, we no longer have need of Apostles and Prophets. But does this agree with Scripture? The Bible makes clear the

purpose and reason for the five ministry gifts in Ephesians 4:11-13. This passage plainly states that these five ministry gifts are to remain in function until (“till”, v.13) we all come to: (1) the unity of the faith; (2) the unity of the knowledge of the Son God, and (3) the measure and the stature (maturity) of the fullness of Christ.

A simple and non-judgmental examination of today’s Church will quickly reveal that we have not “attained” yet – far from it! So there is still a need for the gift of Apostle. But are there Apostles today? First of all it is important to understand that the church is and should be, a living, growing organism” – not a lifeless organization. It continues to grow. New frontiers for the Church are being pushed to the ends of the earth. There are still unreached people “sitting in darkness” who are still waiting to “ see a great light”. Jesus is still sending out those who are called commissioned by Him in the power of His Holy Spirit and authority. They are to bind and loose, preach the Gospel, heal the sick, and raise the dead - all through the power of the Risen Christ.

The answer to the question from Scripture, Church history, and modern example is: YES – there is, and should be, apostolic ministry today! The title “apostle” is not necessary. That is because the proof of apostolic ministry is seen in the fruit produced by an apostle’s labor – in other words, the work he leaves behind. Paul understood this when he wrote to the Corinthians “You are the seal [certification, undeniable proof] of my apostleship of the Lord.” (1 Cor. 9:12).

C. Preparation of Apostles

The work of building His church is very important to God. He desires that His workers be fully equipped and prepared. Sometimes believers are so eager to minister to others, they set out before they are ready. This can bring much harm to every one concerned. God is not in a hurry when it comes to making His ministers. It takes time to build character. It takes time to be trained in the school of God’s Spirit for our calling. The preparation for apostolic ministry takes much time training and testing. The making of an Apostle requires maturity and experience. It will involve both success and failure. Our failures can become blessings if we learn how to face and accept our weaknesses. From our failures we find how little we can do apart from God’s wisdom, grace and power. Our failures are the ground from which the fragrant flower of humility can sweetly bloom. Humility produces compassion and understanding. And both are needed to wisely lead in love.

Moses had been highly trained in the wisdom of this word. However, it took 40 years to get Moses out of Egypt – and another 40 years to get Egypt out of Moses! Only then was he ready for the great responsibility of leading God’s people to the Promised Land. The same was true for the Apostle Paul. By nature and training he was a proud and zealous Pharisee. He was eager to do God’s will – as he saw it, and as he thought it should be done. God had to strike him down on the Damascus Road to bring him to a place of humility. Then he was ready to receive his Apostolic calling through the prophetic word of Ananias. But Paul was not ready yet. It took more than a prophetic word to prepare him to fulfill that calling. He was to spend many years being schooled by the Spirit and practical experience before he was ready to begin his Apostolic ministry (see Acts Chapters 8, 9, 11, 13).

Barnabas was a man who was converted shortly after Pentecost. He was a humble, obedient, selfless servant of the Lord in the Church at Jerusalem. It was some seven years later, however, that he was sent to Antioch to strengthen the work there. He and the Apostle Paul became the first “missionaries” (sent-ones) to go forth to the Gentile world (see Acts 4: 36-37; 11: 22-30; 13:1-3).

Important Part Of An Apostle’s Training

The background of the above apostles reveals a number of important facts.

Certain important things seem to be a part of every apostle’s training:

1. An apostle will have a definite call to this ministry.
2. An apostle will be well trained in Scripture.
3. An apostle will be prepared over a period of several years. He will prove himself and his ministry at the local level. It is here that he will grow in God’s grace, wisdom and experience.
4. An apostle will usually have been trained for a time under the ministry of other apostles.
5. The apostle will not sent forth until his preparation is complete.

6. The apostle will often be used of God in one of the other five-fold ministries – prophet, teacher, pastor or evangelist – before being sent out, and while functioning in apostolic ministry.
7. The sending church will identify with the apostle by the laying on of hands.

D. The Qualifications For An Apostle.

The standards for elders would apply to all leaders in high levels of authority (1 Tim. 3:7; Titus 1:5-9). Therefore, they would apply to the ministry of the apostle.

Besides the general standards above, there are special qualities or traits that every apostle should have:

1. An apostle must have the heart of a father (1 Cor. 4:15; Phil. 2: 22) Like a father, he will guide, provide, correct and protect God's people. He will minister wisdom with love, power and patience (Eph. 6:4; 1 Thess. 2:6-8,11).
2. An apostle must be loving and loyal to the Church of God (1 Cor. 13). His love for the Church must be greater than his love for his own ministry.
3. An apostle must have patience (2 Cor. 12:12) He is a man of maturity and revelation. Therefore, he must be patient with those who are only "babies" in Christ.
4. An apostle must not be given to self-glory (1 Cor. 4: 9; 2 Cor. 10: 8; 1 Thess. 2: 6). He must lead people to the Lord rather than to himself.
5. An apostle must have a servant's heart (Eph. 3:7; Phil. 1:1) His concern and desire must be for the welfare of others. He should be humble, self-giving and faithful (1 Cor. 4: 9; 2 Cor. 10:18; 11: 22-23).
6. An apostle must be willing to suffer (Acts 20:17-24; 1 Cor. 4:7-12; 11:18-30). He must have a willingness to endure persecution, hardships, rejection – even death – while still maintaining the goal of the spread of the Gospel and the founding of new stable churches.

E. The Ministry Of An Apostle

A study of the apostles named in the Bible reveals that they served in many different ways.

Some of the functions, which many of them shared in common, are listed below:

1. An apostle starts new churches and sets them on a proper foundation (1 Cor. 3:9-14; 9:12; 11:34; Eph. 2:2-4). He also serves to strengthen and advise older fellowships; Rom. 1:11; Col; 2:5-7).
2. An apostle is very concerned about sound doctrine and teaching (Acts 2:42; 15:1-31). He will be quick to bring correction whenever error arises.
3. An apostle will often have a ministry of miracles (Rom. 15:18-19; 2 Cor. 12:12). Such signs and wonders show that the power and authority of God rest upon his life. Such a ministry is needed in founding new works.
4. An apostle may be involved in Church discipline when needed (Act 5:1-11; 1Cor 5). Such correction most often involves Churches that he has founded.
5. An apostle ordains the leadership in new Churches (Acts 6:1-6; 14:23; Titus 1:5). This is true of elders, deacons and other ministries.
6. An apostle often teaches and trains new workers himself (2 Tim. 2:2). This may involve special task and trips to other churches and places. (Acts 16:1-4; Phil. 2:19-25; Col. 4:7-12).
7. An apostle is involved in the care of the churches that he has begun (2 Cor. 11-28). Such ministry also serves to relate the local church to the Body of Christ at large.
8. An apostle often ministers with the local elders ordaining new workers (Rom 1:11; 1 Tim. 1:18; 4:14; 2 Tim. 1:6). This involves fasting, prayer and the laying on of hands for the spiritual gifts and graces.
9. An apostle is a "Father figure" in the overall family of God (1 Cor. 4:15) He does not act as dictator, but as a faithful shepherd who oversees the flock of God. (1Cor. 16:12; 1 Pet. 5:2).
10. An apostle may include elements of the other four ministry gifts. In its church

pioneering, foundation – laying, overseeing function, the apostolic ministry gift will require some elements of the prophetic, evangelistic, pastoral and teaching ministries.

- An apostle must be an **evangelist** to make new believers.
- He must be a **teacher** to instruct them in sound doctrine.
- He must be a **prophet** to bring direction and correction with divine power and authority.
- He must be a **pastor** who will oversee the work of the newly ordained leaders.

The five fold ministries are like the human hand. There are four fingers and a thumb. An apostle is like the thumb – it can easily touch the other four! Yet the apostolic ministry gift remains distinct and apart from the others (See the Book of Acts for examples).

F. The Calling Of An Apostle.

How is an apostle called? First of all, an apostle is called of God. No person can simply decide on their own that they are now an apostle (or a prophet, evangelist, pastor or teacher for that matter!). It is God who decides where, when and how the apostle will minister.

How will his calling be known? Who will recognize and approve of his ministry?

An apostle should be known and recognized in at least four ways:

1. He should know, and be certain of, his own calling.
2. The leaders of his local Church should know that he is an apostle by what they see in his life and work for God.
3. The people in his home Church will also recognize the apostolic quality of his ministry.
4. The people in the Churches he has founded will speak of God's special favor on the fruit of his labors. In short his work as an apostle will speak for itself.

This does not mean he will be known or received as an apostle by the Church worldwide. Paul was not (1 Cor. 9:1-3). However, Paul did know where he was accepted as an apostle. And the people knew it too. The fruit of Paul's ministry was proof of his apostolic calling.

There is more apostolic ministry in the Body of Christ than many may realize. Truly, it is a vital, needed ministry in the Church today.

THE MINISTRY GIFT OF PROPHET

The second of the five-fold ministries is that of the prophet. It too is one of the ministries that are necessary to bring a church to maturity. Sadly, the ministry of prophecy is not well understood in our day. Some believe it is nothing more than powerful preaching. It is clear from Scriptures, however, that prophets are more than good preachers. They have a very special place and purpose in the Body of Christ.

A. The Definition Of Terms The Old Testament

The ministry of prophet has its roots in the Old Testament. There are two main Hebrew words for "Prophet":

- (1) *Nabi*: This is the basic word for "prophet" in the Old Testament. It means "spokesman" or "speaker". Basically it means that a prophet is a person who is authorized to speak for another. In the case of the Old Testament prophets, they were to speak for God.
- (2) *Hozeh* (sometimes *roeh*). These words mean: "seer," which is derived from the words "to see." Prophets were also called "messengers", "servants of God" and "men of God". The message of a prophet is usually called a "prophecy". But it has also been called a vision, burden, oracle, or "the word of the Lord".

The New Testament

The Greek word '*prophetes*' is the only word for "prophet" in the New Testament. This word comes from two Greek words: '*pro*', meaning: "before" or "in front of"; and '*phemi*', meaning: to show or to make known one's thoughts." When these two words are brought together, they tell us of the two-fold operation of the ministry gift of prophet:

1. Forth-telling: speaking forth a message from God (Heb. 1:1)

2. Foretelling: a predictive revealing of God's thoughts

Foretelling can come in two ways:

- a) a prediction of future events that usually only God is aware of (Acts 21:10-14)
- b) a revealing of the thoughts, motives and intents of the human heart (Acts 5:3)

Both forth-telling and foretelling must be Holy Spirit-led to be biblical prophecy.

The word *prophetes* can also mean: "an inspired speaker". However, the New Testament record seems to indicate that the ministry of the prophet is more than eloquent preaching. However, sometimes preaching becomes prophetic, when an unpremeditated truth or application is brought forth spontaneously by the Holy Spirit through a chosen vessel. This can also happen to a pastor, teacher or elder who does not have the ministry gift of prophet.

A good working definition for "prophet" might be: A prophet will reveal and declare the heart or mind of God to people, and he/she will expose the heart and thoughts of people before God when he / she ministers.

B. The Levels Of Prophecy

There are at least three levels of prophecy in Scripture. Each level has a special place and purpose.

1. The prophecy of Scripture (2 Pet. 1:19- 20)

The Scripture is the highest form of prophecy. It is "given by inspiration of God" (2 Tim. 3:16). It is without error in the original records, and is absolute or final in authority. This level of prophecy is no longer given today (Rev. 22:18-19). The Bible is complete, and is the standard against which all other prophecies must be tested.

2. The gift of prophecy (1 Cor. 2:10)

This is one of the nine gifts of the Spirit. It operates or functions under the general guidelines for all of the gifts. It is a gift in which any believer may function from time to time (Acts 2:18). In general use, it is for building up, stirring up and comforting the Body of Christ (1 Cor. 14:3). Anything beyond this should be limited to the prophets. Operation or use of this gift does not make one a prophet, as we shall see (Num. 11:29; 1 Cor. 14:24, 31).

3. The ministry of the prophet (Rom. 12:6; 1 Cor. 12: 29; Eph. 4:11).

The ministry of a prophet has to do with one's calling. Its purpose goes beyond the limitations of the general gift of prophecy. The prophet may function in the realms of: confirming, guidance, rebuke, judgment, correction, warning, and revelation.

C. The Origin Of The Prophetic Ministry

God, as always, had a prophetic voice upon the earth. He chose to speak through godly leaders even before the ministry of the prophet had been given:

- 1. Abel (Luke 11:50,51)
- 2. Enoch (Jude 14)
- 3. Noah (Heb. 11:7; 2 Pet. 2:5)
- 4. Abraham (Gen. 20:7)
- 5. Isaac (Ps. 105:9-15)
- 6. Joseph (Gen. 50:24)
- 7. Moses (Deut. 34:10)
- 8. Miriam (Ex. 15:20)
- 9. Aaron (Ex. 7:1)
- 10. Deborah (Judges 4: 4)

God gave to Moses the guidelines by which all future prophets should be judged (Num. 12:6; Deut. 18:15-22; Is. 8: 19- 20; Luke 16:29).

The specific ministry of the prophet was first given, however, through Samuel. He was the last of the judges and first of the prophets (Acts 3:24- 25; 13:20; Heb. 11:32).

It was Samuel who started the schools of the prophets (2 Kings 2:3-15). He created a new prophetic order of men. They were taught in the Word. They were sensitive to the Spirit of God. And they worshipped the Lord in spirit and in truth. Every prophet shares in that spiritual heritage.

During the reign of nearly every king in Israel, a prophet was raised up to keep him on the right path. In the 400 years before the coming of Christ, the prophetic voice was silent. Then the voice of a prophet was again heard through the lips of John the Baptist.

Once the New Testament church was born, there was a flood of prophets on the scene. Many of them are recorded in the Book of Acts:

1. Judas and Silas (Acts 15:32)
2. Agabus (Acts 21: 10-13)
3. Ananias (Acts 22:12-15)
4. At Antioch (Acts 13:1)
5. At Tyre (Acts 21:3-4)
6. At Jerusalem (Acts 11:27)
7. At Corinth (1 Cor. 14:29)

God was restoring a ministry that had been silent for a long time.

D. Christ: The Pattern Prophet

Christ was called a prophet by God (Deut.18:15; Acts 3:22). Many people saw Him as a prophet (John 4:19; 6:14; 7: 40; 9:17). Truly Christ was God's chosen Prophet while here on earth (Heb. 1:1-2). He spoke only those things which He heard the Father speak (John 12:49; 14:10, 24; 17:8). He also prophesied of things to come (Matt. 24:3-51; Luke 11:49). Indeed, Christ was THE great Prophet. This ministry of Christ was given to His Church in the form of New Testament prophets (Eph. 4:11-13). He is the model or pattern for us all.

E. The Function Of The Prophet

We must turn to the Scriptures to find the different functions of the New Testament prophet.

We will discover that there are at least seven main things about a prophet's ministry:

1) A prophet's ministry will vary from prophet to prophet.

No two ministries are exactly the same. This is seen in the various names or titles given to prophets: "seers" (1 Sam. 9:9); "messengers" (2 Chron. 36:16); "men of God" (1 Kings 12:22); "servants" (Amos 3:7; Zech. 1:6). They also received their "revelations" in different ways. Some saw things in the Spirit. Ezekiel, Daniel and Zechariah were prophets who had visions. Others were taken up into trances - almost as if out of their bodies. Daniel, Paul and John had experiences like this. Some heard things in the Spirit. Micah, Isaiah and others were prophets of hearing.

Prophets also gave their message to the people in different ways. Some spoke (Is. 21:6) or wrote (Jer. 30:2) God's words to His people. Others acted out God's words as a drama or living story (Ezek. 4:1-3; Acts 21:11). Hosea's and Joel's entire lives were parables or stories that were used to bring God's message to His people.

From all of this, we clearly see that there will be a great many differences in the prophetic ministry. Truly, no two prophets will be the same.

2) A New Testament prophet's ministry will involve revelation.

Revelation comes in several forms:

i) Supernatural insight into God's mind or Word.

Before the New Testament was written, many of the apostles and prophets were used by the Holy Spirit to establish the Church (Eph. 2:20). As part of this establishing process, God used the apostles and prophets to reveal the Gospel plan of salvation and other doctrines, which are foundational to the Church. These prophetic revelations, which were part of the letters written by these apostles and prophets, were later incorporated (canonized) as the New Testament Epistles. This is the meaning of Ephesians 3: 4- 5, "by which, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets".

However, SINCE THE BIBLE IS A FINISHED WORK, NOTHING MORE CAN BE ADDED TO IT OR TAKEN FROM IT. It is important to remember that the writer's of the New Testament had first-hand experiences with Jesus when He was ministering on earth (see I John 1:1-4). Paul was an

exception to this first-hand experience, but he had a direct encounter with the Risen Lord (Acts 9) as He first established the Church.

Even though God leads us by His Spirit in knowing how to live and continue building His Church in the day, the foundational principles as outlined in the New Testament are unchanging.

In 1 Corinthians 3:10-11, Paul declares that through the grace of God he has laid the foundation and others will build on it. But they must do so carefully because that "foundation" is Jesus Christ. A good foundation need be laid only once (Eph. 2:20-22). The Book of Revelation ends with a clear warning not to alter its contents (Rev. 22:18-19). It is God's holy, inspired Word and is complete as it is. This same warning should be used in relation to all the books of the Bible as all of them are God-breathed (inspired) and complete.

There are still apostolic and prophetic ministry gifts functioning today. However, what is said or done in the proper Holy Spirit directed functioning of those gifts will NEVER conflict with or attempt to override the written Word of God (the Bible). Anything that does conflict with, or attempt to override or add to, the Bible is NOT from the Spirit of God and must be rejected.

ii) Special insight into people's lives.

Facts will be revealed which are hidden to others (Acts 5:1-11; 1 Cor. 14: 25). This revealing of the hidden thoughts, intents and motivations of a person's heart is for the purpose of ministry to that person. This ministry may be gentle or it might be a rebuke. But it is NOT intended to give the prophet a reason for pride, nor should it allow the prophet to tell others what they should do.

iii) Special insight into future events (Acts 11:27-28; 21:10-14).

Agabus prophesied to Paul in Acts 21 about what awaited Paul in Jerusalem. However, Paul did not change his plans as a result of that prophetic word. Paul did not alter what he understood to be God's will for his future. Agabus' prophecy merely confirmed what Paul already knew, that the Jews would cause him trouble in Jerusalem. This teaches us that a prophet should not exercise control (governance) over leaders or churches. The words of a prophet should confirm what God has already spoken or placed in a person's heart.

3) A prophet's ministry will involve exhortation.

To "exhort" means: to urge, excite and motivate action. The Old Testament prophets Haggai and Zechariah exhorted the people to rebuild the broken place and restore the temple (Ezra 5:1-2; 6:14). New Testament prophets need to exhort God's people to build His Church (1 Cor. 14: 3- 4; Eph. 4:11-12).

4) A prophet's ministry will involve warning.

Oftentimes God will reveal something to His prophets so they can warn His people of coming danger. The warning allows the people to wisely prepare themselves for the future event (Acts 11:27-30; 21:8-11).

5) A prophet's ministry will impart a vision to the people of God.

As God prepares to move upon and through His people, He will give direction through His prophets. The prophet informs and inspires the people of God about His will and way for them (Prov. 29:18; Amos 3:7; Eph 3: 5).

6) A prophet's ministry plays a role in the forming of new churches.

The apostles and prophets both have a function in the founding of new fellowships (Eph 2:20; 3:5). They also travel to local churches to strengthen and support them (Acts 15:32,41). They play a part in sending forth other ministries for missionary purposes (Acts 13:1-3).

7) A prophet often ministers with other prophets (and apostles) as a team.

Many counselors bring safety (Prov. 11:14). The ministry of a team of prophets brings balance to God's message (Acts 11:27-30; Acts 13:1). It is also a safeguard against human error, for the prophets would judge each other's word (1 Cor. 14:29).

F. Warnings About The Prophetic Ministry

The Scripture gives two kinds of warnings about the prophetic ministry. One is to the people, and the other is to the prophets.

I - God's warnings to His people:

a) Receive the ministry of the prophet (Matt. 10:41).

Sometimes a prophet is not well received by his own people (Matt. 13:57; Mark 6:4). This is sad because without prophetic ministry, the Church cannot grow as it should (Eph. 4: 11-13).

b) Be on guard against false prophets (Jer. 5: 30-31; 14:13-18; 23:9-40; Ezek. 13.1-23; Matt. 7:15; I Matt. 24:11, 24).

We cannot judge a prophecy by how loud, how long or how fine or forceful its words are. It must be judged by God's Word, by God's Spirit, and by other godly leaders if there is any doubt (Is. 8:20; I Thess. 5:20-21; 1 John 4:1).

II - God's warnings to His prophets:

a) They are warned to control themselves

Only through self-control can they rightly build up the people of God. They must be sensitive to God's Spirit, and minister in divine order (1 Cor.14:32).

b) They are warned that they should allow their ministry to be judged (1 Cor. 14:29)

No one is free from making mistakes. The Bible teaches that all prophecy should be judged.

There are six questions that will help judge a prophetic ministry (1 John 4:1):

1. Does the prophecy agree with God's Word? (Is. 8:20)
2. Is the prophecy given in a good spirit? (1 Cor. 13:2)
3. Do the prophet's words come to pass? (Deut. 18:22)
4. Does the prophet live a godly life? (Jer. 23:13-16)
5. Does the Holy Spirit bear witness (agree) that the prophecy is true? (2 Pet. 1:21)
6. Do other godly leaders agree that the prophecy is true? (2 Cor.13:1)
7. Do the prophet's words lead people toward the Lord or away from Him? (Deut. 13:1-4)

The prophet's ministry will be a reflection of God's Word.

IF ANY PROPHET INSISTS THAT YOU FOLLOW HIM WITHOUT ANY QUESTIONS, JUDGE HIM A FALSE PROPHET.

THE MINISTRY GIFT OF EVANGELIST

Many people in the Body of Christ have not had a clear idea about the role of the apostle and prophet. However, they do believe they understand the functions of the evangelist, pastor and teacher. Sadly, it is possible to have a viewpoint that is shaped more by tradition - or personal opinion - than by God's Word. There is much more in the Bible about the other four ministries of Ephesians 4:11 than there is about the evangelist. Apart from Jesus, Philip is the only good example of an evangelist we can find in the New Testament. Still, we have enough information from these sources to make our study most worthwhile.

A. Definition Of Terms

There are three main Greek terms which relate to the ministry of the evangelist. They all come from the same root-word, as we shall see:

1. *Euangelizo*: This word means: "to preach, proclaim or declare good news". It tells us what an evangelist does - what his ministry is (Acts 13:42; Rom. 10:15; 2 Cor. 10:16; Eph. 3:8; Col. 1:27-28; Heb. 4:2). It was often used of Christ's ministry (Matt. 11:5). In a sense we all have this calling. For the evangelist, however, it is the main ministry of his life.

2. *Euangelion*: This word means: "the gospel or good news and glad message". It tells us about the message of the evangelist. It is the good news about God's saving grace. It is about the birth, life, death and resurrection of Jesus - our Savior (Matt. 24:14; Acts 20:24; Rom. 1:16; 1 Cor. 4:15; Eph. 1:13).

3. *Euaggelistes*: This word means: "a preacher or messenger of good news". It tells us about the man who preaches the Gospel. The term is usually translated as "evangelist". It is used only three times in the New Testament:

- a. It is used of Philip (Acts 21:8)
- b. It is in the five-fold ministries (Eph. 4:11)
- c. It is used of Timothy (2 Tim. 4:5)

B. Christ: The Model Evangelist

The Gospel of Luke reveals Jesus in His ministry as an evangelist. Luke tells us that the main purpose for Christ's coming was to preach the "good news" of God's Kingdom (Luke 4: 43). Luke also tells us the nature of Christ's ministry of evangelism (Luke 4:18- 19) as he recounts Jesus' reading from Isaiah 61:1- 2 in the synagogue at Nazareth:

"The Spirit of the Lord is upon Me. He has anointed Me to:

1. preach the gospel to the poor,
2. heal the brokenhearted,
3. preach freedom for the prisoners [of sin],
4. preach renewed sight for the blind,
5. release those who are held down,
6. preach that now is the year of God's blessing."

What a beautiful picture this is of the ministry of an evangelist. And it was this ministry which was given by Christ to the Church. No wonder His final command to His disciples was to go forth and "evangelize" the world: "Therefore, go into all the world and preach the gospel [*euaggelion*] to every creature." (Mark 16:15).

C. The Ministry Of The Evangelist

Philip was the only person – in the Book of Acts and the epistles that was actually called an "evangelist" (Acts 21:8).

There are four important things that we can learn from his life and ministry as an evangelist:

1. The preparation of the evangelist (Acts 6:1-6).

The Scriptures record a number of interesting facts about the background for Philip's ministry:

- a. He belonged to a local church.
- b. He was a man of good character.
- c. He was full of the Holy Spirit and wisdom.
- d. He had a servant's heart of love.
- e. He first proved himself as a deacon.
- f. He was submitted to godly authority.
- g. He waited for God's time to go forth (Acts 8:1-5).

2. The public ministry of the evangelist (Acts 8:5-25).

Philip's recorded ministry of evangelism occurred in Samaria. The seed had been sown there sometime earlier by Jesus and the woman at the well (John 4). The harvest is now going to be reaped with joy.

In Philip's ministry as an evangelist, several important points should be noted:

- a. His preaching centered around Jesus Christ (Acts 8:5-12).
- b. His preaching was backed up by signs and wonders (Acts 8: 6-7).
- c. His preaching produced many new believers (Acts 8:12).
- d. He baptized the new believers in water as a sign of their faith (Acts 8:12).
- e. He sent for Peter and John, who led them into the baptism of the Holy Spirit (Acts 8:14-17).
- f. The new believers were formed into local churches. (This was the pattern throughout the Book of Acts including in Samaria - see Acts 9:31.)
- g. He did not leave until the Lord directed him to do so (Acts 8:26).

One sees at once that Philip's ministry was "evangelism with a purpose". The purpose was to make new believers and then partner with other ministry gifts for the purpose of establishing a church (Acts

8:14-17). Philip was willing to have other ministries build upon his efforts. In this way, the fruit of his labors would remain in the form of new and growing fellowships.

We see the following pattern in Acts: when a number of converts were made without the direct involvement of apostolic ministry, apostles were sent in to confirm and establish a local church. This is what happened in Samaria (Acts 8:4-25; see also this same pattern in Acts 11:19-26).

The ministry gift of evangelist has been called the "arm" of Christ, reaching out to gather in the unsaved of our world. The fruit of the evangelist's ministry should then be gathered into existing local churches. Or a new church should be planted where the other ministry gifts can be made available to the Body. If we ignore this pattern, we could possibly cause the stumbling of many new believers. New churches formed without a proper foundation may become unbalanced or unscriptural. Philip's ministry was a beautiful example for all of the evangelists who would follow in his footsteps in ages to come.

3. The private ministry of the evangelist (Acts 8:26-40).

An evangelist should be able to preach to large crowds, or share with people one-on-one. An evangelist is a soul-winner at heart wherever he is. This was true of Philip, as the story of the eunuch on the road to Gaza reveals. Again, several important points should be noted:

- a. He was sensitive and obedient to the voice of the Lord (Acts 8:26-30).
- b. He had a good understanding of God's Word (Acts 8:35).
- c. He could clearly explain God's way of salvation through Christ Acts 8:35).
- d. He ministered to someone whose heart had been prepared by God (Acts 8:30).
- e. He led him to confess Christ as his Savior -a place of personal decision (Acts 8:37).
- f. He sealed the new believer's decision for Christ with water baptism (Acts 8:38).

Again we find in Philip a wonderful example for personal soul winning.

4. The role of the evangelist in the Body of Christ (Eph 4:11-13).

The role of the evangelist in the Church is two-fold:

- a. To travel and preach the gospel in places that have not heard of God's salvation in Christ.
- b. To teach and train others in his home church how to evangelize the lost. This relates to their own city or town, and then on out to the whole world (Acts 2:8).

Never in the New Testament do we find an evangelist preaching to the lost in a local church. Church meetings were for teaching from the Word, and the worship of God.

Believers were built up in the church in order to:

- a. Minister to God in praise and worship
- b. Minister to one another in Christian love
- c. Minister to a lost world in the power of the Spirit

The ministry gifts are built within the believer along with character, much in the way a house is built - stone upon stone. If an unbeliever comes into such a meeting, God can speak to him by whatever he sees and hears (1 Cor. 14:24-25). This does not mean that an appeal should not be made for those who wish to make a decision for Christ. It does mean that when believers come together, the main purpose is not evangelism. Evangelism should occur through the witness of each member in their daily course of life. From such daily efforts of evangelism, God will raise up strong evangelistic ministries. And such are needed in today's world; for, truly, the field is white and ready for harvest (John 4:35).

THE MINISTRY GIFT OF PASTOR

In Scripture, the people of God are often referred to as a flock of sheep (Is. 40:11; Jer. 13:17; Matt. 26:31; John 21:15; 1 Pet. 5:2). In fact, sheep have many traits which remind us of new Christians learning to grow up in the Lord:

1. They are totally dependent upon their shepherd (Gen. 4:2; 1 Sam. 17: 20, 28).

Sheep must be led to pasture and water. They must be rested when weary, and healed when hurt. Their very lives depend upon the care of their shepherd.

2. They have a very poor sense of direction (Ps. 119:176; Is. 53:6; Jer. 50:6; Ezek. 34:12).

If sheep are left to themselves, they tend to wander off and get lost. As a rule, they cannot find their way home. The shepherd must search them out and bring them back to the fold.

3. They have very little means of defense (Matt. 10:16; Num. 32: 24).

Sheep do not have sharp claws or teeth. They cannot run very fast. If left to themselves, they could not survive. They would soon fall prey to wild animals. They are safe only when brought together in a fold. They are truly dependent upon their shepherd for their protection.

Sheep do have some very fine qualities, however. They produce meat, milk and wool - which provide food, drink and clothing. They have the ability to hear and follow their shepherd like no other animal. God wants His people to show these same good qualities. He also knows our need to be led, fed and protected. Therefore, He has given to the Church the shepherd-like ministry of the "pastor".

A. The Definition Of Terms

Poimen: The term refers to: one who tends a flock or keeps sheep - a shepherd. It is a word used ten times of actual shepherds of sheep (Matt. 9:36; 25:32; Mark 6:34; Luke 2:8,15,18,20; John 10:2). It is used eight times of Jesus as the chief Shepherd (Matt. 26:31; Mark 14:27; John 10:11,12,14,16; Heb. 13:20; 1 Pet. 2:25). It is translated only once as "pastor" when referring to a person's ministry in the church (Eph. 4:11).

Poimaino: The term means: to tend, keep, lead and feed the flock. It is twice used of actual sheep (Luke 17:7; 1 Cor. 9:7). It is used once of Jesus as tending Israel (Matt. 2:6). It is used to describe the care that the shepherds who are under the Great Shepherd, Jesus, should give to the flock (John 21:16, Acts 20:28; 1 Pet. 5:2). It is used once of false shepherds-who are interested only in feeding and caring for themselves (Jude 12).

Both the noun and verb forms of the word carry two main thoughts:

1. **Leadership**: A shepherd is one who leads and provides spiritual oversight to the sheep. He is in a position of responsibility with limited authority (Acts 20:28-31; 1 Thess. 5:12,13; Heb. 13:7,17; 1 Pet. 5:2-3; on elders see 1 Tim. 5:17-18).

These Scripture references clearly show God's standards for church leadership. In Acts 20:28-31, several **key principles emerge for those in pastoral leadership**:

a) "Take heed to yourselves" (v.28): means pay close attention. A shepherd must regularly check his heart, his motives, attitudes, behavior and character. He should constantly allow the Holy Spirit to shine the light of God's convicting truth upon him. This will help to 'ensure a more Christ-like heart and life.

b) "and to all the flock" (v.28): A church leader must also pay close attention to the needs and hurts of those in the church. Then he / she will pray more accurately and minister more effectively.

c) "the Holy Spirit has made" (v.28): God's leaders are not self-made, they are appointed and anointed by the Spirit of God. Leaders desperately need the Lord's help and enabling power; this leaves no room for any pride!

d) "overseers" (v.28): This word is from the same Greek root translated as "overshadow" in Luke 1:35. This conveys that to oversee is to protectively cover the flock in order for spiritual life to be nurtured in them.

e) "the church of God which He purchased", (v.28): The whole Church, and every local body, belongs to God because He bought it with the blood of His Son. Therefore, a local church leader should not act as if that body belongs to him; but rather, as a steward entrusted with the care of, a precious possession of his Lord.

By way of contrast to Paul's exhortation to qualified church leaders, in verses 29-31 he shows the qualities of those false leaders he call "savage wolves".

Three types of leaders to avoid are pointed out:

1) v. 29 - Those that are only interested in themselves and view the flock as something to use to gain personal advantage (see Matthew 7:15).

2) v.30 - The false shepherds who will speak misleading ("perverse") things in order to lead people away from Jesus to something else.

3) v.31 - Those wrongly motivated leaders who will seek for quick results that require little work, time or personal sacrifice. As you read Acts 20:31, you will see that Paul was not this type of leader.

2. Service: A shepherd is one who cares for the flock. He feeds, waters, rests, heals and protects his sheep. He gives of himself in humble service to the well-being of the flock - even unto death! (John 10:11-15; John 21:15-17; Rev. 7:17).

It is very important to note that these two principles are tied inseparably together. Truly, the Spirit-led pastor is a SERVANTLEADER. God has NOT called the pastor to be in control of other believers. The pastoral ministry is NOT to take the place of a believer's personal relationship with God. When Christ died on the cross, the veil of the Temple was torn in two (Matt. 27:51). This signified that now there was no longer a need for the people of God to be represented by a human priest. Now all those who believe have direct access to God. The pastor's ministry is to help lead people into a deeper relationship with the Lord.

B. Christ: The Model Pastor

The Church is a "theocracy" a people ruled by God. God often refers to Himself as a Shepherd (Gen. 49:24; Ezek. 34:12-14). He ministered to His people, Israel, as a Shepherd:

1. He guided them (Ps. 23:3).
2. He fed them (Jer. 50:19).
3. He rested and watered them (Ps. 23:2; Is. 40:11).
4. He protected them (Ps. 23:4).
5. He called and gathered the strays (Is. 56:8; Zech. 10:8).
6. He carried the lambs in His bosom (Is. 40:11).
7. He gently led those with young (Is. 40:11).

When Jesus came, He put a face on God. People could hear and see what their divine Shepherd was really like. Peter called Jesus the "Chief Shepherd" (1 Pet. 5:4). Jesus became the perfect model of the "shepherd-heart" of God. Shepherds working under the Chief Shepherd, Jesus, should carefully study the heart and motivation of the Chief Shepherd. Although our ministry is not the same as was the ministry of Jesus, many of our attitudes and motivations should resemble those of Jesus.

Every pastor should have the shepherd-heart of Jesus:

1. He had love and compassion for the people of God (Mark 6:34).
2. He placed great value on each sheep (Luke 15:4).
3. He was willing to lay down His life for the sheep (John 10:11,15).

Because of His love for the flock of God, Jesus was very concerned that they would have proper care when He was gone. Therefore, He gave "pastors" to shepherd His sheep in His absence (Eph. 4:11-13). Like all other elders in the church, every pastor is an under-shepherd. He is directly responsible to Jesus for his service to God's people (1 Pet. 5:1-4). He must always look to Jesus - as the good and great Shepherd - for the direction and approval of his ministry. To be a pastor is a great responsibility; but it is also a noble and blessed calling!

C. The Standards For A Pastor

There are some specific standards for a pastor beyond those of an elder. We shall list them below:

- 1. A pastor must be able to lead the sheep** (John 10:4).

We can wisely and safely lead others only along paths on which we ourselves have gone before. The pastor must himself have a close and proven walk with God before he can lead others in the ways of God. If a pastor wants his people to pray, tithe, read the Word and reach out to others, he must set the example. He must live a lifestyle which the sheep can follow (I Cor. 11:1; Heb. 13:7; I Pet. 5:2-3).

- 2. A pastor must be able to feed the flock** (Jer. 3:15; 23:4; Ezek. 34:1-3; Acts 20:28; I Pet. 5:2-3).

A pastor can give only what he has got. To minister the Word of God, one must be in the Word - and the Word must be in him. This involves prayer, study, thought and obedience (application). The truth of God's Word must be at work in our own lives before it can be put into the life of another (Jer. 10:21; Acts 6:4). The pastor must also be able to "preach and teach in such a clear and simple way that all can understand. He must be able to reach people at their place of need and level of maturity. Their spiritual "diet" must be fresh and balanced by variety.(Acts 20: 27) Sometimes this can be done by bringing in visiting preachers and teachers.

3. The pastor must have a personal relationship with the sheep (John 10:27).

Jesus was able to be close to people without losing their respect. He knew them personally by name - and they knew Him. This truly is the mark of a good shepherd (John 10:3). Only then can he minister into the deepest needs of the lives of his people. The pastor must identify with his sheep. He must sit, walk and talk with them - where they are. He must be honest in allowing them to know he is not only a shepherd, but one of them as well - a sheep in the flock of God. Only then can he minister with understanding and compassion with love, grace and wisdom (2 Cor. 1:3-4).

4. A pastor must be willing to lay down his life for the sheep (John 10:15; 1 John 3:16; Rev. 12:11).

Both a pastor and his people need to know that the pastor's ministry is not just a job, but is a calling in life. He is committed to the flock of God in love and loyalty.

A pastor's commitment to God's people involves many things:

- a. Pouring out of his life and strength (John 10:11).
- b. Caring for the sheep in times of need (Ezek. 34:4; John 10:13).
- c. Staying with the sheep in times of trouble (John 10:12).
- d. Visiting in the homes of the sheep (Zech. 10:2-3).
- e. Watchful care for their safety (Heb. 13:17).

D. The Ministry Of The Pastor

Much of the ministry of a pastor has already been covered in the topics above.

We can sum up his work in four main words: **seeking, watching, caring and correcting:**

1. A pastor is always seeking out the lost sheep (Luke 15:4).

There are many sheep who wander and go astray. A shepherd never gives up on one that has lost its way. Instead, he keeps praying, calling, exhorting and encouraging the wayward sheep.

2. A pastor is always watching for things that could harm the flock (Luke 2:8).

This means looking for "wolves" from without – and "wolves in sheep's clothing" from within. The sheep need to be protected from false teachers and false prophets. They need to be protected from those who would cause trouble and division (John 10:12; Acts 20:29).

3. A pastor is always caring for those in need (John 10:11-13).

The needs may be spiritual, mental, emotional or physical. They may involve the family, work, school or other areas of everyday life. A pastor seeks to bring comfort and counsel to the sick, the dying, the crippled, the poor, the widows, the fatherless, and all who are hurting. It is a shepherd's very nature to help and to heal wherever he can.

4. A pastor seeks to correct those who are in error (Ps 23:4).

The shepherd's staff is used to reach and rescue sheep that have gone astray. The rod is used to protect the sheep when they are in danger. It is also used to correct the sheep when they are in error or rebellion. Discipline or correction is the most difficult responsibility the pastor must face. It must be done in love and wisdom - but it must be done. It is for the good of both the sheep that need correction and the flock as a whole. A shepherd who will not warn, correct or discipline the sheep is not a good shepherd at all. Love is willing to discipline when it is needed (Heb. 12:5-7).

E. Warnings To Pastors

God knows that those whom He has called as pastors will face special temptations and testings. They have the same human weaknesses common to us all. For this reason, God has given certain warnings to His under-shepherds:

1. A pastor must not neglect or overlook his own spiritual growth (Jer. 2:8; 1 Tim. 4:15-16)

So often, people in leadership are ruled by their busy schedules. It is easy for them to neglect their personal relationship with the Lord (Acts 6:2-4). Pastors must spend time with the Great Shepherd, the Lord Jesus. Pastors become the targets of Satanic attack. And if the shepherd is struck down, the sheep will be scattered. Therefore, pastors themselves need the protection that only the presence of the Lord can bring (Zech. 13:7; Matt. 26:31).

2. A pastor must not work for personal gain (1 Tim. 3:3; 1 Pet. 5:2)

When Jesus warned of false shepherds in John 10:1-13, He made use of three interesting words: thieves, robbers and hirelings.

- a) A thief steals in sly, hidden ways.
- b) A robber steals by force and violence.
- c) A hireling is one who is paid for his work, but cares little for the sheep. He will be quick to leave without finishing his job.

In each of the three cases above, money and greed is the motive and the result is a great loss to the flock.

3. A pastor must not seek after worldly power (Ezek 34:4; Luke 22:24-27; 1 Pet. 5:3)

Sadly, some people think that the ministry of a pastor is a way to rule over others. They want to be in a position of power and authority.

It is true that a pastor is in a position of spiritual authority. But it is first and foremost a position of great responsibility and humble service. A true pastor will seek to serve rather than control others.

4. A pastor must not overdrive the sheep (Gen. 33:13)

A leader must be ahead of those he leads. Therefore, God has given him gifts of insight, and abilities to readily apply new truth. He quickly and gladly responds. Sometimes it is difficult for a pastor to understand why others don't respond as quickly and eagerly as he does. A shepherd must be patient with his sheep. He needs to lead them at a pace that they can follow. If he doesn't, many will be left behind - and some will be left out altogether.

5. A pastor must maintain Biblical family priorities (Eph. 5:25)

It is very important that any pastor or elder, and the members of his/her flock, remember God's order of priorities. The pastor's personal relationship with the Lord Jesus Christ should be the first and highest priority in life. Jesus is the source of true spiritual life, and without Him "we can do nothing" of value in life or ministry (John 15: 5).

The next priority is the pastor's responsibility to his family. God is very concerned with how a pastor or elder relates to his/her spouse or children. It is the direct command of Jesus that a husband must love his wife as Christ loved the Church and gave Himself for Her (Eph. 5:25). A husband's love for his wife must be faithful and sacrificial. For a woman, her priority must be to honor and love her husband, and to love their children (Eph. 5:33; Titus 2:4). When these priorities are kept first, then the leader can minister to others.

The Bible teaches that if a church leader does not care for the needs of his family, then he will not be a good leader in the Church (1 Tim. 3:5; 5:8). A godly leader will first give himself to God, then to his wife and family, and then to ministry to others. All of these have higher priority than his own personal desires or ambitions.

F. Judgment On Unfaithful Pastors

Pastors must always remember that the sheep under their care belong to God - not to themselves (Jer. 23:1-2). There is only one fold, and one chief Shepherd (Jer. 23:2- 3; John 10:16). Every pastor must give an account to God for his ministry. If he has been faithful, he will receive a reward. If he has been unfaithful, he will be judged.

There are several judgments against unfaithful pastors:

1. The sheep will be taken from them and given to faithful shepherds (Jer. 10:21; 23:1-4).
2. They will come under God's hand of heavy judgment (Jer. 12:10-13; 22:22; 23:1-5; 25:34-38; 50:6-7; Zech 10:3; 11:17).

The ministry of a pastor is a great and very responsible calling. It is the central ministry around which the local church is formed. For this reason, Paul speaks these strong and serious words to all who would seek the ministry of a pastor.

"Watch over yourselves, and the whole flock which the Holy Spirit has brought under your care. You must be like shepherds' to the Church of God, which He bought with His own blood. I know that after I leave you, some men will come like wild wolves and try to destroy the flock. Some will even arise from among you. They will seek to draw others after themselves with false teaching. So, be careful! Remember that for three years I never stopped warning each of you, I taught you night and day - often with tears. Now I am putting you into God's care. I commit you to the word of His grace. It is a message which will build you up and give you a place and a possession - among all of God's people. I have never sought anyone's money or fine clothes, You know I have worked with my own hands to supply my needs, and the needs of those who were with me. I showed by my example how you should work to help those who are weak. Remember what Jesus said, 'It is more blessed to give than to receive.' When Paul had said this, he knelt down with all of them and prayed. And they all cried because he had said they would never see him again. They put their arms around him, and lovingly kissed him. Then they went with him to the ship." (Acts 20:28-38).

THE MINISTRY GIFT OF TEACHER

Christ's great command to His disciples - just before His return to heaven - was to go into all the world with the Gospel (Mark 16:15). But He didn't stop there. He also told them to make other disciples and teach them to obey everything He had given to them (Matt. 28:19-20). Every church leader will be held accountable for his actions! We see in this command of Christ the importance of teaching. Teaching is basic in the formation of the Church. For this reason, God has given teachers to the Body of Christ. They are necessary in order that we might grow up into Him in all things (Eph. 4: 11-15).

A. The Definition Of Terms

The main Greek word which is used in regard to the teaching ministry is *didasko*. The root word simply means: "to teach" or "to instruct". It is the process of explaining something. By this process, knowledge or doctrine is given or imparted to another.

B. Origin Of The Ministry

There have always been teachers among the people of God in one form or another. Parents taught their children. Moses taught the leaders in Israel the principles by which they could rule the people. The people were taught the ways of God by the priests. After their captivity by the Babylonians, the people of Israel were taught mainly by the scribes in the synagogues. It was the duty of the scribes to study and explain ' the Scriptures. During Christ's day, the scribes were held in very high esteem.

C. Christ: The Master Teacher

In many places in Scripture Jesus is called "Master" or "Teacher" (John 3:2; 13:13). We can easily see why: Jesus spent much of His time teaching the crowds of people (Matt. 4:23; 5:2; 9:35; 11:1; 13:54; 21:23; 22:16; Mark 10:1; Luke 20:21).

There was something about the teaching of Jesus that was very different. He taught with power, authority and the anointing of the Holy Spirit (Matt. 7:28-29). His words were Spirit and life because He spoke only what He had received from the Father (John 6:63; 7:16; 8:28). As a master teacher, Jesus relied on the words of His Father and the work of the Spirit. That was the key to His ministry. It is also the key for anyone today who seeks to be a successful teacher of God's Word.

D. Teaching Levels In The New Testament

Every believer should be teaching others about the Christian life (Matt. 28:20; Col. 3:16). However, that does not make every believer a teacher in the Church. Every father and every elder (1 Tim. 3:2) should be able to instruct others in the ways of God. But again, that does not mean they are all teachers in the Body of Christ. There is a specific calling and ministry for teaching in the Church. It is one of the five-fold ministry gifts that operate at the leadership level (Eph. 4:11; 1 Cor. 12:28-29). Paul, it seems, was a teacher before he became an apostle (Acts 11:26; 18:11; 2 Tim. 1:11). When he was not active in apostolic ministry, he returned to this function (Acts 15:35). We also know there were other teachers in the church at Antioch (Acts 13:1).

Teaching was looked upon as a very important ministry in the early church. It was taken very seriously, and the position carried with it a great sense of responsibility (James 3:1).

E. A Special Note On The Teaching Ministry Gift

By the very sentence structure of Ephesians 4:11, we can see that there is a close relationship between the ministry gifts of pastor and teacher. However, these two gifts are not the same thing, even though there is a certain amount of overlapping. As with the other gifts, there is a partnering and 'mutual dependence between these two ministry gifts. The teacher should work with the pastor or local elder to assist in the process of discipling believers. The pastor should encourage those with a teaching ministry to teach the Word of God. There might be a tendency to think that only the prophet speaks supernaturally, while the teacher speaks only from natural scholarship and study. But the difference is not between supernatural and natural, but rather how the Holy Spirit operates through these two ministry gifts. The prophet is moved by the Spirit in a more inspirational or impromptu way. The anointed teacher functions in a more measured way to clearly illuminate the truths of God's Word for easy understanding and instruction.

F. The Ministry Of The Teacher

The Scriptures reveal some important and specific points about the ministry of teaching:

1. A teacher should never stop learning (Rom 2:21).

A teacher's life is one of continued study and preparation. There are daily lessons to be learned in the school of God's Holy Spirit (1 Cor. 2:13).

2. A teacher must know the Word of God (Mark 12:24).

God's Word is the basis for his ministry. He cannot teach what he does not know - or has not applied in his life.

a) He must be able to answer difficult questions (Matt. 22:16-46).

b) He must be able to apply Bible truth to life situations (Mark 9:14-29).

c) He must be able to firmly fix and ground new believers in the Word (Heb. 5:12).

3. A teacher must be able to teach by example (John 13:13-14).

If a teacher does not live by what he teaches, he will have no more effect than did the Pharisees (Matt. 23:1-3). Jesus always practiced what He preached - He did what He taught others to do! (Acts 1:1). Our greatest messages come out of what we are - not what we say!

4. A teacher must teach clearly and accurately (2 Tim. 2:15).

A teacher must clearly convey the true meaning and purpose of God's Word. This gift carries with it the responsibility to teach others accurately.

5. A teacher seeks to bring others to his level of understanding (Matt. 10:24-25).

Paul taught the full counsel of God as he knew it to those in his charge. He held nothing back that was for their good (Acts 20: 20,27).

6. A teacher's greatest reward is to see lives changed by God's Word (Deut. 4:5,14; 31:12-13). God's Word works mighty miracles when it is taught, received and obeyed.

7. A teacher should be supported by those to whom he ministers (Gal. 6:6).

A teacher must be able to work full-time at his ministry. It takes time to pray, study, prepare and teach God's Word. Teaching is hard work. And a workman is worthy of his wages. If a teacher is not properly supported by God's people, the whole church will greatly suffer.

G. Warning Against False Teachers

A good teacher can have a lot of power over people. He is reaching both their hearts and minds with his words. A teacher imparts not only facts and information, but also his attitudes and values. He has the ability to shape and control his students for great good - or great evil.

For this reason, God warns His people against false teachers.

There are three kinds of false teachers that we need to know about:

1. Those who teach false doctrine (2 Tim. 4:3-4; 2 Pet. 2:1).

False doctrine is any teaching that does not agree with the whole counsel of God. Most false teaching has enough truth in it to attract even some very sincere Christians. A doctrine can be false for several reasons:

- a) It may oppose the truth (2 Pet. 2:1).
- b) It may add to the truth (Rev. 22:18).
- c) It may take away from the truth (Rev. 22:19).

False teachers know how to twist scriptures for their own purposes. They usually appeal to some selfish or soulish desire, which is hidden in people's hearts. Some people are attracted to anything that sounds new and different.

2. Those who teach the traditions of men as the Word of God (Mark 7:7).

We often accept without question whatever we have been brought up to believe. Sometimes men have added their own opinions and practices - thoughts and ways - to the gospel. Such "traditions" are said to be of God, but really have been made by man. True doctrine will always agree with God's Word. We are told to test all teaching by the truth of Holy Scriptures (Acts 17:11).

3. Those who teach with wrong motives (1 Cor. 4:15).

Sadly, there are some who teach only for profit, power or position. They are interested only in what they can gain for themselves from the ministry (Titus 1:10-11; 2 Pet. 2: 3). Usually such teachers are not responsible to godly leaders in the Church. They are not willing to submit their ministry to the approval of others. They may not even belong to a local church. Of such be aware!

The greatest defense against false teachers comes from the true teaching ministries, which God has given to His Church. Both their lives and their ministries are balanced and fruitful. Their words bring life, peace and direction to the Body of Christ (Is. 30:20-21).

THE RELATIONSHIP OF THE FIVE-FOLD MINISTRIES TO THE ELDERS

Each of the five-fold ministries was given, to the Church for a specific purpose and function.

We can sum them up in this way:

1. The **APOSTLE** is needed to **GOVERN**.
2. The **PROPHET** is needed to **GUIDE**.
3. The **EVANGELIST** is needed to **GATHER**.
4. The **PASTOR** is needed to **GUARD**.
5. The **TEACHER** is needed to **GROUND**.

The apostle and evangelist minister mainly away from their home-church base. The prophet and teacher may also travel in their ministry, but have an important function in their local church. The pastor, of course, ministers mainly in the local church. He may, in time, move forth in more of an apostolic calling.

[Note: Some Bible scholars feel that the language of Ephesians 4:11 links the pastor and teacher together as one ministry with two functions. It would appear that every pastor should be a teacher to fulfill his function as a shepherd. It does seem, however, that Scripture also places teaching in a class as a separate ministry (James 3:1)]

The Authority Of The Local Elders

The New Testament does not directly deal with the relationship between the five-fold ministry and the local elders. There are several facts, however, that can help us to see how they are linked together.

1. The New Testament never uses the term "five-fold ministry".

The term "five-fold ministry" is one that has been applied to the ministries given in Ephesians 4:11. This is the only place in Scripture where these five ministries are listed together. Some of them are also listed in other places - and with other ministries (1 Corinthians 12). By their nature, however, they were plainly listed by Paul as "oversight" gifts to the Body of Christ. Each has its place in the leadership level of the Church. It is important to note, however, that they are gift "ministries" -not "offices".

2. As stated above, many Bible scholars believe there are only two offices in the New Testament church (Phil. 1:1).

These two offices, you will recall, are those of elder and deacon. These offices are the only two which are given in detail along with their specific standards. Together they meet the basic needs for order and structure in the House of God (1 Tim. 3:1-15).

3. Scriptures call for only elders to be "ordained" in the local church (Acts 14:23; Tit. 1:5). There is no record in the New Testament of anyone ever "ordaining" an apostle, prophet, evangelist, pastor or teacher to their ministry. God has called many people to different ministries, but they were not ordained to an "office" in the formal sense of the word. They were "set in place" or "sent forth" by prayer, fasting and the laying on of hands. Many believe, however, that this is not the same thing as being "ordained" to an office in the church.

4. Elders hold a position of responsibility and authority in the local church.

In 1 Timothy 5:17, Paul discusses those elders "who rule well," denoting a position of responsible authority in leading a local assembly. In many cases, no one has greater authority and responsibility in a local church than the elders. We see several examples of this in Scripture:

a. When Paul wanted to instruct the church at Ephesus, he called for the local elders (Acts 20:17). This is because they were more than likely the ruling body in that fellowship.

b. When the Apostle Paul brought a report to the leaders of the Jerusalem Church, "all the elders were present" (Acts 21:18-19).

c. When finances were sent to Jerusalem delivered by the hands of Barnabas and Saul (Paul), they were given to the elders (Acts 11:30).

Clearly the elders were appointed and anointed as spiritual leaders of the local church in New Testament times.

5. Some of the five-fold ministries may also be ordained as elders.

The local eldership should, in time, possess all of the ministries of pastor, prophet and teacher. The term "pastor", as it usually is used today, really refers to the chief or "presiding" elder. Indeed, he should have the heart of a shepherd, the vision of a prophet, and the wisdom of a teacher. Other elders, however, will function in these specific ministries as well.

Even the apostle, evangelist, traveling prophet or teacher should have a home church base. Indeed, such traveling or "trans-local" ministries often develop from within the "local" eldership. There could be no better preparation. Truly, the eldership as a whole brings the order and authority necessary for all of the ministries in the church to properly function. This includes not only the five-fold ministries, but others as well.

CONCLUSION

The elders, deacons and fivefold ministries provide the needed foundation and order for the local Church to fully function. They have been given and set in place by God so that believers might find growth in the Lord and find their own place of service. Only then can every member become a minister. Only then can the Church of Jesus Christ fulfill her ministry - to God, to the people of God, and to the world.

CHAPTER 3 - THE MANIFESTATION GIFTS

THE GIFTS OF THE SPIRIT (1 Corinthians 12:8-10)

Paul told the church at Corinth, "Concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1). God certainly does not want believers today to be ignorant either. There are many charismatic gifts mentioned in the Bible (Rom. 12:3-8; 1 Cor. 12:8-10, 28-30; Eph. 4:11). For the purpose of this brief study, we will limit ourselves to a consideration of the nine manifestations listed in 1 Corinthians 12:8-10. To simplify our study of them, we will classify them in three categories:

I. - GIFTS OF SPEECH

1. Tongues
2. Interpretation of Tongues
3. Prophecy

II. - GIFTS OF REVELATION

4. A word of Wisdom
5. A word of Knowledge
6. Discerning of Spirits

III. - GIFTS OF ABILITY

7. Gift of Faith
8. Gifts of Healings
9. Working of Miracles

Who May The Spirit Use In The Operation Of Such Gifts?

1. Any member of the Body may be used (1 Cor. 12:7,11; 14:26,31).
2. We should not be ignorant concerning the operation of the gifts (1 Cor. 12:1).
3. We must desire spiritual gifts (1 Cor. 14:1).
4. We should be motivated by genuine love for the Body (1 Cor. 13) and by a pure desire to edify the Body (1 Cor. 14:12).
5. We should seek to excel in the operation of the gifts for the purpose of edifying the Church (1 Cor. 14:12).

THE GIFTS OF SPEECH

1. THE GIFT OF TONGUES (1 Cor. 12:10)

The Gift of Tongues has two functions:

- a. To edify the person using it ("devotional tongues");
- b. For the edifying of the whole church, and not merely the individual believer (when used in conjunction with the Gift of Interpretation of Tongues).

Use of the Gift of Tongues should be:

- a. motivated by love (1 Cor. 13:1)
- b. accompanied by interpretation (1 Cor. 14:5,13,28)
- c. confined to three utterances in anyone gathering (1 Cor. 14:27).

Seek to be yielded to the Spirit. Develop a sensitivity to what the Spirit is seeking to do or say in any particular service. When the Holy Spirit wants to bring a tongue-utterance through you, there will generally be an inner awareness of this for some time before you actually speak. This is often a gentle stirring in your spirit, a growing excitement and anticipation. Wait quietly for the right moment to speak. The Holy Spirit will prompt you clearly at that time. He will not interrupt what is already

happening in the service. He will never cause confusion, for He is not the author of confusion (1 Cor. 14:33).

Speak in a normal but clearly audible voice. You do not have to shout or bellow. Quietly flow with the Spirit, Who is giving you utterance. When the utterance is complete, all must wait upon God for the interpretation. Often some other believer will be given the interpretation; but when this does not happen, then the one who has spoken in tongues must pray quietly that he may also be given the interpretation (1 Cor. 14:13).

2. THE INTERPRETATION OF TONGUES (1 Cor. 12:10)

This is the companion gift to that of Tongues, and is always 'used in conjunction with that gift. It is the supernatural enabling, by the Holy Spirit, to interpret an utterance in tongues into the natural language of the congregation. Interpretation of Tongues is NOT the gift of translation. The interpreter usually does NOT understand the tongue used in the utterance just given. By this gift of the Spirit, the one given the interpretation perceives what the Spirit was saying through the tongue, and is able to simply say it to the congregation, so they may receive it and be edified by it.

Who May Use This Gift?

The Interpretation of Tongues is given "as the Spirit wills" (1 Cor. 12:11). Any Spirit-filled believer may be chosen and anointed by the Spirit to interpret a tongue. Initially you may only have the first sentence of the interpretation, and a brief idea of what is to follow, when you first begin to speak. Like all other gifts of the Spirit, this one operates by faith too. As you commence to give forth what the Spirit is giving you, take care NOT to speak "beyond the proportion of your faith" (Rom. 12:6). Strenuously avoid letting any personal thoughts, feelings or ideas creep into the interpretation. When the interpretation is complete, and you sense that the Spirit has finished all He wishes to say, then stop! Do not begin to tell the people what you think the interpretation means. Having delivered the interpretation, remain quiet while the utterance is judged by those who sit by. If there are any believers present who are regularly used in the vocal gifts, they should judge whether the words are truly from God. The standard by which one may judge is similar to that which we would use for judging prophecy.

3. THE GIFT OF PROPHECY (1 Cor. 12:10)

Simply translated, the word prophesy means: "to utter inspired words". According to 1 Corinthians 14:31, all believers may exercise this gift at some time, as the Spirit wills. Everyone may prophesy, one by one, and not more than three in any one gathering (1 Cor. 14:29-33).

The purpose of such prophetic utterance according to 1 Corinthians 14:3 is to:

- A. Edify the Church: This means to build up and strengthen the believers.
- B. Exhort them: To stir up the believers; to confront and challenge them.
- C. Comfort them: To speak encouragingly, words of comfort.

Oftentimes a prophecy may include all three of these elements.

THREE MISUNDERSTANDINGS ABOUT PROPHECY

1. It should not be confused with preaching.

Many today insist that the Gift of Prophecy is the ability to preach well. However, preaching and teaching are usually the result of prayerful meditation on the Word of God, and careful preparation. In contrast, the Gift of Prophecy is not the result of careful study. It is a spontaneous speaking-forth by the Spirit (even though the timing of its deliverance is under the control of the prophet).

2. The Gift of Prophecy is NOT for foretelling the future.

This gift is for forth-telling rather than foretelling. Its purpose is for Edification, Exhortation and Comfort - not for seeking to predict future events. Whenever there is an element of prediction within a prophecy, it is usually because there is another gift (Word of Knowledge or Wisdom) working along with it.

3. This Gift is NOT for personal guidance

If we are in need of personal guidance, we should ask Jesus Himself for it (James 1:5). We may also seek such guidance in the pages of God's Word, the Bible. If a prophetic utterance comes to us with instructions for the future, it should only be to confirm what God has already shown us personally.

SCRIPTURAL TEACHING ON THE GIFT OF PROPHECY

1. It is for speaking supernaturally to men (1 Cor. 14:3) - thus conveying the mind of the Lord to, the Church.
2. Prophecy requires no interpretation.
3. Prophecy convinces the unlearned or unbelieving (1 Cor. 14:24-25).
4. Prophecy functions so that believers may learn (1 Cor. 14:31).
5. Everyone should desire and covet this gift (1 Cor 14:1,39).
6. The person operating the gift is responsible for its use or abuse (1 Cor. 14:32).
Prophecy is NOT an uncontrolled utterance. Nor is the prophet under any kind of trance or mind control. He is neither doing anything nor saying anything against his will.
7. Because the human element is fallible, prophecy must be judged (1 Cor. 14:29).

How Shall We Judge A Prophecy?

A genuine, Spirit-filled prophecy:

- a) Will never contradict the written Word of God. Therefore every prophetic utterance should be "tested" by the Word of God. God would never tell you by prophecy to do anything which His Word forbids.
- b) It will always exalt Jesus Christ, and never denigrate Him.
- c) It will edify, exhort and comfort the believers. It should never leave them confused, distressed, uncertain.
- d) It should "witness" with the majority of believers present -especially the more mature ones who are themselves frequently used in operation of vocal gifts.
- e) It will not break the spirit of the meeting, though it may change the course of it.
- f) If there is a predictive aspect, it will come to pass.
- g) The "fruit test" (Matt. 7:16). Jesus declared, "You shall know them by their fruit". We should reject any so-called prophecy coming from one whose life and practice that are a reproach to the cause of Christ.

THE GIFTS OF REVELATION

4. A WORD OF KNOWLEDGE (1 Cor. 12:8)

A Word of Knowledge is: a fragment or small item of God's knowledge, given to a person by the Holy Spirit. This information was previously unknown to the person, and the knowledge could not be gained by any natural means. It is supernaturally imparted.

Scriptural Examples

- A. In the Ministry of Jesus: John 1:47-50; 4:16-19,39-42.
- B. In the Early Church: Acts 9:10-20.
- C. Example from the Old Testament: 2 Sam. 12:1-14.

A Word of Knowledge cannot be gained by intellectual learning. It also cannot be gained by studying books or pursuing an academic course of study in a college or university. Nor is it the ability to study or understand or interpret the Bible.

The Word Of Knowledge Used In Scripture

- A. To uncover sin (2 Sam. 12: 1-10; Acts 5:1-11).
- B. To bring people to God (John 1:47-50; 4:16-19,39-42).
- C. To give guidance and direction (Acts 9:11).
- D. To minister encouragement in periods of despondency (1 Kings 19:9-18).
- E. To impart knowledge of future events (John 11:11-14).

F. To reveal hidden things (1 Sam. 10:22).

The Operation Of This Gift:

- A. It is supernatural in character - not obtained by logic, deduction, reasoning, or the natural senses.
- B. It operates by faith - the person receiving the revelation does so by faith.
- C. The revelation is received in one's spirit - not in the intellect or the emotions.
- D. It is not a vocal gift (Acts 9:10-11). It is received quietly and inaudibly within the person's spirit.
- E. It may become vocal when shared with others (John 4:18).
- F. Any Spirit-filled Christian who is willing to listen to God may experience the function of this gift.
- G. It is a valuable asset in the ministry of counseling.
- H. Obedient action and response is essential to the continuing function of this manifestation in one's ministry.

5. A WORD OF WISDOM (1 Cor. 12:8)

This gift is of great importance. It enables us to speak and act with divine wisdom, and thus ensures the correct use and application of other gifts. The Word of Wisdom is a fragment of divine wisdom supernaturally imparted by the Holy Spirit. It supplies one with the immediate wisdom to know what to say or do in a given situation. God frequently gives this gift together with the Word of Knowledge, so that believers can know how to apply that Word of Knowledge correctly. God revealed to Ananias the whereabouts and condition of Saul (Acts 9) through a Word of Knowledge. He also showed him, by the Word of Wisdom, what he should do in this difficult situation.

It is a word (logos) of wisdom, and not the gift of wisdom mentioned in James 1:5.

The Word of Wisdom is NOT:

- natural wisdom.
- wisdom gained from academic achievement.
- wisdom gained from experience.
- the wisdom to understand the Bible.

The Word of Wisdom IS:

- supernatural in character.
- given as the Holy Spirit wills (1 Cor. 12:11).
- given for a specific need or situation.

Some Biblical Examples:

Luke 4:1-13; Luke 20:22-26; John 8:3-11; Acts 6:1-5; Acts 15:28; Acts 27:23-24.

The Word of Wisdom is promised to all Christ's disciples in a time of need (Luke 21:14-15).

6. DISCERNING OF SPIRITS (1 Cor. 12:10)

Discerning of Spirits is the third of the revelation gifts; the Word of Wisdom and the Word of Knowledge are the other two. It is a divine gift imparted by the Holy Spirit so we can penetrate the spiritual realm to distinguish between the spirit of Satan (evil spirits), the Spirit of God, and the human spirit.

A. The Function Of The Gift

The gift of Discerning of Spirits gives one a supernatural understanding of the nature and activity of spirits. Sometimes it is easy to confuse the works of the spirit of Satan with those of the Spirit of God. Satan always tries to counterfeit the works of the Holy Spirit (2 Cor. 11:14). Satan is known as the deceiver, the father of lies, and the serpent. All these titles signify the subtle, crafty deceptiveness that he uses to bring about evil whenever he can.

In the account of the girl with the spirit of divination in Acts 16, Paul challenged the spirit that might easily have deceived other servants of God. The girl gave a perfectly true statement when she said,

"These men are servants of the most high God who show to you the way of salvation," but the spirit speaking was an evil spirit.

B. The Operation And Need For The Gift Today

The gift of Discerning of Spirits is absolutely essential if the Church is going to accomplish her full mission and destroy the works of the devil. There are as many demons in the world today as there were when Jesus walked the earth and in the days of the early Church. Their purpose is as avowedly evil. This supernatural gift is especially necessary for missionaries and workers in unreached areas where spiritism, Satanism and occultism abound.

C. How The Gift Of Discerning Of Spirits Operates

The first and most obvious function of this gift is to reveal the presence of evil spirits in the life of people or churches. However, it also functions to evaluate the source of a prophetic message, a particular teaching, or some supernatural manifestation. The person functioning with this gift will be able to tell whether the source of the message or act is demonic, divine, or merely human.

D. Discerning Of Spirits Must Work With Other Gifts.

Although the gift of Discerning of Spirits is essential for effective deliverance, it is not sufficient by itself. It must work in concert with the gifts of Faith and Working of Miracles. Those who function with those gifts usually have the greatest success in casting out demons.

THE GIFTS OF ABILITY

7. THE GIFT OF FAITH (1 Cor. 12:9)

Since faith deals with the future and the unseen - things not physically experienced - the Gift of Faith is the special endowment given to someone called upon to exercise an extraordinary capacity of trust. God supernaturally empties him of any doubt, and fills him with special faith. This enables him to accomplish God's purpose despite every contrary and contradictory circumstance of life.

General faith grows from the original seed of saving faith, which God has planted in our hearts (see Romans 1:17). The degree of general faith varies with stage of development of the believer ("little faith," "great faith," etc.). General faith grows as a result of feeding on the Word, being exercised through the circumstances of life, and the like.

However, the Gift of Faith has superior function to even the highest degree of general faith. Some translators refer to the Gift of Faith as "special faith". This indicates a faith bestowed by the Holy Spirit to meet our need in special and extenuating circumstances. This suggests further that the Gift of Faith is not permanently resident in many believer, but rather that each manifestation is a separate Gift of Faith. An episode in Elijah's life illustrates this, when he declares to King Ahab that there will be no rain until he speaks the word and then it will rain again at his word (1 Kings 17:1). His Gift of Faith produced the miraculous fulfillment of that prophecy. In contrast, this extraordinary faith was lacking when Elijah sat under the juniper tree, fearful, discouraged and wanting to die, because it was not needed at that time (1 Kings 19:4). He had not lost his faith in God or His Word.

God wants you to know that you can go forth confidently, knowing that when special demands are made upon you, He will supernaturally give you special faith to enable you to fulfill His purposes.

How Does The Gift Of Faith Work?

Daniel's protection from the lions (a passive instance of the Gift of Faith) seems to contrast with Samson's slaying the lion, which is an example of man's active involvement in the manifestation of the power of God (this would be an example of the Working of Miracles). This impression that the Gift of Faith functions passively is because it often works in cooperation with more dramatic gifts (e.g. the Working of Miracles, the Gifts of Healings, etc.).

The Gift of Faith also operates through the speaking of words of faith - "I believed, therefore have I spoken" (2 Cor. 4:13) - whereby those words a man of God speaks when inspired by the Spirit are backed by God as His own word. This gift can function in many ways (e.g., for blessing, for cursing,

for creating, for destroying, etc.). There are some notable examples of the Gift of Faith working through the spoken word in Joshua 10:12-14; 1 Kings 17:1; and Acts 13:11.

The Scriptures teach the principle of the word of faith:

Mark 11:22-23: "he shall have whatever he says" in relation to the injunction, "have faith in God".

Important Note: We CANNOT, by speaking a word, cause God to do something for us UNLESS:

- a) it is God's will for it to happen, and
- b) God has enabled us, through the Gift of Faith, to speak a word of faith in order to make it happen.

If it is not God's will for it to happen - no matter how we may feel - it will not happen. "Who is he who speaks and it comes to pass when the Lord has not commanded it? Is it not from the mouth of the Most High that woe and well-being proceed?" (Lam. 3:37-38).

8. GIFTS OF HEALINGS (1 Cor. 12:9)

In 1 Corinthians 12:9,28,30, the original reading is '*charismata iamatōn*'. Both words are plural, making the correct translation of this phrase, "gifts of healings". Gifts of healings operate supernaturally to heal diseases and infirmities without natural means of any sort. It is the power of the Holy Spirit that comes upon a person's body, dissolving their disease, driving out their pains to heal them. The use of the plural nouns here emphasizes the abundance of God's healing gifts to afflicted mankind. It may also emphasize that Jesus' healing will deliver from every sickness, weakness, plague, deformity and affliction. It also implies that there are a great variety of manifestations of this gift (1 Cor. 12:4-7).

The exercise of the Gifts of Healings does not give the gifted an ability to heal all the sick all the time. Some have misunderstood this, and have asked why we do not go into hospitals and the like and raise up all that are sick. Even Jesus did not do this: He only went to what may correspond to a modern hospital once - when He went to the pool of Bethesda, where there were multitudes of sick people. Even then, He chose only one from all of them and healed him.

Many times we read of great crowds of sick folk who came to Jesus, and we are told He "healed them all". An important principle of divine healing is that the person must come to Jesus, as an exercise of faith and cooperation.

The Purpose Of Gifts Of Healings

- A. To deliver the sick and suffering and to destroy the works of the devil in human bodies (1 John 3:8, Acts 10:38, and Luke 13:16).
- B. To prove Christ's claim to be the Son of God (John 10:36-38).
- C. To confirm the Word (Mark 10:17-20).
- D. To attract people to the sound of the Gospel (Matt. 4:23,25).
- E. To bring glory to God (Mark 2:12; Luke 13:13; 18:43; John 9:2-3).

Like all other gifts, the Gifts of Healings not only have to be given, but also must be received. Just as there is a principle of faith in regard to how to minister these gifts, there is also a principle that deals, with how to receive them. Hezekiah had difficulty receiving the gift of healing which God sent him. His faith had to be built up in a special way by the miracle recorded in 2 Kings 20:8-11. Healing often requires a double act of faith: faith to receive and faith to administer the gift of healing. God's desire to heal is very abundant. Nevertheless, every sick person does not get healed immediately when they are prayed for; and sometimes a person doesn't get healed at all in this lifetime.

Sometimes God communicates gifts of healings through the normal healing channels; at other times through extraordinary means, according to His will (e.g. Peter's shadow, Acts 5:15-16).

9. WORKING OF MIRACLES (1 Cor. 12:10)

The gift of the Working of Miracles comes when God endues us with power by the Holy Spirit to do something completely outside of the range of human ability. He gives it to us at a specific time for a special purpose. All the gifts of the Spirit are miraculous, but the use of the word "miracle" in this instance refers to acts of power.

MIRACLES GIVE UNDENIABLE PROOF OF THE RESURRECTION

If Jesus were not alive, His name would have no power to heal the sick and work miracles (Acts 4:33). Peter convinced the unbelieving Jews of the resurrection of Jesus Christ and their need of repentance on the strength of the fact that Jesus' name still had power to heal the sick and work miracles.

The Working of Miracles:

- A. Gave boldness to the believers to preach Christ (Acts 4:29-30).
- B. Made believers hungry to have more of God (Acts 4:31-32).
- C. Convinced and convicted men of the undeniable power of God (Acts 4:13-16; 5:28-33).
- D. Five thousand were converted in one day through observing a miracle of healing and hearing the preaching of God's Word (Acts 4:4; see also 5:12-14).
- E. All the people glorified God for what was done (Acts 4:21).
- F. It caused the Gospel to spread quickly (Acts 5:14-16).

Before Jesus started to work miracles, no crowds gathered to Him. He must have preached often in the synagogue, for Luke 4 says it was His custom. But when the miracles in Luke 4:33-37 took place, "the report about Him went out into every place in the surrounding region". From then on, the multitudes pressed in upon Him to hear His words and to see His miracles. "A great multitude followed Him, because they saw His signs which He performed on those who were diseased" (John 6:2). Everywhere the disciples preached, healed the sick, cast out demons and worked miracles, multitudes turned to Christ. You can read about some of these accounts in Acts 5:12-16; 8:6; 9:34-35; 9:40-42; 14:8-18; 28:8-9.

The Working of Miracles is the enabling of the Holy Spirit, giving the believer the ability to work a miracle in contrast to God working miracles in the life of a believer. Thus many who have never received, the gift of working miracles have often experienced astounding miracles that God has wrought on their behalf. It is the direct power of God that actually does the miracles. We simply allow the Lord to move as He wills.

Some Examples:

A. Miracles of deliverance, such as Peter's in Acts 5:17-20 and again in Acts 12:1-10. Also Paul and Silas in Acts 16:15-30.

B. Miracles of transportation (Acts 8:39). "The Spirit of the Lord caught away Philip, that the eunuch saw him no more. "

These, and many other instances, are miracles performed by God in the lives of believers, sometimes even without the cooperation of the believer. These are not, therefore, instances where the gift of Working of Miracles was operating. In contrast now are three where this gift was in operation:

1. Acts 19:11: "And God worked unusual miracles by the hands of Paul."
2. Acts 9:36-40: Peter raised Dorcas from the dead.
3. Acts 20:9-12: Paul restored Eutychus to life.

Practical Operation Of The Gift

The operation of the Gift of Miracles requires:

- A. The anointing of the Holy Spirit to create special confidence and authority.
- B. A spoken word of faith and authority. Elijah said that the God who answered by fire should be Israel's Lord. The fire that came down was an example of the Working of Miracles
- C. A bold act of faith, stepping out in obedience to the Spirit's leading.

Additional note on 1 Corinthians 12:31a:

"Best" gifts?

At the very end of the passage, Paul gives a key exhortation to approaching the gifts in a balanced and correct manner. The text reads: "But earnestly desire the best gifts." The phrase used here seems to contradict Paul's earlier statements about the gifts using the analogy of the body (vs. 12-27). In those verses, he forcefully states that no single part of the body is more important than any other part. As each part of the human body plays its part properly, the whole body functions quite well. The

same is true of all the gifts. No one gift should be overemphasized, over-used, or overvalued in a local church. Why, then, would Paul seem to imply that there were "best gifts" to be desired?

The right gift for the right time

A good way to interpret the sentence in 1 Corinthians 12:31a is: "But covet earnestly the most best gift [fitted for] the right [appropriate] moment of ministry." In other words, our desire should not be to simply want God to give us a certain gift to use over and over. Rather, our earnest desire should be simply that God would use us, giving us the correct gift for that particular moment of ministry need! Prophetic words are wonderful and inspiring, but if someone needs a miraculous healing in his body, a prophecy will not help him! This is a simple illustration, yet it shows how we need multiple gifts for multiple needs. It also demonstrates that we should be open to HOWEVER God wants to use us. We should not try to predetermine in what way God will use us; only desire that He will use us.

Be prepared!

This requires us to be spiritually prepared at all times, but especially in church meetings. It also means that we must be yielded and submitted to the leading of the Holy Spirit and willing to step out in bold faith as He guides us. If that is your heart, be prepared - through prayer and the study of the Bible - for God will use you!

MINISTERIAL ETHICS - A GUIDE TO PRSSIONAL ETHICS AND PRINCIPLES FOR A MINISTER TO ESTABLISH HIS OWN GODLY CODE OF BEHAVIOUR

INTRODUCTION

A church leader, because he is a servant of Jesus Christ, will seek to establish high standards of conduct for his own life. As followers of the Lord, we are under obligation to live as he lived. "He that says he abides in him ought... to walk, even as he walked" (1 John 2:6). We consciously choose to live according to principles of ethical behavior which are often higher than the, prevailing standards of the society and, our church members. God's, commandments to church leaders have a goal. "But the goal of our instruction is LOVE from a pure heart and a good conscience and a sincere faith." (1 Tim 1:5).

This study seeks to help a Christian minister (pastor or leader) thoroughly think through the ethics for his ministry - then establish for himself a consistent and comprehensive system of personal and professional code of conduct. The issues raised here can guide a minister in his search to establish the high standards that Christ, the Church and the world expect of a Church leader. If even one minister is prevented from stumbling or slipping through reading this material, it will have served its purpose.

The Scripturally-required standards of behavior for a Christian church leader are listed in 1 Timothy 3 and Titus 1. Conduct falling short of these standards will invite criticism of the ministry, bring reproach on the Name of Christ, and inevitably restrict church growth. This teaching is an expansion of those 21 scriptural standards listed by the Apostle Paul. The wonderful scriptural promise of 2 Peter 1: 1-11 is our strong assurance that we can partake of the divine character (nature) to such an extent that we will "...never fall" The two pre-conditions to this promise are:

- (1.) That we add to our most precious faith certain essential ethical attributes of character; and
- (2.) That we continue to grow and develop these attributes.

The purpose of this study is to stimulate that growth in these ethical attributes of Christ-like character. A word to church officers who may read this: Do not have the unrealistic expectation that your pastor will be a perfect example of everything written here. None of us fully replicates the Christian life as portrayed in the New Testament. Understand and support your pastor in the exacting and demanding task he has to do, by recognizing and accepting his human limitations. Pray for him often. Seek to live up to these principles yourself as a lay leader in the congregation. That will be your best encouragement to motivate your minister to become a more effective servant of Christ. Thus ministers and people will all together "...grow up in all aspects into the full stature of Christ" (Eph 4:15-16). No lay-leader should use the insights gained from this teaching to justify his attacking or accusing his pastor (unless there is blatant moral failure, dishonesty in handling money, or other similar, serious transgressions). God Himself instructs, disciplines and defends His servants if criticized over personal choices that others disagree with. Let the account of Aaron and Miriam opposing Moses for marrying an Ethiopian (Numbers 12) be a warning.

Solomon intended Proverbs to be a book of Instruction in Ethical Living for his sons. Thus, he hoped that they would know and willingly imitate the kind of behavior that "...will win favor, and a good name in the sight of God and man" (Prov. 3:4). It is my fervent prayer that this study becomes a helpful guiding principle for those who want to do well for Jesus. I hope it never falls into the hands of fault-finding, Pharisaical legalists to use it as a book of laws, rules and restrictions. If so, such will use it to measure, judge, condemn and punish genuine servants of God, because they prove to be less than perfect.

PREFACE: THE MINISTRY - AN ETHICAL VOCATION

The Ministry is entrusted to those called by God to be holy (separated to God and separated from lustful, sinful acts). A church leader must commend his calling by the high ethical quality of his life,

and by his commitment to practice in private what he preaches in public. A minister should commend himself as a true servant of God (2 Cor. 6: 3-10; 7:1-2), living as a light, with a life that is "...above reproach" in all matters, moral and monetary. A church leader should be an example of what it means to be a disciple of Christ in this day.

A DISCIPLE OF CHRIST

1. Faithful Service

A minister should use his time faithfully and fully in the service of Christ. He should be available beyond the call of reasonable expectation to meet the genuine needs of people. The church leader who rigidly insists on prerogatives to privacy or set working hours is likely to miss important pastoral opportunities. That may give the impression that the minister is more concerned for himself and his own comforts than for the people. (Take time now to read Ezekiel 34.)

2. True Under-Shepherd

A church leader must not only publicly preach to his people; he must also love, care for, lead and feed them. This must be done through personal contact. You must fulfill your role as a true under-shepherd of the Good Shepherd. A minister must put the interests of his people before his own well-being, personal safety and convenience, "For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. 2:20- 21). He must be with his people in difficulty and danger, anxiety and sorrow. While doing this, however, he is not to be enslaved to the beck and call of the whims of selfishly demanding people.

3. Proper Behavior

- a) A church leader should behave with decency and dignity, and be deserving of respect at all times.
- b) A minister should dress appropriately on all occasions, but especially in the pulpit, as is acceptable for the climatic conditions of the area.
- c) Personal tidiness, household and vehicle cleanliness glorify God and are important for a church leader because he represents others on many occasions, and should seek to relate to all levels of society.

4. Impartial

A minister should never be partial, nor be guilty of racial prejudice, nor act through favoritism, nor estimate a person's worth by their wealth, nor court the favor of the influential or generous. He should never allow financial considerations to cloud his judgment or affect his relationships with people (1 Tim. 5:21).

5. Free Of Distractions

A church leader should keep himself free of the distractions of business and monetary concerns, as a soldier refuses involvement in civilian affairs, so as to please his commanding officer by single-minded devotion to only the Lord's business (2 Tim. 2:4). The exception, of course, is the minister who must support himself by secular employment, or administer investments he had before coming into the ministry.

6. Truthful In All Things

A church leader should be truthful in speech, accurate when giving reports, factual in statistics, and honest when writing character references to employers or testimonials in support of promotion or ministry applications (1 Tim. 5:22).

7. Non-Intrusive

A minister should be careful not to intrude into the sphere of other professional persons. It is wisdom to refer people with needs other than spiritual to those professionally qualified to help them. A church leader should develop good working relationships with other workers in the helping / healing professions. For example: if someone is seriously sick and the prayer of faith has not brought relief, taking them to a competent medical doctor might save their life.

8. Peace-Loving, Yet Bold

A minister should be a peace loving person, neither hostile nor quarrelsome, but gracious and gentle towards all. He should, however, be bold when standing up for righteousness and the oppressed, refusing to be intimidated or silenced when evil might prevail.

9. Embrace Christ's Sufferings

We cannot evade the "cost of the Cross" in our own lives, without becoming enemies of the Cross of Christ (Phil. 3:18). To know Christ is to embrace His sufferings, conform willingly to His death, so that we can experience the power of His resurrection. We cannot divide our attentions between the call of Christ and the things the "god of this world" (2 Cor. 4: 4) offers to our fleshly appetites. We must never succumb to the enticements of: "the glory, "the gold or the girls" (Phil. 3: 18-20).

10. Hungry For Holiness

A heart hungry for holy living will desire and set the inner guideposts that make for a lifestyle pleasing to God. Reading this material should help a church leader define his own ethical standards. However, no set of rules or regulations can ever be written that will create a holy heart. Only a heart hungry for holiness will see and smash the idols of the heart (Ezek. 14).

11. Faithful

Our God continues to search for a faithful man, one who will do all that is in the heart of God, even to giving up his self-life, to serve and glorify God alone, by living a life in holy relationship with Him. God wants a minister who will feed His sheep with the Spirit and the Word.

12. Grace Of God

And who is equal to such a task? Not a living-man or woman without the "abundance of grace" (Rom. 5:17; 1 Tim. 1:12-14). Our worthiness is wholly of grace (Eph. 3:7; Acts 26:22; 1 Cor. 15:10; 2 Tim. 4:7 - 8). Our competence is entirely from the grace of God (2 Cor. 3:5). "Therefore if any man should boast, let him boast in this, that he knows and understands the Lord" and the greatness of His grace (Jer.9: 23-24). The minister must avoid getting involved in areas in which he does not have knowledge. He must allow others to help.

CHAPTER 1 - THE MINISTER'S PERSONAL ETHICS

To be a minister you must open yourself up to both God and man. The well-spring of ethical behavior is personal integrity. Even Jesus' enemies grudgingly admitted He was "a man of integrity" (Matt. 22:16). Personal integrity is the wholeness deep within a church leader that corresponds to the character of Christ.

The following points will help us identify the qualities the Spirit of Christ seeks to produce within us. They will also help us recognize that which is from the evil one (Satan) or the flesh.

1. A PASSION FOR INTEGRITY

King David said in Psalm 101:2, "... I will walk within my house in the integrity of my heart" "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walks uprightly and works righteousness, and speaks the truth in his heart... He who does these things will never be moved!" (Psalm 15). Our departure from righteousness begins with a thought. This can develop into an attitude - a sin unchecked and unchallenged in the heart. These can be "seed-small" sins. Each seed has within it the potential to grow and destroy us. When we pray, God waits for us to bring our sin out for examination by His pure eyes. "He knows about everyone, everywhere. Everything about us is bare and wide open to the all-seeing eyes of our living God; nothing can be hidden from him to whom we must explain all that we have done. "This High Priest of ours understands our weaknesses since he had the same temptations we do, though he never once gave way to them and sinned." (Heb 4:13, 15).

In conversations with God, our innermost thought-life is uncovered; He calls to our attention the tiny insignificant "seeds" that lead us into sin. Our awareness and willingness to acknowledge and confess these sins of the spirit (mind) will prevent our descent into the sins of the soul (emotions-affections), and so we will stop short of committing sins of the body (fleshly appetites). "He that covers his sins shall not prosper; but whoso confesses and forsakes them shall have mercy." (Prov. 28:13). We should be careful to listen to the "still small voice" of God as He interposes Himself into each of these disastrous sequences. If the procession is not stopped, it will ultimately lead to a shameful moral fall. We will then lose our high position as ministers of God. "Wherefore let him that thinks he stands take heed lest he fall." (1 Cor. 10:12). "Like an athlete I punish my body, treating it roughly, training it to do what it should, not what it wants to. Otherwise I fear that after enlisting others for the race, I myself might be declared unfit and ordered to stand aside" (1 Cor. 9:27).

1.1 GOD WHO IS HOLY, MAKES HOLY (John 17:17-19).

God makes us holy by His Holy Spirit. The Spirit of Holiness recoils violently from many unseen, unclean, unchecked thoughts and evil motives which we unthinkingly accommodate in our mind and heart (emotions). God sharpens our conscience. He awakens in us a spiritual unease long before temptation finds opportunity for the act of sin. We must admit to God the presence and entertainment of sin in our hearts. We must confess our sin to be sin; confess it is in our hearts when that it is there. (Read Mark 7:21-23.) When another is "caught in a trespass," God is showing us the need to examine ourselves for the same seeds. Confess sin to God while it is a seed. If we resist, refuse, ignore the Holy Spirit's sanctifying work in us, we quench the Holy Spirit (1 Thes. 5:19), grieve Him (Eph. 4:30), cause Him to withdraw (Judges 16:20; Ps. 51:11); and ultimately He leaves (Gen. 6:3; Heb. 10:26-31; 12:14-17)... and we fall.

1.2 GOD PROVIDES, BUT WE MUST CHOOSE THE WAY OF INTEGRITY.

Integrity is wholeness; true wholeness is holiness. Choose to walk in integrity. Choose to keep a heart wide open to God. Let Him point out and purify our hearts from the beginnings of sin. (Read Jeremiah 17:9-10.) Heart-holiness is God's standard. Out of our hearts flow the issues that lead to life or death (Prov. 4:23). That which is in a man comes out. What comes out of a man defiles him. Evil deeds flow from evil thoughts that have not been rooted out.

As you read on, do not presume you are free from these sins just because you are not presently tempted in those areas. Men who have fallen often say, "I never thought I would fall into that sin..." Seek to sensitize your conscience to all the possible seeds of sin, and examine your integrity and your defenses in each of these areas:

- * SEXUAL INTEGRITY - the love of lust.
- * INTEGRITY IN LEADERSHIP - the love of power.
- * FINANCIAL INTEGRITY - the love of money.
- * BASIC MORAL INTEGRITY - the love of righteousness.

2. SEXUAL INTEGRITY

"Everyman is tempted when he is drawn away by his own lust." (Jas. 1: 14). Sexual immorality begins in the heart and the mind, and must be cleansed by Christ there. Lust occurs, but must be prevented from conceiving or growing.

2.1 EYES FULL OF ADULTERY (2 Pet. 2:14).

A minister must not look at another person for sexual stimulation (this includes viewing suggestive advertising, scenes of sexually explicit TV. or films, containing homosexual scenes and / or pornography). "I will set no wicked thing before mine eyes..." (Ps. 101:3). Adultery breaks five out of the Ten Commandments, but they are often broken one at a time.

2.2 GAZING AT A WOMAN TO LUST AFTER HER.

Gazing is fondling in the mind. The second look with sexual desire would communicate longing and availability if your eyes met. Lust would conceive. Jesus said this is an act committed – adultery in the heart. All that is lacking now is opportunity. A sin of the spirit comes, before a sin of the flesh

(Matt. 5:28). That sin of your spirit (mind) grieves the Holy Spirit. It leads on to death (Prov. 6:25-26; Jas. 1:15-16). "Treat... younger women as sisters, with all purity" (1 Tim. 5:2). Make Job's covenant with your eyes to have Job's righteousness (Job 31:1).

2.3 KEEP YOUR BODY HOLY.

Strive for physical purity. Avoid every morally degrading situation and act, including masturbation, etc. (See 1 Corinthians 6: 18 - 20 ; 1 Thessalonians 4:3-8).

3. FINANCIAL INTEGRITY

It is not prosperity that defiles a church leader, but love of money that defiles his spirit. God will not allow rivals in our hearts, least, of all idols of gold. Longing for, love of, and lust after money and the things it can buy is idolatry. And God hates it. So must we. "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry" (Co. 3:5).

3.1 LOVE OF RICHES AND LONGING FOR WEALTH.

Examine your heart to see if desire for "abundance in this life" is a mask for greed. Do you love money? Confess that love as sin. Face it: covetousness is your sin. Repent and ruthlessly root out of your heart greed in all its forms (Luke 12:15; 1 Tim. 6:9-10). Kill covetousness with generous giving without expecting returns (Luke 6:35). Practice tithing, go beyond and give offerings, give regularly to the needy, share honorariums, return funeral or wedding fees (Luke 6:38).

3.2 CONTENTMENT AND GODLINESS.

Value contentment with what you have now. Contentment is the goal of a godly man. "More!" is the lust of the ungodly. Let God raise your standard of living, if He chooses to do so (1 Tim. 6:5-8). Let Him provide wealth if He sees you can handle it (1 Tim. 6:17-18; Ps. 119:36).

3.3 HIGH STANDARDS OF HONESTY IN BUSINESS DEALINGS.

This must be the mark of every minister. He must be scrupulously honest, honor all his obligations and make it a point of honor to pay his bills and pay them on time. Debts to persons within the congregation must be avoided.

3.4 IT IS IMPOSSIBLE TO SERVE TWO MASTERS.

A church leader should avoid involvement in money-making schemes, and should not split his attentions between business enterprises and the ministry. Jesus said, "You cannot serve these two masters - God and money" (Matt. 6:24).

3.5 PUBLIC ACCOUNTABILITY IN FINANCIAL MATTERS.

This is a primary obligation of a minister. A church leader must take pains to be seen to be doing right, in God's eyes and in the sight of all men. "We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord, but also in the eyes of men." (2 Cor. 8:20-21). "... Do things in such a way that everyone can see you are honest..." (Rom. 12:17). Public accountability may take the form of:

- a) publishing the church's financial accounts monthly or annually; or
- b) advising the congregation that church books are available at any time for members to inspect; or
- c) regular independent audits of the church books.

3.6 A MINISTER SHOULD NEVER USE CHURCH FUNDS FOR PERSONAL USE.

Even in cases of extreme personal need, a church leader should not expect to borrow church funds. If ever a situation should arise where a church might wish to assist their minister with a loan, it would be wisest to do it through a bank. If not, it should only be done on 'official loan documents, correctly drawn up and legally notarized, with essential things like repayment amounts, dates and interest charges clearly specified. In such cases, full information of the circumstances must first be given to the congregation or leadership team and prior approval of the overwhelming majority or the team obtained.

3.7 A MINISTER SHOULD NOT EXPECT CONCESSIONS.

This includes special discounts, gifts or "perks" as his due. When received, they should be graciously acknowledged. Considerable difference of opinion is allowable among ministers about accepting concessions, gifts or inheritances from individual members or the church. However, it remains a danger area where the enemy can do damage or make accusations. A church leader should take special precautions to protect his reputation when handling wills, bequests and testaments.

4. INTEGRITY IN LEADERSHIP

Overcome the temptation of love of power by cultivating a servant's heart. Ministers are to be among the people of God as their servants, laying down their life for His sheep. To tolerate in our hearts a love of power, prestige, pre-eminence, popularity or position is idolatry of self. It is betrayal of our Servant-Master. Peter warns ministers, "Do not be lords over those entrusted to you. "You must not try to dominate them, never try to be "God" over their-lives. Avoid taking dominion over others (1 Pet. 5:3; Luke 22:24-27). Paul's testimony should be ours: "Not that we have dominion over your faith, but are helpers of your joy: for by faith you stand."(2 Cor. 1:24).

4.1 UNDER-SHEPHERDS ARE DELEGATED AUTHORITIES.

A minister must not retaliate when criticized. When attacked, do not become bitter against the flock or defensive. Let God defend you, if He will (Numb. 12:1-11; Rom. 12:17-21). God compares a minister's heart-attitudes to His standard (Ezek. 34:1-16). A true under shepherd willingly (not under compulsion) lays down his life for the sheep (1John 3:16; John 10; Acts 20).

4.2 COMPETITIVE ATTITUDES begin in the heart as seeds of envy, jealousy and desire for prominence. Sometimes it is our way of covering up our own sense of inadequacy, and other evils. Paul advises strongly against competitive attitudes (1 Cor. 3:1-9; 21-22; 4:1-7; Gal. 6:3-5). The "Numbers Game" (bragging about how many come to your church) is a deadly form of competitiveness. It destroys open fellowship between ministers. Competitiveness can easily isolate us from the ones whom God put near us to help us. If we offend them, they will not be there when we need them. The ones we hurt may be the ones who would have understood our struggles and encouraged us in times of difficulty.

There may be forms of positive competition between friends which might motivate or spur both on to greater efforts for God (see 2 Corinthians 9:2-3). But even then there are dangers. If misunderstandings occur or one church leader experiences a series of setbacks, insensitive competition will hurt. Communion between friends ceases, and "friendly" competition may be the final hurtful factor that destroys a precious friendship.

4.3 DESIRE FOR POSITION ON EXECUTIVE COMMITTEES.

This may be motivated by desire for power. A minister should check his motives before God. If you enjoy the exercise of power and authority over others, for conscience' sake refuse such positions. Ministers must learn to use their authority wisely and not allow themselves to come to love power and prestige.

4.4 SUBMISSION IS A HEART ATTITUDE.

Love to submit! Have a holy fear of being independent to the point that you are unsubmitted to any spiritual authority! Run for cover. Seek authority to stand under. Nothing grieves a senior pastor so much as a junior minister who lacks a submissive heart. He may even be scrupulously obedient, like the Prodigal's older brother, but be unable to establish a relationship from which to draw enjoyment (Luke 15:29). An independent spirit forms no deep relationships. If we are to be leaders, we should ourselves have mature, godly leaders to whom we submit (Heb. 13:7,17). Mature, godly leaders protect us against the deceitfulness of sin and evil in our own hearts. We should beg their prayers, open ourselves to their loving examination when in doubt about our own walk. When we grow in maturity, we will even welcome rebuke and correction (Prov. 27:5-6,17). Our godly leaders are our God given protection against the wiles of the enemy and the wickedness of our own hearts! Every church leader would benefit from going to a mature, godly senior minister and letting him know you want and welcome his correction and counsel. Allow such to bring the support, encouragement and comfort that discipline brings (Rom. 13:1-2; 1 Pet. 5:5).

4.5 AN INDEPENDENT SPIRIT.

Although western culture promotes individualism, God values unity. A church leader with an overly independent spirit has refused a heart of submission. He allows no one to rebuke, correct, or instruct him in righteousness. The Sword of God in his hand has lost one edge - the edge that cuts in his own private life.. "I submit to God alone!" is a clear sign of self-deception, already well developed. No minister can have authority unless he is under authority. "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goes; and to another, Come, and he cometh; and to my servant, Do this, and he does [it]" (Luke 7:8). The Centurion could give commands to his soldiers and they would obey because he was under authority. This Centurion recognized that, like himself, Jesus was under authority. Thus he knew that Jesus could speak, and what He said would be done -his servant would be healed. Submission frees our conscience within to speak loudly to us. A lonely man in the ministry is a vulnerable man, and his ministry is vulnerable to the things he himself cannot see.

5. BASIC MORAL INTEGRITY

Basic moral integrity is the hunger to be holy. It is hatred of the hypocritical sham of self righteousness. A man of integrity seeks the Kingdom of God and seeks to express Christ's righteousness. Basic morality is essential in a church leader. The community expects it in the life of the minister. The following basic moral values are minimum standards of ethical behavior.

5.1 TELL THE TRUTH.

Be scrupulously truthful. Avoid half-truths and "white lies" (untruthful compliments and flattery). Hate falsehood. Do not give false impression, or allow flattering impressions to persist. Love truth. Avoid hypocrisy, which is yeast that permeates and defiles the whole man (Mark 8:15). Walk in the light with God and with people (1John 1:5-7). Strive to remove your masks and be transparent, as one who loves to walk in light that produces the quality of fellowship the Father has with the Son.

5.2 BE A MAN OF YOUR WORD.

Be a man who keeps his word. Your word is your bond that binds you as strongly as a vow made to God, or any legal contract you sign (Num. 30:2; Ps. 15:4). Let your "Yes" be your "Yes" and your "No" be your "No" (Jas. 5:12). Do not sin with your mouth (Ps. 17:3). Let your words be few, and be slow to speak them (Jas. 1:19; 3:1-2,6).

5.3 PAY YOUR BILLS.

Owe no man anything. Do not beg for money (Rom. 13:8-9). Avoid "testifying" of how the Lord met your financial needs or dropping hints about your needs. Let no one ever have true grounds to cast doubt on the integrity of your handling of church funds, or entrusted or designated funds (Rom. 12:17).

5.4 DIE TO SELF.

To hate "even your own life also" is Jesus' minimum requirement for a disciple. Choose to obey God's command over your self-interest. Choose to put to death self fulfillment and self-satisfaction with self-indulgence. "Lovers of self" in the church are Satan 's servants in the last days, together with lovers of pleasure and lovers of money (2 Tim. 3:2-4).

5.5 FEAR GOD.

Wisdom begins when a church leader realizes that our God of grace is also a consuming fire. Reverence is healthy fear of God. Respect His holiness, and His right to produce holiness in His sons. Realize that:

- a) God sees everything (Prov. 5:21);
- b) God judges believers (Rom. 14:10; 2 Cor. 5:10);
- c) God disciplines every son He loves (Rev. 3:19; Heb. 12:10); and
- d) God excludes sin and disobedience from Heaven.

Obey God's imperative to be transformed and become holy as He is. God holds leaders doubly accountable. He demands higher standards of righteousness of ministers than the Pharisees had (Matt.

5:20; 2 Pet. 3:11,14; see also Titus 1 and 1 Timothy 3). "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness." (Jas. 3:1).

5.6 NO ALCOHOL, NO DRUGS.

No minister should take drugs (other than prescribed), should not smoke nor drink any form of alcohol. As a spiritual Nazarite, a church leader must model consecration to the Lord (Num 6:1-8).

5.7 ACCOUNTABLE TO GOD.

Do not violate your own conscience through which God keeps you pure. Do not dull the sensitivity of your spirit. Do not soil yourself with what another minister may allow. Do not drop your standards and grieve the Spirit (Heb. 4:13). All of us must give account of ourselves to God (Rom. 14:12) for our management of money, our time (Luke 16:2), our motives (Prov. 16:2; 1 Thes. 2:3), and our handling of His flock (Ezek. 34:10).

5.8 ACCOUNTABLE TO MAN.

God holds us also accountable to man (Rom. 12:17). A church leader must place great value on his reputation, which is the good opinion of outsiders (1 Tim. 3:7). A minister should act with a level of integrity which is acceptable to the church board, to the congregation as a whole, to fellow ministers, to his own denomination, and to the world.

5.9 AVOID GLUTTONY.

Overindulgence leads inexorably to sin. Avoid self-indulgence of the flesh in excessive food, time wasting, pleasures, foolish or coarse joking. Do not criticize others or delve into the sins and excesses that the world commits in secret (Eph. 5:12).

5.10 LOVE YOUR WIFE.

Enjoy making love with her. Paul advises marriage and, when one is married, a good sex life is protection against immorality (1 Cor. 7:2). This is especially true for ministers who work hard in the ministry (1 Cor. 7:29-31; Prov. 5:18-19).

5.11 DON'T BE LAZY.

Use your time responsibly. Work the hours you expect of a dedicated layman. Work efficiently. Be a faithful, reliable steward of your physical, emotional and spiritual resources (Matt. 25:19,26). Be a good manager of those entrusted to your care.

5.12 DO NOT JUSTIFY, EXCUSE OR DEFEND YOURSELF.

(Luke 16:15). Self justification is self-deception. Take rebuke on the chin. Be graceful and even grateful that someone cares enough about you to correct you. Listen when you are corrected, and recognize that your anger is sin. If you are wrong say so. Say it out loud to the one who is correcting you (2 Sam. 12:13; 24:10). Do not defend yourself. Let God defend you, if He will (Num. 16:5).

5.13 AVOID EVERY KNOWN SIN.

Read regularly every list of sins in the Bible and check yourself out with the Holy Spirit on the beginnings of every sin listed in 1 Corinthians 6:7-11; Galatians 5:13-26 and Ephesians 4:20-5:21. These things happened to them as examples, and were written down as warnings for us.

5.14 DO NOT REACT, RETALIATE OR TAKE REVENGE.

Let your words be few, and loving (Matt. 12:36-37; Jas. 1:19). Do not swear (Matt. 5:36-37) or allow unwholesome words out of your mouth (Eph. 4:29). If attacked, maligned or hurt, do not nurse a grudge, do not withdraw for self-protection, do not repay anyone evil for evil (Rom. 12:17-21).

5.15 DO NOT SPEAK EVIL OF YOUR LEADERS.

It is a sin to speak evil of or criticize people, especially another man's servants (Acts 23:5), be they political leaders God has placed over our country, civic leaders, police (Rom. 13:1-5) or the leaders of our own or another church (Jas. 2:12-13).

5.16 NEVER SHOW PARTIALITY OR PREJUDICE.

Do nothing out of favoritism. Fair and equitable dealings are part of the essential fabric of happy family life and harmonious church life (1 Tim. 5:21; Jas. 2: 1-13)

5.17 PRAY MUCH!!!

Pray in every way. Pray at regular times. Pray at all times. Pray for all men. Pray for your superiors. Pray by name for every person under you.

CHAPTER 2 - THE MINISTER'S FAMILY LIFE

The public image and effectiveness of a church leader are enhanced by consistent and Christ-like relationships within his family. A minister must love his own wife first and foremost as Christ loves His Bride, the Church. He must sacrifice his self-life and selfish ambitions in the ministry for her benefit. This will qualify the pastor to lead the Church, the Bride of Christ unselfishly.

1. A minister's own family members are the most important members of the church family. The church leader must strive for a happy balance between family privacy and intimacy and the need for his family to participate in church life.

2. A minister must constantly reassure his wife of how very important she is as a person, not only as a partner in the ministry. If a church leader cannot spend sufficient time with his wife during the week to meet her emotional needs, he should re-order his priorities. The demands of the ministry make it most important that a minister works at his marriage with deep thought and frequent open expressions of love. At least one day and one evening at home each week is an essential minimum. A church leader and his wife should be best friends, as heirs together of the grace of life. However, each one also needs to develop other friendships, outside the church. Special friendships within the church may be misconstrued by some in their congregation as favoritism.

3. The minister, his wife and his children are examples to the church and the world of what God intends a Christian family to be. However, they must resist the subtle pressures to live up to the expectations of other people. Rather, let it be seen that they enjoy each other's company, value family togetherness, and are constantly working towards fulfillment in their family relationships.

4. The church leader must schedule time with each of his children. He must maintain a healthy balance between pastoral work and his children's need of his undivided attention and affection. Ministers' children should be encouraged to have respect for the ministry and pride in the work their parents do. This will not happen if the minister constantly complains about his lot, criticizes or blames church people in front of his children. Nor will it happen if a church leader is so busy doing church work that his children feel neglected or deprived through unnecessary sacrifices.

5. A minister should participate in domestic responsibilities, especially when his children are little. If he works from home, he must not allow household and family tasks to interfere unreasonably with pastoral work. If the church leader's wife is in the secular work force because the church does not provide the pastor adequate support, there may be justification for him taking care of his smaller children while the wife is at work. This may be misunderstood by people whose work does not give them that flexibility. If so, attempt to explain it to those concerned.

6. A church leader must constantly nurture his own spiritual life. Just as the demands of the ministry can draw a minister away from his family, so too can the demands of the congregation draw him away from close communion with Jesus Christ. A healthy, positive, optimistic and joyful spiritual life is a vital characteristic of one who wants to lead his own family in the ways of God and to feed God's flock. Your family and people need to see in their church leader a godly life developed and enriched by time spent in fellowship with Christ.

7. The ministry is a pressured profession and stress is inevitable. A minister should organize his schedule to work 50 to 55 hours per week, and take at least one day a week for regular relaxation

with his family. A wise church leader will identify and learn to reduce the specific major stress-producing elements in his life.

CHAPTER 3 - THE MINISTER AND HIS OWN PASTORATE

It is a great privilege to be a minister of the gospel and a shepherd to a group of God's people. Deep and loving relationships can develop between minister and people, provided the church leader is careful to observe some necessary limitations that his role and position impose.

1. A minister and his wife should be members of the church they pastor, and of no other. They too are members of the local church of which Christ is the Head.
2. A church leader should show equal concern for all members. "For there is no respect of persons with God" (Rom. 2:11). Just as God has no favorites, so a minister must not play favorites or be partial. "But if ye have respect to persons, ye commit sin..." (Jas. 2:9). The church leader must seek to be where he is most needed and be equally available to all. He should never take sides when factions divide the church, but seek impartiality to bring about reconciliation. He should always work in close harmony with his church officers, co-workers and committees, and seek to build peaceful and loving relationships himself with all people, and engender love among the congregation as a whole.
3. Ministers must be above reproach in their dealings with all people, but particularly so with the opposite sex. Unstable, even unscrupulous people can endanger a person's ministry and harm the cause of Christ. Every church leader should be prudent, courteous and relaxed in their behavior toward members of the opposite sex. Be wary of any entanglement. Counseling members of the opposite sex must not be done in private or late at night. Do not inquire into private matters. Intimate matters are best handled by counselors of the same sex. A church leader should avoid transporting a member of the opposite sex unaccompanied; or at least offer the person a seat in the rear of the car - if no one else can come along.
4. A minister must be absolutely trustworthy in maintaining the confidences of pastoral work. People's personal confessions of sinful behavior and confidential statements during counseling must be treated as a sacred trust. A church leader should avoid public references to counseling situations if there is even the slightest possibility of identifying the persons concerned. Even illustrations showing a counselee in a positive light must first be cleared with the person concerned.
5. A minister should not start rumors or repeat uncomplimentary things about anyone. He should also gently but firmly stop others from doing so. Never speak critically of anyone, particularly those within the church. An indiscreet comment by a church leader will be remembered after the most eloquent sermon has long been forgotten.
6. A minister should maintain regular contact or pastoral visitation to keep in touch with those to whom he preaches week by week. The Lord always sent out His disciples two by two. You should always have someone accompany you when going to a member's home. In visitation, the church leader should not appear to, be in a hurry. He should listen to the person, counsel with them, read the Scriptures and pray for them. If they are sick, anoint them with oil and pray the prayer of faith so that the sick are healed and glorify God. As the church grows, it will become impossible for the minister to do all visitation personally, so he must develop a system that adequately and caringly fulfills this vital pastoral responsibility.
7. When visiting hospital patients outside visiting hours, the church leader should first seek permission from the person in charge of the medical facility. A minister must be careful not to extend a hospital visit beyond what is helpful.
8. A church leader should take the responsibility of telling a dying person of their condition only if the nearest relative and the doctor agree. A faithful minister of Christ is under obligation to God to

urge the dying person to make his peace with God, to forgive people and to receive Christ as Savior. It may be an opportunity to gently and sensitively share the gospel with all involved.

9. In conducting funerals and ministering to the bereaved, a church leader must be sympathetic, courteous and faithful. Often these situations are the most meaningful points in pastoral work. Visit the bereaved after a week, a month and just prior to the anniversary of the death.

10. A minister should devote sufficient time to serious study to ensure his message is true, relevant and in line with current understanding. He should read and undertake courses of study to make him better equipped for the vital work he does, and to develop his spiritual and intellectual capacities.

11. Under normal circumstances, a church leader should devote his attention and time mainly to pastoral responsibilities. He should not accept outside commitments, honorary positions, or receive remuneration without first seeking the views and approval of his board.

12. Ministers should avoid handling church funds. At the pioneering stages, when it may be inevitable, he must keep accurate and detailed records of his administration of church funds. As soon as practicable he should delegate this responsibility to other trustworthy and competent persons in the church. The minister is, however, still responsible, as a good manager. He must know the state of church finances. Require an accurate balanced monthly financial statement of all departments of the church and review it carefully to insure others are adhering to budgets.

13. A church leader also has ultimate responsibility for all officials who administer church funds. A wise policy is to establish a predetermined limit to the amount the minister or treasurer can expend without prior approval from the governing body. One medium-sized church set a maximum amount of, occurring not more than twice in any month.

14. A church leader should avoid involvement in moneymaking schemes. He should not give endorsement or permission for businesses to operate within the congregation. However "Christian" they appear to be, these entanglements will cause trouble. A minister should himself avoid participation in commercial transactions or business deals involving his congregation, or buying from or selling to church members (2 Tim. 2:4).

15. A church leader should have prior sanction of the church board before making alterations to any home belonging to the church. He needs authorization before purchasing goods or property on behalf of the church.

16. A minister should not allow himself to be imposed on by professional beggars or tricksters. He should also not rid himself of such people by sending them on to another church leader, but should instead warn other ministers. However, a minister should always be ready to meet cases of genuine need. The church in Bible times was especially careful to help older widows and orphans. Paul gave clear guidelines on who we should help. "No widow may be put on the list of widows unless she is over sixty, and has been faithful to her husband. She must be well thought of by everyone because of the good she has done. Has she brought up her children well? Has she been kind to strangers as well as to other Christians? Has she helped those who are sick and hurt? Is she always ready to show kindness?" (1 Tim. 5:9-10).

17. A church leader must not belong to any secret society or clandestine organizations such as The Masonic Lodge.

18. Ambitious church building projects can be a danger area if presumption, enthusiasm or ego are mistaken for faith. When you are filling up two Sunday morning services in your present facility, plan to enlarge. Start a third service if necessary, until you can build or buy a larger meeting place. It is wisdom to build for a size commensurate with the actual number in the present congregation, and for a realistic cost figure, making reasoned allowance for growth.

The methods of fund-raising and the projected indebtedness of the church should first be endorsed by senior men of the denomination before contracts are finally signed. Some congregations suffer a long time under crushing debts left behind by a minister who built a monument he could not finish (Luke 14:30).

CHAPTER 4 - THE CHURCH LEADER AND THE PULPIT

A minister must be a loving shepherd, able to preach and lead public services so that people will be saved, filled with the Holy Spirit, and caused to grow to be like Christ, through his personal and public ministry.

1. In the pulpit and elsewhere, only the highest standards of ethical and moral conduct are appropriate for a church leader. He is the representative of Christ before people. His language, dignity, modesty and upright behavior must be above approach (1 Tim. 3:1-7; 1 Pet. 2:12).
2. A minister should do nothing that unnecessarily draws attention to himself in the pulpit. He should avoid mannerisms and habits that are distracting, annoying, offensive or self promoting. Showmanship in the pulpit is unacceptable and unscriptural. Our conduct should focus attention on Jesus Christ. Because a church leader cannot see himself as others see him, he is well advised to discreetly seek the opinion of a discerning friend or his wife. Be ready to accept constructive criticism.
3. The pulpit is usually the responsibility of the senior minister. However, too frequent or unacceptable visiting speakers can hurt the church more than help it.
4. A church leader must never misuse the power of the pulpit to manipulate people, take "potshots" at individuals, or stir up inappropriate emotions in the people. The pulpit is holy, and its use should be consecrated only to the purposes of Christ by a minister functioning as a faithful ambassador of the King.
5. A church leader has an ethical obligation to prepare the messenger and messages carefully. Conduct the worship services so as to build up and encourage the people to worship God in truth and joy. Teach them to know God and enjoy His presence.
6. Because of the unique nature of the baptismal service by immersion, every effort must be made to ensure that modesty is maintained. If baptismal gowns are not available, insure that the clothing worn does not become transparent when wet. The service is often a joyful celebration. People who have never been exposed to the gospel attend. Christ is glorified when the service is tasteful and joyful. The same is true with the celebration of communion (the Lord's table).
7. A minister must make time to read his Bible and other (study)books and articles. This will give more depth to your sermons. Allow adequate time to pray and study in preparing the messenger and the message. Give proper acknowledgement of sources and quotations used in sermons and printed teaching notes.
8. A church leader must never exploit the Gifts of the Spirit for personal gain or popularity. He must never use the Word of Knowledge to gain power over people or the Gifts of Healing to make money. Nor should he misuse the Gift of Faith or the Gift of Miracles to promote his own name or build fame for his own ministry.
9. When operating in the power of God, a minister needs to be doubly careful that he does not defile God's holiness by interposing his fleshly personality. We don't want to be like Moses who, by his angry outburst, was judged unworthy to go into the land of promise (Num 20:7-12).
10. A church leader must be willing to have his prophecies judged, and be ready to admit human error and admixture when exercising the Gifts of the spirit. The practice of prophesying people out of their church into yours is not only unethical but brings one in danger of divine judgment (Jer. 5:31; 29:9).

11. Glorifying, boasting and rejoicing in the exercise of the power of God over demons is forbidden by Jesus. Exorcism is not a spectator sport, and giving prominence to demonic activity and excessive attention to "deliverances" may glorify Satan more than God.

12. To prevent pride causing his fall, a church leader must always recognize other ministries as being greater than his own (Phil. 2:3). To publicly criticize and name other ministers in the guise of being God's "prophet" sent to "expose sin in the camp," is fraught with many dangers, such as pride, arrogance, vindictiveness and self-righteousness.

13. A church leader should recognize the limitations of his own ministry and periodically invite visiting speakers, particularly ministries different from his own. Visiting ministry should be treated with honor. Provide clean and comfortable private quality accommodation. Fully cover his travel and other expenses. Pay a generous honorarium, taking into account the minister's existing means of support, the number of times he ministers, and the church's budgeted ability to pay.

14. A visiting speaker should be introduced by the church leader simply and graciously, rather than extravagantly or pompously (Acts 12:22; 1 Cor. 3:5). The minister should make no comment at the end of the sermon, other than perhaps a brief, warm affirmation.

CHAPTER 5 - THE CHURCH LEADER'S ROLE

It is important to understand the image others have of the minister and his work, and to regularly evaluate the perceptions of his responsibilities, and the expectations people have of him. It is the difference between the expectations that people have of the church leader and the job he sees himself fulfilling (job description) that causes much personal stress and strife in the church. When a man answers the call of God on his life, he has a certain understanding of himself as a servant of Christ. His theological studies may reinforce or redefine this understanding. But when he is in charge of a church, it is the people's perceptions and expectations of him that may cause him great suffering. Feelings of inferiority and problems with his self-image may emerge.

Personal crisis and conflict with the congregation may occur when his own evaluation does not coincide with the estimate his people have of him and his ministry.

A minister can respond in one of three ways:

1. Adopt the image people have of him.
2. Totally deny their image and reject their expectations.
3. Seek to understand both the people's expectations and his own view of his role, and reconcile them positively and constructively.

Failure to resolve this tension over "role expectations" (job description) will probably result in a frustrated church leader and a bewildered and disappointed congregation. It could well be that more ministers leave the ministry for this reason than any other. Clarifying one's job description and communicating that to the church is a wholesome challenge for the minister's personal growth in ministry.

Clear roles and realistic expectations enable the church leader to:

1. respond with integrity,
2. handle the disappointments of church life,
3. fulfill his own ministry,
4. meet reasonable expectations of the people, and
5. be a true servant of God at the same time.

CHAPTER 6 - THE MINISTER IN SITUATIONS OF CONFLICT

It is one of the sobering realities of the ministry that severe tensions and even hostilities may arise on occasions between church leader and people. It is essential for a minister to have wisdom and humility

to seek assistance in handling these situations before damage is caused

1. No church leader is immune from controversy- he can hardly expect to be. The prophetic voice will provoke reaction and challenge established patterns. Jesus said we would be opposed as He was. However, a minister does well to realize that change ought to be introduced gradually. Should misunderstandings arise, these can often be resolved to everyone's satisfaction in loving and conciliatory ways.

A new church leader may find that resentment to change can be overcome if he first builds greater trust, or takes more time to explain the reasons behind the changes so that people's fear of change is gently overcome.

2. Where there is a general acceptance of changes, the minister still has a profound obligation to care for the minority who may feel hurt or displaced by the changes.

3. Should controversy or division arise within the church, a church leader should maintain the goodwill of all parties - even if the trouble focuses on him or his family. A minister must avoid aggression and defensiveness, but seek to exercise a balance in the style of his conflict management to bring the church through to a Biblical resolution of the conflict. Provoking conflicts or making extreme positions may increase factional feelings and may even generate a church split. A moderating spirit will generally engender church growth. Ministers may strive to forget their self-interest for the good of the church. It is always to be hoped that the church will place the pastoral care of their church leader and his family as their utmost priority.

4. When a minister feels he is misunderstood or unfairly criticized by an influential group in the church, he must try to accurately assess the level and extent of discontent before reacting. He should strive to maintain a detached and objective attitude toward the people and the circumstances before taking action. If, however, the criticism represents genuine concern of a large proportion of the people, any temptation to "dig in" or react strongly will not solve the problem or enhance his ministry. It is a wise church leader who has developed senior friends to whom he can confidently submit himself and the situation at such crisis times.

5. If the level of support a minister enjoys falls below 60% of the members, the church leader does well to prayerfully consider whether it is time to resign and seek a new pastoral opportunity. The minister and his family become very vulnerable at these times. But a church leader of integrity with a servant's heart is not going to insist on staying if it involves fighting with the people he was called to shepherd. It may be better for all if he leaves rather than causing a church split.

6. If conflict arises in a church, the church governing body may decide early in the dispute to invite a senior person from their denomination to mediate with all parties before the situation becomes volatile and "explodes". He will be more detached and therefore better able to assess the situation from an objective viewpoint. He will also be seen to be impartial in seeking to bring reconciliation between parties.

If it becomes apparent that reconciliation is not likely, the senior person may suggest a process to determine the level of support the church leader actually has.

- a) If it becomes evident that the minister has strong support, then he will attempt to encourage those critical of the church leader to accept the majority decision for the sake of Christ and His Body. He may appeal to them to pray for, and work in fellowship with, the minister. Alternatively,
- b) If the church leader's level of support is insufficient to continue in effective ministry, he should accept the decision of the church and the senior person's advice with dignity and grace, and tender his resignation.

7. A minister should preach and teach during peaceful times on conflict resolution, forgiveness, handling anger and other vital topics. Attempting to address these matters from the pulpit at times of conflict is rarely understood as anything other than defensiveness, and may generate further anger and disunity among the congregation.

CHAPTER 7 - THE CHURCH LEADER'S WIFE

All of the material in this chapter has to be read in the feminine gender. For our many fine lady ministers, the masculine gender then applies in reading this chapter. Many denominations are rightly proud of their tradition of equally recognizing ministry and pastoral gifts and callings whether exercised by a man or a woman. However, the spouse of a minister has a unique and vital (often unrecognized) role that sometimes is fraught with great difficulty and scant appreciation.

The church leader's wife is a separate, unique and worthwhile person with her own intrinsic value. Her calling must not be overshadowed or crushed under the multitude of roles and functions she is called upon to fulfill in church life. The many demands of the ministry, the (often unrecognized) expectations of church people, and the very complex relationships that are an inherent part of ministry life often place intolerable strains on the minister's wife.

Every church leader would do well to write down the job description his wife is expected to fulfill to assess whether it is humanly possible to do so. The minister should assume full responsibility to:

- Protect her from the excessive pressures that often occur in the ministry;
 - Reduce the expectations people may have of her to realistic levels appropriate to her unique personality, gifts and calling;
 - Support her, encourage her and release her, at the appropriate time, into the unique calling of God for her life.
1. The church leader's wife should graciously accept:
 - a) the normal responsibilities that go with being a wife to a busy man in public office, devoted mother to their children, and a maturing, consistent Christian lady in her husband's church; and
 - b) the unique responsibility and sacrifice for Jesus Christ that she was aware would be required when she chose to marry a minister.
 2. The church leader's wife has the special privilege and calling to share in her husband's ministry and rewards. She has been chosen and called and commissioned by God to fulfill her husband's ministry, to complement and support him by her prayers and presence, and to share his vision and goals. Even when she is unable to be in the "front lines" of the battle, she should encourage herself to realize that she will share alike in the blessing and God's reward for the faithful servant who "stays with the stuff" (1 Sam.30: 24- 25).
 3. The minister's wife must learn how to comfort and console her husband; how to smooth the ruffled feathers, pour healing on the battered ego, and help him not take himself seriously! Two are better than one, and two shall have good reward for their labors; and if they are agreed, Jesus will be there. (Eccl. 4: 9-12).
 4. The church leader's wife should watch over her husband as the one who knows and loves him best, to protect him and save him from dangerous traps that may be hidden from his sight:
 - She saves him from other women who may cause him to fall into immorality;
 - She saves him from lust for power which could cause him to be lifted up with pride of self-importance so that God would have to publicly humble him;
 - She saves him from love of money and material goods that could cause him to be greedy or dishonest in handling church finances; and
 - She saves him from the selfish ambitions to be a great success that would cause him to deceive himself that all his hard work is for God.
- The minister must recognize that he needs her help and protection in these areas, and must release her to have authority over himself in his own areas of blindness.
5. The church leader's wife should privately and publicly show due respect for him as her husband and added respect for him in his God-given office as the minister of her church. She should submit to him in everything in the Lord (Eph. 5: 24).

6. The church leader's wife should create a haven of peace in their family home. She should try to make it a sanctuary for her husband and children. As she is most aware of and sensitive to the needs of every member of the family, she must be given the right by her husband to limit the external pressures that may be imposed on the minister's home.
7. The church leader's wife who has a confirmed call to a distinct ministry different from her husband's must first discharge her responsibilities to her husband and family and church before actively pursuing her own ministry.
8. The minister must nourish his wife by attention and affection. He must cherish his wife as his most precious gift from God. He should release his wife by creating opportunities for her ministry. Give recognition to her in the exercise of her special gifts, and provide affirmation and encouragement to her so she can fulfill the unique purpose of God for her life.
9. The church leader should love his wife and openly show his commitment to value, accept, cherish and respect her. He must never put her down in front of other people or her own children. Do not (even "in fun") belittle her, criticize her, or compare her unfavorably against other women in the congregation. The minister's treatment of his wife demonstrates eloquently Christ's treatment of His Bride.

CHAPTER 8 - THE CHURCH LEADER IN THE COMMUNITY

Though pre-eminently a servant of God, a minister is also a citizen of the state with civic obligations. His main motivation for obeying the laws of the land is to keep a clear conscience towards God by respecting every lawful authority established by God (Rom. 13:1-7).

1. A church leader must faithfully discharge every responsibility of citizenship. If, after prayerful consideration and consultation with his overseer, he believes the state is asking of him what he owes only to God—then he should decide accordingly what to do.
2. A minister should feel free to have a limited involvement in community activities. He must always keep in mind his primary duties, the demands of his calling and, very importantly, the needs of his own family (Titus 1:6).
3. A church leader should always conduct himself in ways appropriate to his calling at public functions. He should have a reputation for reliability and punctuality. If he cannot attend a function or fulfill a commitment, he should phone beforehand or promptly send a written apology.
4. A minister taking up a new pastorate should introduce himself to community leaders. It is good to maintain friendly relations with such people. Do not become allied to influential people in a way that makes you vulnerable to their control. You must remain God's servant. "...do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10).
5. Where the state or community extends special privileges to a church leader (for example, exemption from jury duty or military service), these may be accepted but never taken for granted.
6. A minister who accepts benefits, gratuities or concessions from the community or state must ensure that his position as a servant of God is not compromised nor his testimony stifled. He must remain uncompromising as an Ambassador of Christ (2 Cor. 5:19-20).
7. A church leader must be zealous to obey the law. He must pay taxes fully and honestly. He should keep the rules of the road and the laws of the land, and not expect preferential treatment by authorities if caught transgressing. He should encourage his people to participate in the legitimate process of government, such as voting, but not influence people's voting according to his personal political preferences.

8. When a minister feels he should speak out on community or political matters, he should ensure that the reason for his words and actions is based on clear moral, scriptural and spiritual principles. He may well harm himself and his profession if he uses the pulpit for party politics. Do not express sectarian political opinions, or take sides in the controversial issues which polarize people but lack any eternal significance.
9. A church leader must maintain a keen sense of ethical responsibility when he makes public pronouncements on community issues. What he says often has a powerful influence on many people. Moreover, the minister is not always open to immediate challenge and cross-examination. He must ensure that this public statements can be supported by the Word of God and the best available information. He must never rely on hearsay, unreliable sources or vague generalizations.
10. A church leader should seek to gain a clear understanding of the moral and social issues of our times from God's Word and from reliable sources of information. He must be able to defend the positions he takes with courage and clarity, and be able to teach and expound the Biblical truths concerning these issues.

CHAPTER 9 – THE MINISTER AND OTHER MINISTERS

A church leader is always a part of a wider group of ministers. He should foster good relations with every other minister who is building the Kingdom of God. A church should regard it as a privilege to stand alongside a fellow minister, especially at times of difficulty, attack or discouragement.

1. A church leader should always be loyal to a brother minister, and seek to develop genuine openness and maintain co-operation. He should never publicly criticize, belittle or slander another church leader. He should believe the best of – and do the best he can for – his brother servant of the Lord.
2. If a minister is behaving in an unethical manner, another church leader may privately and prayerfully approach him for the purpose of winning and restoring him to wiser and more godly ways. Read what Jesus taught in Matthew 18:15-20 (see item 9 below for serious breaches of ethics). We all inevitably share one another's shame if a fellow minister falls or is discredited through some failure.
3. A church leader should cultivate fellowship, and persistently strive for co-operation, between his own and neighboring churches. He should never entice members of another church into his own. He should not encroach on territory obviously close to another church.
4. If members move from your church, write a "Letter of Transfer" to the leader of the church where they now attend. Likewise, if a minister knows of new people who move into his area, he should advice their previous pastor of the results of his contact with them.
5. A minister taking over a church should never criticize or belittle the former church leader, nor give any occasion or encouragement to others to criticize, or to compare the new with the previous minister.
6. A church leader should cultivate a generous spirit towards a ministers, blessing and encouraging them on their way, even if their way or doctrine differ slightly from his own (Mark 9:38-40).
7. A minister should give acknowledgement of sources of his materials, request formal written permission for the use of copyrighted materials, seek out copyright obligations, observe copyright restrictions and laws, and make whatever payments are required.
8. A church leader should never knowingly compete with other ministers for a call to a pastorate. He may allow his name to be brought forward if other ministers have declined. A minister should not make approaches to, or consider an invitation from, any church whose minister has not yet resigned.

A minister should not secretly negotiate an invitation to an assistant pastor on another ministry team without first clearing such an invitation with the senior minister of that team.

9. Where cases of serious or repeated breaches of ministerial ethics by another minister are definitely occurring, attempt to get that minister to seek help and direction from his denomination. If he refuses to do so, these matters must be brought to the attention of the appropriate oversight, to prevent ministry as a whole from being brought into disrepute.

CHAPTER 10 - THE MINISTER AND HIS OWN DENOMINATION

Ministers convinced of their calling by God still serve within the context of their denominational fellowship or church organisation. That fellowship has nurtured and trained them, given them opportunity to minister, provided covering, accorded recognition by means of ministerial credentials, and imparted ministry to them.

While their primary allegiance is to Jesus Christ, they should express a clear and unswerving loyalty to their denomination or church organisation as well.

1. It is unethical for a minister to ignore or disobey reasonable directives, or requests by the established authorities of his own denomination. He must honor normal obligations such as voting, payment of dues, denominational decisions and advised notifications.

It is unethical for a church leader to urge other ministers or churches to violate these principles – unless it is in protest against apostate tendencies or doctrines that are being promulgated by the denomination’s leader. In such a case, it is right to withhold support until repentance is evidenced.

2. By encouraging your church members to be loyal to the biblical standards of fellowship, a minister will help to develop their sense of identity. He will strengthen corporate unity and raise their self – esteem in belonging. He will not enhance the work of God by unjustified negative criticism of his own denomination, its policies or its officers.

3. Ministers may differ widely in opinions on a variety of biblical topics. Tolerance of other ministers with differing interpretations of non–essential scriptural viewpoints should be encouraged. For example, much unnecessary division exists over eschatological doctrines. Things future are not essential doctrine. There is much room for diversity when it comes to pre-millennial, post-millennial or a millennial viewpoints. However, we should never submit to denominational leadership who want to call that which is sinful, holy. Some denominations want to ordain practicing homosexuals and lesbians as ministers of the gospel. If you are part of such a denomination, this (and anything similar) you ought to vociferously oppose.

We should never compromise on essential doctrines such as the virgin birth of Jesus, salvation through the blood of Jesus by faith, the resurrection of Jesus from the dead, etc.

Paul left us the irreducible minimum for a doctrinal statement: “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” (1 Cor. 15:3-4). Anything less than this is not Christian – and should not be supported. Except for the above, every church leader has a responsibility to encourage people to mature by seeking to understand the differing doctrinal emphases and practices among ministers. Even if we do not agree with all aspects of one another’s viewpoints, maturity requires us to disagree in a respectful, agreeable spirit. We respect each one’s right to differ, as long as the difference does not compromise essential areas of faith, important doctrines and true Christian conduct.

4. The minister should have a submissive attitude towards his denomination’s officers and superintendents. They should not be looked upon as appointees of a denominational structure, but as Scripturally sanctioned delegated authorities to whom it is right and proper to submit, as a practical outworking of our submission to the Lord (Matt. 8: 9).

5. Local autonomy and freedom of conscience are valued and essential characteristics of the true church. It is possible that these good things may inadvertently make way for a spirit of independence which may lead to unhealthy competition or disharmony. Mature men will limit their expressions of autonomy to create an enjoyable liberty, rather than make way for license that could destroy the hard-won unity—with freedom we currently enjoy. We have only one enemy, and all those who are in God's Kingdom are for us.

6. If a church leader changes his beliefs and no longer holds to the major doctrines of his denomination or church organisation, he is ethically obliged to resign from the church. This leaves the church and the board at liberty to confer with denominational officials to determine their course of action. Any other action on the part of the minister is likely to precipitate a damaging church split and bring disrepute upon the ministry.

CHAPTER 11 - THE CHURCH LEADER AND OTHER DENOMINATIONS

Most Protestant denominations do not claim to be only true church representing Jesus Christ on earth. The Kingdom of God is bigger than any denomination or church organisation. Every minister should give due honor respect and encouragement to every other church and every church leader who is seeking to build the Kingdom of God.

1. Ministers should seek to have friendly relationships with ministers of the other denominations, and should cooperate wherever possible in joint activities such as citywide evangelistic crusades, combined churches, seasons of prayers, etc. A minister may feel a need to stand apart from some activities, but this must always be done graciously and with humility (1 Pet. 2:17; 3:15).

2. A church leader's readiness to participate in a local ministerial alliance (fraternal or fellowship) will gain goodwill. The understandings gained and fellowship enjoyed will often enhance his ministry. This should help his church to understand why he makes part in interdenominational gatherings.

3. A minister should never set out to deliberately win members attending other churches (no "sheep-stealing"). However, his evangelistic zeal may oblige him to ignore allegiances to denominations that do not give the clean, clear, simple gospel to their adherents. A church leader may find that he is misunderstood on this issue. Therefore, it may be useful if he makes clear to other ministers from the start that, while he does not set out to proselytize or build by transfer of members from other churches, he will vigorously seek to win unattached or unsaved people to Jesus Christ.

4. If a person from another denomination or church organisation asks minister, for water baptism, applies to join a church or asks for help in any way, the church leader must take particular care to act in an ethical manner. Where relevant, he should see that the person has informed their own minister of what they are doing. In some cases, the church leader may feel a need to advise the other minister of the request and, if necessary, discuss it with him. If the person who has sought help is still of the same mind, they should proceed with or without the other church leader's agreement. No room should be left for the charge of underhandedness, or tearing down the Kingdom of God for the sake of building up one's own church. Personal contact with other ministers (when seeking to act in ethical manner) almost always enhances the credibility of the minister in the eyes of other denominations and their ministers. Particular care is necessary when various family members attend different churches.

5. Pray for and bless other ministers and their churches in your area. Teach your people to do the same. Do not allow a competitive spirit that breeds fear (defensiveness, threat) or aggression (attack, denigration) into your heart. If all churches are succeeding, yours will too, because the general level of God consciousness is raised in the community.

6. If people from another church begin to regularly attend his church, the church leader should inform the other minister. He should ascertain their reasons for leaving. If they left peaceably, they will have a Letter of Transfer. If, however, they left their previous church under-discipline or because of unresolved relationship problems, he should encourage them to return and resolve those matters. Should they be unwilling to be helped to resolve these problems in a biblical way, the church leader should not accept them into fellowship.

CHAPTER 12 - MINISTERS IN A TEAM

Team ministries are common in larger churches. Team ministries are scriptural, can be very encouraging to church members, and can be vastly more effective than one-man ministries. Special attention must continually be devoted to relationships among the ministers on the team. Mutual trust, respect and friendships beyond the necessary official contacts are essential safeguards against disagreements and misunderstandings.

As in any close relationship, ministers in a team should be able to play work, study, relax and have fun as well as pray together.

1. Any team ministry has a leading senior minister. He must always be impartial in attitudes towards members of his team, avoid taking sides with any particular team member. Taking sides will often polarize the team.

2. The senior minister may do a major share of the preaching, but must realize that other team members who have the call to preach need opportunities to express that sense of calling. Insensitively to this point can produce very frustrated team members. In some team situations the services are led by a team member other than the one who preaches.

3. The senior church leader should expect complete loyalty from every member of his team, and give loyalty in return. Disgruntled people will quickly attack themselves to a particular minister if they feel this will advance their cause against another church leader with whom they disagree. The way to overcome this is to present a united front as a team (not as a power bloc), and then to openly discuss these matters which seriously threaten the unity of the staff in weekly staff meetings. Such unity becomes an inspiration to the congregation, demonstrating what it means to serve God in the fellowship of the church family.

4. Each team member's prime responsibility is to maintain a good, open, respectful relationship with the senior minister. Equally important is for each team member to continually maintain harmonious working relationships with every other member of the team. Avoid the "who is the greatest" struggles the disciples troubled Jesus with so often.

5. Regular weekly staff meetings for prayer and discussion are essential. Matters concerning unity, fellowship and relationships should be discussed with openness. Deal with sensitive issues such as this: People in the church are comparing team members' strengths and weaknesses. Some (like the carnal Corinthians) are identifying with certain leaders and talking about the effectiveness of different ministers. What level of threat does that represent to each team member?

Questions like this need to be explored without defensiveness. This will not come easily, and will require ever-deeper levels of trust, openness, transparency, interpersonal acceptance and genuine affirmation of one another.

6. Written job descriptions which clearly delineate roles, describing each one's responsibilities and apportioning appropriate authority, are crucial for all team members – including the senior minister. Undefined responsibility causes overlap of authority and confusion. Where a team member has not been given clear goals to achieve particular objectives, purpose and satisfaction can go out of ministry. The senior church leader provides leadership to the team, but must do so in a way that

produces definite challenges and job satisfaction to each person in the team.

7. Not every personality will appeal to particular people in the congregation. It should never cause concern if another team member's ministry is more acceptable in a particular situation. God's purpose is completion, not competition. Each member of the team complements the gifts and abilities of the others. As long as all the people of God receive genuine pastoral care, it is not important which team member is used to provide the care.

8. An effectively functioning team ministry will inevitably see individual team members develop in their gifts and expertise in differing yet complementary areas. Regularly review responsibilities and roles and job descriptions to take into account the growth in gifts and abilities. One team member may invest considerable time equipping lay people to assume the responsibility and functions of much of his own ministry. As this happens, the team member concerned should be able to assume other responsibilities. Changes of responsibility should always be done in consultation with the senior minister and other team members. A revision of his job description may be necessary in view of that team member's changing role. He may be moving away from those specific ministries the church originally called him to exercise.

9. Members of the ministry team should resist popularity gained by displacing and usurping that which rightfully belongs to other team members. (Beware of the sin of Absalom – 2 Samuel 15). Nor should ministers in a team indulge in envy or jealousy of the senior minister (or one another). He may be constantly receiving recognition through particular gifts or the public nature of the task he undertakes. Team members should rejoice together in the blessing of God and the approval of His people on one or all of the team members. Team members should see that the effectiveness of their total ministry is enhanced by the contribution of each member. Rejoice that all are benefiting from that success together (Rom. 12:10; 1 Tim. 5:17).

10. When a senior minister is praised by people—and equally hard-working members are not so recognized—the senior minister should publicly acknowledge the gifts and dedicated contributions of the others (see 1 Corinthians 12:22).

11. Every church leader's wife needs to feel she is a valuable member of the ministry team. Provision should be made for her involvement while recognizing her priority role in the home. The church should consider the unique contribution that can be made by a minister's wife who has a genuine call of God (as distinct from her husband's) in areas of preaching and teaching. Recognize that call by creating opportunities for service and providing appropriate payment for her work.

12. All ministers, whether serving on a multiple ministry staff or not, are members of a wider team. This team may consist of the governing board or the church leader's own family. The minister of the gospel today is not a "one man band". A church leader needs to give encouragement to other team members and be open to receive their ministry to him. Ministers need to pray for every other team member daily, and pray with one another at least weekly.

13. The destructiveness of competition and disunity must be often and openly addressed, and together seen and dealt with as the disease that it is.

14. Efforts should be made for the families of team members to relate together socially on a regular basis.

CHAPTER 13 - THE MINISTER LEAVING A PASTORATE

The members of a church need help to adjust after a pastor announces he has completed his time of ministry there. To preserve the fruit of his labor, a minister must make his "exit" in the most ethical way. He must leave the church in a healthy state for the church leader who follows.

1. Except in special circumstances, a minister ought not to inform his church of recruiters who call him from another church. This could have an unsettling effect on the church. However, if a move is seriously contemplated, the church leader may want to talk frankly (in confidence) with the

governing group of church officers. Then together they may seek to discern God's will for themselves and the church.

2. A minister should tender his resignation only when he is firmly convinced it is God's will to leave a church. He should never use the threat of leaving to apply emotional leverage. It is best if he can tell where he is going to go. In order of priority, the church leader must first tender his resignation (in writing, signed and dated) to the governing board of directors of the church. Only when the governing board approves should he inform the whole church by pulpit announcement. Only after that is he ethically at liberty to disclose his resignation to individual members of the church or outsiders. A senior minister should give three months' notice to the board. An assistant church leader may give less if approved by the senior minister (in consultation with the governing board).

3. It is unwise for a church leader to appoint people to positions of leadership in the church before he leaves. The new pastor should make any needed appointments (in consultation with his governing board). It is unethical to incur debts or create obligations which may cause difficulties to the new minister. If the retiring church leader sets new goals, or suggests vision or direction for the church, this will cause nothing but confusion for the pastor who follows. It is frequently in the purposes of God to bring a different direction to a church through a new minister. Therefore, leave these responsibilities to your successor.

4. A church leader leaving a pastorate should ensure that church records, names, addresses and phone numbers of church members are complete and updated. It is considerate to leave the new minister lists of active attenders and occasional contacts. The manse or parsonage (house provided by the church for the pastor) must be left clean and tidy, both inside and outside. Permanent fixtures must not be removed from the house.

5. Complete and finalize all financial dealings with church people. Resign all official positions you held by virtue of being leader of this church. Give up any privileges you may have had. Finalize all responsibilities you have towards church people. It is unethical to solicit funds from the people of your previous pastorate for any reason. Do not continue to receive financial support from people in your previous pastorate, unless that is a new policy established by the new minister and board.

6. A church leader, associate or assistant minister leaving a church must cut all ties and pastoral relationships. This is doubly important if he does not move from the local area. If members write to you, asking for advice or counsel, send their letters back or forward them onto the new church leader. Do not receive phone calls or contact the members. Do not visit or stay with members of your previous church. If a brief visit is unavoidable, the minister should always advise his successor before coming. Never arrange a gathering of church people. Never attend a gathering of church people unless the new church leader presides.

7. Pass no opinions about the present minister. Also strongly rebuke anyone asking your opinion on church matters. You are not a judge of "another man's servant," neither should you criticize how another church leader runs the church.

8. You have left – now leave! Break emotional ties with those who would be your "followers" and might oppose the new minister. Discourage comparisons and continuing loyalty to you. Discourage invitations to return to conduct weddings, anniversaries or funerals. Should that be unavoidable, then request the present church leader to invite you, and conduct any ministry jointly with him under his leadership, at his initiative, and share half of any honorarium (if applicable) with him. When such special requests are made, the new minister gains nothing by refusing to cooperate. By showing a gracious and understanding attitude, he will win respect and the affection of his people.

9. If you must contact a church person or pass essential information, do it personally through the pastor – not his wife or secretary or assistant. Your proper and ethical relationship with their new church leader is the best model the people can have to demonstrate how to accept change as a mature believer. They will learn to build new relationships and learn how to behave in an ethical manner themselves.

10. Friendships may continue between a minister and his former church members. But a church leader should be very careful in these friendships, and never vigorously pursue them. Avoid interfering with your successor's work. The new minister should recognize that such friendships may exist, and not be suspicious, jealous or threatened by them.

11. Change of address advice should be sent to the local post office, denominational Secretaries and the Registrars of Births, Deaths and Marriages. Leaving prepared adhesive labels of your new address with the new church leader makes it simple for him to forward mail or other items.

12. Before accepting an invitation to a new church, give prayerful consideration to the matter. When it seems right to you and those in oversight to consider another pastorate, obtain a clear understanding of the conditions relating to that new pastorate. Have the terms of such things as the salary, retirement plan, housing, car and phone allowances, leave (vacation time) put in writing. A Letter of Invitation should be sent by the recruiting church board, detailing these benefits and the expectations of the church. Then meet the church board of officers to clarify and settle these terms. Once the necessary legal matters are settled, the minister can proceed to build loving pastor – people relationships.

CONCLUSIONS

“This is a true saying. If a man is eager to be a church leader, he desires an excellent work. A church leader must be... a man without fault; he must have only one wife, be sober, self-controlled and orderly. He must welcome strangers in his home; he must be able to teach; he must not be a drunkard or a violent man, but gentle and peaceful... he must not love money. He must be able to manage his own family well, and make his children obey him with all respect. For if a man does not know how to manage his own family, how can he take care of the church of God? He must not be a man who has recently been converted; else he will swell up with pride and be condemned, as the devil was. He should be a man who is respected by the people outside the church, so that he will not be disgraced and fall into the devil's trap.” (1 Tim. 3: 7).

APPENDIX: ETHICS IN COUNSELLING

A church leader must continually exercise the greatest care in pastoral counseling situations. You must relate to the counselee in the most ethical, wholesome way (especially with counsees of the opposite sex). The public nature of the preaching ministry provides a natural protection of “personal distance” from ordinary people. By contrast, in the counseling situation, that protective distance is removed. In the counseling situation where privacy, intimacy, personal contact and one-to-one sympathy are elements, inappropriate entanglements can easily begin. It is in counseling where there is the greatest danger of a genuine servant of God yielding to the temptation of unethical, immoral behavior. This usually leads to a disastrous moral fall.

Maintaining personal boundaries is the key to avoiding unethical entanglement with counsees.

Determine to maintain.

- Set boundaries to physical contact;
- Set boundaries to disclosure of personal intimacies,
- Set boundaries to interviews, by limiting their length, frequency, intensity, lateness and solitariness.

These boundaries must be consciously set and consistently maintained. The discreet but active assistance of your wife, staff and board are essential.

1. A counselor should not touch the counselee of the opposite sex, except for a handshake or (if permitted in your culture) a hand lightly on the head during prayer. Maintain the boundary of physical distance and avoid body language or eye contacts which go beyond the boundaries of

propriety. Never comfort a distressed counselee of the opposite sex with physical embrace, should that be called for, ask another lady to do that.

2. A counselor should not probe for intimate details to satisfy his curiosity. Keep in mind that when you are showing untoward interest in intimate matters, it is easy to be unconsciously seductive toward another person.

3. A counselor should undertake conscious actions to minimize the very real dangers of becoming emotionally involved with a counselee, or of a counselee becoming inappropriately emotionally attached. An emotionally involved counselor places himself in moral danger, loses objectivity becomes partial in judgment, or assumes excessive responsibility for the counselee and their problems. Never play God over people.

4. A counselor must counsel in an appropriate place. A minister would do well to observe these precautions when counseling the opposite sex:

- a) Counsel in a public place. Leave your office door open; instruct your secretary to enter your office unannounced; counsel in the church sanctuary.
- b) Give your wife the absolute right to veto your counseling of any female counselee whom she suspects of being overly interested in her husband.
- c) Allow your wife or secretary to guard access to you and to limit the frequency of counseling appointments with certain people, and to take over counseling a female counselee who might possibly be becoming inappropriately involved with you.
- d) Do not counsel late at night, alone, in isolated areas, or privately in a female counselee's home.
- e) Limit the length of counseling interviews to an hour or less, and the total number of interviews to less than five.

5. Always treat personal information and confidences as a sacred trust. Write down as little as possible. Keep written case information locked away, and destroy it when the case is over. If you must share some case information with another church worker, it is best to explain verbally. Tell only the person who needs to know, and only as much as he needs to know.

6. A counselor must recognize his own limitations. You must have the humility to refer the counselee to other helpers or other professionals when or if:

- a) you are uncertain of the correct counsel to give.
 - b) The person has a problem you are struggling with yourself.
 - c) The counselee refuses to take God's counsel and wants to draw you into their problem, or
 - d) There is a possibility of grievous harm ensuing (e.g., a suicide, felony or homicide.)
- No one counselor is competent to handle all cases!

7. It is wise to team-counsel with another counselor, or at the very least involve another counselor as back-up, when or if:

- a) the person needs deliverance from demons,
- b) The person is still involved in problem activities (e.g., moral or illegal activities such as drug dealing, theft, prostitution, perversion, adultery or considering divorce),
- c) You may be in danger of getting caught in the web of their problem or tempted into the same sin.

(NOTE: Special dangers exist for a counselor who has had confusion in his own sexual identity in the past. Such counselors are well-advised to refuse to counsel homosexuals or victims of child abuse or incest. Take extra precautions, or refer the counselee to someone else).

8. It is unethical to cross-counsel or to take on a counselee who is currently under another counselor, a course of treatment (for other than purely physical problems) by a medical practitioner, or undergoing psychological counseling. It is unethical to give counsel that may conflict with other legitimate courses of treatment.

9. It is unethical to compete with, criticize or blame other counselors, or to minimize or denigrate previous counsel. It is likewise unethical to discuss other people you may be counseling, or mention other cases by name or any other means by which they might be identified.
10. It is unwise for a counselor who is church leader to use personal examples or confess his faults to a counselee, or to share difficulties or problems he may be having within himself, or relationship problems with his wife or with church people.

THE DIFFERENCE BETWEEN PASTORAL CONCEPTS TODAY AND THE NEW TESTAMENT APOSTOLIC FUNCTIONS

The senior pastors who are receiving the mandate to shift gear from the pastoral anointing to the apostolic function must understand the difference between these two anointing. Unless we understand fully the functions of the pastoral and the apostolic anointing, we cannot change from one to the other.

Unfortunately, many of the pastoral concepts in operation today are far from being New Testament. Many of today's pastoral functions are rooted in humanistic and psychological concepts.

Let us look at the differences of the pastoral and the apostolic ministries so that we can make the necessary changes that are needed for the Senior Pastor to rise into apostolic function.

1. Today's pastoral role centers around the people and their needs whereas the apostolic anointing gets the people to be centered on God's call and purposes for their lives.

The apostolic anointing meets the needs of the people indirectly by exhorting them to pursue God's call and purposes. It allows them to create a spiritual momentum inside the believers to overcome their own needs by their faith in God. This apostolic emphasis is summed up in that God bought and saved us with the price of His precious blood in order that we might be useful to Him and do His will in our lives. This emphasis draws the believers away from self to kingdom lifestyles and priorities.

2. Today's pastoral role is to love and feed the people and they put on weight whereas the apostolic anointing seeks to train the people so that they can put on muscles.

The apostolic anointing challenges the people to live out their full potential and realize God's will for their lives. The people who respond to this exhortation rise to greater effectiveness and usefulness. They develop spiritual muscles as they are trained to become useful vessels to fulfill God's plan. The apostolic anointing goes beyond the issue and assurance of love. It deals with the people by admonishing each man to become mature and by training every man in all wisdom until every man would be able to be presented complete in Christ (Col. 1: 28-29).

3. Today's pastoral role takes upon itself the responsibility to perform services for the people whereas the apostolic anointing demands the performance of the saints.

The apostolic anointing issues a challenge to the people to take responsibility over their own lives and needs. The people are to choose their own destinies by making decisions to obey God's Word. The apostolic anointing gets people to do things for themselves. The saints also learn to rise to provide services for the kingdom so that they become functional members.

4. Today's pastoral role equips the leader to act as God's agent of grace to meet people's needs whereas the apostolic anointing equips every believer to function effectively in the work of the ministry.

The apostolic anointing provides the "word of grace", the impartation of gifts and faith for the believer to function. The apostolic impartation through the laying on of hands allows new seeds to be implanted into these yielded lives. It provides the avenue for skills, talents and abilities to be transferred to others who do not have them. The apostolic mantle allows a greater flow of revelation into the lives of the people, making them well able and capable to do what God desires for them. Phil. 2:13, "for it is God who is at work in you, both to will and to work for His good pleasure."

5. Today's pastoral role has maintenance as its goal whereas the apostolic anointing has maturity in its focus.

The apostle Paul travailed for the Galatian church so that Christ would be formed on the inside of each of them. (Gal. 4: 19). His desire was that he may present them mature and complete in Christ. Thus, the apostolic anointing has permanence in its view rather than a quick fix for lethargic saints.

6. Today's pastoral role assures the believers of their positional worth in Christ whereas the apostolic anointing seeks to establish the experiential reality of Christ in the believers.

The apostolic emphasis here is that God wants to move us from being a saint to being a son. The apostolic desire is to make the positional truths of the Bible workable until they become an experiential reality in the lives of the people.

7. Today's pastoral role meets the external needs bringing comfort and a sense of relief to the believers whereas the apostolic meets the internal needs by bringing deep fulfillment and a great sense of identity.

The apostolic anointing goes beyond the felt needs of men. It stirs the spirits of men to rise to the occasion and take up the spiritual resources in Christ and destroy the yoke (Is. 10:27). The apostolic

anointing brings the people to a greater sense of fulfillment and identity as they watch the Lord answer their faith and work the miraculous before their eyes.

8. Today's pastoral role emphasizes the importance of the behavioral system of the saints whereas the apostolic anointing emphasises the importance of the belief system of the saints.

The pastoral ministries today concern themselves with teaching the principles for the application of God's revealed Word so that the believer's behaviour matches God's standard.

The apostolic anointing deals with the concepts and belief systems of the saints so that their minds are renewed and their lives are transformed. The lives of the men are only transformed when the concepts in the minds of the people are renewed by the flow of revelation knowledge. The apostolic anointing draws the broad outlines for the "teachers" to bring in the specific principles for application and daily practices of the truths revealed. The apostolic doctrine mentioned in Acts 2 is referring to the underlying concepts that lay the foundation for Christ life and kingdom life to become operative and functional in every believer.

UNIVERSAL PRINCIPLES OF LEADERSHIP: A BIBLICAL PERSPECTIVE

NO. 1 - THE LAW OF THE LID

⇒ **Leadership ability determines a person's level of effectiveness.**

The leadership is the lid on any fellowship or organization. Everything rises or falls on leadership. The law of the lid is an effect.

EXAMPLE: SAUL and DAVID

TEXT: II SAMUEL 5:6-23; 8: 15-18

King Saul had a lid on his leadership that David did not have. Saul never moved the monarchy beyond a charisma-based judgeship. He was a general but had no real standing army. He had no organized form of government and no means for preserving the gains of his leadership. David on the other hand was very decisive when he became king. Quite methodically David chose a strategic center for a new capital (Jerusalem-which had not yet been occupied by any tribe in Israel. It was controlled by the Jebusites, II Samuel 5:6-16). He took on Israel's rival, the Philistines, (II Samuel 5: 17-23), brought

the ark of the covenant to the new capital city (II Samuel 6) and set up his team of government officials, (II Samuel 8: 15-18). Saul was inferior to David in both character and leadership ability. While Saul was limited by numerous "lids" in his life, David lifted "lids" off of himself and others around him. Clearly David was successful because of this law, and Saul failed because of this law. If you want your ministry to grow, your leadership capacity must grow. If you will grow as a leader, your ministry will grow!

OBSERVATIONS ON THIS LAW...

The Lids that Limited Saul:

- **Saul was limited by the lid of fear. (I Samuel 10:21-22)**
He began his reign by hiding among baggage. His fear later led to the fear of his army.
"And Saul, the son of Kish, was taken; but when they looked for him, he could not be found...
So the Lord said, 'He is hiding himself by the baggage.'"
- **Saul was limited by the lid of impatience. (I Samuel 13:8-10)**
He refused to wait on Samuel, took matters into his own hands and. presumed upon God.
"Now he waited seven days... but when Samuel did not come, the people were scattering from him. So Saul said. 'Bring to me the burnt offering and the peace offerings.' And he offered the burnt offering,".
- **Saul was limited by the lid of influence. (I Samuel 13:11-12)**
He was unable to encourage or inspire his troops to hold on until Samuel arrived.
"... but when Samuel did not come, the people were scattering from him (Saul)."
- **Saul was limited by the lid of resources. (I Samuel 13:22)**
Saul's army literally ran out of weapons for war. He had failed to enlist craftsmen.
"So it came about on the day of battle that neither sword nor spear was found in the hands of any of the people who were with Saul and Jonathan..."
- **Saul was limited by the lid of denial. (1 Samuel 13: 13-14)**
Samuel told Saul that he'd been rejected as king, but he continued as though all was well.
"And Samuel said to Saul, 'You have acted foolishly; you have not kept the commandment of the Lord your God... But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own heart, and the Lord has appointed him as ruler over His people..."
- **Saul was limited by the lid of impulsiveness. (1 Samuel 14:43-44)**
He impulsively made an oath that almost cost his son's life. He was verbally reckless. Didn't think through his decisions. "Then Saul said to Jonathan, 'Tell me what you have done.' Then Jonathan told him, 'I indeed, did tasted a little honey with the end of my staff... And Saul said, 'My God do this to me and more also, for you shall surely die, Jonathan.'"
- **Saul was limited by the lid of pride. (1 Samuel 15: 12)**
He set up a monument in his own honor. He began to think far too highly of himself. Pride goes before a downfall. "Saul came to Carmel and behold, he set up a monument for himself..."
- **Saul was limited by the lid of disobedience. (1 Samuel 15:17-19)**
He disobeyed instructions to completely destroy the Amalekites. He then justified it all.
""Why then did you not obey the voice of the Lord, but rushed upon the spoil, and did what was evil in the sight of the Lord?" Then Saul said to Samuel, 'I did obey the voice of the Lord... ""
- **Saul was limited by the lid of jealousy. (I Samuel 18:8-9)**
He was enraged when people compared him to David, and kept his jealous eye on David.
"Then Saul became very angry, for this saying displeased him; and he said, 'They have ascribed to David ten thousands, but to me they have ascribed thousands...' "

- **Saul was limited by the lid of anger. (I Samuel 18:10-11)**

He attempted to kill David with his spear, as David played the harp for him in the palace.
"And Saul hurled the spear for he thought, 'I will pin David to the wall.'"

- **Saul was limited by the lid of deceit. (I Samuel 18:21-29)**

He offered David his own daughter in a bribe, in hopes that David would die in a battle,
"And Saul thought, 'I will give her to him that she may become a snare to him and that the hand of the Philistines may be against him...'"

Eventually, the law of the lid became Saul's downfall. When he did nothing about becoming a healthy, more effective leader - Saul was driven to compensate for his deficiency. He was volatile, emotional, reckless, subjective and irrational.

Cf. the children of Israel (Ps. 78): they limited the Holy One of Israel.

They limited God through: (1) murmuring and complaining

(2) bad attitude

(3) failed to remember God's blessings (have a heart of gratitude).

Lids that David Lifted...

- **David lifted the lid for himself, first. (I Samuel 17:34-37)**

(He prepared for Goliath by lifting his own leadership lid when he faced a lion & bear.)

"... 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,"

- **David lifted the lid for others. (I Samuel 17:51-53)**

(He enabled the Israeli army to experience an "impossible" victory over the Philistines.).

Leaders lift the lid for other people. "Then David ran and stood over the Philistine and cut off his head... And the men of Israel and Judah arose and shouted and pursued the Philistines as far as the valley..."

- **David lifted the lid of the whole nation. (I Samuel 18:5-7)**

(He ended up raising the faith of the whole nation to believe they could do anything.)

Leaders are to create the atmosphere where they lead? Do you measure the temperature or set the temperature in the room? Your people will become like you! You beget what you are!

"So David went out wherever Saul sent him, and prospered; and Saul set him over the men of war. And it was pleasing in the sight of the people..."

- **David lifted the lid before he had an official position. (I Samuel 17:37)**

(He didn't wait to become king to grow and practice leadership; he began as a shepherd.)

A position doesn't make you a leader, but a leader makes the position. "The Lord who delivered me from the paw of the lion and the paw of the bear, He will deliver me from the hand of this Philistine. . ."

- **David felt others try to put their lid on him. (I Samuel 16:11; 17:28; 17:33-39)**

(Saul and his own brothers discouraged him; his father didn't even show him to Samuel)

"Then Saul said to David, 'You are not able to go against this Philistine to fight with him; for you are but a youth...'"

- **David had a lid-lifter in Jonathan. (I Samuel 18:1-3)**

(The only lid-lifter he had to begin with was Jonathan – who believed in him completely).

Question: Who are you encouraging ? Investing in? Helping along?

"... the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself... Then Jonathan made a covenant with David because he loved him..."

- **People recognized the difference between Saul's lid and David's. (I Samuel 13:7)**

(David was recognized as a superior leader and warrior to Saul-it was obvious to all.)

"And the women sang, as they played and said, 'Saul has slain his thousands, and David his

ten thousands.”

Take off the lids from your own life and then help others by lifting their lids.

THE LAW IN SCRIPTURE...

“Moses chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided for themselves.” (Exodus 18:25-26)

NO. 2 - THE LAW OF INFLUENCE

⇒ **The true measure of leadership is influence-nothing more, nothing less.**

Whoever has the most influence is the leader! (Cf. late princess Diana with the British Royal family – official leaders)

EXAMPLE: JOSHUA

EXAMPLE: NUMBERS 13-14

Joshua and Caleb were the only men of the twelve spies returning from the Promised Land who believed that the Israelites could, indeed, take the land. Joshua began to call the people to go forward, but alas, he wasn't able to influence them. At this junction of his life-Joshua had not matured into a place of influence. Even though he was right, he couldn't persuade the people to follow. They didn't look to him-they followed the other ten spies. His success would later grow in proportion to his leadership. Time was needed to deepen his influence. He was mentored by Moses, and eventually, (after Moses died), he became the natural leader to take the Israelites into the Promised Land. They later followed him and every instruction he gave them (Joshua 1:16-18),

OBSERVATIONS ON THIS LAW...

- **Joshua's influence grew because of his relationship with Moses. (Deut. 31: 1-8, 23)**
After Moses mentored him, he was not only polished in his skills-but Joshua was commended to the people as a leader. Moses imparted authority to Joshua.
"Then Moses called to Joshua and said to him in the sight of all Israel. 'Be strong and courageous, for you shall go with this people into the land which the lord has sworn to their fathers to give them, and you shall give it to them as an inheritance.'" (31:7)
- **Joshua's influence grew because of time and maturity (Numbers 14, Joshua 18)**
Joshua shared the same words in Numbers 14 that he did in Joshua 18. The difference was that those words were spoken later to a new generation-from a mature Joshua.
"So Joshua said to the sons of Israel, 'How long will you put off entering to take possession of the land which the Lord God of your fathers, has given you?' (18:3)
- **Joshua's influence grew because of timing. (Joshua 1:16-18)**
Sometimes a leader has little influence until their followers want to go somewhere. Only when the Jews tired of circling the desert did they heed the words of Joshua.
"And they answered Joshua, saying, 'All that you have commanded us we will do, and wherever you send us we will go...'"
- **Joshua's influence grew because he possessed patience and integrity. (Joshua 1:5-9)**
Joshua continued to grow patiently even after the people rejected his words in Numbers 13. He displayed great consistency and credibility until they finally were ready to follow. He allowed God to work in his life and didn't authority.
"No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you... Only be strong and very courageous; be careful to do according to all the law which Moses my servant commanded you; do not turn to the right or left, so that you may have success wherever you go." (1:5-7). If you maintain your integrity God will take care of your future.

- **Joshua's influence grew because he was right. (Joshua 23:1-11)**

Joshua's words stood the test of time. His message never changed and eventually everyone saw that he was right. He followed thru on what he said.

"Now it came about after many days, when the Lord had given rest to Israel from all their enemies on every side, and Joshua was old and advanced in years, that Joshua called for all Israel.. .and said to them, I am old and advanced in years. And you have seen all that the Lord your God has done to these nations because of you... ", (23: 1-3)

Myths About Leadership and Influence...

1. Joshua and the management Myth

Leaders may manage, but managers aren't leaders.

Even as one of the spies that went into the Promised Land, Joshua was not merely a manager, but a leader. A manager would have merely supervised the Jews' present real estate, and distributed the manna in a fair manner. Joshua was ready to take new territory. He and Caleb were ready to lay out a strategy and cast the vision for progress. Managers can't grow things, only leaders can. A leader can grow a ministry. Managers take what is existing and organize it. Leaders bring things into being and create that which is not. Yet a leader must manage things.

2. Joshua and the entrepreneurs Myth

Leaders may be entrepreneurial, but entrepreneurs aren't necessarily leaders.

Entrepreneurs create thing, but may have no followers.

Joshua was not a freewheeling entrepreneur, but a leader. He would not move forward without the people, despite his and Moses' frustration with them. While he certainly could have moved more swiftly atone, he patiently waited forty years for the new generation to arise, then he entered the land with them.

3. Joshua and the pioneers Myth

Leaders may be pioneers, but pioneers often are not leaders.

Joshua wasn't Israel's first leader. He grew up with a pioneer, having been mentored by Moses. He, however, was the second-generation leader who followed the pioneer-and understood the difference. Being first may not mean you take others with you. Joshua wasn't the first to lead people through the desert, but he was the one who finished the job.

4. Joshua and the knowledge Myth

Leaders are knowledgeable, but knowledge doesn't make a leader.

Joshua undoubtedly possessed great intelligence, but his leadership was driven by his heart not his mind. The courage of his heart led him to attempt military exploits that defied logic. The compassion of his heart allowed him to remain with an obstinate people until they were convinced they could take each segment of the promised land.

5. Joshua and the position Myth

Leaders may hold important positions, but a position doesn't make a leader.

Although he eventually received the authority from Moses to be Israel's next leader, he was leading long before he go the position. He was chosen to be a spy because of the leadership he displayed in his tribe. He was chosen to be commander of Israel's military because of the leadership he displayed as a soldier. And he was chosen to be leader of the nation-because of the qualities he displayed as a protégé under Moses.

THE LAW IN SCRIPTURE...

"You are the salt of the earth... You are the light of the world. A city set on the hill cannot be hidden... Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven. (Matthew 5:13-16)

"Follow me as I follow Christ." (1 Corinthians 11:1)

“Therefore, knowing the fear of God, we persuade men...” (II Corinthians 5:11)
When you have position, but no influence then influence the influencers.

RIGHTS - POSITION	RELATIONSHIPS	PERSONAL DEVELOPMENT	PERSONHOOD
		People follow because of your personal investment in their lives.	People follow because of many years of ministry to people as a leader.
Lowest level of leadership.	People start following you because of the relationship you have with them.		

➡ **The higher up, the more effective and powerful your leadership is!**

Application questions: 1] Do I have lids on my life?
 2] Am I growing in my leadership influence?

To be an effective leader you need to grow in your relationship with people!!

NO. 3 - THE LAW OF PROCESS

⇒ **Leadership develops daily, not in a day. Leadership is a process.**

EXAMPLE: JOSEPH
 TEXT: GENESIS 37-45

As a teenager, young Joseph had a divine dream. God revealed to him that he would one day be in a significant leadership role. Even his older brothers would submit to him. However, years of preparation were required to get him ready, His early pride and immaturity had to be chiseled away- as he became a man worthy to live out those dreams, Joseph progressed from the pit to the prison to the palace- every location representing a growth step for him in the process. He was becoming the leader God intended for him to be. He was thirty years old when he became Pharaoh's assistant. At least twenty-three years passed between the "pit" and the "palace" when his brothers visited Egypt to get food from him. He was a changed man. The preparation was not an event, but a process, He was prepared in a "crock pot" (a slow cooker) not a "microwave," It was a marathon not a sprint.

OBSERVATIONS ABOUT THIS LAW...

- **Joseph needed time to mature.**

When God first revealed His dream to Joseph, young Joseph was only a teenager. No doubt he had leadership gifts, but they were in a premature state, He needed time and experience to ripen and season as a leader.

- **Joseph needed to be tested and broken to resolve his pride issues.**

If God wants you to come into his place, your own will needs to be broken. Joseph decided to share the dream God gave him with his brothers a move that proved costly to his own health. It appears that he needed to be tested and broken of pride. God did it by taking "favored status" from him and placing him in the role of a slave in Egypt.

Vision will be tested by obstacles and opposition. HIS vision can only be fulfilled in your life by Him alone.

- **Joseph knew that self promotion can never replace divine promotion.**

Joseph eventually learned that true progress only occurs when God is behind it. He decided to faithfully labor for Potiphar until it was evident that "God was with him," Each time he did, favored status returned to him. Joseph looked to God for promotion.

It doesn't matter what happens TO you, but IN you!!!

- **Joseph determined to value difficult people and treat them as divine instruments.**

Joseph had plenty of opportunities to become bitter against people: his brothers, the slave traders, Potiphar's wife, the liberated inmates who forgot him in prison. Each time, he overcame by seeing God in the struggle and viewing the offenders as instruments. Ask yourself what God is trying to teach you through a difficult person.

- **Joseph knew that God could use him until he was tried and tested.**

One of the reasons Joseph became a leader in Egypt was he that passed each test that life threw at him. His leadership had been proven by the time he took charge under Pharaoh. He had endured stress and calamity and his experience gave him the wisdom he needed.

- **Joseph could see his role in the dream (in Egypt) because of the law of process.**

Joseph knew that God was directing his journey into leadership. When he revealed his identity to his brothers, he said: "What you meant for evil, God meant for good." He saw the big picture and recognized the process was necessary to become an effective leader.

JOSEPH ILLUSTRATES THE FOUR PHASES OF LEADERSHIP GROWTH:

1. PHASE ONE: I don't know what I don't know. (Genesis 37:1-11)

The illusion of knowledge is dangerous!

When Joseph was just seventeen, began to receive messages that he was special, and that God was going to use him in an unusual way. His father favored him and gave him a coat, then he had a dream about his future leadership. He mistakenly shared it with his jealous brothers. They didn't like it and began to grumble against him. But did he understand what was happening? He had no clue. He had a second dream, and shared it with his whole family. All of them struggled with it, including his dad. Joseph was on the road of leadership preparation, but was unaware of what he didn't know. He was doing and saying things without understanding the human issues he was facing.

2. PHASE TWO: I know what I don't know. (Genesis 39-40)

Joseph later found himself in Egypt as a slave. It was during the first few years that he moved to the second phase of leadership growth. He began to be aware of what he didn't know, God was with him and all that he did was successful. It was in this season, however, that he was betrayed by his colleagues. Potiphar's wife, the king's cup bearer and his baker all revealed their true colors and Joseph got a lesson in human nature, relationships and leadership. He couldn't understand their deceit or apathy. He questioned how his fellow inmates could forget what they had promised. Nevertheless, he committed it all to the Lord and trusted that God would use it all for His glory. He matured during his time in prison.

3. PHASE THREE: I know and grow and it starts to show, (Genesis 41:14-37)

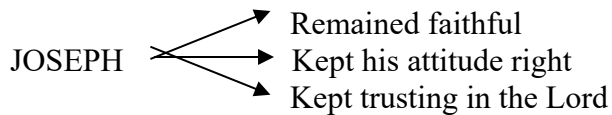
Learn leadership skills Joseph entered the third stage of leadership growth at about thirty years old. He was called upon by Pharaoh to interpret the king's dream-and Joseph did so with precision. The dream was about seven years of abundance and seven years of famine. Joseph even understood the application and timing of the dream. He told Pharaoh what to do during the seven years of abundance and that he ought to put a wise and discerning leader in charge of the reserve food. Joseph understood that people from all over the earth would come to Egypt to buy food from them (41:57). It was during this season that Pharaoh put Joseph in charge of all the food, and he began to flourish in his leadership role.

4. PHASE FOUR: I simply go because of what I know. (Genesis 50:18-21)

Implement what you know.

By this final phase, Joseph was in mid-life. He operated out of years of leadership wisdom and experience. He was intimate with God and possessed a divine perspective on life. His leadership flowed and was second nature to him. In fact, as he distributed the food to people groups from all

over the earth, his own family came to see him-not knowing he was in charge. The dream he had told them about as a teenager had come to pass. Now, the ones who had doubted him physically beat him and sold him into slavery were in need his help.



This was his chance to take revenge. Everyone in Egypt would have understood. But Joseph chose to forgive them and meet their need for food. Why? Because this was no longer simply Joseph: the little brother-but Joseph: the leader. His actions flowed out of character and he did what was right even when it was difficult. His perspective was divine: "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result and preserve many people alive." Never allow your circumstances to dictate your life! Live above your circumstances because of your faith and attitude!! He understood he was called to be a leader who serves life, healing, redemption

THE LAW IN SCRIPTURE...

"Trust in the Lord, and do good; dwell in the land and cultivate faithfulness... rest in the Lord and wait patiently for Him. Do not fret ... for evildoers will be cut off, but those who wait for the Lord, they will inherit the land... The steps of a man are established by the Lord; and He delights in his way." (Psalm 37:3-9,23)

"While the earth remains-seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22)

"Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You, too, be patient: strengthen your hearts, for the coming of the Lord is at hand... as an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful" (James 5:7-11).

In Hebrews 11: the who's who of FAITH! By faith Joseph: realized God will lead his people back to the promised land. Joseph believed God was a covenant keeping God.

The God who put a dream, vision, promises in your heart, is processing it now but He is able and faithful, and willing to bring it to pass!

NO. 4 - THE LAW OF NAVIGATION

⇒ **Anyone can steer the ship, but it takes a leader to chart the course.**

Everyone can drive a care, but it takes a leader to know where we are going. Leaders are not born but grow in a process.

EXAMPLE: NEHEMIAH

TEXT: NEHEMIAH 1-6

Nehemiah, the cup-bearer for a foreign king, somehow understood the law of navigation. The walls surrounding Jerusalem had been broken down for years-but with the right leader in charge, they could be (and were!) rebuilt in 52 days. Once Nehemiah stationed the workers in appropriate positions, they all labored successfully until the work was done. It took a "navigator", however for them to work as a team successfully. There had always been plenty of workers. What they needed was a leader to chart the course. Zerubbabel led the way to restore Jerusalem's temple. Ezra led the way to restore Jerusalem's worship. Now-a new navigator was needed to restore Jerusalem's wall. Nehemiah

did what any great leader would do. He saw the need (which others could do as well), but then laid out a strategy and recruited a team to implement it. In record time, he got the job done.

NEHEMIAH'S NAVIGATION PROGRESSED THROUGH THESE STAGES:

1. Identification with the problem (1:4)

Nehemiah's first step was inquiring about the status of the Jews and the wall around Jerusalem. When he got the news that the wall was rubble and that God's name was being mocked – he wept. This cup bearer was identifying with the far away problem.

Before looking forward, identify with the needs of the people. Are they able to see what God sees!

Now it came about when I heard these words, I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven."

2. Intercession for the people. (1:5-11)

His next step was to go to his knees and pray. He interceded for the people and the need that remained unmet. He would not move forward with a plan until he first got connected with God and appealed to him for His wisdom and intervention. In this step, he got a plan.

Leaders pray for your people!

"And I said, "I beseech Thee, O Lord God of heaven... let Your ear now be attentive" and Your eyes open to hear the prayer of Your servant which I am praying before Thee now, day and night on behalf of the sons of Israel ..."

3. Interaction with the influencers (2:1-6)

Next, Nehemiah met with the key players that could make something happen. He met with the king and got a commitment from him to finance the building of the wall. He also secured a passage to Jerusalem as well as the resources he would need to get there.

Identify with the influencers who can make a difference!

"And I said to the king, 'Let the king live forever. Why should my face not be sad when the city, the place of my fathers' tombs lies desolate... If it please the king, and if your servant has found favor in your sight, send me to Judah to rebuild it..."

4. Investigation of the property. (2: 11-16)

In his next step, he surveyed the challenge he was facing, and got a handle on its size and scope. At this point, he determined the volume of workers he would need, the gifts they would need to possess and how he might station them to finish the task efficiently. "So I came to Jerusalem and was there for three days... So I went out at night by the Valley Gate...and on to the Refuse Gate, inspecting the walls..."

5. Impartation of the purpose. (2: 17-18)

Then, Nehemiah gathered the potential workers and cast the vision to them. He imparted a sense of mission and shared why it was so important to restore the walls to Jerusalem. They caught glimpse of the spiritual ramifications of the project and bought in to it. Purpose has to do with the mission and the vision.

"Then I said to them, 'You see the bad situation we are in ... and I told them how the hand of God had been favorable to me, and also about the king's words...' Then they said to me, 'Let us arise and build.'"

6. Implementation of the plan. (3:1-32)

Finally, he divided up the men and the tasks appropriately, stationing men to work in front of their own homes-where their incentive for quality work would be high. He implemented the very plan he had put together two months earlier.

Implement a plan for ministry. A strategy to accomplish the vision.

"Then Eliashib the high priest arose with his brothers the priests and built the Sheep Gate... and next to him the men of Jericho built, and next to them Zaccur the son of Imri built..."

NEHEMIAH UTILIZED THESE PRINCIPLES AS HE NAVIGATED:

1. The Principle of simplification.

He organized the men in natural groups: families.

2. *The Principle of participation.*

He identified and moved with those who were ready.

3. *The Principle of delegation*

He matched tasks with workers appropriately.

4. *The Principle of motivation.*

It motivated the people because of their benefit.

He stationed the workers in front of their own house.

5. *The Principle of co-operation.*

He encouraged teamwork and synergy among them. Together we are strong.

6. *The Principle of affirmation.*

He exercised the power of appreciation and recognition.

THE LAW IN SCRIPTURE...

“Where there is no vision, the people are unrestrained...” (Proverbs 29:18)

“For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, saying, ‘This man began to build and was not able to finish.’” (Luke 14:28-30)

The mission of the N.T church:

1. Worship: A place to gather people who worship God with all their heart, giving Him their worth. What’s going on in heaven? Worship. If you do what’s done in heaven, you bring heaven down.

2. Fellowship: A place of fellowship, people to come together to love one another even though others are different. (John 17:23) But this the world will know you, love me, if you love one another. (Note: The command / instruction: “One another” appears 108 times in the N.T) Everything one for the other. Grow up and learn to love others. Develop Biblical relationships!

3. Discipleship: A disciple is a learner who can reproduce himself, because of maturity in Christ. Develop re-producers in God.

4. Evangelise: Reach the lost for God and share his love and power.

Understand the mission of the church, then set direction.

Vision: shows how the church will look 3 to 5 years from now. Can you see what it is not now?

If you have no vision, people become fault-finders with one another. Get to know God’s vision for you as a leader, for your church, then set direction.

NO. 5 - THE LAW OF E. F. HUTTON

⇒ **When the real leader speaks, people listen.**

EXAMPLE: DANIEL

TEXT: DANIEL 5 (PAUL in ACTS 27:9-11, 21-25, 30-44)

All through Daniel's young adult years, he was an outsider-a Jew living in the Babylon. However, each of three kings invited him to come and speak to them regarding future issues. Each time, they listened intently as Daniel spoke. Finally, when Daniel was brought before King Belshazzar, he was totally out of the power loop. In fact, he no longer served as a "wise man" or counselor in the palace. (Belshazzar had to be reminded by the Queen that Daniel even existed!) The king spoke to Daniel as

a powerful man in the story (v.13-16). The king was so hungry to hear him that he offered Daniel a reward. Daniel was disinterested. His motives were not to please men. Like the Apostle Paul in Acts 27, Daniel was a man whose words meant something even when he was an outsider. (Paul was an inmate on board a ship when he took control of its course.) When Daniel spoke everyone listened.

OBSERVATIONS ON THIS LAW...

What Makes People Listen to Us? The Qualities that Gave weight to Daniel's Words:

1. Relationships: People listen to us because of who we know.

Daniel's reputation was that he knew the God of Israel. This led to favored status with kings.

2. Sacrifice: People listen to us because of what we have suffered.

He gave up rights to eat the king's rich food. He lived a model life through what he suffered and sacrificed.

3. Character: People listen to us because of our integrity.

He was blameless and trustworthy even when he had to rebuke kings. "Trustworthy" means unimpeachable.

4. Relevance: People listen to us because we identify with their needs.

He lived with the Babylonian people and identified with their struggles. He understood their lifestyle.

5. Insight: People listen to us because of what we know.

He possessed superior wisdom with dreams and visions. He was the one kings called on in their confusion.

6. Vulnerability: People listen to us because we are genuinely transparent.

His life was an open book; he hid nothing-from his faith to his longings. What you saw was what you got.

7. Experience: People listen to us because we've succeeded in the past.

His credibility came from years of living in a foreign land-and doing well in hardship.

8. Humility: People listen to us when we incarnate meekness.

He was humble and submissive toward authorities. He connected because he never spoke with pretension.

9. Competence: People listen to us because of our abilities and expertise

He was able to do some things better than anyone else. He had abilities that were in demand.

10. Courage: People listen to us when we demonstrate conviction.

He was a puppet for no one. He possessed convictions he was willing to die for.

THE LAW IN SCRIPTURE...

"The lips of the righteous feed many, but fools die for lack of understanding." (Proverbs 10:21)

NO. 6 - THE LAW OF SOLID GROUND

⇒ **Trust is the foundation of leadership.**

EXAMPLE: SAMSON

TEXT: JUDGES 15: 1-20.

Samson learned the hard way that trust is the foundation for all genuine leadership. He is a good example of a bad leader. He was impetuous, volatile, lustful, moody, emotional and very unpredictable. His biceps were strong but his backbone was weak. He demonstrated the importance of this law by violating it. In this passage, Samson's intentions are doubted by the Philistines, by his father in law, and even by the men of Judah. No one is sure if they can trust him. His own people bind him up and deliver him to the Philistines to save their own necks. At this point in his leadership,

he couldn't control his own power. He had slept with several women. He had deceived people. He had slaughtered others in fits of anger. Consequently, he became a man without a country. Not surprisingly, his downfall came through a woman named Delilah. She seduced him in the area of his weakness and got him to reveal the secret of his physical strength—a secret between he and God. He deceived her a few times, toying with her, but she eventually beat him at his own game of deception. He proved that renegades make poor coaches. No one could trust him so none were following his leadership.

OBSERVATIONS ON THIS LAW...

Judges 14-16: Samson Provides Signs for Us of a Leader Who is in Trouble...

1. They have not addressed glaring weaknesses in their character (Judges 16:1)

For what may have been years, Samson struggled with sexual impurity. He was known to sleep with prostitutes. His failure to control his lust led to his demise with Delilah.

"Now Samson went to Gaza and saw a harlot there, and went in to her."

2. They count on deception to safeguard themselves (Judges 16:6-10)

Samson was known to use riddles to see if he could outwit others. He wasn't completely forthright (he was often ambiguous) which later led to distrust and betrayal from the Jews

"So Delilah said to Samson, 'Please tell me where your great strength is and how you may be bound to afflict you.' And Samson said to her, 'If they bind me with seven fresh cords that have not been dried, then I shall become weak...'"

3. They are impetuous and act on a whim or impulse (Judges 15:7-8)

Samson had a record of anger and volatile behavior. His Impulsive Spirit could be used for the good (he could tear apart an entire army) or for bad (he married prematurely).

"And Samson said, 'Since you act like this, I will take revenge on you, but after that I will quit.' And he struck them ruthlessly with a great slaughter..."

4. They play games with their place of influence (Judges 14: 12-13)

Again, Samson would wager on his possessions, using riddles. This later backfired when he played games with Delilah—regarding the source of his strength.

"Then Samson told them, 'Let me now propound a riddle to you: if you will indeed tell it to me within seven days of the feast, and find it out, then I will give you thirty linen wraps and thirty changes of clothes...'"

5. They can be deceived, especially in their blind spots (Judges 16: 15-17)

Samson finally met his match. Ironically, the master of deception and toying with others got deceived himself by a woman. Women were his Achilles heel.

"Then she said to him, 'How can you say you love me when your heart is not with me? You have deceived me these three times and have not told me where your great strength is.' And it came about when she pressed him daily... that his soul was annoyed to death. So he told her all that was in his heart..."

6. They are prone to misuse their God-given gifts (Judges 15: 1-8).

Samson took his God-given strength for granted. When his wife was given to someone else, he took revenge, which led to the death of his father in law and sister in law.

"And his father in law said, 'I really thought you hated her so I gave her to your companion...'"

And Samson went and caught three hundred foxes and took torches and turned the foxes tail to tail and put one torch in the middle between two tails... and he released the foxes into the standing grain of the Philistines... Then the Philistines said, 'Who did this?' And they said, 'Samson' So the Philistines came up and burned her (Samson's wife) and her father with fire."

7. They are more concerned with how they look than who they are (Judges 15:9-12)

Much of Samson's leadership was reactionary. When the Israelites apprehended him, he preferred to be given to the Philistines than killed by them because of how it might look.

"Then 3,000 men of Judah went down... to Samson and said, 'What then is this you have done to us?'" And he said to them, 'As they did to me, so I have done to them.' And they said, 'We have come down to bind you so that we may give you into the hands of the Philistines. And Samson said to them, 'Swear to me that you will not kill me. ...

8. They can be bought (Judges 16:17-18)

Eventually, Delilah found out what his price was, and bought him. She seduced him into telling her "all that was in his heart" even though she was working for the enemy.

"So he told her all that was in his heart..."

WHAT FOLLOWERS WANT IN A LEADER:

1. They want to see **character** in their leader.
2. They want to see **competence** in their leaders.
3. They want to sense **compassion** from their leader.
4. They want to see **commitment** in their leader.
5. They want to feel a **connection** to their leader.
6. They want to make a **contribution** with their leader.
7. They want to see **contrition** from their leader.
8. They want to spot **convictions** in their leader.
9. They want to join a **cause** with their leader.
10. They want to see **consistency** in their leader.
11. They want to see **confidence** in their leader.
12. They want to sense **courage** from their leader.

THE LAW IN SCRIPTURE...

Discretion will protect you, and understanding will guard you. (Proverbs 2: 11)

"I have been your leader from my youth until this day. Here I stand. Testify against me in the presence of the Lord and his anointed. Whose ox or donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I accepted a bribe to make me shut my eyes? If I have done any of these, I will make it right." (I Samuel 12:2-3)

"Make room for us in your hearts; we have wronged no one, we have corrupted no one, we have taken advantage of no one." (II Corinthians 7:2)

NO. 7 - THE LAW OF RESPECT

⇒ **People naturally follow leaders stronger than themselves.**

EXAMPLE: DEBORAH

TEXT: JUDGES 4:4-16

Deborah is a classic example of the law of respect because so few women were given leadership positions during her day. Men did not naturally follow women. However, she commanded the respect of both men and women because of her leadership gifts. Even Barak, the military commander of the northern tribes of Israel sought her help when she challenged him to attack Canaan. In fact, he accepted the challenge on the condition that she would join him. Even though Barak's need for a woman would eclipse any honor due him if he defeated Canaan-he still wanted her next to him. Together they defeated the enemy. In Judges 5:7 she is described as a "mother" to the people of Israel. She combined both care and courage which won her the respect of everyone. Clearly, Deborah illustrated the law of respect-she was the strongest leader of her day. Even the other recognized leaders in Israel followed her.

OBSERVATIONS ON THIS LAW...

Deborah put this law to work for her because she provided...

- **Relationship with her followers. (Judges 4:6-8)**
Deborah summoned Barak to her side and personally commissioned him to work with her. She furnished relationship to Barak who needed her in time of battle. She didn't just send him off to war-but she went with him. "And she said, 'I will surely go with you...'"
- **Roadmaps for her followers. (Judges 4:6-7)**
She didn't simply tell Barak to go fight, but she furnished a game plan for the attack. Along with the commissioning, she arranged when the battle should happen, where it should happen and who should do it. "And she summoned Barak.. .and said to him, 'Behold the Lord, the God of Israel, has commanded, 'Go and march to Mount Tabor.'" and I will draw out to you Sisera the commander of Jabin's army... and I will give him into your hand."
- **Responsiveness to her followers. (Judges 4:8-10)**
She was very responsive to those she was investing in. She understood their needs. When Barak told her what he needed to be willing to implement the plan-she furnished it for him. She didn't simply layout goals, she responded to what others needed to meet them.
"Then Barak said to her. ' If you will go with me, then I will go: but if you will not go with me, I will not go" ... Then Deborah arose and went with Barak to Kedesh."
- **Respect for her followers. (Judges 4: 14)**
She demonstrated respect for those under her first. Respect always goes two ways. On the day of the scheduled attack she said confidently: "This is the day the Lord has given Sisera into your hands." She gave credit and confidence to those who worked for her.
"And Deborah said to Barak, 'Arise! For this is the day in which the Lord has given Sisera into your hands. Behold, the Lord has gone out before you."
- **Resources for her followers. (Judges 4:6- 7)**
She provided the tools necessary to do the job she was calling others to do. Just after she requested that Barak lead the charge-she quickly added that she was giving him 10,000 troops from two of the tribes of Israel. Barak had every resource he needed to win.
"...and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun... and (God) will give him (Sisera) into your hand"
- **Resolve toward her followers. (Judges 4:9, 14)**
She was courageous and possessed conviction regarding God's call on their lives. One way she gained respect was to speak so candidly with Barak, and tell it like it was. She was the one who said he would share the honor if he got help in the battle.
"And she said, 'Surely I will go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the Lord will sell Sisera into the hand of a woman."

THE LAW IN SCRIPTURE...

Make it your ambition to lead a quiet life... so that you will win the respect of outside and so that you will not be dependent on anybody. (I Thessalonians 4: 11-12)

And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the river, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the Lord. (Joshua 24: 15)

NO. 8 - THE LAW OF INTUITION

⇒ **Leaders evaluate everything with a leadership bias.**

EXAMPLE: JETHRO

TEXT: EXODUS 18: 17-27

Moses was the undisputed leader of Israel in his day, but he wasn't exercising the law of intuition when his father in law, Jethro approached him about his methods. Jethro saw the situation through the lens of a leader and rearranged the way Moses cared for the needs of the people. He could see burnout on the horizon for Moses and frustration on the horizon for the people-if Moses continued trying to do it all himself. Jethro instructed Moses to select and prepare "elders" to lead alongside of him. He could then delegate the smaller matters to them, which left Moses with more time and energy to give to the larger matters. Jethro intuitively saw that Moses could never get the job done the way he was doing it. He had to change. Jethro's leadership bias enabled everyone to win.

OBSERVATIONS ON THIS LAW...

Leaders who practice this law have the ability to "read" what is going on around them:

1. Jethro was a reader of SITUATIONS.

Moses was rejoined with his wife, children and father-in-law, Jethro after crossing the Red Sea. According to the text, **the next day**-Jethro was sizing up the situation, observing how Moses was going about leading the Israelites. He recognized that Moses was not working efficiently, and said: "Why do you sit as judge and all the people stand about you from morning until evening? The thing you are doing is not good."

2. Jethro was a reader of TRENDS.

Jethro could see that even if Moses was able to get by with his present leadership method, it would not last forever. The population would grow-and so would their frustration. Jethro read the trends, and saw it was going to get worse before it got better. He said. "You will wear out, both yourself and these people who are with you, for the task is too heavy..."

3. Jethro was a reader of RESOURCES.

As Jethro confronted Moses, he looked out onto the vast population of Israeli men. He must have observed that there were tremendous untapped gifts within those people, because he" told Moses to choose leaders from among them-and they could handle the majority of the disputes to be settled. He saw the talent and resources available, and utilized it.

4. Jethro was a reader of PEOPLE.

Jethro also read the abilities of people. He seemed to see their gifts and their leadership level, because he told Moses to put the chosen leaders over groups of thousands, hundreds, fifties and tens. Obviously, this distribution was based upon those leaders' gifts and skills. The plan worked because the task wasn't divided evenly, but based on what each person could do.

5. Jethro was a reader of the LEADER.

In most cases, this means being able to read yourself. In Jethro's case, it meant being able to read the leadership ability and style of Moses. He issued the plan based upon Moses' need for help. He even proposed the characteristics of the leaders Moses ought to recruit as well as their job description. Then, knowing Moses, he said: "If you do this thing, and God so commands you, then you will be able to endure, and all these people also will go to their place in peace."

A SUMMARY OF THIS LAW IN JETHRO'S LIFE...

1. Jethro provided CORRECTION because he saw DIFFERENTLY than Moses did. (Exodus 18:17-18)

"And Moses' father in law said to him, 'The thing that you are doing is not good. You will surely wear out, both yourself and these people who are with you' for the task is too heavy for you; you cannot do it alone, "

2. Jethro provided DIRECTION because he saw FURTHER than Moses did. (Ex. 18: 19-20)

"Now listen to me: I shall give you counsel, and God be with you, You be the peoples' representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk, and the work they are to

do."

3. Jethro provided STRUCTURE because he saw CLEARER than Moses did. (Ex. 18:21-22)

"Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens... and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge."

4. Jethro provided SUPPORT because he saw DEEPER than Moses did. (Exodus 18:23)

"So it will be easier for you and they will bear the burden with you. If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace."

5. Jethro provided CONFIDENCE because he saw MORE than Moses did. (Exodus 18:24-27)

"So Moses listened to his father in law, and did all that he said. And Moses chose able men out of all of Israel, and made them heads over people,.. Then Moses bade his father in law farewell, and he went his way into his own land,"

THIS LAW REQUIRES THE LEADER TO BECOME ...

- *AN ARTIST* - They must paint pictures inside of their followers.
- *A FUTURIST* - They must see the future more clearly than their followers.
- *A LOBBYIST* - They must speak for a cause they want others to join.

THE LAW IN SCRIPTURE...

"And the sons of Issachar were men who understood the times, with knowledge of what Israel should do... and all their kinsmen were at their command." (1 Chron. 12:32)

NO. 9 - THE LAW OF MAGNETISM

⇒ **Who you are is who you attract.**

EXAMPLE: ELIJAH

TEXT: II KINGS 2:1-14

Elijah was the most visible prophet of his day. He was loved and hated deeply because of his passion. It was appropriate that he would be swept away by a chariot of fire-for his whole life was dynamic and full of fire. Elijah lived out the law-of magnetism. He attracted a crowd of thousands at Mt. Carmel when he confronted the prophets of Baal. He attracted a group of men who became students of his prophetic ministry. He formed these understudies into a "school of the prophets" (v7). Finally, he attracted a small cluster of disciples. Chief among them was Elisha, his protégé-an ultimate illustration of Elijah's magnetism. Elisha was made from the same cloth Elijah was-and before the prophet was taken from them; Elisha requested a "double portion" of Elijah's spirit to fall on him. As he took Elijah's mantle from that place-he began a similar ministry, carrying on the same fiery brand of preaching and miracles. Elijah, the leader, had attracted an apprentice after his own heart.

OBSERVATIONS ON THIS LAW ...

1. Every leader has a measure of magnetism.
2. A leader's magnetism may impact others intellectually, emotionally or volitionally.
3. Magnetism is neither good or bad in itself. It depends on what a leader does with it.
4. A leader's magnetism is not static. It can be cultivated, shaped and matured.
5. A leader's magnetism will draw both complimentary and similar followers.

ELIAH TEACHES US WHAT MAKES MAGNETIC RELATIONSHIPS:

1. Mutual Attraction (II Kings 2:2, 4, 6)

We are drawn to leaders who share common perspective. When we are like someone, we tend to like them. Elisha was so drawn to Elijah that he followed him everywhere.

"And Elijah said to Elisha, 'Stay here please, for the Lord has sent me as far as Bethel. But Elisha said, 'As the Lord lives and as you yourself live, I will not leave you.'"

2. Mutual Vision (I Kings 19:19-20)

Both men shared a common vision to turn Israel back to Yahweh. When Elijah met his protégé, he simply threw his mantle on him, and Elisha left the cattle and followed him.

"So he departed from there and found Elisha the son of Saphat, while he was plowing with twelve pairs of oxen... And Elijah passed over to him and threw his mantle on him. And he left the oxen and ran after Elijah and said, 'Please let me kiss my father and my mother, then I will follow you.'"

3. Mutual Expectations (II Kings 2:9-10)

Mutual anticipation, commitment and accountability from leader and follower are crucial. Elisha desired and demanded a double portion of the same spirit that was on Elijah.

"...Elijah said to Elisha, 'Ask what I shall do for you before I am taken from you.' And Elisha said, 'Please, let a double portion of your spirit be upon me.'"

4. Mutual Contribution (I Kings 19:21)

Both men brought something to the table that added value to the other. Elijah was the mentor, but Elisha sacrificially pursued him, and initiated acts of service for him.

"So he returned from following him, and took a pair of oxen and sacrificed them... Then, he arose and followed Elijah and ministered to him."

5. Mutual Chemistry (II Kings 2:11)

We stick with leaders when we feel we possess complimentary personalities. Both Elijah and Elisha were passionate men of action. We see this during Elijah's whirlwind exit. "Then it came about as they were going along and talking, that behold, there appeared a chariot of fire and horses of fire which separated the two of them. And Elijah went up by whirlwind to heaven.

And Elisha saw it and cried out, 'My father, my father, the chariots of Israel and its horsemen!' ...Then he took his clothes and tore them..."

6. Mutual Responsiveness (II Kings 2:9-14)

Attitude is crucial. Is there a responsive attitude on both parts to the other?

Both men served the other by request: Elisha gave his ministry, Elijah, his mantle.

"... Elijah said to Elisha. 'Ask what I shall do for you before I am taken from you.' And Elisha said, 'Please let a double portion of your spirit be upon me.' And he said, 'You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you...

And he (Elisha) also took up the mantle of Elijah that fell on him and returned and stood by the bank of the Jordan."

THE LAW IN SCRIPTURE...

"Now it came about as they crossed over, that Elijah said to Elisha, 'Ask what I shall do for you before I am taken from you.' And Elisha said, 'Please, let a double portion of your spirit be upon me.' (II Kings 2:9)

"But I hope in the Lord to send Timothy to you shortly.. .For I have no one else of kindred spirit who will genuinely be concerned for your welfare." (Philippians 2: 19-20)

NO. 10 - THE LAW OF CONNECTION

⇒ **Leaders touch a heart before they ask for a hand.**

EXAMPLE: REHOBAM

TEXT: I KINGS 12:1-16

When Solomon died, Rehoboam was in line to succeed him, and could have successfully reigned over the entire nation of Israel had he practiced the law of connection. However when Jeroboam and all of Israel came to plead with him to lighten their workload, he would have nothing to do with them. He was power hungry, and believed he had to flex his political muscle and impress everyone, as the new king. His father had made the people's yoke difficult, to the point of revolt. The people even negotiated with Rehoboam and promised that if he would ease up a bit they would serve him forever. Even his counselors agreed that this would be the wise thing to do. But he forsook their counsel, and lost almost everyone. Ten of the twelve tribes revolted and followed Jeroboam, and the kingdom was divided. Rehoboam is a vivid example of how it is impossible to pursue love and power simultaneously. He failed to practice the law of connection.

OBSERVATIONS ON THIS LAW...

WHY DID REHOBAM FAIL TO PRACTICE THIS LAW?

1. Because leaders can't move people to action until they first move them with emotion.

Rehoboam had a cold and crusty heart. Even when King Solomon's elders counseled him to lighten the work-load, he wouldn't listen. He wanted to find counselors who would tell him what he wanted to hear. He never seemed to understand the people's needs or show any concern for their welfare.

2. Because leaders should first give before they demand others to give.

Rehoboam was counseled by the palace elders this way: "If you will be a servant to this people today, will serve them and grant their petition and speak good words to them, then they will serve you forever." He selfishly refused to listen to this wise, godly wisdom.

3. Because leaders must connect with people one at a time, even in a large audience.

Rehoboam only spoke to the people in large audiences, and even then it was with harsh words. He demanded their allegiance. He threatened them with discipline. His speeches were to "crowds" not individuals. He never connected with any of them personally.

4. Because leaders must touch the heart before the head - relationship precedes results.

Even when Jeroboam and all the assembly begged the king to hear their request, he put them off. He told them to return in three days. He never let them see him struggle with the decision. He was never warm, or human or vulnerable with them. He was a cold rock.

5. Because leaders must initiate connection with others, not wait for them to do it.

This entire confrontation with Israel took place because Jeroboam and the people came up from Egypt and requested it. Rehoboam didn't initiate any communication with them. He sat and waited for them to come to him. He reacted instead of initiating. And he never connected with anyone.

REHOBAM HAD SEVEN MAJOR PROBLEMS...

1. Instead of lecturing, he should have been listening.
2. Instead of modeling greed, he should have modeled generosity.
3. Instead of protecting his image, he should have protected his integrity.
4. Instead of demonstrating control, he should have demonstrated compassion.
5. Instead of developing a selfish heart, he should have developed a servant's heart.
6. Instead of seeing through his own eyes, he should have looked through the eyes- of others.
7. Instead of falling in love with power, he should have fallen in love with people.

THE LAW IN SCRIPTURE...

"...Although in Christ I could be bold and order you to do what you ought to do, yet I appeal to

you on the basis of love." (Philemon :8-9')

NO. 11 - THE LAW OF THE INNER CIRCLE

⇒ **A leader's potential is determined by those closest to him.**

EXAMPLE: DAVID AND HIS MIGHTY MEN

TEXT: I CHRONICLES II: 10-25, 12:16-22

During his transition following King Saul, David drew to himself a cadre of several hundred men who were warriors with him and for him. They were loyal to him, even when it cost them their life. On one occasion, three of his inner-circle risked their life to get him a drink of water from a well in Bethlehem, located behind enemy lines. When he was thirsty, and craved water from a particular place-he got it. When he was endangered from opposing militia-some of his top men were known to wipe out 300 men each to protect him. Several of the defectors who joined David were captains: "And they helped David against the band of raiders, for they were all mighty men of valor, and were captains in the army." No doubt God was divinely orchestrating David's rise into the monarchy. Humanly speaking, however, David's success was largely due to his loyal, committed and gifted "inner circle."

When choosing your INNER CIRCLE, look for the following qualities:

I - INFLUENTIAL

N - NURTURING

N - NETWORKER

E - EMPOWERING

R - RESOURCEFUL

C - CHARACTER

I - INTUITIVE

R - RESPONSIVE

C - COMPETENT

L - LOYAL

E - ENERGETIC

OBSERVATIONS ON THIS LAW ...

**1. David began building his inner circle in the difficult days before he became king.
(I Chronicles 12:1-2, I Samuel 22:1-2)**

"Now these are the ones who came to David at Ziklag, while he was still restricted because of Saul the son of Kish, and they were among the mighty men who helped him in war..."

"So David departed from there and escaped to the cave of Adullam... and everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them.

2. David chose multi-gifted and versatile leaders for his inner circle. (I Chronicles 12:2)

"They were equipped with bows, using both the right hand and the left to sling stones and to shoot arrows from the bow..."

3. David delegated responsibilities within the inner circle, based on their gifting.

(I Chronicles 12: 16-18)

"Then some of the sons of Benjamin and Judah came to the stronghold of David...
Then David received them and made them captains of the band."

4. David looked for men who were exceptionally courageous. (I Chronicles 12:8, 15)

"And from the Gadites there came over to David... mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions... These are the ones who crossed the Jordan when it was overflowing all its banks, and put to flight everyone living in the valleys to the east and to the west."

5. David chose for the inner circle men who would declare their loyalty to his cause.

(I Chronicles 12: 18)

"We are yours, o David! We are with you, o son of Jesse! Success, success to you, and success to those who help you, for your God will help you."

6. David welcomed into his inner circle only those who truly wanted to be there.

(I Chronicles 12:38)

"All of these, being men of war, who could draw up in battle formation, came to Hebron with a perfect heart (of their own volition), to make David king over all of Israel..."

7. David respected the sacrificial service of his inner circle and honored them for it.

(I Chronicles 11: 15-19)

"Should I drink the blood of these men who went at the risk of their lives?" Because they risked their lives to bring the water back, David would not drink it. Such were the exploits of the three mighty men."

THE LAW IN SCRIPTURE...

"He who walks with wise men will be wise, but the companion of fools will suffer harm."
(Proverbs 13:20

"Bad company corrupts good morals." (1 Corinthians 15:33)

NO. 12 - THE LAW OF EMPOWERMENT

⇒ Only secure leaders give power to others.

Many leaders feel insecure and can't develop, train or empower others. They are overbearing. Come to peace with whom God made you to be.

EXAMPLE: BARNABAS

TEXT: ACTS 9:26-31

When Saul of Tarsus was convened, all of the disciples in Jerusalem were afraid of him. No one wanted to take the risk and support him. They were suspicious. Barnabas received him, however, and brought him to the apostles, vouching for the authenticity of his conversion. The Greek actually implies that "he took Saul by the hand" and led him before the apostles. Barnabas, who might have been the one who lost the vote to become the twelfth apostle (replacing Judas), was Paul's biggest cheerleader-and mentored him until they became peers as missionary church planters. Even when Paul grew beyond him in favor and authority-Barnabas continued empowering and encouraging him. What a vivid illustration of the fact that only *secure* leaders can empower others. He went on to empower other young emerging leaders from Antioch, as well as John Mark. As far as we can tell from early church history, Barnabas empowered and prepared more pastors and leaders for ministry than anyone except, perhaps, for Paul himself.

Leaders who know that God decides their value, will live not to please other, but to please God!

OBSERVATIONS ON THIS LAW...

How did Barnabas empower Paul? He performed the fundamentals well...

1. He believed in Paul prior to safe consensus. (Acts 9:26-27)

Barnabas did not wait until it was politically correct to trust Paul. He believed in him before anyone else was willing to step forward and take the risk. He expressed his acceptance and belief in his future directly to Paul, which gave Paul a chance to break into the circle.

"And when he (Paul) had come to Jerusalem, he was trying to associate with the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took hold of him and brought him to the apostles..."

2. He represented Paul before significant contacts. (Acts 9:27)

One of the gifts he gave Paul was to introduce him and even represent him before the Apostles. Barnabas lent him credibility when he hadn't been around long enough to earn it himself. He put Paul in touch with leaders who could help him make it.

"Barnabas...brought him to the apostles and described to them how he had seen the Lord on the road, and that he had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus."

3. He defended Paul against sharp criticism. (Acts 9:26-27)

Barnabas was the only one who believed Paul's report, and defended his conversion to others in Jerusalem. When others were suspicious and critical, he "described how Saul had seen the Lord ... and how he had talked with him, and how he had spoken boldly in Jesus' name."

"... they were all afraid of him not believing he was a disciple...but Barnabas...described how he had seen the Lord on the road... and how he has spoken out boldly in the name of Jesus"

4. He equipped Paul to function in his specific capabilities, gifts of talents. (Acts 9:28-29)

Barnabas enabled Paul to move freely among the Jews in Jerusalem, teaching and debating the truths of the scripture. Paul's gifts were discovered quickly and he was released to use those gifts-prior to taking any formal course in Christian theology. It is obvious that Barnabas was instrumental in Paul's confidence to speak so boldly, so quickly.

"And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. And he was talking and arguing with the Hellenistic Jews..."

5. He supported Paul amidst serious challenges. (Acts 9:29-30)

A fourth gift Barnabas gave Paul was amazing favor and support. He became Paul's biggest fan in Jerusalem! He helped Paul escape Jerusalem when his life was endangered. He championed his call and ministry as they left Antioch on their first missionary journey.

"And he (Paul) was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death. But when the brethren (Barnabas and other disciples) learned of it, they brought him down to Caesarea and sent him away to Tarsus."

OBSERVATIONS ON BARNABAS' MINISTRY OF EMPOWERMENT:

1. He empowered new believers, motivating them to keep the faith. Encourager (Acts 11 :23)

"Then when he (Barnabas) had come to Antioch and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord."

2. He empowered many people to come to faith in Jesus Christ. (Acts 11:24)

"...for he was a good man and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord."

3. He empowered John Mark, even after his missionary failure. (Acts 15:37-39)

"And Barnabas was desirous of taking John called Mark, along with them also. But Paul kept insisting that they should not take him along who had deserted them... And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with them and sailed away to Cyprus." Give people a second chance.

4. He empowered Gentiles throughout Cyprus and Galatia to turn to Christ. (Acts 13)

"We had to speak the Word of God to you (Jews) first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord

commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

5. He empowered new churches by appointing elders to guide them. (Acts 14:23)

"And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed."

6. He empowered his home church by reporting on their mission efforts. (Acts 14:27)

"And when they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles."

7. He empowered the first church council to understand what God was doing among the Gentiles. (Acts 15: 12,22,25)

"And all the multitude kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles."

THE LAW IN SCRIPTURE...

"And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near." (Hebrews 10:24-25)

SUCCE: (1) Success means knowing my calling or purpose in life. What has God called me to do
(2) Success means reaching towards my potential in God. (Phil 3: 13-14)
(3) Success means investing my life in other people.

NO. 13 - THE LAW OF REPRODUCTION

⇒ **It takes a leader to raise up a leader.**

EXAMPLE: MOSES AND JOSHUA

TEXT: NUMBERS 27: 15-23

Of all the wonderful leadership functions Moses performed, his training of Joshua was the most strategic. Joshua actually became the leader who would finish the task of leading the people into the Promise Land. This successful "leadership reproduction" was a result of both Moses' example and equipping AND Joshua's hunger and giftedness. Moses passed on his authority, anointing and abilities to Joshua. He gave Joshua his time, his insight, a learning environment, an opportunity to prove himself and a strong belief in his future. Had he not been a leader himself, each of these would have been inadequate for the task ahead of Joshua. Because Moses gave time to reproducing himself in Joshua-his dream of the Promised Land was realized even though he did not personally get to see it come to pass.

OBSERVATIONS ON THIS LAW...

1. Moses gave Joshua empowerment and authority. (Numbers 27:20)

Moses laid his hands on Joshua and publicly commissioned him before the people. He gave Joshua "part of his authority" (Numbers 27: 15-23). Joshua received positive recognition: a leader's approval and acceptance; and he received Moses' expression of faith in him.

"So the Lord said to Moses, 'Take Joshua, the son of Nun ... and lay your hand on him; and have him stand before Eleazar the priest and before all the congregation; ... And you shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him.'"

2. Moses gave Joshua encouragement and application. (Numbers 27:21-22)

Joshua's apprenticeship was not merely cerebral or passive; it didn't simply consist of the two of them talking over coffee. Moses allowed Joshua to prove his leadership as a spy, as a military

commander and as his personal ministry assistant.

"... At his command they shall go out and at his command they shall come in both he and the sons of Israel with him, even all the congregation."

3. Moses gave Joshua affirmation and favor. (Numbers 27:23)

Moses affirmed his young protégé by allowing unusual companionship in some rare places. They shared a unique intimacy, particularly when you consider the differences in their ages. Moses communicated meaningful encouragement through both his words and his time.

"Then he (the priest) laid his hands on him (Joshua) and commissioned him, just as the Lord had spoken through Moses. "

"Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from his tent." (Exodus 33:11).

THE LAW IN SCRIPTURE...

"A disciple will not be greater than his teacher... it is enough for the disciple to become like his teacher, and a slave his master." (Matthew 10:24-25)

"But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having thus a fond affection for you, we were well-pleased to impart to you not only the Gospel of God but also our lives, because you had become very dear to us... encouraging each one of you as father would his own children." (I Thess. 5:7-11)

As you practice this law, you become a PARENT. Good parents approach their kids with...:

P – Purpose (They don't pass on truth accidentally. They are purposeful with their kids.)

A – Assessment (They evaluate where their children need to grow and where they're strong.)

R – Relationship (They are warm and approachable. They furnish love and safe places.)

E – Empowerment (They provide their kids the confidence and competence they need.)

N – Navigation (They give direction to their kids and help get them to their destination.)

T – Tools (They furnish the tools they need to win in life. They resource them as a mentor.)

Eph 4:11-15, The job description of a pastor:

- 1) equip God's people for works of service
- 2) people are growing to spiritual maturity
- 3) church will be edified.

The BIBLE teaches:

- (1) Every believer has a gift for ministry.
- (2) Discover what your ministry gifts are.
- (3) We will be held accountable before God for our gifts.

Never do ministry alone! Develop others! Train, equip and develop others.

NO. 14 - THE LAW OF BUY-IN

⇒ People buy into the Leader, then the vision.

EXAMPLE: GIDEON

TEXT: JUDGES 6:33-35; 7: 1-25

When the angel calls Gideon to lead the fight against the Midianites and destroy the altar of Baal in Judges 6, Gideon is apprehensive about his own leadership. By the end of the chapter he has won the allegiance of several of the Jewish tribes. Although he was the "runt" of his family and part of the "runt" tribe in Israel, warriors began to follow him even before they knew the plan of attack. When he blew the trumpet to call them to war-they came from everywhere to join him in an extremely risky

endeavor (Judges 6:34-35). God called the leader first-one whom the people would follow-then He clarified the vision. Clearly, the people bought into Gideon even before they understood exactly what they would be up against. Gideon attracted so many warriors, that God had to turn some of them away, lest they think that they pulled off the victory instead of Him.

OBSERVATIONS ON THIS LAW...

1. If the people don't buy into the leader and don't buy into the vision-it's time for a new leader and a new vision.
2. If the people don't buy into the leader and do buy into the vision-it's time for a new leader.
3. If the people do buy into the leader but don't buy into vision-it's time for a new vision.
4. If the people do buy into the leader and also buy into the vision-it's time to get behind the leader!

The first step people take is not to follow worthy causes. They follow worthy leaders who promote worthy causes. People are always asking the question: "Why should I follow you?" The leader must understand that he is first on display himself-before he ever gets the chance to display the vision or the program. Once people become confident in the leader, they will be confident about the vision.

WHAT MADE PEOPLE BUY IN TO GIDEON?

1. Gideon was genuine. This made the people to listen his words. (Judges 6: 13-18)

He faced his own fears, and didn't pretend to be someone he wasn't.

"Then Gideon said to him, 'O my lord, if the Lord is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about... ? ...And he said to him, 'O Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh and I am the youngest in my father's house.' ... And he said to him, 'If I have found favor in Thy sight, then show me a sign that it is You who are speaking to me.'"

2. Gideon was thorough. This made the people to trust his judgment. (Judges 6: 19-24)

He got reassurance on, the details of God's plan to defeat Midian.

"Then Gideon went in and prepared a goat and unleavened bread... and brought them out to him under the oak, and presented them. And the angel of God said to him, 'Take the meat and the unleavened bread and lay them on this rock and pour out the broth.' And he did so. Then the angel... touched the meat... and fire sprang up from the rock and consumed the meat and the bread. Then the angel vanished from his sight. When Gideon saw that he was the angel of the Lord, he said, 'Alas, O Lord God! For now I have seen the angel of the Lord face to face.'"

3. Gideon was committed. This made the people willing to take risks. (Judges 6:25-27)

He displayed an ability to sacrifice personally to get the job done.

"Now the same night it came about that the Lord said to him, 'Take your father's bull and a second bull seven years old, and pull down the altar of Baal which belongs to your father... and build an altar to the Lord your God on top of this stronghold in an orderly manner... Then, Gideon took ten men of his servants and did as the Lord had spoken to him...'"

4. Gideon was submissive. This made the people believe in his cause. (Judges 6:28-33)

Gideon was obedient to God and made it clear this was a spiritual issue they were facing.

"And they (the people) said to one another, 'Who did this thing?' And when they searched about and inquired, they said, 'Gideon the son of Joash has done this thing.' Then the men of the city said to Joash, 'Bring out your son that he may die, for he has torn down the altar of Baal... But he said, 'Will you contend for Baal or will you deliver him? If he is a god, let him contend for himself...' Therefore, on that day he named him Jerubbaal, that is to say, 'Let Baal contend against him,' because he has torn down his altar."

5. Gideon was catalytic. This caused the people to own his vision. (Judges 6:33-35)

He initiated, and was determined to fight even if he fought alone.

"So the Spirit of the Lord came upon Gideon; and he blew a trumpet, and the Abiezrites

were called together to follow him. And he sent messengers throughout Manasseh, and they were also called together to follow him; and he sent messengers to Ashar, Zebulun, and Naphtali and they came up to meet them."

THE LAW IN SCRIPTURE...

"There is one who scatters, yet increases and the more... the generous man will be prosperous, and he who waters will himself be watered," (Proverbs 11:25)

"Cast your bread upon the waters, and after, many days you will find it again."
(Ecclesiastes 11:1)

NO. 15 - THE LAW OF VICTORY

⇒ **Leaders find a way for the team to win.**

EXAMPLE: JOSIAH

TEXT: II CHRONICLES 34-35

Josiah's grandfather and father were horrible, idolatrous kings. The nation was stagnant, and in a state of spiritual stupor. They lacked vision and convictions. The rubble of unfinished business was everywhere. They had fallen prey to outward attack, inward division, and economic depression. Then Josiah came along. Neither before nor after was there a king like him-who turned to the Lord, and led the people in renewal (II Kings 23:25). He had to break a cycle of failure, sin and defeat within his family and God's people as a whole. His work was cut out for him. Josiah knew that the real key to their social problems was a spiritual issue. He became king at eight years old. By the time he was sixteen, he had begun to seek the Lord-and four years later was determined to reform Israel and to free his country of Assyrian and native idolatry. When he was twenty-five, Josiah issued orders to repair the temple. This considerable task became the breakthrough that would accomplish the victory he was after. The project was well organized, efficiently delegated and well supervised. In the course of their work, the crews uncovered a long-neglected copy of the Book of the Law. Josiah immediately had it read aloud to him, then assembled all the people. The book was read to them corporately, which led to mass repentance. Josiah led them in pledging their lives to the Covenant. Renewal broke out and according to scripture, "as long as he lived, the people did not fail to follow the Lord, the God of their fathers" (II Chronicles 34:33).

OBSERVATIONS ON THIS LAW...

Victory was challenging for Josiah because so many obstacles stood in the way:

1. His grandfather and father had been utter failures as kings.
2. The people of his day had never experienced God's blessing or spiritual renewal.
3. No one alive had ever seen a king model obedience-mediocrity ruled the day.
4. The temple was in ruins and there were no expectations of its repair.
5. The people presumed that a political solution would solve their problems.
6. He was only a child for the first decade of his reign.

Victory is usually preceded by a breakthrough.

JOSIAH'S BREAKTHROUGH CAME BECAUSE...

1. HE MODELED OPENNESS & TEACHABILITY (II Chronicles 34: 1-3)

"And he did right in the sight of the Lord... For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David..."

2. HE CREATED HUNGER FOR CHANGE & RENEWAL. (II Chronicles 34:4-7)

"And they tore down the altars of the Baals in his presence and the incense altars that were high

above them he chopped down... and the molten images he broke to pieces and ground to powder and scattered on the graves of those who had sacrificed them."

3. HE INITIATED REFORMS LEADING TO THE BREAKTHROUGH. (II Chron. 34:8-13)

"Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan. and Maaseiah and Joah... to repair the house of the Lord his God. And they came to Hilkiah, the high priest and delivered the money... Then they gave it into the hands of the workmen who had the oversight of the house of the Lord..."

4. HE UNDERSTOOD THE ROOT ISSUES THAT WOULD BRING VICTORY

(II Chronicles 34: 14-21)

"When they were bringing out the money which had been brought into the house of the Lord, Hilkiah the priest found the book of the Law of the Lord given by Moses. ... Then Shaphan brought the book to the king... and Shaphan read from it in the presence of the king. And it came about when the king heard the words of the Law, that he tore his clothes. Then, the king commanded Hilkiah... 'Go inquire of the Lord for me and for those who are left in Israel and in Judah... for great is the wrath of the Lord, which is poured out on us because our fathers have not observed the Word of the Lord, to do according to all that is written in this book.'"

5. HE DEMONSTRATED COMMITMENT TO GET THE JOB ACCOMPLISHED

(II Chronicles 34:22-33)

"Then the king stood in his place and made a covenant before the Lord to walk after the Lord to keep His commandments... Moreover, he made all who were present in Jerusalem and Benjamin stand with him. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the Lord their God. Throughout his lifetime they did not turn from following the Lord God of their fathers."

THE LAW IN SCRIPTURE...

"Where there is no guidance, the people fall but in abundance of counselors there is victory."
(Proverbs 11:14)

"Do you not know that those who run in a race all run, but only one receives the prize. Run, then, in such a way as to receive the prize." (I Corinthians 9:24)

NO. 16 - THE LAW OF THE BIG MO

⇒ **Momentum is a leader's best friend.**

EXAMPLE: SOLOMON

TEXT: I KINGS 3:6-14; 4:20-34

Although Solomon possessed both great wealth and wisdom as he began his monarchy, his best friend was the momentum his dad had left him, during his reign. During his forty years as king David had built great momentum for his son. Israel had become known as a major military force; they had the respect of other kings; the people had seen a king who loved God and had a heart for justice; he had already gathered the lumber to the build of the Temple; and, he had plenty of revenue for Solomon in his new government. This momentum drew the Queen of Sheba to visit Solomon in the early years of his monarchy. Solomon capitalized on it in the beginning-and asked God for wisdom that he may continue leading the people with discretion and sustain the momentum. For years he did. However, "Big Mo" must be fed and maintained. By the end of his reign, Solomon became distracted and lost it-and the Hebrew kingdom was divided.

OBSERVATIONS ON THIS LAW...

WHY DID SOLOMON EXPERIENCE MOMENTUM?

1. Because David had been successful before him.

"Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward." (I Samuel 16:13)

2. Because David left him with the resources and the counsel he needed to win.

"As David's time to die drew near, he charged Solomon his son, saying, 'Be strong, therefore, and show yourself a man. And keep the charge of the Lord your God, to walk in His ways, to keep his statutes, His commandments, His ordinances, and His testimonies according to all that is written in the Law of Moses, that you may succeed in all that you do and wherever you turn.'" (I Kings 2: 1-3)

3. Because David had prepared him for early victories. (i.e. the Temple construction)

"Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David. Then Solomon sent word to Hiram saying, 'You know that David my father was unable to build the house for the Name of the Lord because of the wars which surrounded him, until the Lord put them under the soles of his feet. But now the Lord my God has given me rest on every side, there is neither adversary nor misfortune. And behold. I intend to build a house for the name of the Lord... So Hiram sent word to Solomon, saying, 'I have heard the message, I will do what you desire concerning the cedar and cypress timber...' (I Kings 5: 1-8)

4. Because David had blessed and endorsed him publicly.

"And the king (David) said to them, 'Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. And let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, Long live King Solomon!'"

5. Because Solomon himself had humbly asked for leadership wisdom above all else.

"Then Solomon said... . And now, O Lord my God, Thou has made Thy servant king, in place of my father David, yet I am but a little child; I do not know how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people who cannot be numbered... So give Thy servant an understanding heart to judge Thy people to discern between good and evil. For who is able to judge this great people of Thine?" And it was pleasing in the sight of the Lord that Solomon had asked this thing." (I Kings 3:6-10)

6. Because Solomon made some early, wise decisions that won him credibility.

"When all Israel heard of the judgment which the king had handed down, they feared the king; for they saw that the wisdom of God was in him to administer justice." (I Kings 3:28)
"Now God gave Solomon wisdom and very great discernment and breadth of mind, like the sand that is on the seashore. And Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt." (I Kings 4:29-30)

7. Because Solomon capitalized on the position he had with other national leaders.

"For he had dominion over everything west of the River, from Tiphshah even to Gaza, over all the kings west of the river; and he had peace on all sides around about him... And those deputies provided for king Solomon and all who came to King Solomon's table each in his month; they left lacking nothing... And men came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom." (I Kings 4:24-34)

8. Because Solomon surrounded himself with wise associates, early on.

"And Solomon had twelve deputies over all Israel, who provided for the king and his household: each man had to provide for a month in the year." (I Kings 4:7)

THE LAW IN SCRIPTURE...

"To him who has, shall more be given. But to him who has not-even what he has shall be taken away from him." (Mark 4:25)

"And his master said to him, 'Well done, good and faithful servant. You have been faithful with little, now you will be given much. Enter in to the joy of your master.'" (Matthew 25:21)

NO. 17 - THE LAW OF PRIORITIES

⇒ Leaders understand that activity is not necessarily accomplishment.

A leader can't do everything, but he must do the most important things!

EXAMPLE: PETER

TEXT: ACTS 6:1-7

As the early church grew, so did their problems. Peter and the other apostles began to hear rumors of complaints that some women had against the other ethnic groups. The complaints revolved around how the ministry was being done. According to this passage, Peter didn't even have to pray. He said, "It doesn't make sense that we should neglect our priorities to wait tables." Peter was not suggesting that serving tables was unimportant. He was only stating that he understood what his priorities were (prayer and the word of God) and that the tables should become the priority of a set of deacons. Peter knew that he was busy enough without trying to do everything. He was not about to confuse activity with accomplishment. He chose priorities for himself and for the deacons based upon the giftedness of the person, the strategic importance of the task and his ability to delegate activities to appropriate people.

Problems are great opportunities!

OBSERVATIONS ON THIS LAW...

How did Peter remain focused on his strengths and priorities? When the need arose...

- 1. He recognized the existence of a whole new leadership opportunity. (v.1)**
"Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food."
- 2. He gathered the disciples together to discuss what steps needed to be taken (v.2)**
"And the twelve summoned the congregation of the disciples and said, 'It is not desirable for us to neglect the word of God in order to serve tables.'"
- 3. He delegated the selection process to others so he would not become diverted (v.3-4)**
"But select from among you brethren (Christians), seven men (a team) of good reputation (credibility among the people) full of the Spirit (God's presence is evident), and of wisdom (mature) that we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the Word."
- 4. He took his hands off of the project and authorized to fulfill the task (v.5)**
"And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenus, and Nicolas, a proselyte from Antioch."
- 5. He reviewed the disciples' selections (v.6)**
"And these they brought before the apostles..."
- 6. He took the time to publicly commission and authorise the lay leaders (v.6)**
"... and after praying they laid their hands on them. "

THE 80/20 PRINCIPLE:

Peter seemed to understand that waiting tables would not be the wisest use of his time. As a leader, we, too, must understand priorities the way Peter did. The “80/20 – Principle” teaches us that with the right priorities, 20% of our effort will get us 80% of the results we desire. But, with the wrong priorities, 80% of our effort will get us 20% of the results we desire. For example, if you spend your time equipping your top 20% most influential people-you will multiply your ability to minister, as you send them out to serve the other 80% of the people.

Don’t spend most of your time on the few needy people who call upon you all the time. Jesus spent most of his time with his 12 disciples, and even more with Peter, James and John, but most with John.

THE 10-80-10 PROCESS:

This is an additional facet to the 80/20-Rule. Peter did what I commonly do with tasks: It is the 10-80 - 10 process. I start the process, so that it gets off on the right foot, (10% of the task) then I hand it off to an appropriately gifted person for the bulk of the work (80% of the task). Finally, I come in at the end to polish the finished product (the final 10% of the task).

APPLICATION QUESTIONS:

1. Who are your top 20% most influential people that you should invest time in and train?
2. What are the top 20% most productive activities or ministries that you should focus on?
3. When is the top 20% most fruitful time of your day that you should spend on your most important projects?

THE LAW IN SCRIPTURE...

"Be very careful then, how you live - not as unwise, but as wise, making the most of every opportunity, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is." (Ephesians 5: 15-16)

How do you determine your priorities? Ask these questions:

- A) What is required of me? What must I do that others can’t do? (Realize that others can be taught and thus prepared for delegation!)
- B) What will give the greatest returns for the ministry? Multiply in others!
- C) What gives me the greatest joy? What do I enjoy most?

The secret of your success is in your daily schedule!

NO. 18 - THE LAW OF SACRIFICE

⇒ **A leader must give up to go up.**

EXAMPLE: MOSES

TEXT: EXODUS 2: 10-15; 3:7-12; HEBREWS 11:24-27

Moses is a classic example of this leadership law. He began his life as the prince of Egypt. He had everything a young man could want. But knowing that his fellow Hebrews were suffering at the hands of the Egyptians-compelled him to do something about it. After murdering an oppressive Egyptian, he felt he might be able to avenge his people while remaining in the palace, as part of the royal family. When discovering that his crime had become common knowledge (even by Pharaoh), he knew he had to flee. It was during his season in the wilderness that Moses learned the law: a leader must give up to go up. Once he surrendered all of the prestige and power Egypt could afford him-he experienced God's favor and was called upon to get the job done via divine methods rather than human ones. Moses could have never accomplished his task had he not given up is princely position.

OBSERVATIONS ON THIS LAW...

MOSES HAD TO GIVE UP:

- | | |
|---------------------|---------------------------|
| 1. Pride | 7. Popularity |
| 2. Impatience | 8. Time |
| 3. Money | 9. Comfort |
| 4. Status | 10. Identity |
| 5. Control | 11. Familiar surroundings |
| 6. Self sufficiency | 12. Possessions |

WHAT ENABLED MOSES TO GIVE IT ALL UP?

What enabled Moses to practice the law of sacrifice and give up his pleasures and treasures?

1. HE WAS alone WITH GOD (Exodus 2:15; 3:1-5)

God took Moses away from what he leaned on for security. He removed the distractions.

"When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well... Now Moses was pasturing the flock of Jethro, his father in law...and the angel of the Lord appeared to him in a blazing fire from the midst of a bush..."

2. HE WAS honest WITH GOD (Exodus 3:10-12)

At the burning bush, there's no sign of self-righteousness. Moses is weak and he knows it.

"‘Therefore, come now and I will send you to Pharaoh, so that you may bring my people, the sons of Israel out of Egypt.’ But Moses said to God, ‘Who am I that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?’ And God said, ‘Certainly I will be with you...’”

3. HE WAS hungry FOR GOD (Exodus 3:13-14)

God had to get Moses into a hungry place. After forty years, Moses was ready to submit.

"Then Moses said to God 'Behold, I am going to the sons of Israel, and I shall say to them: 'The God of your fathers has sent me to you.' Now they may say to me. 'What is His name?' What shall I say to them?'" And God said to Moses, 'I AM WHO I AM' and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you'"

4. HE WAS broken BY GOD (Exodus 4:1-13)

God ultimately breaks him of all self-preoccupation and self-promotion. He is surrendered.

"Then Moses said to God, 'Please, Lord, I have never been eloquent, neither recently or in times past, nor since Thou has spoken to Thy servant.; for I am slow of speech and slow of tongue.' And the Lord said to him, 'Who has made man's mouth? Or who makes him dumb or deaf or seeing or blind? Is it not I, the Lord? Now then, go and I, even I, will be with your mouth, and teach you what you are to say.'"

THE LAW IN SCRIPTURE...

"By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded the disgrace of Christ as of greater value than the treasures of Egypt, because he was looking ahead for his reward." (Hebrews 11:24-26)

ANOTHER EXAMPLE OF THIS LAW...

Abraham - Was willing to pioneer an entire race of people, leaving everything he was familiar with, then was willing to sacrifice his son at the bidding of God.

NO. 19 - THE LAW OF TIMING

⇒ **When to lead is as important as what to do and where to go.**

EXAMPLE: ESTHER

TEXT: ESTHER 4: 13-14

Mordecai sent word to Queen Esther that Haman was plotting to obliterate the Jewish race. Esther reluctantly listens to the warning of her mentor-and decides to act when he reminds her of the law of timing. He suggests that she was given her position of leadership "for such a time as this" (Esther 4: 14). It is as though Mordecai understood the critical issue of timing. He recognized that this was the moment they could make a difference in the life of their people, and he convinced Esther on the basis of this law. Esther determined to do something about the plot, even if it cost her life. She did act without hesitation, and in her bold assertion, she saved her people from the national genocide. She seized the moment, and learned the law of timing as a result.

OBSERVATIONS ON THIS LAW...

Esther learned that if she didn't seize the moment...

1. Her fate would not differ from the rest of the crowd (v.13)

Mordecai was attempting to convince her that even though she was queen, her future would be no better than the rest of the Jews if she didn't capitalize on the opportunity. Sometimes it is easy to labor under the notion that we are "special" and won't have to take the risks that earlier generations have had to take. We feel we can just maintain status quo, and God will do the rest; He will make sure we accomplish the mission. This is a myth. If we don't take a risk, we can never expect to rise to the occasion.

"Do not imagine that you, in the king's palace can escape any more than all the Jews."

2. God will bless someone else who would (v.14a)

Next, Mordecai attempted to motivate her with the fact that God's purposes would be accomplished-even if she sat on the sidelines and simply watched. God is committed to blessing those whose hearts are completely His, and who will step out and obey, even when is a risk. His isn't looking for giftedness, but willingness; to obey with reckless abandon.

"For if you remain silent at this time, relief and deliverance will arise for the Jews from another place..."

3. She may lose more than an opportunity (v.14b)

Now Mordecai reminds Esther for the second time that she may lose her life if she simply sits and does nothing with the opportunity in front of her. He teaches her that she may lose more than just a chance to obey God-she may lose her life. Obedience is a risk, but then disobedience is the greater risk in the long run.

"... and you and your father's house will perish."

4. She could miss out on her God-given mission in life (v.14c)

Finally, Mordecai poses the, ultimate question on "timing" to Esther. He speculates that this opportunity may be precisely why she was given her royal position by God in the first place. Further, if she failed to obey, she might miss out on the purposes of God for her life. In the same way, our mission will never fully be realized or understood by being idle. It will come to us as we obey what we do know to do, each step of the way.

"And yet, who knows whether you have not attained royalty for such a time as this?"

EVERY TIME A LEADER MAKES A MOVE, FOUR OUTCOMES CAN RESULT:

1. The wrong action at the wrong time leads to disaster.
2. The right action at the wrong time brings resistance.
3. The wrong action at the right time is a mistake.
4. The right action at the right time results in success.

- **Queen Vashti - made the wrong action at the wrong time.**

It cost her the queenship. King Xerxes had called for her and she refused: so he demoted her and announced that no such behavior would be tolerated from any woman anywhere. Her action not only adversely affected her life, it also made life more difficult for married women throughout the kingdom. (Esther 1: 10-22)

- **Bigthana and Teresh - made the wrong action at the right time.**

These two of the king's officers took the wrong action at the right time-the right time for Mordecai, that is. When they conspired to assassinate the king, Mordecai found out, he informed Esther, she informed the king, and the two conspirators were hanged. (Esther 2:21-23)

- **Hamon - made the wrong action at the wrong time.**

He plotted against Mordecai and the Jews while Esther was queen in the palace-in a place where the Law of Timing would act against him and bring disaster. (Esther 3:5-15)

- **Mordecai - made the right action at the right time.**

He called upon Esther to do what only she could do in the pending calamity they faced. His words to her resound with passion: "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place, and you and your father's house will perish. And yet, who knows whether you have not attained royalty for such a time as this?" (Esther 4:14)

- **Esther - made the right actions at the right time.**

She prepared for her great moment with fasting, prayer and determination. "I will go to the king, even though it is against the law. And if I perish, I perish." When Esther did go into the king's presence, he received her warmly and offered her the golden scepter. (Esther 5: 1-2)

Then, she made another right move at the right time when she asked the king to spare her life and the lives of her people. Her request exposed the treachery of Haman and caused the king to order his execution, hanging him on the gallows prepared for Mordecai. (Esther 7: 3-10)

Finally, she made another right move at the right time when she pleaded with the king to reverse the edict that Jews should be destroyed. (Esther 8:5-6)

- **Xerxes - made the right action at the right time.**

He issued a new order empowering the Jews to resist any effort to destroy them, and sent this order throughout the land by couriers riding royal horses. (Esther 8:7-14)

The result of Esther's leadership and her seemingly flawless timing was a great victory for her people: "For the Jews it was a time of happiness and joy, gladness and honor. In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews...and many other nationalities became Jews because fear had seized them."

THE LAW IN SCRIPTURE...

"There is a time for everything, and a season for every activity under heaven..."(Ecclesiastes 3: 1)

"Do you not say 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest now!" (John 4:35)

NO. 20 - THE LAW OF EXPLOSIVE GROWTH

⇒ **To add growth, lead followers - to multiply, lead leaders.**

EXAMPLE: PAUL

TEXT: II TIMOTHY 2:2; ACTS 19:8-10

It takes a leader to raise up a leader-and it takes a great leader to raise up a whole bunch of them. The Apostle Paul was known for planting churches across Asia Minor, but the only way he could have pulled it off was to select and prepare leaders for every location. Paul was a marvelous apologist,

preacher and miracle worker. Outside of writing scripture, his greatest gift to the early church was the training of pastors and church leaders like Titus, Luke, Apollos, Timothy, Silas, Priscilla and Aquila. His method for explosive growth was leadership training. Acts 19: 10 says this pattern enabled them to reach all of Asia in two short years!

OBSERVATIONS ON THIS LAW...

Paul mastered this law. What did Paul give his time to? The following were his goals:

1. Finding and training leaders.
2. Finding and training leaders who would train other leaders.
3. Finding and training leaders who would train leaders to plant churches.
4. Finding and training leaders who would train leaders to plant churches in un-reached areas.

He gave his best time to the following activities:

a. EVANGELISM AND SELECTION OF DISCIPLES IN SYNAGOGUES.

"And when they had traveled through Amphipolis... they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he went with them, and for three Sabbath's reasoned with them from the scriptures, explaining and giving evidence that the Christ had to suffer and rise again' from the dead... And some of them were persuaded and joined Paul and Silas, along with a great multitude of God-fearing Greeks and a number of leading women." (Acts 17: 1-4).

b. MENTORING EMERGING LEADERS.

"But Paul chose Silas and departed, being committed by the brethren to the grace of the Lord. And he was traveling through Syria and Cilicia, strengthening the churches." (Acts 15:40-41)
"And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy.. and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew his father was a Greek." (Acts 16:1-3).
"And the things which you have heard from me...pass them on to faithful men, who will able to teach others also." (II Timothy 2:2).

c. ESTABLISHING NEW CHURCHES.

"Paul a bond-servant of God ... to Titus, my true child in a common faith: grace and peace from God the father and Christ Jesus our Savior. For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you..." (Titus 1:1-5)
"And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed." (Acts 14:23)

d. COMMUNICATION TO EQUIP CHRISTIANS (LETTERS, TEACHING)

"For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed the Gospel of God. You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how were exhorting you and encouraging and imploring each one of you as a father would his own children, so that you may walk in a manner worthy of the God who calls you into his kingdom and glory." (I Thessalonians 2:9-12)

TRUTHS ABOUT THE LAW OF EXPLOSIVE GROWTH:

- It's not about addition but about multiplication. It begins slow but eventually mushrooms.
- It's not about doing things right, but about doing the right things. It's being strategic.
- It's not about prioritizing your schedule but about scheduling your priorities.

- It's not about doing programs, but developing people. People are your only eternal asset.
- It's not about reacting to crises, but about proactively investing your time in leaders.
- It's not about drawing fulfillment from doing ministry but from empowering top leaders.
- It's not about a program, but about a movement. Programs start big, but then fizzle. Movements start small-but grow very large over time.

THE LAW IN SCRIPTURE...

"And the things which you have received from me, entrust them to faithful men who will be able to teach others also." (II Timothy 2:2)

"This went on for two years, so that all who lived in Asia, both Jew and Gentile, heard the Word of the Lord." (Acts 19: 10)

NO. 21 - THE LAW OF LEGACY

⇒ **A leader's lasting value is measured by succession.**

What ministry are you building? Will it last? Are your people disciples or followers?

EXAMPLE: JESUS

TEXT: MATTHEW 4: 19; MATTHEW 28:19

Jesus' greatest miracle was not performed while he walked this earth. It was the result of countless hours of training & modeling for his twelve disciples-and performed once he left, and instructed them to go and practice this same art of mentoring and leadership. The miracle was that he got those relative failures to replicate his miraculous ministry in such a way that they reached all of Asia within two years (Acts 19:10). Jesus spent the majority of his time with the twelve-not with the masses. He was committed to developing men who would lead the church into the next generation-men you and I might not have wasted our time on. Jesus knew where his legacy would be found. His genius is not in his divine miracles, or even in his direct ministry. It was found in his deliberate multiplication.

OBSERVATIONS ON THIS LAW...

Jesus' IDEA of discipleship and leaving a legacy:

I- Instruction... in a life related context.

"And when he saw the multitudes. He went up on the mountain: and after He sat down, His disciples came to Him. And opening His mouth, He began to teach them..." (Matthew 5: 1)

"And it came about that while He was praying in a certain place, after He finished, one of His disciples said to Him, 'Lord, teach us to pray...' " (Luke 11: 1)

D- Demonstration... in a life related context.

"And when He had washed their feet... He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I, then, the Lord and the Teacher washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.'" (John 13: 12-15)

E- Experience ... in a life related context.

"And He summoned the twelve and began to send them out in pairs; and He was giving them authority over the unclean spirits..." (Mark 6:7)

"And He took the five loaves and two fish, and looking up to heaven. He blessed them, and broke them, and kept giving them to the disciples to set before the multitude." (Luke 9: 16)

A- Assessment ... in a life related context.

"And Jesus rebuked him and the demon came out of him, and the boy was cured at once. Then the disciples came privately and said, -Why could we not cast it out'?" And He said, "Because of your unbelief...but this kind does not go out except by prayer and fasting."
(Matthew 17:18-21)

JESUS EMPLOYED TWELVE FACTORS IN ORDER TO LEAVE HIS LEGACY:

1. Initiative (Luke 6:12-13)

Take the initiative and look for potential in your people.
He went off to the mountain to pray, and He spent the whole night in prayer to God. And when the day came, He called His disciples to Him; and chose twelve of them...

2. Proximity (Mark 3:14, Luke 8:1)

And He appointed the twelve that they might be with Him...

3. Friendship (John 15:15)

Discipleship through personal relationship.
No longer do I call you slaves... but I have called you friends, for all things that I have heard from My Father I have made known to you.

4. Example (John 13:15)

For I gave you an example that you also should do as I did to you.

5. Commitment (Matthew 16:24, John 13:1)

Jesus... having loved His own who were in the world. he loved them to the end.
If anyone wishes to come after Me, let him deny himself, take up his cross and follow Me.

6. Responsibility (Mark 6:7)

And He summoned the twelve and began to send them out in pairs; and He was giving them authority over the unclean spirits...

7. Knowledge (Luke 8:9-10)

And His disciples began questioning Him as to what this parable might be. And He said. 'To you it has been granted to know the mysteries of the Kingdom of God...

8. Vision (Matthew 4:19; John 4:35)

Follow Me, and I will make you fishers of men.
Do you not say, 'There are yet four months and then comes the harvest'? Behold. I say to you, lift up your eyes, and look on the fields, that they are white for harvest.

9. Trust (Matthew 10: 1-8)

And having summoned His twelve disciples. He gave them authority over unclean spirits to cast them out and to heal every kind of disease and every kind of sickness. And as you go, preach...heal the sick, raise the dead, cast out demons: freely you received, freely you give.

10. Evaluation (Luke 10:17-24)

And the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name' And He said, 'I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means injure you. Nevertheless, do not rejoice in this... but rejoice that your names are recorded in heaven.'

11. Power (John 20:22; Acts 1:8)

And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit.' But you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, in all Judea and Samaria, and even to the remotest part of the earth.

12. Launch (Matthew 28:18-20)

Initiative launched them into ministry.

All authority has been given to Me in heaven and on earth. Go therefore, and make disciples of all nations...

THE LAW IN SCRIPTURE...

"Therefore, go and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:19-20).

"Follow me and I will make you fishers of men." (Matthew 4: 19).

EAGLE CHRISTIANS – GOING FROM STRESS TO STRENGTH

Turning your stress into strength. Think of something that represents the perfect picture of glory and splendor. To me, it is the mighty eagle, its wings spread wide, gliding across the sky. The eagle is a dynamic creation of God that has no superior in its species. Now think of yourself. Do you see yourself on a level with that eagle - as a divinely directed, disciplined, dynamic creation of God without superior? No? Perhaps you see yourself as a chicken or a turkey instead. Or maybe even a buzzard - but never an eagle. Why is that?

DIVINELY DIRECTED DISCIPLES

Isaiah 40:31 says: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Wait" in the Hebrew language means: "to bind together by twisting" or "to expect." Thus the above scripture means: "They that are bound together with Jesus and have a spirit of expectancy shall renew their strength." In this verse, God equates His people with eagles. He sees us as His superior creation; why can't we bring that picture into focus? The Bible says that there are carnal Christians whose works will be burned as wood, hay and stubble. (I Cor. 3: 12-15). None of us want that. I know I don't. God has shown me we can all be Eagle Christians and soar with Jesus. But first, we must understand the Kingdom.

THE NATURE OF CHICKENS

Note in the verse above that the Lord did not say, "They shall mount up with wings as chickens..." If any of you have ever raised chickens, you will know that they are truly dumb animals. Their only purpose is food production - whether it is through giving eggs or giving their lives! But they don't know that about themselves. Put them in a fenced area and watch them. They live to pluck around in the dirt, cackle and become fat for the kill. If they can do that, they think life is good. They don't care about flying high above the trees. They are satisfied with their little pile of dirt.

Today, we have Christians with "chicken mentalities." They do not mount up with wings as eagles. I like to call them "Chicken Christians." They spend all day long pecking at the dirt. And when they are not pecking in the dirt, they sometimes get mad and start plucking at each other. What a sad way to live! No destiny, no plan, just plucking and clucking all the time.

THE NATURE OF EAGLES

The eagle is a beautiful, noble creature, the most intelligent of its species. The eagle is designed to achieve its full potential through living in lofty cliff dwellings in a rather spartan, disciplined life filled with challenge and adversity. By confronting the stormy wind without fear, it converts this adverse circumstances into a "high flying" lifestyle. From soaring to lofty heights on the turbulent currents of the adverse winds, the keen eye of the eagle can see the "big picture". As a result of "flying high", the eagle or its offspring seldom go hungry. From the heights, it can see for miles and spot a tasty meal. Thus it enjoys, "...a table in the presence of enemies" (Ps. 23:5).

An eagle will never "fly high" without the adverse, stormy winds to lift it up. And God wants Eagle Christians who've learned this divinely directed discipline through times of testing. Jesus said we would be His disciples. Disciples must be disciplined. If we are not disciplined, we can't truly be His disciples. We are mere chickens, plucking around in the dirt. To become strong Christians and reach the height of our potential, we must accept God's disciplines.

SIX SECRETS TO BECOMING AN EAGLE CHRISTIAN

1. Stay in the storm

An eagle never runs from the storm. It is during the most violent storms that an eagle reaches its highest flight. It heads directly into the wind, and the current carries it higher and higher. What a lesson for us! The same storms that seem to be battering and destroying you can lift you ever higher into God's purpose.

Do you know why the eagle flies high? Because if it moves down too low, it is harassed by crows and hawks and other birds that prey on the carcasses of animals. By contrast, the eagle usually takes living prey. In the same way, when Christians fly low with the crows and hawks of this world, we risk being distracted by a "carcass mentality." We become critical, judgmental and bitter, and we begin to dwell on negative thoughts, on death, just like the flesh-eating predators dwell on their dead meat. It is about time that we learned to fly in the heights and breathe the fresh air where God is calling us to live. Stay in the storm and learn to fly high with it!

2. Face the wind

When the storms of life rage, face them head-on! It is when an eagle faces the wind that it catches the thermal draft which allows him to soar to a higher altitude. It can soar up to two miles (three kilometers) above the earth-in a matter of minutes. Though they weigh only three to five pounds, the wing-span of an eagle can range from 8 to 14 feet with over 1,200 feathers. They can soar seemingly unaffected by the turbulent winds that buffet them. Their flight may seem easy and carefree, but this is not the case.

Soaring above the circumstances doesn't just happen, for eagles or for Christians. It takes:

1. Courage,
2. Clear thinking,
3. Strength,
4. Mental effort; and
5. Discipline.

Don't let the world press you into its mold. Press on for God. Do not give up the fight. Determine in your mind to aim for excellence and soar! God talks about eagles' wings in the Bible. He says, "You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4). To "bare" means: "to lift." Jesus will bear (lift) us on His wings, the strength and span of which cannot be measured. He will teach us to face the wind of the Holy Spirit and let it bear us up to the heights.

The parent eagle carries its young on its back up to the heights and lifts them to the clouds so the little eaglet can learn to fly. How wonderful to know that God not only watches over us, but He also knows just when to gently swoop down and give us a "soft landing" place when the turbulence threatens to destroy us as we tumble earthward in our "learning to fly" experiences.

3. Do the Word

When an eaglet is born, he cannot just hop out of the nest and take off on his own. That would be not only foolish, but dangerous. There is a process of nature to be followed before he can become independent from his parents. The first thing an eagle does for its babies is to feed them. Allow God to feed you. He has the nourishment we need to grow in Him and in His Word. Eventually, the eaglets will begin to hop around. No one has to tell them when it is time for their first flight: Even though it is a short one (usually less than 2 mile), they gradually increase the distance but the process doesn't occur in one day.

God created the Church for a purpose. It is a divine, strategic nest, birthed to nourish His people and help them grow at a pace designed by Him. As Christians, we need to learn to wait on and rest in God's perfect will, and in His timing, His plan will be carried out. We may often become frustrated, just as the eaglets do. Food may be scarce, but the scarcity of food helps Eagle Christians to develop their superior ability to find food. God can use the rough moments to help us become stronger for His kingdom. Come on! Do the Word! Grow in faith.

4. See the big picture

Eagles are able to develop superior eyesight, seeing ahead an amazing 25 miles. They can see the big picture, know what they need to focus in on - and do it. We likewise need to get the big picture, to receive a vision and follow after it with our whole hearts. The Word says that without a vision, the people will perish. (Prov. 29: 18). Are you perishing? Well then, pick up a vision - God's vision - for your life! But remember, getting a vision will require some risk - the risk of flying high in the spirit realm. You don't get any visions down low, just sitting around. If you see things through the emotions or circumstances of life, you will always be defeated.

How we see things influences our whole self, including our:

- a. Attitude
- b. Belief
- c. Capacity
- d. Determination, and
- e. Enthusiasm

See what God sees, and you will act differently! Seeing the big picture, also means staying, with the big picture. Quitting is easy and prevalent in today's society, as evidenced by divorce rates. But God doesn't give up on us. Stay with Him!

5. Seek the higher ground of humility

When we humble ourselves before God. He will lift us up. God is raising up a "Joshua generation" to shake the world, to invade and conquer and to possess the land. But before this can happen, we must get down on our knees and humble ourselves and seek His face. Then we will begin to bear fruit and soar with Christ. Some Christians spend all of their lives trying to prove to everyone that they are eagles, that they love Jesus. If you want to find out if they truly do, just look at the fruit of their lives.

An eagle's nest is enormous, usually about 3 meters deep and 2 meters wide. When it begins to get dirty, they build it a little higher. "But," you say, "if they keep building a big nest, something" other than eagles will get in it. "That's right. I've seen sparrows and other birds in eagles' nests, but the eagle doesn't care. It rejoices that others are benefiting from it. Some have been known to preach the gospel out of envy and strife, but the Apostle Paul still rejoiced that it was being preached. (Phil. 1: 15 -18). He didn't see any man "after the flesh." I'm not looking for the flesh in you. I'm looking for the Jesus in you. If I see the Jesus in you, I'll always have something good to say about you. There will be times when it looks as though things are falling apart and getting dirty all around you. Follow the example of the eagle. When things are looking grim, move to the higher ground of humility!

6. Get the squeak out of your beak

What happens when you get tired and weary? They that wait on the Lord (or are intertwined with the Lord) shall renew their strength. But what happens to Christians / believers when their strength is not renewed? What are they doing? They have resigned from being an eagle and have decided that buzzards, hawks and crows make fine friends. They have given up their dignity for a carcass

mentality. It states in God's Word that, "Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth." (Is. 58:14). Delight yourself in God and become disciples.

When trouble comes, follow the example of the eagle. When it needs renewal, it follows these steps:

It hides in the cleft of a rock.

The eagle climbs up into the rock to be renewed. To quote an old hymn, we have "a rock that is higher than I." Let God be your hiding place.

It cleans and sharpens its beak.

The eagle needs to pluck out its old feathers. But it can't do that its beak is corroded with a hard crust. It has to get the squeak out of its beak or wound itself in the process of renewal. So the eagle bangs and scrapes its beak against the rock to remove the crust. Go to your Rock - Jesus - and get rid of the mess, the sin that brings you down and dulls the sharpness of the Word of God in your life.

It plucks out the old feathers.

Put off the old man. God knows that, in my own strength, I can't deal with a world that lies and cheats and deceives. I become exhausted and want to retaliate. But God says, "Don't do it. Go get in the cleft of the Rock." Prepare to put on the new man, which is Christ Jesus.

It bathes under a waterfall and basks in the sun.

Cleanse yourself before God! An eagle ministers to itself, then waits in the sun to receive its new feathers. Minister to your own salvation. Is my prayer life right? Am I in the Word? Am I loving Jesus? Am I long-suffering? Am I patient? Then, wait on Him.

It waits ten more days for the oil that lubricates its feathers.

After the eagle receives its new feathers, it still does not fly. It waits for ten more days for the oil that is needed for the lubrication and waterproofing of the wing feathers, so that when it heads up into the face of storms and adversity, the anointing will break the yoke. Seek the oil of the Holy Spirit to anoint your life.

KNOW THE WAR AND THE WEAPONS

Satan is alive and at work today. He is out to get you, and the only way you can stand against him is with God's Word and power. Just as 2 Corinthians 10:3-5 says, our weapons -God's weapons - are mighty enough to pull down the strongholds of Satan. Start tearing down the strongholds that Satan has built in your life. Stand firm and fight! You are in a battle, but as long as you are fighting on God's side, you will be the conqueror. Our minds are the devil's base of operation. Everything the enemy has done, or will do, will begin in your mind. He will try to penetrate and invade your mind with evil thoughts that, in the future, will lead to sinful actions.

Proverbs 23:7 says, "For as he thinks in his heart, so is he." What you think will determine what you become. To keep our minds on God is our goal, and to do that we must:

1. Analyze: Take time to be quiet with God.
2. Personalise: Read each scripture as if it was written, directly to you.
3. Visualize: See God overcoming your enemies.

Become the kind of Christian God meant for you to be in this world. Be a warrior, and soar high! Dare to be an Eagle Christian.

COMMIT TO GOD'S PLAN

Eagles never travel in flocks. They soar and achieve their potential. They do not grub for worms or scratch for bugs like a chicken. They know who they are and also who they are not. They are not "super birds". They make mistakes and miscalculations, but they are committed and accountable.

We need to commit our ways to the Lord and be accountable to Him only. Accountability means:

- 1. Vulnerability: Having the capacity to be wounded.
- 2. Teach ability: Having the willingness to learn.
- 3. Integrity: Being committed to truth, no matter what the cost.

Learn to be accountable to God in these areas. Trust Him. To be committed to Him and to stay

accountable requires strong character. A strong character is seen when everything is laid at His feet. We must lay down our:

(A) Personal relationships –

If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sister, -yes, even his own life he cannot be my disciple." (Luke 14:26).

(B) Goals -

"And anyone who does not carry his cross and follow me cannot be my disciple" (Luke 14:27).

(C) Possessions -

In the same way, any of you who does not give up everything he has cannot be my disciple" (Luke 14:33).

Commitment, accountability and character - this is what our Lord requires. Follow after Him. See what God sees. Soar with God and dare to dream of what He might have in store for you.

And, finally, be committed to His plan. Follow the eagle and become known as an Eagle Christian

SOME PRACTICAL TIPS FOR REDUCING STRESS

1. Pray!
2. Go to bed on time, preferably about the same time each night.
3. Get up on time so you don't start the day feeling rushed.
4. Say "No" to projects that don't fit into your time schedule or will cause you to compromise on your mental, spiritual or physical health.
5. Delegate tasks to qualified and capable others.
6. Un-clutter your commitments and activities. Simplify your life.
7. Allow ample (sufficient) time to do things and get to places.
8. Pace yourself. Spread out large, difficult changes and projects over time; avoid "bottle-necks" by not lumping the hard things all together.
9. Take one day at a time.
10. Separate worries from concerns! If a situation is a concern, then find out what God would have you do and let go of the anxiety. If you can't do anything about a situation, forget it.
11. Live within your budget! Don't go into credit, for pay-day will surely come and catch up with you.
12. Have back-ups and xerox-copies: an extra car or vehicle key in your wallet; an extra house-key buried in the garden or with a good friend close-by; Xerox-copies of address-lists, phone-numbers, and other important documents. Backup important computer files on disk or CD.
13. Keep your mouth shut! This simple piece of advice can prevent you an enormous amount of trouble.
14. Carry a Bible or some other inspirational writing with you to read while waiting in a line, queue, waiting-room or while traveling in a bus or long journey.
15. Get enough exercise, rest and leisure time. Maintain balance is the key!
16. Eat right, be health conscious, maintain limits for your daily intake!
17. Get organized, so everything has its place and you know where to find what – and keep it that way!
18. While driving in a car, listen to a tape or CD that can help to keep your spirit up or improve your quality of life.
19. Keep a journal or small note-book with you. Write down thought and inspirations when they appear.
20. Maintain a well-organised diary, and don't over-book or over-commit yourself.
21. Everyday find time to be alone and reflect and evaluate your life and performances.

22. Having problems? Turn to God in prayer on the spot! Try to nip small problems in the bud; don't wait until they get to be big problems.
23. Remember the shortest bridge between despair and hope is often a good "Thank you Jesus!"
24. Learn to laugh and smile.
25. Take your work seriously, but yourself not always too seriously.
26. Develop a forgiving attitude (realize that most people are probably doing the best they know how to do it).
27. Be kind to unkind people (as they probably need it the most!)
28. Talk less; listen more.
29. At times just slow down, and remind yourself you are not the general manager of the universe.
30. Try to keep a morning or evening walk and thank God for the beauty of His creation.
31. Speak some words of encouragement and appreciation or praise to those around you – especially to your spouse and children. It cost nothing and they will cherish it!
32. What will you do if this is your last day on earth – what will you do to your spouse, children, friends, parents, others? Do it today!
33. Pray some and much more!

NATIONS CAN BE TRANSFORMED BY THE POWER OF THE GOSPEL

"Then Daniel praised the God of heaven and said: "Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning. He reveals deep and hidden things; he knows what lives in darkness, and light dwells with him." (Dan. 2:19 – 22).

God alone created the universe. He alone has the power to do as He wants, because he is the one sustaining all things by his powerful word. (Heb. 1:3). He has reconciled all things to himself through Jesus Christ, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Col. 1:20).

God is the one who not only rescues and saves individuals, but changes the spiritual climate of entire nations. Right now God is altering and transforming countries. He wants cities and lands to be springboards for His revival and divine glory to reach the nations of the world. He wants to raise an army of innumerable believers who will take the Gospel to the whole sea of humanity who have never heard the Good News of Jesus, their Redeemer, who has abundant life and blessing for them.

When a person receives Jesus as Savior and Lord, the blessing of God comes into his life and God begins to do miracles. His supernatural power, the same power that raised Jesus from the dead, starts working in that person's life, restoring him and making him into what God intended him to be. He receives a completely new identity. He begins to enter God's plan for his life and realize what real freedom means. He begins to notice that sin and selfishness have lost their grip; they have been replaced by God's abundant life and overflowing blessing, and he is able, in turn, to be a blessing to others. You have been released through Christ Jesus, so you can take God's life and power to the people around you who need a miracle – and everyone without exception, needs a miracle. The wonderful thing is that God, who is so good, wants to do it for them. Jesus came to release the captives: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent, me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18- 19).

Jesus talks about freedom and release. The Good News that Jesus brought was liberty in every area of life. We must preach it fearlessly, unabridged, undiluted and uncensored. When a person is set free, then liberty expresses itself in his life and surroundings. His release affects his spirit, soul and body. His freedom affects his family, finances, neighborhood and his country.

Believers – God's Channel of Blessing to the Land

God wants His blessing to reach out and touch a whole land. "When the righteous prosper, the city rejoices...Through the blessing of the upright a city is exalted." (Prov. 11:10-11). "When the

righteous thrive, the people rejoice; when the wicked rule, the people groan.” (Prov. 29:2). “Righteousness exalts a nation, but sin is a disgrace to any people.” (Prov. 14: 34). Believers carry the blessings of Jesus Christ to their surroundings and as they follow their Lord, they become a blessing to the land in which they live.

During the time of Elijah, the people suffered from famine. First King 16:30-34 tells how king Ahab and his wife Jezebel fell into idolatry. First Kings 17:1 states that consequently, the vital blessing of “rain in its season” (see Lev. 26:4) failed in the land. The result was blight, poverty, starvation and misery.

In Hosea 4:3, the Lord says, “The land mourns, and all who live in it waste away. Why? Because there is no faithfulness, no love, no acknowledgment of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed.” (Hos. 4:1- 2). The whole land felt the consequences of sin and apostasy. When godlessness becomes the norm in the country, ungodliness is promoted and legalized. When the Gospel is opposed and misrepresented, its preachers ridiculed, slandered and persecuted, negative repercussions for a whole land follow in its wake.

God told Abraham and his descendants (which includes every believer today), “I will bless those who bless you, and whoever curses you I will curse; and all people (nations and generations) on earth will be blessed through you.” (Gen. 12:3). We understand from this Scripture that when authorities and powers begin to make it easy for believers to spread the Gospel, their land reaps reward in the form of blessing. The Word of God frequently points out that divine blessing is available to nations, through its believers. Therefore, it is vital that Christians do not sleep, but take up their responsibility. If there had been ten righteous people in Sodom, God would have saved it, and there are certainly more than ten righteous people in your country. There are thousands at least!

Righteousness – A defense for the Land

It means a lot when you realize that the righteousness you have received through Jesus Christ is a blessing to the whole of your nation. You have become a shield of defense for your country. Do not let the devil tell you that you are nothing; that your thoughts are meaningless and your prayers and actions are a waste of time. That is wrong! You are important! Look at First Samuel 14:6-15, Jonathan and his armor-bearer overcome the Philistines and caused utter confusion amongst them, because Jonathan had declared: “Nothing can hinder the Lord from saving, whether by many or by few.” Your prayers and actions are not insignificant. You are a blessing to your country!

It is one hundred per cent possible for God to transform the spiritual climate in a land. It is totally possible for a country to begin walking in God’s ways instead of the devil’s! Many believers hardly give credence to this fact, and that is just what the enemy wants! But it is possible – if you will believe it. Second Chronicles 7:14 states, “if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” God can heal and restore a whole nation. He does not single out favorites among individual people or lands, but He does have different thoughts and plans for them. I am convinced God wants to use my country to finance and send out workers who will preach the full Gospel and ignite the flames of revival over the whole of our nation and many other parts of the world.

This is why we must humble ourselves and pray for our own country, so that God’s vision – not the devil’s – is fulfilled. Paul urges us in I Timothy 2:1-4, First of all, that is to say, before we pray for anything else, we are to pray for kings and all those in authority, that we live peaceful and quiet lives in all godliness and holiness. This does not mean that we pray and then expect to sit at home in peace and quiet, drinking tea and coffee. It means that we are to pray for powers and authorities so that their actions do not prevent Christians from practicing their faith in accordance with their convictions and principles based on God’s eternal Word. God wants believers to be free to own Jesus as Lord and to live freely according to the Word of God. God is anxious for the Gospel to be spread uninhibited, and to be proclaimed by every possible means without being hindered, misrepresented

or persecuted. Why? Because God wants / desires all men to be saved and to come to a knowledge of the truth (v.4).

Authorities that obstruct and oppose the freedom and right to present the Gospel in all its fullness cause the worst kinds of bondage. They cause spiritual bondage as their subjects are denied liberty and are lost eternally. This is why it is so important that you take your responsibility and pray for all in authority! If you do not, you open the door for the devil to take advantage of the powers – that – be to legislate for his purposes- and doing it all while you are asleep!

The Bible says we are not to grumble and constantly complain about the authorities but we should bless and pray for them. We should lift up our rulers in prayer, so they can make wise and right decisions and, if they refuse to do so, to pray that they are replaced by others who will. God wants a governing body that is both a blessing for its land and that is open to the Gospel. This does not necessarily mean that those in authority will personally be believers but they can still acknowledge the fundamental truth of the individual's rights and liberties, for which the Gospel stands. God has given you the responsibility to pray such rulers into office!

THIS IS BOOK NO: 15 OF A SET OF 16 BOOKS IN TOTAL, to be studied together in the Ministry and Leadership Training Course, which is a “One-Time-Only” – Project of M.L.T.C.- Ministries.

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Printed by: Nana Art Printers, Mumbai-8; Published by: M.L.T.C.– Ministries / N.L.F., P. O. Box 19106, Worli, Mumbai-25.