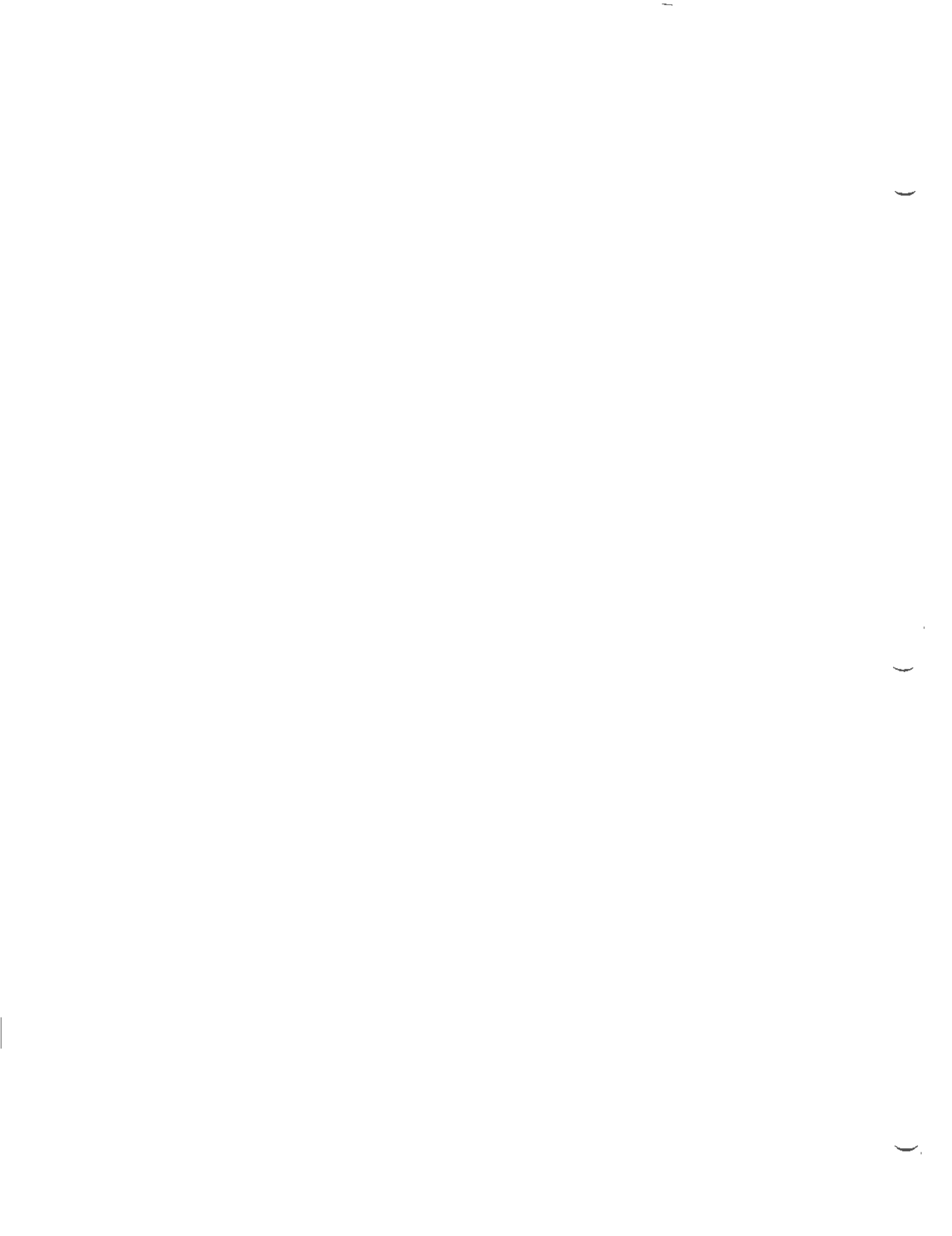


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LEADERSHIP WORKSHOP

by
Milton Martin



LEADERSHIP Workshop

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LEADERSHIP PRECEPTS

A man who wants to lead the orchestra
must turn his back on the crowd.

George Crane

You cannot lead anyone else
farther than you have been able to go yourself.

Eastern Proverb

People and rubber bands have one thing in common:
they must both be stretched to be effective.

John Maxwell

When you get right down to it,
one of the most important tasks of a leader
is to eliminate his people's excuse for failure.

Robert Townsend

Good leaders must first become good servants.

Robert Greenleaf

Example is not the main thing
in influencing others -
its the only thing.

Albert Schweitzer

He that cannot obey cannot command.

Ray Kroc

LEADERSHIP PHILOSOPHIES

I. Providence Leadership.

- A. A gift or an inheritance.
The gift or inheritance was described as charisma, money, muscle, privilege or position. A leadership validated by temperament, traits, and personal “presence”, physical powers, or a sense of innate “power”. 1964, *Leaders, Groups and Influence*, E.T. Hollander. *Relish your inheritance.*
- B. God is not limited by innate endowments.
God uses whom He pleases, great or small. I Cor. 1:26. He can choose to use anyone, even some we think least likely to succeed.
- C. God’s goal according to Mark 10:42-44 is to develop leaders who:
 - 1. Have the heart of a servant
 - 2. Are committed to relationships
 - 3. Are submissive to the required training

II. Positional Leadership.

- A. The equation of leadership with organizational position. Under the influence of Max Webber, a psychologist from Germany, the bureaucratic “control” system became the wave of the future.
- B. Fredric Taylor, the “Father of Scientific Management”, applied Webber’s theories at General Motors, and bureaucracy was soon synonymous with society. Its purpose was to order relationships, businesses, governments, and cultures with machine-like efficiency.
1970, *Man At The Top*, Richard Wolff.
1980, *The Managers Style Book*, Morris Bogard.
- C. The bureaucracy subtly instills the idea that leadership means gaining a position as a consequence of birth, appointment, or election. Position equals leadership. You’re a nobody until you’re a somebody. To be a somebody, you need an appointment or an office. *Earn a place in the pecking order.*
- D. Position many times just equals position. Gaining a position does not make one a leader. Going to the mission field does not make one a missionary. Though position and leadership often go together, one is not the other.

III. Process Leadership.

- A. Learning how qualifies for leadership, after mastering the processes and meeting performance standards.
- B. Management had its programs, literature, language and leaders. Conferences during the sixties and seventies were incomplete without management seminars. Leadership was defined by technology, skills and professionalism. 1977, *Management Manual*, Campus Crusade for Christ.
- C. One can master skills, functions and processes and still lack the Scriptural requirements for leadership.

- D. Glen T. Miller writes that the changes occurring in leadership training over the years have produced the “pragmatic professional”. Knowledge has replaced virtue as the chief qualification. Those “in the know” are those “in the lead”. As a result, leadership development is caught in a tug-of-war and the thing that is often missing is character. 1992, Faith and Mission Magazine, Glen Miller

IV. Doing Leadership.

- A. Leadership competence largely gauged by an ability to “do leadership things”. Three patterns merging into one. Whether derived from ancestry and privilege, from position, or from an ability to learn the ropes, one is ready to lead if one can do.
- B. This doing may mean almost anything:
1. Mastering leadership, management styles.
 2. Learning to be a “change agent”.
 3. Performing the functions of management.
 4. Just “doing what leaders do”.
- 1984, The Situational Leader, Paul Hersey
1972, The Change Agent, Lyle Shaller
1982, The Art of Management for Christian Leaders, Ted W. Engstrom,
Edward R. Dayton.
- C. There is little doubt that the old deeply embedded patterns will continue to influence, covertly, or overtly, how we lead and follow, in the Lord’s work.
- D. These concepts subconsciously determine how we think and live.
- E. They are sometimes present in almost undiluted form and sometimes adulterated.
- F. Sometimes they are mixed with a super-spiritual mind-set that allows the worst features of one or more patterns to plague God’s people undetected, with terrible effect.
- G. They are indiscriminately present in churches large and small.
- H. Samuel Escobar sees the North American missions movement as gripped by a “managerial missiology,” under a “task oriented” perspective, with “technology and the social sciences” providing the “necessary methodologies”. January 1991, Evangelical Missions Quarterly, Samuel Escobar.
- I. Andrew LePeau, says that our society has created technology and techniques and bowed down to them. And the church has “willingly followed the world’s lead”. Paths of Leadership, LePeau

LEADERSHIP PRECEPTS

The final test of a leader
is that he leaves behind in other people
the convictions and the will to carry on.

John Wooden

Leadership: The art of getting someone else
to do something you want done
because he wants to do it.

Dwight Eisenhower

A leader is anyone who has two characteristics:
First, he is going somewhere;
Second, he is able to persuade other people to go with him.

John Wooden

A good leader is a guy who can step on your toes
without messing up your shine.

Selected

Leadership is both something you are,
and something you do.

Fred Smith

A leader must be able to concentrate under difficult conditions -
to keep his head when all about him are losing theirs.

Unknown

LEADERSHIP PHILOSOPHIES

1900's 1920's 1950's 1990's
— Providence — Position — Process — Merger

LEADERSHIP PRECEPTS

Workers want a boss who uses a baton -
not a club,
They want to be led -
not driven.

John Maxwell

Being in power is like being a lady,
If you have to tell people you are,
you aren't.

Margaret Thatcher

A sense of responsibility is
the clearest indication of mature leadership.

John Maxwell

Trust men and they will be true to you;
Treat them greatly and they will show themselves great.

Ralph Waldo Emerson

It's OK to lend a helping hand -
the challenge is getting people to let go of it.

John Maxwell

One of the burdens of leadership,
is to be unpopular when necessary.

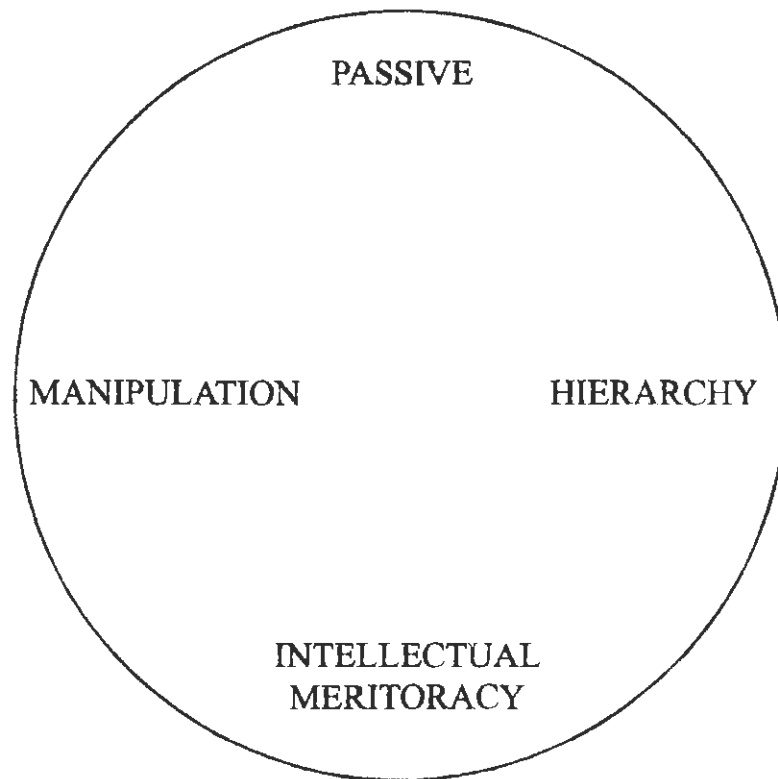
Paul Harvey

LEADERSHIP STEREOTYPES

- * Good leaders must embody the ability to "take charge".
- * Good leaders should take advantage of every opportunity to promote their ministry.
- * Good leaders see to it that followers do not challenge their position.
- * Good leaders keep an appropriate distance between themselves and their followers.
- * Good leaders should focus their attention on straightening out other people.
- * Good leaders know that it takes years of preparation, study and training before a person can be trusted with leadership responsibility.
- * Good leaders should be good entrepreneurs.
- * Good leaders must have preaching as their top priority.
- * Good leaders work hard to get to the top and are therefore deserving of special ministry privileges.

American leaders of churches have been seduced by the world's system. Corporate leadership technique is diametrically opposed to New Testament based leadership. "Nickels, noses and noise" is not necessarily a true indication of success. Our argument is that it works. The "fruit" of our ministries is proof that God is blessing -- so we argue and justify the means used. Our three pillars of success are size, speed and public exposure and may actually result in an "unholy trinity".

PROBLEMS IN LEADERSHIP



MATTHEW 23: 1-12 MISCONCEPTIONS

1. LEADERS ARE BORN - NOT MADE.
2. LEADERSHIP EQUALS POWER. L=POWER
3. LEADERSHIP IS USING PEOPLE
4. MANIPULATION ACCOMPLISHES SPIRITUAL GOALS.
5. AUTHORITY RESIDES IN LEADER.

LEADERSHIP MODELS

WESTERN--



**BASED ON CATHOLIC –
PROTESTANT PROFESSIONAL
SPECIALIZED CLERGY**

FORMAL EDUCATION --



DIPLOMA

+



PULPIT

**= POWER
&
MONEY**

OFFICIAL LEADER -- IMPOSED FROM WITHOUT

NEW TESTAMENT

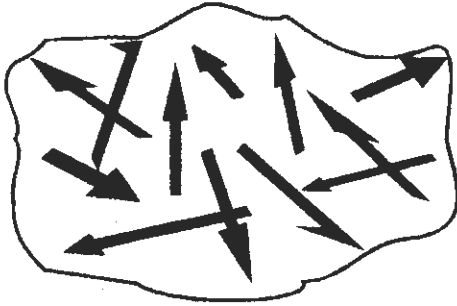


LEADERSHIP DEVELOPED FROM WITHIN



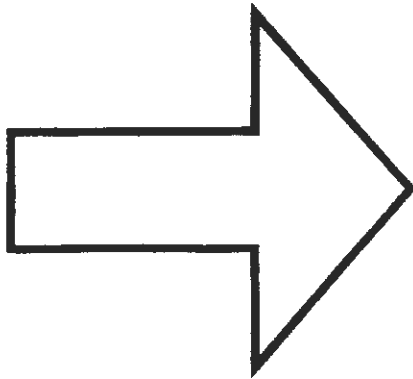
GROWTH IS NORMAL

STYLES OF LEADERSHIP



ABSENCE

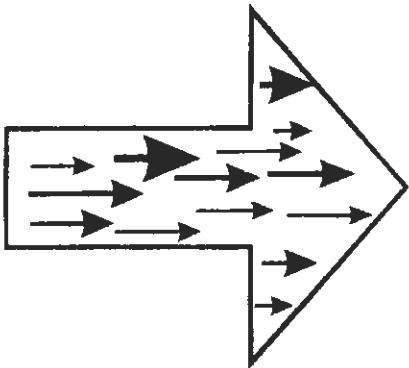
Reflected in Judges -
Everyone did that which was
right in own eyes.



DICTATORSHIP

NO FREEDOM
NO CREATIVITY
EVERYTHING IN SAME DIRECTION
GET IN or GET OUT

Absolute power tends to
Corrupt absolutely!



BIBLICAL

SERVING
MUTUAL SUPPORT
DELEGATION
ETC.

Why Is It So Difficult To Emulate The Leadership Style of Christ?

I. The Natural Mind of American Man Is Obsessed With Formula and Technique.

- A. To us there will always be some outstanding characteristics of leadership.
 - 1. Charisma
 - 2. Boldness
 - 3. Natural ability
 - 4. Drive
- B. Our "heart motives" can deceive us. Jerm. 17:9
 - 1. Name Dropping - the need to impress through this method is a revelation of insecurity.
 - 2. Using the end to justify the means - "Get the message out at any cost" is used to rationalize cheap and carnal methods. Ethical integrity is compromised and the still small voice of conscience is eventually seared over.
 - 3. Vain Ambition - this motive is characterized by the need to "promote our ministry". People become nothing more than pawns, "contacts" to be used to further a leader's ministry, credibility or reputation.
 - 4. Refusal to be checked by others - the person who isolates himself from correction or reproof will run things only one way - his way. Feed back will be a threat. Shared opinions will not be tolerated. He will surround himself only with those who are blindly loyal.

II. The Very Nature of Servant Leadership Goes Deeply Against Human Ego.

- A. The ability to "cover-up" is mastered.
 - 1. Secretly we think ourselves "smart" to consistently and successfully practice this deception.
 - 2. We refuse to remotely consider our "spirituality" to be a sham or hypocrisy.
- B. The art of the use of servanthood language is used. It is fashioned to give lip service to terminology.
 - 1. "I just want to serve you."
 - 2. "I just want to be a nobody for Jesus."
 - 3. "No flesh shall glory on His presence."

If one has to continually voice something, he is probably not doing it. Hidden agendas are usually cloaked in enticing dialects.

III. Complete Concentration Upon "Success" Fuels Us With a Tainted Incentive to Look Good.

- A. In our world, appearance counts more than reality.
 - 1. Actuality is superfluous.
 - 2. "The clothes make the man."
- B. The present is more important than the future.
 - 1. Immediate results after all can't be refuted.

2. Make big promises and announce far-reaching plans. Talk enough about your grand schemes and visions and people will view you as successful.
 - (a.) This leader becomes irresistible.
 - (b.) What if this leader is right - there follows a compulsion to get in on it.
3. Fruit is not inspected, it is just counted.

The future is sacrificed for the immediate. Vain ambition can so easily disguise itself as vision that the one propagating the vision may be deceived by his very own words. A thin veneer of ministry can cover empire building. Empire building always has the tendency and the danger of taking one to the role of a cult leader or false prophet. The initial calling and beginning may have been from God, but the degeneration that comes from contamination within our system leads to fetid stench and rottenness of a grave.

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The most effective way to understand the power of influence is to think of the times you have been touched by the influence of a person or an event. Big events leave marks on all our lives and memories.

Think also of the little things or people who influenced you in a powerful way. Life consists of influencers who daily find us vulnerable to their impressions and, therefore, have helped mold us into the persons we are.

"There have been meetings of only a moment which have left impressions for life, for eternity. No one can understand that mysterious thing we call influence - yet everyone of us continually exerts influence either to heal, bless, to leave marks of beauty; or to wound, to hurt, to poison, to stain other lives." -J. R. Miller

THE LITTLE CHAP WHO FOLLOWS ME

A careful man I want to be,
A little fellow follows me;
I do not dare to go astray
For fear he'll go the selfsame way.

I cannot once escape his eyes.
Whate'er he sees me do he tries.
Like ME he says he's going to be -
That little chap who follows me.

I must remember as I go
Through summer suns and winter snows,
I am building for the years to be -
That little chap who follows me.

THE BEST INVESTMENT IN THE FUTURE IS A PROPER INFLUENCE TODAY

The issue is not whether to influence someone. What needs to be settled is what kind of an influencer will you be? Will you grow in your leadership skills?

"The truth is that leadership opportunities are plentiful and within reach of most people." Bennis and Nanus LEADERS

Influence is a skill that can be developed. We can increase our influence and our leadership potential.

Robert Dilenschneider, the CEO of Hill and Knowlton, a worldwide public relations agency, is one of the nation's major influence brokers. In his book entitled Power and Influence, he shares the idea of the "power triangle" to help leaders get ahead. He says, "The three components of this triangle are communication, recognition, and influence. You start to communicate effectively. This leads to recognition and recognition in turn leads to influence."

THE LEVELS OF LEADERSHIP

I. Position

This is the basic entry level of leadership. The only influence you have is that which comes with a title. People who stay at this level get into territorial rights, ceremonial forms and courtesies, tradition, and hierarchies. These are not necessarily negative unless they become the basis for authority and influence, but they are poor substitutes for leadership skills.

A person may be "in control" because he has been appointed to a position. In that position he may have authority. But real leadership is more than having authority; it is more than having the technical training and following the proper procedures. Real leadership is being the person others will gladly and confidently follow. A real leader knows the difference between being the boss and being a leader, as illustrated by the following:

The boss drives his workers;
 The leader coaches them.
The boss depends upon authority;
 The leader on good will.
The boss inspires fear;
 The leader inspires enthusiasm.
The boss says "I";
 The leader "we".
The boss fixes the blame for the breakdown;
 The leader fixes the breakdown.
The boss knows how it is done;
 The leader shows how.
The boss says "go";
 The leader says "let's go!"

CHARACTERISTICS OF A "POSITIONAL LEADER"

- A. Security Is Based On Title, Not Talent.
 - 1. The higher the person's level of true ability and the resulting influence, the more secure and confident he becomes.
 - 2. This level is often gained by appointment. All other levels are gained by ability.
- B. People Will Not Follow A Positional Leader Beyond His Stated Authority.
 - 1. People will only do what they have to do when they are required to do it.
 - 2. Low morale is always present.
 - 3. When the leader lacks confidence, the followers lack commitment.
- C. Positional Leaders Have More Difficulty Working With Volunteers, White Collar Workers And Younger People.
 - 1. Volunteers do not have to work in a project or organization so there is no monetary leverage that a positional leader can use to make them respond. White collar workers are used to participate in decision making and resent

dictatorial leadership. Baby boomers in particular are unimpressed with symbols of authority.

2. Most of us have been taught that leadership is a position. Frustration rises within us when we get into the real world and find that few people follow us because of our titles.

II. Permission

"Leadership is getting people to work for you when they are not obligated." Fred Smith

- A. This will only happen when you reach the second level of influence. People don't care how much you know until they know how much you care. Leadership begins with the heart, not the head. Leadership flourishes with a meaningful relationship, not more regulations.
- B. Leader's on the "position" level often lead by intimidation. They are like the chickens that Norwegian psychologist, T. Schjelderup-Ebbe, studied in developing the "pecking order" principle that today is used to describe all types of social gatherings.

Schjelderup-Ebbe found that in any flock one hen usually dominates all the others. She can peck any other without being pecked in return. Second comes a hen that pecks all but the top hen, and the rest are all arranged in a descending hierarchy, ending in one hapless hen that is pecked by all and can peck no one.

- C. In contrast to this a person on the "permission" level will lead by interrelationships. The agenda is not the pecking order but people development. On this level time, energy and focus are placed on the individuals needs and desires.

People who are unable to build solid, lasting relationships will soon discover that they are unable to sustain long, effective leadership. You can love people without leading them, but you can't lead them without loving them.

- D. A word to the wise. Do not try to skip a level. The most often skipped level is 2, permission. For example, a husband goes from level 1, position, a wedding day title, to level 3, production. He becomes a great provider for the family but in the process he neglects the essential relationships that hold a family together. The family disintegrates and oddly, so does the business he spent so much time building up. Relationships involve a process that provides the glue and much of the staying power for long-term, consistent production.

III. Production

- A. On this level things begin to happen - good things.
 1. There are good results.
 2. Turnover is low.
 3. Needs are being met.
 4. Goals are being realized.
 5. Problems are solved with minimum effort.

A story is told about a newly hired traveling salesman who sent his first sales report to the home office. It stunned the big boys in the sales department because it was obvious that

the new salesman was ignorant. This is what he wrote: "I seen this outfit which they ain't never bot a dim's worth of nothin from us and I sole them some goods. I'm now goin to Chicawgo."

Before the man could be given the "boot" by the sales manager, along came this letter from Chicago: "I cum hear and sole them haff a millyon."

Fearful if he did, and afraid if he didn't fire the ignorant salesman, the sales manager dumped the problem in the lap of the president. The following morning, the ivory-towered sales department members were amazed to see posted on the bulletin board above the two letters written by the ignorant salesman this memo from the president: "We ben spending two much time trying to spel instead of trying to sel. Let's watch those dails. I want everybody should read these letters from Gooch who is on the rode doin grate for us and you should go out and do like he done."

Obviously, any sales manager would prefer to have a salesman who can both sell and spell. However, many people have produced great results who were not "qualified."

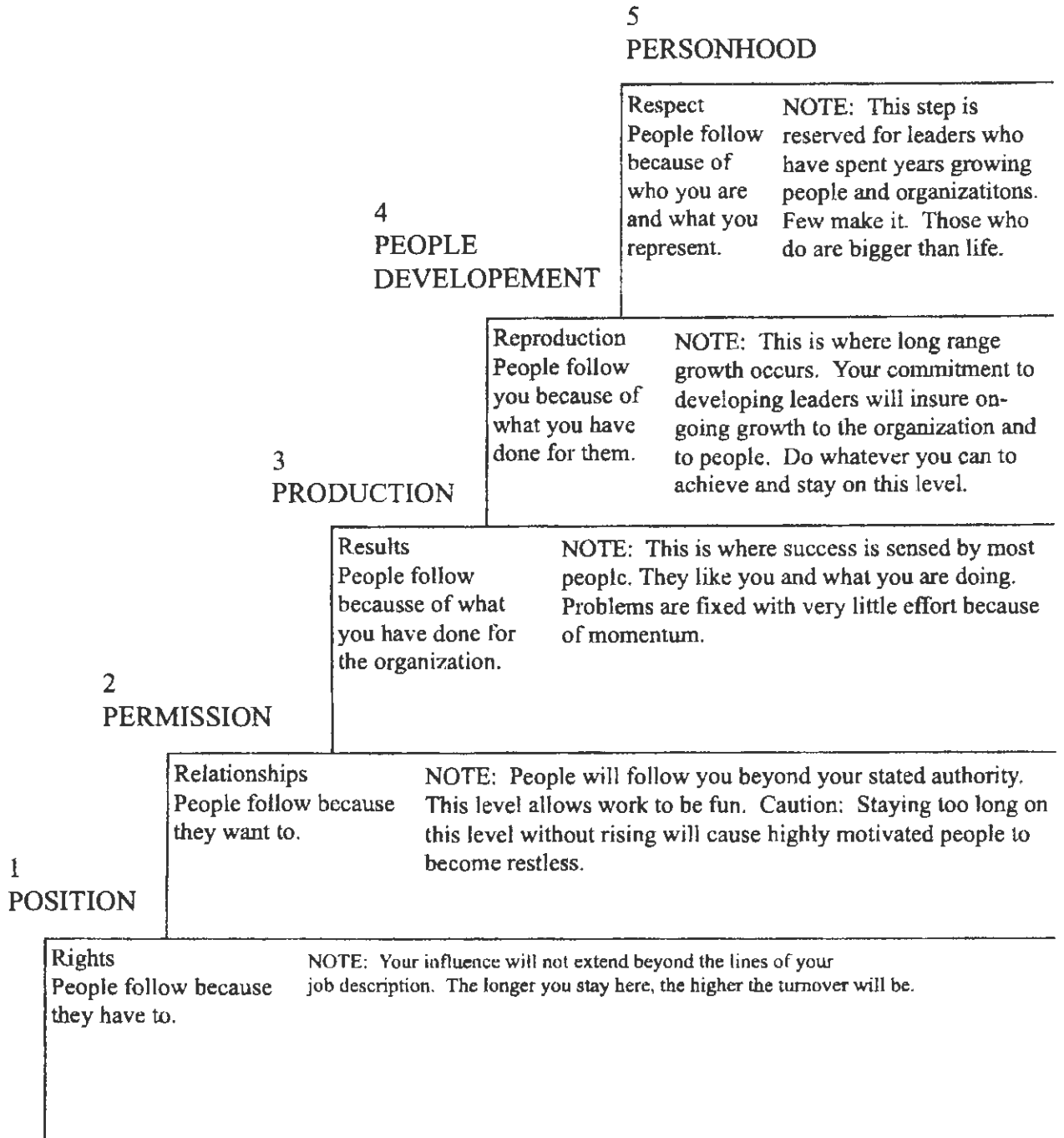
IV. People Development

- A. How do you spot a leader? Leaders come in all sizes, ages, shapes and conditions. Some are poor administrators, while some are not overly bright. There is a definite sign: since some people are mediocre, the true leader can be recognized because somehow his people consistently demonstrate superior performances.
- B. A leader is great, not because of their power, but because of his or her ability to empower others. Success without a successor is failure.
 1. A worker's main responsibility is doing the work himself.
 2. A leader's main responsibility is developing others to do the work.
- C. Loyalty to the leader reaches its highest peak when the follower has personally grown through the mentorship of the leader.
 1. There is a progression:
 - a. At level 2, the follower loves the leader;
 - b. At level 3, the follower admires the leader;
 - c. At level 4, the follower is loyal to the leader.
 2. How did this happen? You win people's hearts by helping them grow personally.
- D. The core of leaders who surround you should all be people you have personally touched or helped to develop in some way. When that happens, love and loyalty will be exhibited by those closest to you and by those who are touched by your key leaders.

V. Personhood

Only a lifetime of proven leadership will allow us to sit at level 5 and reap the rewards that are eternally satisfying.

FIVE LEVELS OF LEADERSHIP



KNOW AND APPLY THE QUALITIES NEEDED TO BE SUCCESSFUL AT EACH LEVEL OF LEADERSHIP.

Level 1: Position / Rights

- _____ Know your job description thoroughly.
- _____ Be aware of the history of the organization.
- _____ Be a team player.
- _____ Accept responsibility.
- _____ Do your job with consistent excellence.
- _____ Do more than expected.
- _____ Offer creative ideas for change and improvement.

Level 2: Permission / Relationships

- _____ Possess a genuine love for people.
- _____ Make those who work with you more successful.
- _____ See through other people's eyes.
- _____ Love people more than procedures.
- _____ Do it right or don't do it.
- _____ Include others in your journey.
- _____ Deal wisely with difficult people.

Level 3: Production / Results

- _____ Initiate and accept responsibility for growth.
- _____ Develop and follow a statement of purpose.
- _____ Make your job description and energy an integral part of the statement of purpose.
- _____ Develop accountability for results, beginning with yourself.
- _____ Know and do things that give high return.

_____ Communicate the strategy and vision of the organization.

_____ Become a change-agent and understand timing.

_____ Make the difficult decisions that will make a difference.

Level 4: People Development / Reproduction

_____ Realize that people are your most valuable asset.

_____ Place a priority on developing people.

_____ Be a model for others to follow.

_____ Pour your leadership efforts into the top 20 percent of your people.

_____ Expose key leaders to growth opportunities.

_____ Be able to attract other achievers/producers to the common goal.

_____ Surround yourself with the inner core that complements your leadership.

Level 5: Personhood / Respect

_____ Your followers are loyal and sacrificial.

_____ You have spent your years mentoring and molding leaders.

_____ You have become a statesman/consultant, and are sought by others.

_____ Your greatest joy comes from watching others grow and develop.

MY INFLUENCE

My life shall touch a dozen lives
Before this day is done.
Leave countless marks of good or ill,
Ere sets the evening sun.

This, the wish I always wish,
The prayer I always pray;
Lord, may my life help other lives
It touches by the way
John C. Maxwell

BASIC CHARACTERISTICS OF CHURCH LEADERSHIP

Definition of Church Leadership: all those who exercise influence, guidance, and direction to those in a church toward fulfilling the church's goals.

Effective church leaders are not born - they are developed. It is true that the potential for leadership is inherited. To be an effective leader requires that these God-given leadership characteristics be developed.

It has been said that the world is divided into two camps - the followers and the leaders. If God in His sovereign design has determined that you are to be a leader, you must be conscious of your gifts and limitation. This is done partly by focusing on those basic characteristics that make up the leader God chooses to use in His churches.

We shall consider Moses a model leader. He clearly evidenced the common characteristics that identify each of the leaders God desires to use for His glory.

I. A Person of Vision

- A. Moses understood and appreciated the covenant that God had made earlier with Abraham, Isaac, and Jacob.
- B. The vision of the promised land sustained Moses throughout his life.
- C. Moses' vision motivated him from within to be that one person God would use to deliver His people from slavery and cruel oppression.
- D. It was this vision that enabled Moses to so inspire the Israelites that they were willing to follow his leadership.

Vision is the dissatisfaction for what is, coupled with the imaginative perception of what can be. The cruelty Moses' people had experienced for so many years deeply moved him. This burden contrasted with what he knew God had promised. Thus, vision was born for what could be. This dissatisfaction with current conditions and hunger for what could be is the basis for all vision. Time does not change this basic characteristic of being God's leader. If you are to be a leader, the first ingredient in your makeup must be vision. You must be able to see the current conditions as God sees them - be they in your world, community, church, or family - and not only realize that they could be better, but be able to visualize how they could be better.

II. A Person of Action

- A. Moses acted prematurely on vision when he struck down an Egyptian.
- B. The impulsive action of Moses set a cycle of events into motion - exile to Midian, the burning bush and his commission from the Lord.
- C. This cycle would eventually lead to the fulfilling of his promised land vision (Exodus 1-4).
- D. Moses also acted by organizing the people toward the promised land.

Early in this century, Thomas Edison said that success is 1% inspiration and 99% perspiration. Though it is absolutely essential for spiritual leaders to be visionaries, it is also true that they must be able to put their vision into action.

III. A Person Of Steadfastness

- A. Moses settled the fact of the call of God.
- B. He accepted the task given him by God.
- C. Moses had more than his share of "friends".
 - 1. The fear of the army of Pharaoh by the Israelites, led them to murmur, moan, and mutter against Moses. Ex. 14:11,12
 - 2. The Israelites marched three days into the wilderness and began to complain about the lack of water. Ex. 15:24
 - 3. After a few days more of journey the people began to grumble and groan and accuse Moses. Ex. 16:2,3
 - 4. Again, after more marching, the children of Israel came to a place where there was no water and they rose up against Moses in rebuke and anger. Ex. 17:2,3
 - 5. Once again the children of Israel murmur, complain and criticize. Num. 11:1
 - 6. The Israelites continue in doubt, unbelief and cowardice to jump to conclusions and turn against the man of God. Num. 14:1-4
 - 7. Rebellion and treason manifest itself in the camp of Israel and against Moses. Num. 16:1-3,41,42.
 - 8. Arriving in Kadesh, the people of Israel turn against Moses. Num. 20:2-5
 - 9. The Israelites speak against God and against Moses. Num. 21:4,5

Thinking of Edison again, we learn that he tried and failed many times before finding the right substance to make a filament that would work in his light bulb. During this tedious experimentation someone said to him, "You have failed more than two hundred times, why don't you give up?" Edison replied, "Not at all, I have discovered more than two hundred substances that will not work. I will discover one that will." Here is an example of steadfastness!

One does not become a leader in God's work in this day without an abundant supply of steadfastness. Looking throughout the Word of God, we discover that all the leaders used of God were steadfast men - not easily deterred from their work and goal.

IV. A Person Of Servanthood

- A. Moses learned the lesson of a servant leader the hard way.

In Exodus 18, Moses was putting his vision into action by being the judge of the people. From early morning until late at night, he sat in judgment while they brought every detail of their lives to him for solutions. Moses' father-in-law, Jethro, rebuked him saying, "The thing that thou doest is not good." (Ex. 18:17).

 - 1. Moses had more ministry than he could handle.
 - 2. Moses assumed that God intended to use only him to achieve his God-given vision.
 - 3. Moses had to understand that God intended for him to harness the strength of the people.

Moses learned that leadership is not a synonym for lordship. Lordship is not God's design for effective Church leaders today either.

- B. The Lord Jesus personified servanthood.
 - 1. He washed His disciples feet. John 13:1-7
 - 2. He testified that He did not come to be served but rather to serve. Mark 10:42-45
 - 3. After the illustrated lesson through washing of the feet, the Lord taught further about serving. Luke 22:24-27
 - 4. Our Lord was servanthood personified. Phil. 2:7

V. A Person Of Dependence

At sometime during their ministries, almost all church leaders become "weary in well doing." It is almost inescapable. The vision fades. The actions become fatiguing. The steadfastness is hard to hold. It is then that leaders need to remember Moses' example.

- A. Moses demonstrated dependence by taking his problems and concerns to the Lord.
 - 1. Ex. 5:22-23
 - 2. Ex. 15:25
 - 3. Ex. 17:4
 - 4. Ex. 19:3
 - 5. Ex. 24:15-18
 - 6. Ex. 25:22
 - 7. Ex. 33:11a
- B. Our Lord demonstrated dependence on His Father many times.
 - 1. He spent the entire night in prayer before calling His disciples. Luke 6:12,13
 - 2. He began His day in prayer. Mark 1:35
 - 3. After a long day of teaching, He sought the Father in prayer. Mark 6:46; Matt. 14:23
 - 4. He confessed that He could do nothing of Himself. John 5:19,30
 - 5. He depended on His Father for all things. John 17:1

Though the world is constantly changing, that need for depending on the Lord for sustenance, support, guidance, strength and courage never will. Depending on the one who has called you, who has given you the vision, who has given you the action plan, who is giving you the steadfastness, who is modeling the servanthship, is the final piece of the mosaic that creates the picture of Biblical and effective Church leaders.

LEADERSHIP PRECEPTS

A great leader never sets himself
above his followers
except in carrying responsibility.

Jules Ormont

Leadership - it takes one to know one,
show one, and grow one.

John Maxwell

Attitude will make or break a leader.

John Maxwell

You do not lead by hitting people over the head -
that's assault, not leadership.

Dwight D. Eisenhower

It is only as we develop others that we permanently succeed.

Harvey S. Firestone

Leaders impress others when leaders succeed;
leaders impact others when followers succeed.

John Maxwell

It is wonderful when the people believe in their leaders;
but it is more wonderful when the leader believes in the people.

John Maxwell

LEADERSHIP PRECEPTS

An important question for leaders:

"Am I building people,
or am I building my dream
and using people to do it?"

John Maxwell

A leader is a dealer in hope.

Napoleon Bonaparte

Outstanding leaders appeal to the hearts of their followers,
not their minds.

Robert Townsend

No man will make a great leader
who wants to do it all himself,
or to get all the credit for doing it.

Andrew Carnegie

There is no success without a successor.

Becky Brodin

The most effective leadership
is by example,
not edict.

Charles DeGaulle

FIVE PERSONS NEEDED FOR YOUR SPIRITUAL DEVELOPMENT

Exodus 17:8-13

Spiritual Development Statements

We can do more for God when we join hands with other like-minded Christians, than we can by ourselves. There is no such thing as a man who makes it to the top alone.

The more effective for God are those we join hands with, the more effective our work for God will become. Build great prayer partners!

Therefore, the selection of those team members becomes very important. Victory came because Moses had an Aaron and a Hur.

How To Select A Mentor?

1. Ask the key question, "Do I want to be like this person who is my mentor?"
2. Ask the ABC's of Mentoring.

Mentoring is the process of spiritual development.

- A. Attitude - Can this person teach me how to think right?
- B. Belief - Does this person believe in me?
- C. Character - Is this a life worth following?
- D. Development - Can this person develop me?
- E. Experience - Does this person have a wide range of experience?
- F. Fruitful - Has there been success in his life?
- G. Growth - Is this person still growing?

We teach what we know but we reproduce what we are. Like begets like.

3. Decide what you want from this relationship. The object of mentoring is improvement, not perfection.
4. Accept a learning position. Don't let ego get in the way of learning.

Mentoring Memo's

1. Let many people teach you different things.
 - A. Some of the best mentors are dead!
 - B. Biographies - Read! Read the lives of great people.
 - C. Some of the best mentors are far away.
 - D. Tapes. Redeem the time.
2. Put into effect immediately what you are learning.
3. Reward your mentor with progress.
4. Learn to ask crucial questions.
5. Show gratitude to your mentor by mentoring others.

Application

Think seriously about who you choose to be your mentor.

"Our chief aim in life is somebody who shall make us do what we can."

Ralph Waldo Emerson

I. Who Is My Mentor? Prov. 13:20; I Sam. 22:2; II Sam. 21:20-22

II. Who Is My Encourager? Mark 1:11

- A. We tend to become what the most important person in our life thinks we will become.
- B. Encouragement is a great motivator.
"I have yet to find the man, however exalted his station, who did not do better and put forth greater effort under a spirit of approval than under a spirit of criticism."
Charles Schwab
- C. My best friend is the one who brings out the best in me. Therefore this person is not my critic.

III. Who Is My Confronter? Prov. 27:5,6

- A. Confrontation develops.
- B. Criticism destroys.
"Whenever I am tempted not to confront in a difficult personnel situation, I ask myself, 'Am I holding back for my personal comfort or for the good of the organization?' If I am doing what makes me comfortable; I am embezzling. If doing what is good for the organization also happens to make me comfortable, that's wonderful. But if I am treating irresponsibility irresponsibly, I must remember that two wrongs do not make a right."
The Other Side Of Learning, Eugene B. Hobecker
- C. Three things important in confrontation.
 - 1. Tears
 - 2. Timing
 - 3. Trust

IV. Who Is My Intercessor? Acts 20:18-39

- A. Bold in their witness.
- B. Broken in their relationship. vs. 19,24,31
- C. Bridges between God and those they pray for. vs. 32
- D. Bonded to those they pray with and minister to. vs. 37

V. Who Is My Partner?

- A. Your partner helps you lift the load. They come alongside of you and give time and energy to your efforts. Deut. 32:30
Illustrations: One horse can pull two tons, two horses can pull 23 tons.
Geese formation flying.
- B. A partner will compound my ministry.
- C. A partner will complement my ministry.

NURTURING AND EQUIPPING AS MEASURES OF LEADERSHIP

All Church leaders have the Biblical responsibility to nurture and equip Church members to minister in their world. It is not the responsibility of parachurch organizations to nurture and equip leadership for a Church; rather it is the primary responsibility of each Church, by working through its own leadership.

Measuring a leader's effectiveness is an important leadership function. Christ taught this principle many times in the New Testament. Several of His parables stressed this truth (Luke 12:47,48; Matt. 21:33-36; 25:14-30). Using the nurture and equipping of others as measuring tools of one's leadership ability was also a principle of Paul. Paul told Timothy that how he developed others was a strong indication of how effective he was as a leader. Paul carefully explained that he must use great care in selecting, nurturing, and equipping each person that was to be placed in the ministry (I Tim. 5:21,22). Finally, Paul tells Timothy that his future evaluation by God depends upon how effective he was in developing others (II Tim. 4:5d).

I. How Nurture And Equipping Are Related.

Usually leadership developed programs stress either nurture (usually termed discipleship) or equipping (usually termed training) as though they were separate goals. The Bible treats these two goals as together or inseparable. Paul instructed Timothy that all Scripture was, "inspired by God and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (nurtured to maturity) and thoroughly furnished (equipped, ready to serve Christ) unto all good works." II Tim. 3:16,17. God's Word stresses that both nurture and equipping should be treated together as a dual goal in believers' lives.

There must be the proper discipling of all new converts which is the development of the inner person. There must also be equipping which is involved in helping a person discover and employ their spiritual gifts to serve Christ in their world.

A clear Biblical passage showing this is I Thess. 2:7,8. Here Paul implied caring and gentleness and then follows with an equipping term of a trained and prepared nurse, and then concludes by describing a caring ministry.

II. What Is The Biblical Pattern?

The source of both nurture and equipping must always be the Word of God.

- A. All resources used must always be considered as inferior to the Scriptures. To insure truth, the Bible must serve as the filter through which all other resources flow.
- B. God gifts His Churches with leaders who should serve as the means for achieving this nurture and equipping (Eph. 4:11,12).
- C. The target of nurture and equipping, as revealed in Eph. 4:12-16, is:
 1. True maturity
 2. Unity of the faith
 3. Building of the Body of Christ

4. Service to one's community and the world

III. Defining Nurture And Equipping.

NURTURE is that aspect of a Church's ministry which focuses upon developing individual believers to discover, claim and be all that their God and Creator designed them to be.

EQUIPPING is that aspect of a Church's ministry which focuses upon developing believers to minister efficiently and effectively in their world.

The first definition emphasizes the person, while the second centers more on what that person does. Both nurture and equipping are needed in the total development of all believers. Nurture must occur, so equipping can properly be done.

- A. The Bible mentions four principles concerning nurture and equipping.
 - 1. Both are Christ's plan for every believer (Heb. 13:20,21).
 - 2. Both require personal commitment (II Tim. 2:21).
 - 3. Both demand pursuing spiritual characteristics (I Tim. 6:11).
 - 4. Both carry a need for struggle and suffering (I Pet. 5:10).
- B. There are also four principles when nurture and equipping should occur.
 - 1. When Christians believe they are called by God (II Tim. 1:9).
 - 2. When believers realize they have been sovereignly gifted (I Cor. 12:7).
 - 3. When believers arrive at the conviction that they will be evaluated by God for their life and ministry (I Cor. 3:13; Matt. 25:14-30).
 - 4. When church leaders awaken to their true task (Eph. 4:11,12).

IV. How Nurture And Equipping Differ From Training.

For many years only training has been promoted rather than nurturing and equipping workers.

- A. To clear up any confusion between how the concept of nurture and equipping differs from training, consider the following:
 - 1. Nurture and equipping concentrates on the person, whereas training concentrates on the task.
 - 2. Nurture and equipping develop individual potentials, whereas training develops proficiency.
 - 3. Nurture and equipping teaches problem solving, whereas training teaches technique.
 - 4. Nurture and equipping begins new ministries, whereas training generally maintains existing ministries.
 - 5. Nurture and equipping focuses upon the goal, whereas training upon the process.

These distinctions do not intend that training be discredited to the extent that it is set aside; rather, this understanding should cause us to be more effective in every area.

The goal of nurture and equipping is developing believers for life ministry while training's goal is fulfilling a task. Since a church is a ministry and not a business, its goal should be developing people, not fulfilling tasks.

V. Evaluate Nurture And Equipping.

All Biblical evaluation principles stress that the function of leadership is to produce spiritual results in those they lead. Effective leaders for Christ must devise evaluations which determine their effectiveness in producing sound worship, Biblical outreach and personal nurture and equipping. This type of evaluation may be challenging or threatening to a leader's ego. It may place the leader's self-esteem at risk. However, it is the only way leaders can determine whether they are efficient (doing things right), effective (doing right things), or both.

- A. It is prudent for leaders to develop personal ways to evaluate their performance in nurture and equipping. Some questions may help us in our general assessment.
 1. What evidences are there that all the believers you lead have a sense of calling from God on their lives?
 2. Are your equipping efforts directed to all believers in the church or just prospective leaders and workers?
 3. Does your equipping program include the following components:
 - a. Discovery of self, gifts, call and life design.
 - b. Comprehension of Bible survey and doctrinal beliefs.
 - c. Understanding of human development from a Biblical perspective.
 - d. Ministry skills development.
 - e. Helping believers apply their ministry gifts and skills in non-threatening, low risk, church laboratory settings.
 - f. Evaluating ministry effectiveness with consequent commitment to lifelong learning.
 4. Do both the nurture and equipping efforts of your leadership reflect certain motivators?
 - a. Opportunities are programmed to personal time schedules.
 - b. Workers see such efforts as meaningful.
 - c. Those efforts help workers build confidence.
 - d. Workers perceive true personal recognition.
 - e. Such achievements encourage a sense of personal achievement.
- B. Objectively measuring a leader's influence in a church or ministry is difficult to evaluate.
 1. For many it is too painful to evaluate.
 2. True leadership, as presented in the Bible, takes the initiative to assess efficiency and effectiveness.
 3. Real leaders realize evaluation is the only means they have to check their performance and to make whatever corrections are necessary to please God.
- C. It is not what leaders do that is important; it is just what happens in the lives of those they lead by example, whether in battle with God's enemies, or in establishing truth and righteousness.

SOME OBSERVATIONS ABOUT CHURCH LEADERSHIP

AD 33

20th Century

Church History



"Minister"

Grammatically: a verb,
an action word,
Theologically: A function
and service of all Christians.

"Minister"

Grammatically: a noun,
the name of a person.
Theologically: a position
for one high-status
individual.

I. The Change Of The Concept Of A Minister.

In churches today, leaders are called "ministers" more often than they are called "shepherds". However, the word "shepherd" is a more accurate term to describe a man of God serving Christ's flock, especially as it is contrasted with the way that the word "minister" refers to an ordained pastor, elder, bishop or reverend who does the work of the Lord on a full time basis.

Are only some members of a church "ministers" or are all members of a church "ministers" in the New Testament sense of the word, which is "servant"?

The word "minister" (servant) has undergone a drastic and very unfortunate change, both grammatically and theologically since its original use in the New Testament Churches.

A. Grammatically:

In the early churches "minister" was used as a verb, an action word. The word "minister" is intimately connected in meaning with that of the word "ministry". All Christians in the early churches had a ministry of actively, dutifully, functionally and effectively working for the Lord and his churches. This was true for all - whether fishermen or doctors, regardless of occupation or level of education.

Unfortunately, the concepts of "minister" and "ministry" gradually changed from their original grammatical meaning and usage. Gradually, the word "minister" was used to refer to the name, title, position or salary of those few who performed certain religious activities. Preaching, baptizing, administering the Lord's Supper, praying for the sick, burying the dead and counseling came to be functions of the "minister". Today the transition is complete. "Minister" is no longer used as an action word, but as a noun, to name a person, place or thing.

Today, "minister" refers to the title of a special person. This person functions out of a place (a special office or study), and fills a hierarchical position (a thing, not an action).

B. Theologically:

In the early churches, "minister" referred to all members of that Body who had a part in serving. The theological meaning of the word did not apply to a small elite group but to active Christians in general. All believers in those churches were understood to be "ministers" (servants) of the Lord Jesus Christ, in fulfilling many different roles and functions in the work of the Lord.

Today, on the other hand, the word "minister" refers to one man doing the work of the Lord. Contemporary churches confer this title only on a small number of men whom God has called to serve Christ and a Church as a "pastor", a "reverend", "a bishop" or a "doctor". In this framework the "unordained" common people are not considered an essential and valid part of the ministry.

- C. The false concept of an extreme division between the clergy and the laity has spawned many problems.
1. Positionally-minded people pursue ministry positions without giving the service.
 2. Professionally-oriented people may attain a church title, yet miss the anointing of God.
 3. Authoritarian people may domineer the flock of God, thinking that ministry is exercising power over people's lives.
 4. The division between clergy and laity produces a lazy majority of Christians in a Church who do not realize their callings in God.
 5. Deacon boards rule over pastors and congregations.
 6. Politically-oriented leaders put professionalism, money and man-pleasing before serving the flock and pleasing God.
 7. An overworked minority does most if not all of the true "ministering" in most churches.

D. Original New Testament Definition

The above statements are a far cry from the New Testament definition. To the Christians in the early churches, "minister" was a verb, an act of service, and it was understood to be an inseparable part of their Christian faith. Refer to the diagram at the beginning of the lesson for an illustration as to both the grammatical and theological change in the understanding of "minister" that has occurred in history.

II. Leading By Service in the Old Testament.

Proverbs 14:35a; 17:2

In the Old Testament, a leader of God's people was, first of all a servant of God and of His people. Servanthood went before leadership, and was a vital part of leadership. All of the Old Testament leaders named below were described as servants of God and of others.

- A. Abraham: God's servant (Gen. 26:24).
- B. Moses: God's servant (Ex. 14:31, Num. 12: 7,8; Deut. 34:5; Josh. 1:1, 2, 7).
- C. Joshua: Moses' servant (Ex. 33:11).
- D. Caleb: God's servant (Num. 14:24).
- E. Samuel: God's servant (I Sam. 3:9).
- F. David: Saul's servant (I Sam. 29:3) and God's servant (I Chron. 17:4).
- G. Elijah: God's servant (II Kings 9:36).
- H. Isaiah: God's servant (Isa. 20:3).

(Note that Joshua and David were servants to the leaders over them, whose positions they were later to fill.)

III. From Serving To Leading.

The Hebrew word for "leader" is "Nagiyd." It has servanthood as a base element, and developing out of that base the setting forth of an example to the people.

The meaning of this Hebrew word for "leader" stands in interesting contrast to the Hebrew word for "king". Though the Hebrew word for king, "melech", was fairly neutral in meaning, it allowed the possibility for despotism. This is what Samuel warned the Israelites against in I Samuel 8:9-18, when they asked for a King. And that is what Saul's kingship degraded into.

By contrast, a "nagiyd" leader has at its root the picture of a man under authority, one who is subject to a higher power, and who fulfills the wishes of the power. That was the kind of ruler God wanted to give the people: a man who would listen to His will and execute it faithfully with divinely appointed authority. David, a man after God's own heart, was God's "nagiyd" for Israel.

A. "Nagiyd" is translated in the following ways:

1. "Captain" I Sam. 9:16 and 10:1,13,14; II Sam. 5:2; II Kings 20:5; II Chron. 11:11.
2. "Ruler" I Sam. 25:30; II Sam. 6:21; I Chron. 5:2; II Chron. 6:5; 11:22.
3. "Prince" I Kings 14:7; Job 3:15; 12:19,21; 29:9; 34:18; Ps. 76:12; Prov. 28:16; Ezek. 28:2; Dan. 9:25,26; 11:22.
4. "Governor" I Chron. 29:22; II Chron. 28:7; Jerm. 20:1.

B. Consequently, to be a captain, ruler, prince, governor or noble of the people of God, a person must first come squarely under the authority of Almighty God.

C. The root meaning of "nagiyd" contains another important element: to stand out boldly, to announce, to manifest.

This is a natural complement to the action of receiving commands from Almighty God. God's "nagiyd" both receives the commands of the King of Kings and then boldly stands forward to announce and manifest them. By extension, this carries the meaning of being an example to the people on how to follow the command of God. God's "nagiyd" leader is the first to model the will of God for others to follow. He takes the forefront and leads by example, whether in battle with God's enemies, or in establishing truth and righteousness.

IV. The Shepherd-Leader.

The shepherd is a beautiful illustration of the leader who goes before his people to prepare the way for them. He must go before God's people in his own experience and lifestyle so that he can lead them safely past dangers into green pastures.

The shepherd in Psalm 23, who is a type of Christ and a picture of every leader of God's people, must have advance knowledge of the land and dangers ahead, and must actively take steps to lead the flock into the safe paths of the Lord.

V. Leadership (Governmental) Ministries In The New Testament.

Ephesians 4:11 lists the leadership (governmental) ministries of the church: apostle, prophet, evangelist, pastor, and teacher. Many Christians, in the past and in the present, have viewed these gifted ministries as the only people in the Church who have a specific work to do for the Lord. The leadership (governmental) ministries oversee and develop these ministries for a Body of Christ. Ephesians 4:12 tells us that these ministries prepare the saints for their various ministries - but do not do all the ministering for the saints.

It should be clear that all Christians have a function in the Body, which they perform with oversight and equipping from the leadership ministries in Ephesians 4:11.

These ministries are given to the Body of Christ to place and adjust members of the body, so that the body itself can do the work of the ministry. Leadership ministries furnish, provide, dress, array and gird the body so that the body may function properly.

In Ephesians 4:12, the word "perfect" is the Greek word "katartismos" which means complete thoroughly, to repair or to adjust. From this word we derive the English words, craftsman and artisan, with the idea of someone who works with his hands to make or build something.

The Greek word "katartismos" is a compound word, comprised of "kata" and "artismos." When compounded in a Greek verb, "kata" has the meaning of a standard by which judgment may be passed. Our standard must not be custom, tradition, our opinions or some kind of a program. Instead, we must use a perfect measuring rod which is the Lord Jesus Christ and the Word of God.

"Artismos" means to repair or to adjust as a craftsman. This Greek word is translated several ways, each of which gives a different aspect of truth concerning some of the functions of a Church and its leaders. "Artismos" is translated as mended, fitted, perfectly joined together, restored, prepared and formed. We shall note the use of several of these key words.

Mending, Matt. 4:21.

James and John were bringing the broken strands of their nets together with the solid strands to repair the nets. They were mending, adjusting and equipping the net to do the work of fishing. These strands that had been broken under certain pressures had to be mended.

Mending broken lives is the work of the Body of Christ. Broken and battered strands must be brought together with whole strands to make a strong net which will catch fish (souls) for Jesus.

When the net broke, James and John did not dive into the water and try to do the work of the net in catching fish. Rather, they restored the broken part, so the net itself could function in its work. Many pastors try to do the work of the whole Body, instead of fulfilling their ministry of equipping the body to do the work.

Perfectly Joined Together, I Cor. 1:10.

The Corinthian Church had been torn apart from within by the spirit of schism and division. The Apostle Paul desired all the joints and parts of the Body which were out of place to come into adjustment. Paul wanted a mending to take place in the Body so that it functioned with complete coordination.

Prepared, Heb. 10:5.

This passage quotes a Messianic prophecy found in Ps. 40:6. The body prepared for Christ was a human body of flesh and bones, prepared by the Holy Spirit in Mary's womb. When Christ came into the world, He came into a "prepared" body for the single purpose of doing the Father's will.

As a sinless and prepared body was prepared for the Lord Jesus, so God is preparing many-membered Bodies through which His Son continues His spiritual ministry on the earth. The Father uses His ministers to prepare and perfect Bodies (local churches) so that each one can accomplish His eternal purpose.

Fitted, Rom. 9:22.

Here the Greek word "artismos" is used to describe the fitting or forming of clay into vessels by a potter. God is the potter Who makes vessels of honor or vessels of wrath. A person can respond to the Lord as pliable clay, or he can reject the hand of God's shaping. The Lord is the source of all adjustments and correction. God uses His ministers as instruments in His hand, which He uses to bring correction.

In the classical Greek, the compound word "katartismos" had three interesting meanings and uses.

The first meaning was that of setting in order a city which had been torn apart by factions and schisms. The process of restoring that city to its original beauty would be called "katartismos."

The second meaning of this beautiful word in classical Greek conveyed the idea of responsibility - to thoroughly prepare someone or something for any given task or purpose. The word referred to outfitting a ship for sailing. If a ship encounters a storm at sea, the well-being and security of all aboard depend on the ship and its condition.

A church is like a ship, and its leadership is responsible to outfit and equip her for her mission of safely carrying the saints across the sea of wicked humanity. Usually when a church finds herself sinking from storms or raging winds, it is because her leadership did not equip her properly for her voyage.

The third meaning of "katartismos" in classical Greek was that of preparing an army for battle. If an army encounters defeat in battle, lack of preparation may be the fault. Those

in leadership ministry in a church must carefully equip the army of the Lord with the right spiritual equipment so it will be prepared to win its battles.

VI. The Process Of Recognizing, Nurturing And Developing Certain Ministries Takes Time And Consistent, Watchful Care.

- A. The steps of this process are:
1. Recognize the ability and potential in the person.
 2. Focus on the positive areas in the person.
 3. Challenge this person to fulfill his potential and develop his gifts.
 4. Be willing to spend time with him.
 5. Be willing to be frustrated with him, without giving up on him.
 6. Encourage him through the times of his mistakes.
 7. Plant a vision in his head of true shepherding.
 8. Give him opportunities for development.
 9. Put confidence in his ministry.
 10. Pray his ministry into existence.
- B. A list of Biblical descriptions gives an idea of their tremendous variety and importance.
1. Trainers of the soldiers in the army of the Lord.
 2. Restorers of the broken bones of the Body of Christ.
 3. Framers of the boards of God's House.
 4. Exercisers of the muscles in Christ's Body.
 5. Shapers of the stones in the Temple of the Lord.
 6. Healers of the breaches in the hedge of God's garden.
 7. Liberators of the bound.
 8. Adjusters of the out-of-joint.
 9. Menders of the torn.
 10. Equippers of the Body of Christ.
 11. Placers of God's people.
 12. Organizers of the Lord's Kingdom.
 13. Molders of God's clay vessels.
 14. Seers of potential for God's service.

VII. New Testament Leadership.

Leadership is called by God and recognized by character qualifications as well as ministry and functional duties. True Biblical leadership, therefore, is not only what a person is, but what a person does.

- A. Important leadership terms.
1. Elder: Greek: "Presbuteros" - The eldest or a person advanced in life or senior of rank or position of responsibility, either among the Gentile or in the Jewish nation. In the church, the same word applies to those who are appointed to exercise spiritual oversight and care for a local church.
 2. Bishop: Greek: "Episkopee" - Office of overseership, for the purpose of watching over and inspecting. As a ministry office, a "bishop" is one of the leadership ministries.

3. Pastor: Greek: "Poimen" - Feeder - Eph. 4:11. Hebrew: "raah". To feed - Jer. 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1,2.
 4. Deacon: Greek: "Diakonia" - A servant, one who serves another in any task or job; to support, to minister, to wait upon. All Christians should function as deacons, though not all hold an office as such.
- B. Scriptures Concerning Eldership.
The book of Acts makes eighteen references to elders, ten relating directly to the ministry of an elder in a New Testament Church. Other writers also refer to eldership.
Acts 11:30; 14:23; 15:2; 15:22, 23; 16:4; 20:17; 20:28; 21:18; Phil. 1:1; I Tim. 3:1; I Tim. 5:19; Titus 1:5; James 5:14; I Pet. 2:25; 5:1.
- C. In the first century churches, elders were not appointed on the basis of their executive abilities, their career or social success, or their public relations skills. They were chosen and appointed because of their spiritual qualifications.

VIII. Scriptural Ministry Functions of Eldership.

All Eldership is centered in the local church. All must come from within a local body and work in, through, and out from a Church or Body.

Ministry Functions of Elders, Pastors, Bishops

Function	Description/Scriptures
Overseer, guardian	Greek "Episkopos" Acts 20:28; I Pet. 2:25
Ruler	Greek "Proistemi" To stand before, to preside, to practice. Rom. 12:8; I Tim. 3:4,5,12, and 5:17; I Thess. 5:12. The New Testament defines no higher earthly authority than the elders of a local Assembly. Elders are to glorify Christ by making decisions based on sound Biblical principles of love and equity.
Feeder	Greek "Poimano" To tend as a Shepherd. Acts 20:28; John 21:16; Jude 12
Prayer Warrior	To make powerful intercessions and spiritual warfare for spiritual needs in the church. James 5:15; Rev. 5:8 and 8:3,4
Watchman	Greek "Gregoreo" To keep awake spiritually. Acts 20:28-31; I Thess. 5:6, 10; Luke 12:37,39; Ezek. 3:17-21.
Student of the Word	To maintain correct doctrine. I Tim. 3:2; II Tim. 2:24; Titus 1:9.
Teacher/Defender of Sound Doctrine	Such an elder is apt (adept) to teach. I Tim. 3:2; II Tim. 2:24; Titus 1:7,9.

Example to Believers	He is to be exemplary in all he is, says, and does. This includes character, lifestyle, work, family life, and marriage. Phil. 3:17; II Thess. 3:9; I Tim. 4:12; I Pet. 5:3.
Leader	Heb. 13:7,17,24; Luke 22:26.
Sacrificial Servant	II Sam. 24:24; Luke 14:25-33; Rom. 12:1,2; John 10:11.
Wise Counselor	Mark 15:43; Luke 23:50; Ps. 16:7; Prov. 1:25,30; 20:18; Isaiah 9:16; Prov. 11:14.
Hard Worker	I Tim. 3:1; I Thess. 5:13; Phil. 2:30; I Cor. 3:13-15; Eph. 4:12; Prov. 24:30-34.
Bearer of Burdens	Num. 11:11,16,17; Ex. 18:22; Deut. 1:12; Gal. 6:5.
Loyal Team Man	Phil. 2:19-22.
Encourager of the Brethren	Like Barnabas, the "son of consolation," who first believed in and discipled Paul, and supported his ministry.
Sharer of the Vision	Like Jonathan's armor-bearer, who encouraged, bonded with and gave himself to his master.
Transparent	A quality of life resulting from having no sins or secret motivations to hide in which his own plans and intentions are open for all to see.
Submissive	The root of all sin is self-will. Ezek. 28:16-18. A leader must be submissive to the will of God that he actively seeks it, and does not resist change or new decisions - even though it may mean the sacrifice of certain security or comfort.
Liberal Giver	In sacrificial giving, it isn't the size of the gift that matters, it's the cost to the giver and the love and faith with which it is given. II Cor. 8:2,5 and 9:5,6.
Positive in Faith	As a shepherd-elder, a leader must maintain an active, positive faith to help others do the same. A pastor-bishop must lead the people in rising to the challenge of spiritual warfare or hard circumstances and respond in faith. A negative attitude, cynicism or lack of faith will harm everyone he is called to help.
Disciplined	A disciplined lifestyle captures the blessings of the Lord and releases them to their full purpose.

Keeper of Unity	Unity and harmony in a church begin with its leaders. Their own unity and harmony, in turn, depends upon their knowledge of the Word and its important principles. If each leader is guided by the Holy Spirit, the Word and active prayer, the leadership will be unanimous in all decisions. Eph. 4:12; Isaiah 65:8; I Cor. 1:10.
Worshipper	A lifestyle of worship releases, rather than hinders, the moving of the Holy Spirit. Rev. 4:4-11.
Protector of the Flock	Satanic attacks come from outside and inside a flock. As shepherds, pastors play an important role in protecting the flock.
Filled with the Holy Spirit	His life must be open and receptive to the influence and working of the Holy Spirit.
Properly Motivated	A weakly motivated leader will be indifferent to the needs and sufferings of a flock. An improperly motivated pastor will be driven by personal need, rather than the moving of the Holy Spirit

IX. Contrast: True vs. Domineering Leadership.

- A. A true leader of God is firm and strong, but nevertheless does not domineer the people of God. It is the false leader who is so insecure in his relationship with God and with others that he must compensate by unscriptural domination and dictatorship over God's people. There are no grounds for tyrannizing, overbearing, bullying and totally controlling or possessing a flock of God.
1. Example of the Nicolaitans.
 - a. The Lord commended the church in Ephesus for rejecting the Nicolaitans. Rev. 2:6.
 - b. The Lord also spoke to the church at Pergamus in a related manner. Rev. 2:14,15.
 - c. The Church at Thyatira also had some Nicolaitans, since it had the same teaching of immorality and idolatry (Rev. 2:20-25). Here the name "Jezebel" describes not only a woman who was like the wicked Phoenician queen and wife of Ahab, but also any leadership that was like her.
 - d. The Nicolaitans were condemned for fornication and idolatry. By studying the meaning of the name "Nicolaitans," it is possible to observe another reason for their condemnation. This heretical sect followed a man named Nicolaus. Although we do not know much about Nicolaus or his leadership of this cult, "Nicolaitan" means "victorious or triumphant over the people." In addition to causing fornication and idolatry, the Nicolaitans may well have raised domineering leadership (like Jezebel) over the churches in Ephesus, Pergamus, and Thyatira.
 2. Example of Diotrephes.
 - a. Another example of domineering leadership in the New Testament is that of Diotrephes. III John 9-11a.
 - b. Diotrephes is an excellent example of domineering leadership, one who pridefully desires to be exalted above the brethren III John 9.

- c. III John 6-9a presents some characteristics of leaders who are proud and domineering.
 - (1) They love self-exaltation and pride (III John 9).
 - (2) They reject doctrine and counsel (III John 9).
 - (3) They unjustly and unreasonably make open accusations against leadership (III John 10a).
 - (4) They are unable to receive Christian brothers (III John 10b).
 - (5) They publicly reject and attempt to dominate Christians who do not receive all Christian brother (III John 10c).
 - (6) What began as a seed of pride and self-exaltation in Diotrephes ended in a public spirit of exclusion and unreachableness.
 - (7) All Christian leaders are warned by his example to remain humble before the Lord and their brethren, to avoid the same sin.
- 3. Peter's warning.
 - a. Peter's warning against domineering leadership is another New Testament example (I Pet. 5:1-5).
 - b. Here Peter puts leadership by example in contrast to lording one's authority over the flock.
 - c. It is also true that those who dictate imposition of their position upon others usually find it very difficult to submit to anyone themselves.
 - d. Paul was in agreement with Peter when he wrote to the Corinthians (II Cor. 1:23,24).
- 4. Teaching of Christ.
 - a. The Lord, who had more reason to lord His authority over people than any of His undershepherds, was the example of a Good Shepherd to the flock of God.
 - b. He firmly taught His position-minded apostles that leadership in the Kingdom of God was different than leadership in the world (Matt. 20:20-28).
 - c. Christian leaders must meekly guide their flock by being themselves everything they want their flock to be.
 - d. Loving, not lording, is the standard in God's Kingdom.
- 5. The following comparisons reveal in general terms the contrast between true and false leadership.

TRUE LEADERSHIP
 Concentrates on influence from WITHIN by encouraging, inspiring and motivating.
 Enjoys a good relationship with co-workers, showing respect for the individual.
 Works with co-workers toward long-range goals, with concern for the worker's development.
 Aims to make himself unnecessary.

DOMINEERING LEADERSHIP
 Depends on external controls from WITHOUT using restrictions, rules and regulations.
 Relates to co-workers from an "I'm superior - you're inferior" standpoint.
 Demands immediate results, even if it damages the potential in the co-worker.
 Creates an atmosphere where the subordinate is permanently dependent on him.

Values individual workers; encourages and praises rather than condemns them.	Has a low opinion of workers; very critical of others' mistakes.
Desires power WITH co-workers, encourages input and feedback, shares credit for the results.	Desires power OVER co-workers, takes credit for all accomplishments, wants no constructive criticism.
Always willing to discuss decisions and reasons for the decisions, unless circumstances do not allow.	Interprets questions as personal criticism or disloyalty.
Liberates the individual, encourages ideas and participation, equips people to produce definite results.	Limits individual freedoms, prefers to make all decisions, does not train anyone else to function effectively.
Is a "heart" man, portraying a genuine concern for others.	Is a "head" man, showing little or no human compassion.
Is considerate and concerned for others	Is concerned only with himself.

4. Leadership Motives

- a. In surveying the characteristics of a Godly leader, we cannot avoid seeing that pure and spiritual motives in the heart give rise to growth. By contrast, if a leader seeks high position merely for exaltation, he will only use people to his own ends, rather than serving their needs.
- b. If a leader wants primarily to make people dependent upon his presence (thus giving him a sense of power), he will never properly train those under him who desire to be used of the Lord. The wrong motives will poison a leader's work, while the right motives will overcome a host of difficulties.
- c. In the Gospels, we see examples of improper motivations from the scribes, Pharisees and lawyers. Matt. 23:5a, 14; 12:10; 16:1; Luke 11:53,54.
- d. It is obvious from these Scriptures that the scribes, Pharisees and lawyers did not have pure motives concerning the Lord Jesus. In contrast, God's leaders must have pure motives toward God and His people. God's leaders must not feel that their status as servants is just a form of "paying their dues" that will get them "up the ladder" later on. A leader is a servant all his life.

5. Carnal Motives.

- a. What are some of the improper motives a person could have in aspiring to leadership? (Check yourself out!)
 - (1) Would you like the glory of a fulfilled ministry more than the process of meeting people's needs?
 - (2) Do you want power, position, the increased authority that goes with an office and title of respect?
 - (3) Just once, would you like to be the top dog, a teacher over students, the guy in the front of the room giving orders?
 - (4) Why shouldn't you get your chance to shine, to prove you're better, to be enjoyed and praised for your own abilities and traits?

- (5) And if you got your chance, would it be so wrong if you were held up for public approval and served by others?
 - b. Do not forget that there are many seducing spirits in the world.
 - c. A person who serves God must always be on guard against improper or incorrect motives.
6. Godly Motives.
- a. A desire to serve others and meet needs, to make them successful in their callings and ministries, as Jonathan did for David.
 - b. A hunger to show the love and mercy of God to those that so desperately need it.
 - c. A deep, stubborn commitment to be faithful to the will of God in our lives.
 - d. An urgency to lead others.
 - e. A need to unite family members under Christ's leadership.
 - f. A drive to help the spiritually sick, poor and oppressed.

LEADERSHIP PRECEPTS

Nothing so conclusively proves
a man's ability to lead others
as what he does from day to day.

Thomas J. Watson

Leaders who win the respect
of others are the ones who
deliver more than they promise,
not the ones who promise more
than they can deliver.

Mark A. Clement

The will to succeed is important,
but what's more important is
the will to prepare.

Bobby Knight

I studied the lives of great men and famous women,
and I found that the men and women who got to the top
were those
who did the jobs they had in hand,
with everything they had of energy and enthusiasm.

Harry S. Truman

To avoid criticism,
do nothing, say nothing,
be nothing.

Elbert Hubbard

LEADERSHIP PRECEPTS

Failure is the opportunity to begin again,
more intelligently.

Henry Ford

Show me a thoroughly satisfied man,
and I will show you a failure.

Thomas Edison

All glory comes from daring to begin.

Eugene F. Ware

Here lies a man who knew how
to enlist the service
of better men than himself.

Andre Carnegie's tombstone

The ultimate leader is one
who is willing to develop people
to the point that they eventually
surpass him or her in knowledge and ability.

Fred A. Manske, Jr.

A leader takes people where they want to go.

A great leader takes people
where they don't necessarily want to go,
but ought to be.

Rosalynn Carter

THE HEART QUALIFICATIONS OF LEADERSHIP

God is looking for people He can trust, people who share His own heart's love and concern for His churches.

II Chronicles 16:9

I. Definition Of The Word "Heart."

What does God mean when he asks His ministers to give Him their heart? To the western mind, the word "heart" may generally mean (beyond the vital physical organ) the emotional feelings of a person. For example, when we in the western world say that a man loves a woman "with all his heart," we generally mean with intense feelings.

- A. Hebrew meanings. To the ancient Hebrew mind, however, the meaning of "heart" encompassed not only a person's emotions, but also his spiritual, mental and physical life. The Hebrews viewed man as a total unit and the word "heart" was understood in the context. The Hebrew word for heart is "lubub," which in a general sense means the midst, the innermost or the hidden parts of anything.
 - 1. In the Hebrew, therefore, the word "heart" comes to mean by extension, the seat of man's collective energies and the focus of his personal life. The heart would be the very throne upon which life itself sits.
 - 2. In relating this to the ministry, when the Lord asks a man for his heart, He wants that person to be involved in the Lord's work from the very core of his being.
- B. Greek meanings. In the English Bible, one of the most common Greek words that is translated as "heart" is the word "kardia."
 - 1. In general meaning, "kardia" refers to the center and seat of both spiritual and physical life. It carries the connotation of both soul and mind. "Kardia" was often used to refer to the mind as fountain and seat of human thoughts, passions, desires, appetites, affections, purposes and endeavors.
The Greek scholar, H. W. Robinson, believes that this Greek word (used 250 times in the New Testament) refers to the personality and the inner life and character of an individual.
 - 2. We can reach the conclusion that the word "heart" is the core of a person's body, mind, emotions, personality, character and spirit. Thus when the Lord tells His leaders to give Him their hearts, then He is asking of them their entire lives.

II. Importance Of The Heart.

Physically speaking, the heart is the most important bodily organ. Without it the body's various organs, processes and functions would cease and life would end. We can draw many parallels and comparisons between the physical heart and the spiritual heart, showing its utmost importance in a leader's spiritual life and function.

The Physical Heart

The Physical heart is located approximately in the center of man's breast.

Every physical heart is approximately the size of its owner's clenched fist.

The blood in a physical heart is composed of different nutrients contained in the food consumed by its owner.

The pumping system of a physical heart is based on a reception, released method. Blood is received through one part of the heart and the other blood is released through another part of the heart.

The physical heart pumps blood from one end of the body to the other, if it is functioning properly.

The physical heart pumps blood throughout the body, cleansing the body from impurities.

The healthy physical heart beats automatically, without the conscious efforts of its owner.

The physical heart is more prone to some forms of heart disease and attack on a high-fat diet, in an overweight body.

The physical heart is more prone to disease and attack in a body that consumes alcoholic beverages.

The physical heart is more prone to disease and attack in a body that gets little exercise.

The Spiritual Heart

The spiritual heart (or the heart of the spirit) should be located in the very center of a leader's thoughts, words and actions and ministry, motivating everything in life.

Every leader's spiritual heart is really only as big as the owners hands show it to be.

The life in a leader's spiritual heart is composed of what he consumes through his mind and experience. The purest life is obtained from "eating" the Word of God.

The outflowing of spiritual life from a leader is based on his own personal reception of God's love and forgiveness, and then its subsequent release to those around him.

The spiritual heart of a leader circulates the life of the Holy Spirit throughout the Body of Christ, if he is functioning properly.

The spiritual heart of a leader knows and preaches the cleansing power of the blood of Jesus Christ, continually purifying the spiritual Body of Christ.

The healthy spiritual heart of a leader shows the love, joy and peace of God naturally, spontaneously and without any conscious effort or insincere "put-on".

The spiritual heart of a leader is more prone to spiritual sickness as the leader takes in rich truth of the Word of God without practicing them and making them an active part of his life and the lives of others.

The spiritual heart of a leader is more prone to spiritual sickness as he dabbles with the wine of the pleasures and cares of this world.

The spiritual heart of a leader is more prone to spiritual sickness the less he actually performs the will of God expressed in God's Word.

The physical heart will be more prone to disease and attack the more tension and stress its owner experiences.

The spiritual heart of a leader is more prone to spiritual sickness as he lives a high-adrenaline, high-stress lifestyle by not entrusting all cares into the Lord's hands.

The physical heart is more prone to disease and attack the more heart defects its owner inherited from its parents at birth.

The spiritual heart of a leader is more prone to spiritual sickness the more spiritual problems he has for which he did not truly repent at the time of spiritual rebirth by the Spirit.

All these physical parallels clearly demonstrate the importance of the spiritual heart in the life of God's leadership.

A. Guarding the heart..

Biblically speaking the leader has at least three reasons to guard his heart.

1. The first reason is that his heart is the very source of all his attitudes and actions. Prov. 4:23; Phil. 4:7
 - a. In these passages, the leader is exhorted to guard his heart as a soldier guards the city gate.
 - (1) The leader must watch over his affections to prevent an invasion of foreign values.
 - (2) He must maintain the alertness and discipline of a sentinel who guards over a camp or castle to protect his king within.
2. The second reason a leader must guard his heart is because it is the source of all that ministers or speaks. Matt. 12:34b,35.
 - a. Each leader is the guard in charge of the storehouse of his own heart, which is full of either good or bad treasures.
 - b. It is out of this storehouse that the leader brings forth good or evil to the open treasure boxes of the people of the Lord.
 - c. In the history of Israel, many provisions were designated for the benefit and protection of the people. I Kings 9:19; II Chron. 32:28
 - d. In the same way, every leader must ask himself if he is proud of the contents of the storehouses of his heart.
 - e. From them, he must feed and protect the people of the Lord. Solomon stored grain, wine, oil and weapons for the defense of Israel.
 - f. Today, the spiritual leader must store in his heart the Word of God, the joy of the Lord, the anointing of the Spirit and the full armor of God. Eph. 6:13-17

Spiritual Heart Qualities

Positive		Negative	
Grieved heart	Genesis 6:6	Evil Heart	Genesis 6:5
Willing Heart	Exodus 25:2	Hardened Heart	Exodus 4:21
Stirred Heart	Exodus 35:21	Deceived Heart	Deuteronomy 11:16
Wise Heart	Exodus 35:35	Non-Perceiving Heart	Deuteronomy 29:4
Another Heart	I Samuel 10:9	Proud Heart	Chronicles 32:35
Perfect Heart	I Chronicles 12:38	Presumptuous Heart	Esther 7:5
Tender Heart	II Chronicles 34:27	Hypocritical Heart	Job 36:13
Sorrowful Heart	Nehemiah 2:2-12	Lifted-up Heart	Deuteronomy 8:14
Faithful Heart	Nehemiah 9:8	Firm, Hard Heart	Job 41:24
Soft Heart	Job 23:16	Iniquitous Heart	Psalms 41:6
Upright Heart	Job 33:3	Wicked Heart	Psalms 58:2
Communing Heart	Psalms 4:4	Erring Heart	Psalms 95:10
Heart of Wax	Psalms 22:14	Proud Heart	Psalms 101:5
Pure Heart	Psalms 24:4	Fat and Greasy Heart	Psalms 119:70
Broken Heart	Psalms 34:18	Desolate Heart	Psalms 143:4
Panting Heart	Psalms 38:10	Despising Heart	Proverbs 5:12
Failing Heart	Psalms 40:12	Deceitful Heart	Proverbs 12:20
Proclaiming Heart	Psalms 45:1	Bitter Heart	Proverbs 14:10
Fixed Heart	Psalms 57:7	Backslidden Heart	Proverbs 14:14
Living Heart	Psalms 69:32	Foolish Heart	Proverbs 15:7
Established Heart	Psalms 112:8	Human Heart	Proverbs 15:11
Understanding Heart	Proverbs 2:2	Abominable Heart	Proverbs 26:25
Retaining Heart	Proverbs 4:4,21	Double Heart	James 1:8
Sound Heart	Proverbs 14:30	Wounded Heart	Psalms 109:22
Merry Heart	Proverbs 17:22	Evil Heart	Matthew 15:19
New Heart	Ezekiel 18:31; 36:26	Rebellious Heart	Jeremiah 5:23
Fleshly Heart	Ezekiel 11:19	Arrogant Heart	Isaiah 9:9
Purposeful Heart	Daniel 1:8	Deceitful Heart	Jeremiah 17:9
Pondering Heart	Luke 2:19	Whorish Heart	Ezekiel 6:9
Forgiving Heart	Matthew 18:35	Stony Heart	Ezekiel 11:19
Unblameable Heart	I Thessalonians 3:13	Weak Heart	Ezekiel 16:30
Blood sprinkled Heart	Hebrews 10:22	Despiteful Heart	Ezekiel 25:15
Nourished Heart	James 5:5	Bitter Heart	Ezekiel 27:31
Sanctified Heart	I Peter 1:2	Beastly Heart	Daniel 4:16
Assured Heart	I John 3:19	Divided Heart	Hosea 10:2
Honest, Good Heart	Luke 8:15	Gross Heart	Matthew 13:15
Burning Heart	Luke 24:25-32	Heavy Heart	Proverbs 31:6
Single Heart	Acts 2:46	Reasoning Heart	Mark 2:6-8
One Heart	Acts 4:32	Envious, Striving Heart	James 3:14
Opened Heart	Acts 16:14	Lustful Heart	Psalms 81:12
Obedient Heart	Romans 6:17	Troubled Heart	John 14:1
Circumcised Heart	Romans 2:29	Uncircumcised Heart	Acts 7:51
Believing Heart	Romans 10:9, 19	Darkened Heart	Romans 1:21
Steadfast Heart	I Corinthians 7:37	Hard, Impenitent Heart	Romans 2:5
Enlarged Heart	I Corinthians 6:11	Anguished Heart	I Corinthians 2:4
Caring Heart	I Corinthians 8:16	Blind Heart	Ephesians 4:18
Singing Heart	Ephesians 5:19	Unknowing Heart	Hebrews 3:10
Established Heart	Hebrews 13:9	Evil Heart	Hebrews 3:12
		Condemning Heart	I John 3:20
		Overwhelmed Heart	Psalms 61:2
		Evilly-exercised Heart	II Peter 2:4

3. The third reason a leader must guard his heart is to prevent it from causing spiritual defilement to himself or God's people. Mark 7:14-23
 - a. The Lord Jesus Christ said that the unguarded heart of a leader can become the source for a long list of terrible things:
 - (1) Base and wicked thoughts
 - (2) Sexual immorality
 - (3) Murders
 - (4) Stealing
 - (5) Covetous desires
 - (6) Dangerous and destructive wickedness
 - (7) Unrestrained and indecent conduct
 - (8) An eye that looks for evil
 - (9) An abusive mouth that slanders and makes malicious misrepresentations
 - (10) A heart that is uplifted in pride against God and man
 - (11) Reckless love of folly.
 - b. It is the tragedy of "Christianity" that this list of shame has become the agenda for some of its influential leaders.
 - c. What went wrong?
 - (1) Both the leaders and the throng that followed them left their hearts unguarded.
 - (2) Instead of shepherding God's flock, these leaders were foremost among those who "like sheep have gone astray."

III. Qualities Of The Heart.

God is continually trying (Deut. 8:2), searching (Jerm. 17:10) and pondering (Prov. 21:2) the hearts of His leaders. It is a leader's responsibility to maintain a pure heart before the Lord (James 4:8).

IV. The Leader And The Heart Of A Father.

A. Greek Meanings 1Cor. 4:15

1. In the original Greek language, the word for instructor meant "a boy leader, tutor, guide, guardian or servant whose office it was to take the children to school."
2. Among the Greeks and the Romans, an instructor could also be a trustworthy servant or steward who was charged with supervising the lives and morals of boys in the higher classes of society.
 - a. The boys were not allowed to step out of the house without their instructor until they reached the age of manhood.
 - b. The word carried with it the idea of severity; an instructor was a stern censor and enforcer of proper morals for the young men.
3. Paul wrote to the Corinthian Christians that they had many tutors or instructors (those who freely offered them strict teaching and rigid rules) but not many fathers.
 - a. The word instructor denotes a student-teacher relationship of instruction, whereas the word father denotes a father-son relationship of love.

- b. The book of Proverbs was built on this concept of the father-son relationship.
 - c. The father's wisdom, knowledge, and understanding of life is transmitted to the son in a father-son relationship.
- B. Hebrew Meanings.
The voice in much of Proverbs is that of the father speaking to his son. It illustrates the attitude of a father's heart. Prov. 1:8,10,15; 2:1; 3:1,11,21; 4:20; 6:20.
- C. Present Conditions Today.
 - 1. Churches have ten thousand instructors, but not nearly as many fathers.
 - a. Many scholars and professional ministers can deliver eloquent, impressive sermons that touch our minds and thoughts. But where are the fathers?
 - b. Our Bible Schools and Seminaries appear to be mass-producing preachers and teachers but who is attempting to produce spiritual fathers?
 - c. The work of the Lord does not need any more computer-like men with memory banks full of dry Biblical information to instruct the unlearned in the ways of the Lord.
 - 2. Churches need men who can lead them in the ways of the Lord and with hearts for the Lord and the people.
 - 3. Spiritual life can only be learned in a close relationship with God, the people of God and the example of true fathers in the faith.
- D. The Father's Heart in Christ.
The Lord Jesus Christ, the ultimate example, manifested many characteristics of a father's heart. John 10:30; 14:9c,10c.
 - 1. Compassion. Matt. 9:35,36
 - 2. Concern. Matt. 9:11-13
 - 3. Willingness. Matt. 8:1-3
 - 4. Humility. Phil. 2:5-10. Christ gave a new definition of humility. Matt. 18:3
 - 5. Warm with communion, fellowship. Luke 10:38-42; John 12:1-8
 - 6. Forgiveness. Luke 23:34; Luke 15:32; John 8:11. Christ also gave a new definition of forgiveness.
 - 7. Brokenness. John 11:33-36; Matt. 23:37. Christ laid down all His heavenly authority in coming to earth, and was model of brokenness for all.
 - 8. Self-Sacrifice. John 10:15. Christ again showed how to pay the ultimate price.
 - 9. Service. John 13:14. Christ showed that no service is unimportant or without dignity.
- E. Fatherly Gentleness.
 - 1. Paul behaved gently with newborn Christians and was as a devoted mother, nourishing and cherishing. I Thess. 2:7.
 - 2. The word "gentle" in the original Greek means to be affable, mild or kind. Greek writers frequently used this word to characterize a nurse and her way with crying children or a teacher's behavior with difficult pupils. This word describes a nursing mother.
 - 3. Gentleness is another attitude to be found in the heart of a father. Gentleness describes the loving, fatherly touch that all children must have during their development. Without this gentleness, children will be imbalanced and maladjusted. The Bible requires gentleness of all those who are going to take responsibility in the Lord's work. Without gentleness a strong leader will hurt and injure people.

4. Note the following references on gentleness. II Tim. 2:24. Titus 3:2; James 3:17; II Cor. 10:1; Gal. 5:22.
5. The gentle heart of a father will allow a leader to teach sensitive and difficult subjects in a church without spiritually hurting or permanently offending the people of God.

F. Fatherly Nursing. I Thess. 2:7

1. In the New Testament Greek, a "nurse" nourishes children to the point of fattening them, cherishing them with choice foods. This denotes a mother who nurses her children before they are weaned.
2. In I Thessalonians 2:8, Paul described the out-working of a father's heart.
 - a. Paul imparted to the Thessalonians not only the Gospel, but his own life and energy as well. What Paul gave to these Christians can be seen in the feelings expressed by a mother who nurses her child.
 - b. God nursed His people Israel in the Old Testament. Acts 13:18. "God bare, as a nursing Father, the people of Israel"- the Septuagint version. Note the similarity in Deuteronomy 1:31.
3. The Hebrew word for "bare" means to build up, support, foster (as a parent), to nurse or render firm or faithful in all dealings. Num. 11:12; Isaiah 40:11; 49:23.
 - a. For all that the nation of Israel did to offend the Lord, He was still patient with them and cared for them. He was a nursing Father unto the people.
 - b. Moses was a nursing father to Israel. This attribute manifested itself time after time in the life of Moses through all the experiences of the people of Israel.
 - c. Moses never wanted to trade Israel for a better nation, though the Lord proposed it.
 - d. Moses never asked the Lord to judge them too harshly.

G. Fatherly Cherishing.

Paul stated that he treated the Thessalonian Christians "as a nurse cherisheth her children."

1. The Greek word for cherish means to warn, to brood over and foster, to cherish with tender love, care for with tender love and to show compassion.
2. The Septuagint uses this word to describe a bird caring for its young by spreading its feathers over them in the nest. Deut. 22:6; Matt. 23:37.
3. A spiritual father in the family of God will spread his protective and loving wings over the small or weak of the flock while they are still in the nest, to protect them from birds of prey. I Thess. 2:8,11; Phil. 2:22; I Tim.3:1; Eph.5:29.

H. The Example of Husbandry.

1. The tender care and feeding of a young plant so that it grows properly to a healthy maturity is another illustration of the words gentleness, nursing and cherishing.
 - a. Plants may suffer from many different maladies during their lives.
 - (1) They may suffer from vegetation diseases, insect damage, environmental changes, or damage from sheer neglect.
 - (2) Some plants are more tender than others.
 - (3) Some will suffer severely by neglect, where others will appear to thrive on it.
2. A plant's appearance and growth indicate the state of its health.
 - a. Early stages of ailment and ill health are usually very subtle.

- b. Unless the gardener knows the plant through close relationship, he will not discern the problem until devastating symptoms occur.
- 3. To prevent his plants from reaching a state of emergency, the gardener must discern the need of the plant in its early stages.
 - a. In doing so, the gardener will save his plant from death - probably others around it.
 - b. The husbandman must use preventative measures to ensure the health of his vineyard.
- 4. As a discerning caretaker, the Husbandman must be alert to meet the various needs of his plant.
 - a. Some will need to be re-potted.
 - b. Some plants need more room for their roots to reach maturity.
 - c. Others need their roots trimmed and even put into a smaller pot.
 - d. Needs vary, and rule-of-thumb gardening just may not work.
- 5. All that can be said of the natural elements of plant husbandry can also be said of leading God's people.
- 6. A father-hearted Christian leader will discern and minister to the different needs and maturity level of the people of God.

The following chart on "Spiritual Husbandry" will illustrate the parallels between husbandry and spiritual leadership.

Spiritual Husbandry Principles

The wise and experienced Husbandman gives to the plants	The Father-Hearted leader gives to the people of God
Sunlight	Light of God's Word
Water	Prayer - The water of God's Spirit
Cultivation	Training for ministry
Pruning	Fatherly Discipline
Proper Environment	Proper church atmosphere of God's presence
New pot and soil	New life-style in Christ
Treatment for ailments	Help and counsel for problems
Early detection of Disease	Observation of any problems in their early stages
Room for growth	Room to grow and exercise ministry

6. **Spiritual Husbandry Application.**

A spiritual husbandman, who has a father's heart, will therefore pursue the following practices in caring for God's people:

- a. Provide the spiritual nourishment for balanced Christian growth.
- b. Deal tenderly with the people of the Lord.
- c. Discern the needs of the children of God at any stage of their development.
- d. Be gentle and loving in relationships with the people of the Lord.
- e. Consistently attend to the spiritual, emotional, physical or mental needs of the children of God.

I. **Fatherly Nurture and Admonition. Eph. 6:4**

1. The attitudes and principles a natural father needs to raise his natural children are those a spiritual father needs in raising his spiritual children.
 - a. The house of the Lord needs these guidelines to rear its children in a balanced way.
 - b. Paul used two words, "nurture" and "admonition" to illustrate this balance.
2. In the New Testament Greek the word "nurture" meant to promote development of a child by teaching, supporting and encouraging him during the different stages of his growth.
 - a. It meant to tutor or educate a child by training, discipline or correction.
 - b. To nurture was to chastise with the intent of molding character into the child.
3. The word included the idea of training and educating children, of cultivating their minds and/or morals by correcting and reproofing them with words and actions.
4. The word "nurture" is translated several different ways in the King James Version, with three primary forms being instruction, learning, and chastening. II Tim. 3:16; I Tim. 1:20; II Tim. 2:25; Heb. 12:5; Acts 7:22; Rev. 3:19.
 - a. The Lord Jesus was a man of true love and compassion for His people, illustrated by His heart attitude in nurture-teaching.
 - b. He offended not only the hypocritical religious leaders but also His own disciples. Matt. 15:12; Mark 14:27; John 6:60-62.
 - c. In the New Testament, nurture does not mean gently nursing to maturity, but the strong teaching that a child needs to mature in the Lord.
5. In Ephesians 6:4, Paul was focusing, not on love, but on the father's responsibility to teach his children.
 - a. Paul gave an important charge to fathers: If they desire to raise their children correctly, they must have the "heart and the hand" to teach them in a very firm manner.
 - b. A true spiritual father must be prepared to strongly correct his spiritual children.
 - (1) He must mold the character of the child through teaching that is hard and grievous for the child at times, but that is still necessary.
 - (2) The word "nurture" used in Ephesians 6:4 was not the tender word that many people think of today.
6. "Admonition" in Ephesians 6:4 meant calling attention to something by mild rebuke, warning and exhortation (as from the Lord).

- a. Literally, it meant putting into the mind; training by verbal encouragement, or if necessary, verbal reproof.
 - b. The Greek word was "noutheto" and is translated several ways in English. Acts 20:31; Rom. 15:4; I Cor. 4:14; Col. 3:16; I Thess. 5:12.
 - c. "Admonition" is a strong disciplinary word, requiring constant exhortation and strong encouragement in righteousness.
 - d. All spiritual fathers must be able to admonish as God's children need strong rebuke at times to reach maturity.
- J. **A Balanced Father's Heart.**
Nurture and admonition must stay in balance with the gentleness, nursing and cherishing.
1. Nurture and admonition are strong words which describe a leader's ministry of correction and discipline - but are incomplete by themselves.
 - a. The people of the Lord will not respond to the leader who speaks only rebuke and warning, who has hardened his heart in a one-sided pursuit of discipline.
 - b. God's leaders must weep with the people.
 - c. They must feel their burdens and heavy hearts in order to minister effectively.
 - d. Gentleness, love, mercy and warmth must go with discipline.
 2. The life of the Apostle Paul demonstrates all of these attitudes.
 - a. His ministry was not composed exclusively of rebuke, chastisement and discipline.
 - b. He also had a heart of gentleness, love, mercy and compassion.

The parallel columns below, like two sides of a coin, show contrasting fatherly attitudes at work in the ministry of Paul.

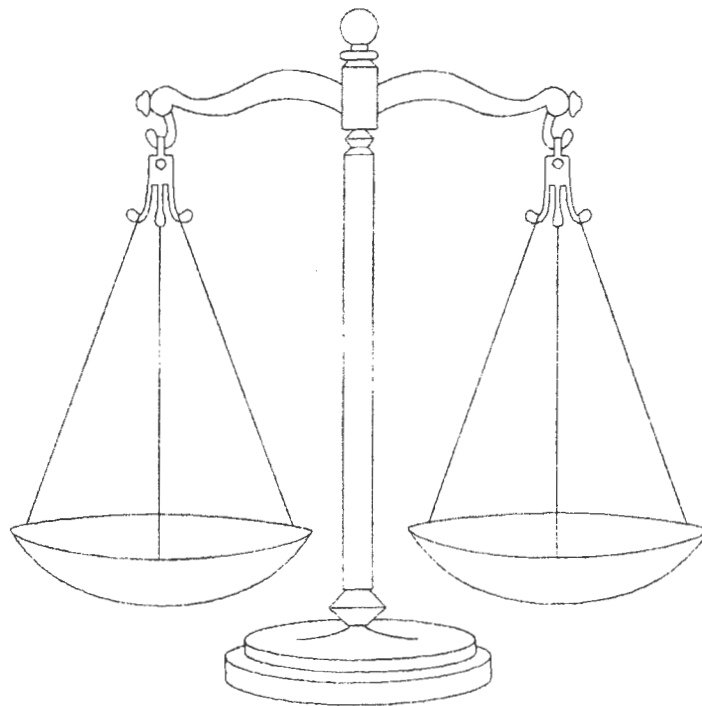
Fatherly Heart Attitudes of the Apostle Paul

To Nurture and Admonish	To Love and Cherish
Discipline - I Cor. 5:1-8	Responsibility - I Cor. 4:15
Rebuke - I Cor. 11:17	Love - II Cor. 2:4
Chastisement - II Cor. 7:8	Relationship - II Cor. 6:11-13
Correction - II Cor. 13:1,2	Gentleness - II Cor. 10:1
Forthrightness - Gal. 3:1-3	Reconciliation - Gal. 6:1,2
Responsibility - Phil. 1:24	Compassion - Phil. 3:18

3. The illustration of a balance depicts the balance of discipline and love each leader must maintain in his ministry.

A Balanced Father's Heart

1. Nurture
2. Admonition
3. Instruction
4. Correction
5. Chastisement
6. Authority
7. Rebuke
8. Warning
9. Truth
10. Judgment



1. Love
2. Gentleness
3. Nourishment
4. Forgiveness
5. Patience
6. Nursing
7. Kindness
8. Praise
9. Mercy
10. Justice

- a. Both years and experience are required to develop the characteristics of a spiritual father.
 - (1) The heart of a spiritual father normally appears only in older people.
 - (2) A younger person gains a father's heart only through early cultivation of certain attitudes and principles in his life.
- b. Today most give major emphasis to the academic and social preparation of a leader.
- c. The Bible puts far greater emphasis on the character and attitudinal preparation of a leader.
- d. It is possible to prepare a person's intellect for the ministry without preparing a person's heart.
- e. The person who desires to help the people of God mature spiritually will seek God's help in developing the heart attitudes of a spiritual father.

V. The Leader And The Heart Of A Servant.

- A. Most believe that a leader is one who takes control, directs, administers, organizes, makes decisions, delegates responsibilities and plans for the future.
- B. However one essential is left out. A leader is one who serves; one who has the inner attitudes and motivations and the outer service of a servant.
- C. The Old Testament translates several Hebrew words as "servant".
 - 1. "Ebed" - The word here for servant generally means a slave or a servant; usually used in applications which are related to a definition of a minister of leadership.
 - a. "Ebed" applies to a person who is at the complete disposal of another person. Gen. 24:1-67.
A leader of God's people must be at the complete disposal of the Lord Jesus Christ and of those whom he is called to serve.
 - b. A person who works for a master is also described as "ebed". Deut. 15:12-18.
Similarly, all the work of a leader must be offered as a labor to Christ, and also to those whom he is called to serve.
 - c. This word also applies to a slave who has given up all of his personal rights to serve his master. Deut. 15:12-18.
A church leader must give over all his personal rights to the Lord Jesus and to those whom he is called to serve.
 - d. An "ebed" is also a slave in the service of a King. I Kings 1:9, 47.
A Christian leader must be a love-slave of the Lord Jesus Christ, who is the King above all earthly kings.
 - e. This word also applies to a person who serves in attendance to the temple sanctuary. I Sam. 3:9.
A Christian leader must tend the true temple of God, the Church, with his worship toward God and service to God's people.

(For further studies on "ebed", see Gen. 26:15, 24; 32:4, 5; Num. 12:7; Deut. 7:8; Josh. 1:1, 2, 13, 15; 24:29; I Sam. 3:9, 10; 29:3; Isaiah 20:3; 49:3; Jer. 33:22; Joel 2:29; Zech. 1:6; 3:8.)

2. "Abad". Another Hebrew word for servant, "abad", generally means to work and to serve. (This word also has a variety of applications which help define church leadership).
 - a. A person who tills the ground is an "abad". Gen. 2:5; 3:23
A leader of God's people must work at breaking up the fallow ground of their hearts so that they can receive the seed of the word of God.
 - b. This word also applies to a person who dresses or keeps a garden. Gen. 2:15.
A leader of a church must dress and keep God's vineyard, the church of Jesus Christ.
 - c. The name of "abad" also applies to a priest who serves the people. Num. 18:7,23.
A Christian leader must lay down his life in sacrificial service to those whom God has called him to serve.

(For further studies on "abad", see Ex. 23:25; Deut. 4:19,28; Josh. 22:5,27; I Sam. 12:14,20; Ps. 22:30; 72:11; Joel 2:22,23; Jerm. 34:14; Ezek. 29:20; 36:9; Mal. 3:18.)

3. "Sakiyr" - a third Hebrew word for servant, "sakiyr" generally means a person who works for wages by day or by year.
 - a. The "sakiyr" as a hired servant, could not eat the Passover of his master's family. Ex. 12:3-45
A leader of a church must forsake the attitude of "paid professionalism." To eat of the true Passover Lamb, the Lord Jesus Christ, he must, by faith, enter into the relationship of love-slave to the Lord, rather than a paid servant with privileges.
 - b. The hired servant was not a love-slave. Lev. 25:39-42
A Christian leader must come to a point in his life where he forsakes a religion of legalism that protects his rights. He must move into a personal relationship with God through faith in Jesus Christ, where his total self is given in exchange for Christ.
 - c. A "sakiyr" was not worth half of the amount that a love-slave was worth. Deut. 15:18
A leader must realize that ministry and activities not motivated by the love of God are not worth half as much as those motivated out of a love relationship.
 - d. A "sakiyr" may also be a sojourner who is taken into a house as a slave. Lev. 25:6
A leader of a church must recognize that he was once only a wandering stranger before the Lord Jesus Christ bought him with His own blood and established him in the house of God.
 - e. Other Scriptures which use the work "sakiyr" are Ex. 22:14,15; Lev. 19:13; 22:10; 25:40,50,53.
4. "Sharath" - a fourth Hebrew word for servant, "Sharath", usually means a person who is a doer of menial and insignificant tasks.
 - a. A priest who ministers or serves in his priestly office is called a "sharath". Ex. 28:35-43

A leader of a church must perform seemingly insignificant tasks to fulfill his role as a servant priest.

- b. This word also applies to a priest who ministers continually before the ark of the covenant. I Chron. 16:37

A leader is held responsible to continually receive power to serve by entering into the presence of the Lord with praise and worship.

- c. Joshua was a "sharath" to Moses. Ex. 24:13; Num. 11:28

A leader of God's people has authority only as he is under proper authority, serving those over him with a servant's heart.

- D. The New Testament uses a Greek word for servant, "doulos" which gives a very good picture of a servant's heart.
 - 1. Generally, "doulos" signifies bondage, but most commonly applies to a servant who has willingly bonded himself to a master by some legal obligation.
 - 2. Paul used this word to describe himself in several of his epistles. Rom. 1:1; Phil. 1:1; Titus 1:1
- E. The Old Testament provides the Hebrew background of the concept of love-slave. Deut. 15:1-23.
 - 1. When it came time to release a slave after six years of service, according to the Mosaic Covenant, the slave had two options:
 - a. The slave could accept his total freedom with no legal obligations to his master.
 - b. Or he could stay in his master's house as a love-slave.
If he chose to stay in his master's house he was far more valuable to his master than the slaves who worked only to fulfill a debt or some other legal obligation.
 - 2. Paul was a love-slave, servant of the Lord Jesus Christ.
 - a. He realized he could never pay back his debt by working with a "for-hire" mentality.
 - b. He desired nothing less than a relationship where his work and service were motivated purely from willingness and love.
 - 3. The most effective leaders in the Kingdom of God are those who serve the Lord out of a desire to serve Him.
 - a. Such leaders do not serve the Lord for money, reputation, position, power or selfish advantage, even though their service means long hours of pressure and sacrifice.
 - b. The leader with a servant's heart, who is secure in his personal relationship with the Lord and does not have to prove himself, is able to serve sincerely with no desire for personal profit or fame.
- F. Several Greek words in the New Testament present the concept of serving.
 - 1. From these Greek words the English word most commonly used is the word "deacon."
 - a. Some people erroneously think deaconship is limited to a small group of special men in a Church who take the offering or help in the Lord's Supper. *They believe it is the mere conferral of a title for the performance of some symbolic religious functions.*
 - b. The first Church appointed men as deacons only after they already manifested the qualities of a deacon: (Acts 6:3)

- (1) A good reputation
 - (2) Being full of the Spirit
 - (3) Being full of wisdom.
2. Any leader must first be a deacon (servant) in the true sense of the word.
 - a. The ministries of Christ and His Apostles were all founded on a servant's "people-conscious" heart. Mark 10:45; Luke 22:27; Matt. 23:11
 - b. Today there are still leaders who are ambitious and position-seeking like the Lord's disciples. Matt. 20:20-28
 - c. Christ's leaders must desire to serve, not to be served - to give and not to take.
 - (1) They must find true happiness in pleasing God and His Church.
 - (2) To put one's own happiness first is to violate the heart of a servant.
 - d. Selfishness is contrary to the law of the love-slave, Rom. 1:1; Deut. 15:1-23.
 - e. Selfishness is contrary to the laws of promotion in God's Kingdom. Matt. 23:12
 3. Three key words in New Testament Greek develop the idea of being a minister to God's people.
 - a. The word "diakoneo" (I Tim. 3:10,13) is a verb which means to be an attendant, to wait upon. It is usually used in a domestic setting, as the work of a household servant.
 - b. The word "diakonia" is a noun, which refers to the aid or service that a servant or official renders to someone else.
 - c. The word "diakonos" (Phil. 1:1; I Tim. 3:8,12) means to run errands, to attend to someone or to do any menial task.
(These three words describe all the primary elements of the deaconship: the act of service, the service itself, and the one who serves.)
 4. The following Scriptures use the word "diakoneo", and show different examples of the "act of serving" in the early churches.

Matt. 4:11	"Angles came and ministered (diakones) unto Him"
Matt. 8:15	"she arose and ministered"
Matt. 20:28	Jesus "came not to be ministered unto, but to minister"
Matt. 25:44	"in prison and did not minister"
Matt. 27:55	"many women ... ministering unto Him."
Luke 10:40	"my sister hath left me to serve alone"
Luke 12:37	"servants ... will come forth and serve them"
Luke 22:26	"he that is chief, as he that doth serve."
Luke 22:27	"he that sitteth at meat or he that serveth."

Luke 22:27	"I am among you as he that serveth"
John 12:26	"any man serve me let him follow me."
Acts 6:2	"leave the word of God and serve tables"
Rom. 15:25	"to minister unto the saints"
I Tim. 3:10	"let them use the office of a deacon
I Tim. 3:13	for they that use the office of a deacon."
II Tim. 1:18	"how many things he ministered unto"
Philemon 13	"he might have ministered unto me"
Heb. 6:10	"in that ye have ministered to the saints and do minister"
I Pet. 1:12	"unto us they did minister the things"
I Pet. 4:10	"even so minister the same one to another"
I Pet. 4:11	"if any man minister"

5. The following Scriptures use the word "diakonia" (Which along with "diakoneo" occurs 70 time in the New Testament), showing us "the service of the ministry".

Acts 1:17	"had obtained part of this ministry"
Acts 1:25	"he may take part of this ministry"
Acts 6:1	"neglected in daily ministrations"
Acts 6:4	"to the ministry of the word"
Acts 11:29	"determined to send relief unto the brethren."
Rom. 12:7	"ministry - ministering"
Rom. 15:31	"that my service which"
I Cor. 12:5	"differences of administrations"
Eph. 4:12	"for the work of the ministry"
Col. 4:17	"take heed to the ministry"
I Tim. 1:12	"putting me in the ministry"

II Tim. 4:5,11 "make full proof of thy ministry" "profitable to me for the ministry"

Heb. 1:14 "saints sent forth to minister"

Rev. 2:19 "I know thy works, and charity, and service"

6. As a description of one who serves, the Greek word "diakonos" appears 30 times in the New Testament. (It comes from the word "diako", to run errands). It is translated with three English words: minister, servant, and deacon.
 - a. Minister: Matt. 20:26; Mark 10:43; Rom. 13:4; 15:8; I Cor. 3:5; Eph. 3:7; Col. 1:25; I Thess. 3:2; II Cor. 3:6; 6:4; 11:15,23; Gal. 2:17; Col. 1:7,23; 4:7; I Tim. 4:6.
 - b. Servants: Matt. 23:11; 22:13; Mark 9:35; John 2:5,9; 12:26; Rom. 16:1
 - c. Deacons: Phil. 1:1; I Tim. 3:8,12
7. Several verses use "diakonos" to show that people can be servants to many things;
 - a. Of Satan (II Cor. 11:14-15)
 - b. Of God (II Cor. 6:4)
 - c. Of Christ (I Tim. 4:6)
 - d. Of the Gospel (Rom. 15:16)
 - e. Of the New Covenant (II Cor. 3:6)
 - f. Of the Church (Col. 1:25)
8. There is the temptation for a leader to think that his ministry is "the only and all important one." The New Testament presents a list of individuals and groups who were called to serve God and His churches in their own particular ways.
 - a. Timothy and Erastus (Acts 19:22; diakonos I Tim 3:2; 4:6).
 - b. Onesiphorus' service to Paul at Ephesus (II Tim. 1:16-18).
 - c. Apostles' service to the Church (II Cor. 3:3).
 - d. Old Testament prophets to the church (I Pet. 1:10-12).
 - e. Paul ministering to needs of the saints at Jerusalem (II Cor. 8:19; Rom. 15:31).
 - f. Ministry of saints in general (Eph. 4:11; Heb. 6:10).
 - g. Household of Stephen devoting themselves to the service of the saints (I Cor. 16:15).
 - h. Ministry of Angels (Heb. 1:14; Mark 1:13).
 - i. Archippus (Col. 4:17).
 - j. Tychicus (Eph. 6:21; Col. 4:7; diakonos).
 - k. paphras (Col. 1:7; diakonos).
- G. The Lord Jesus Christ provides the supreme example of servanthood. (In His early ministry among the Jews, He totally contradicted their views toward servanthood by becoming a servant in every way).

Luke 12:37 The Lord will reward men and women who keep a constant watch for opportunities to serve Him, by serving them Himself.

Luke 22:27 Which is greater?

- John 13 In this chapter, Christ takes the place of a slave, and washes the disciples feet.
- Mark 10:43 Whosoever will be great - let him be your servant
- John 12:24-26 He who follows Christ must serve.
- Phil. 2:8 Christ bound Himself to be God's servant, and accepted the full measure of labor and suffering required to complete His service.

LEADERSHIP PRECEPTS

The greatness of a leader is in his humility before God,
not in his eloquence before men.

Unknown

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me;
But if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Mary Brown

Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,,
Ready to do His will.

S. E. I.

LEADERSHIP PRECEPTS

The essence of leadership is
a vision you articulate clearly and
forcefully on every occasion.
You can't blow an uncertain trumpet.

Theodore Hesburgh

Leadership and followership cannot be separated.
Your followership sets the pattern for your leadership.

Unknown

Nearly all men can stand adversity,
but if you want to test a man's character
give him power.

Abraham Lincoln

People are changed,
not by coercion or intimidation,
but by example.

John Maxwell

The size of a leader is determined
by the depth of his convictions,
the height of his ambitions,
the breath of his vision,
and the reach of his love.

D. N. Jackson

NEEDED: LEADERS WITH THE HEART OF A SHEPHERD

A shepherd's heart is a required attitude in all leadership ministries.

I. "Shepherd" As A Leadership Title.

God's leaders are given many titles in the Bible; some of which are bishop, presbyter, priest, preacher, minister and shepherd.

- A. The word "shepherd" has probably seen the least use of all these titles throughout history. (Perhaps the infrequent use of the word is a revelation of the fact that many leaders have not fully experienced or practiced true shepherding.
 1. "Bishop" The word "bishop" is used to designate a leader who oversees or superintends the flock of God.
 - a. The word "bishop" does not completely describe the meaning God invested in the word "shepherd".
 - b. "Bishop" has been perverted and now almost always calls up images of authority and administration.
 2. "Presbyter" The word "presbyter" (elders) is based on age and experience.
 - a. "Presbyter" does not take the full scope of the meaning in "shepherd".
 - b. On the other hand, neither does it signify the role that some denominations ascribe to it.
 3. "Priest" The word "priest" in Judaism spoke of the man who represented the people to their God, and God to His people.
 - a. The office of the Priesthood involved the work of representing and mediating; it misses the important element of guidance that "shepherd" contains.
 - b. The term "priest" has been one of the most abused terms when applied to Christian leadership, producing spiritual bondage for many people - a far cry from the intent of a shepherd.
 4. "Preacher" The word "preacher" has been used traditionally to describe the public speaking aspect of the shepherd (pastor).
 - a. The meaning and high value placed on this title has led to the false belief that success as orator equates with success in shepherding the flock.
 - b. Since the concept of "preaching" depends heavily on a pulpit/pew kind of relationship, it is very far from the process of shepherding.
 5. "Minister" The word "minister" has been applied to church leaders who visit the sick, bury the dead, minister the ordinances of baptism and the Lord's Supper, and fulfill certain roles prescribed by a denomination.
 - a. Confusion over the definition of "minister" has led to the idea that only an ordained minister is competent to do the spiritual work of a church.
 - b. Our present day applications of the word sometime give no distinction between a true servant of God and a man who falsely takes the title.
 - c. The word "minister" has been given an idea of professionalism which clashes with the true meaning of "shepherd".

6. "Shepherd" - Perhaps the beautifully descriptive title of "shepherd" best describes the function of leadership God wills for every church.
 - a. In the majority of the cases, churches have suffered from the lack of the true ministerial function of the shepherd; tender, sincere, intimate, loving, spiritual care.
 - b. Everyone who wants to fulfill their responsibility in the kingdom of God must have the heart qualifications of a leader - the heart of a shepherd.
 - (1) This involves the heart of a father - to nurture the people of the Lord to maturity.
 - (2) This involves the heart of a servant - to sacrifice time and life to minister to every need of God's people.
 - c. Periodically, churches pass through seasons of great need for true shepherds. When church leadership is immature or self-centered, the sheep are scattered, wounded and bruised just as were the people of God in different times during Israel's history. I Kings 22:17; Ezek. 34:4-6; Zech. 10:2; 13:7

II. Jehovah As The Great Shepherd.

A shepherd is a man who takes care of the sheep, a person who cares for and protects the sheep, a spiritual guide, friend or companion.

- A. This describes a natural shepherd's work of protecting, guiding, and feeding the flock.
- B. A spiritual shepherd does the same spiritual work of protecting, guiding and feeding God's people.
- C. The Lord is called a shepherd of His people many times throughout Scripture. Ps. 23:1; 80:1; Ezek. 34:12; Isaiah 40:11; Ps. 77:20.

III. Actions Of The Great Shepherd.

The Lord of the Old Testament is the Great Shepherd to His flock Israel, and more:

- A. He also illustrates, to all spiritual shepherds throughout all ages, the proper attitudes and actions of a shepherd of God's people.
- B. The following list names some of the actions that arose from the shepherd's heart of the Lord in the Old Testament.
 1. Searched out the lost sheep. Ezek. 34:11-16
 2. Delivered the captive sheep. Ezek. 34:12
 3. Gathered the dispersed sheep. Ezek. 34:13
 4. Fed the hungry sheep. Isa. 40:11; Ezek. 34:13
 5. Rested the weary sheep. Ps. 23:1-3; Ezek. 34:15

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|-----|---|-------------|
| 6. | Bound up the hurt sheep. | Ezek. 34:16 |
| 7. | Strengthened the weak sheep | Ezek. 34:16 |
| 8. | Guided the directionless sheep. | Ps.23:3 |
| 9. | Carried the broken sheep. | Isa. 40:11 |
| 10. | Restored the soul of the tired sheep. | Ps. 23:3 |
| 11. | Prepared a table for the frightened sheep | Ps. 23:5 |
| 12. | Anointed the needy sheep | Ps. 23:5 |

IV. Jesus Christ As The Good Shepherd.

In the New Testament, we find the revelation of God in the flesh, the Lord Jesus Christ, as the Good Shepherd of the sheep.

- A. The Lord Jesus Christ displays all the attributes of God's shepherding heart.
1. As we see His life unfold in the New Testament Gospels, we see the heart of Jehovah made manifest.
 2. Jesus Christ was the Good Shepherd of His sheep in the Gospels - as Jehovah was the Great Shepherd of Israel in the Old Testament.
- B. The following Scriptures show Christ as the Good Shepherd of the New Testament. John 10:11,14; Heb. 13:20; I Pet. 2:25; 5:4.
- C. As we listed the heart attitudes of the Lord in the Old Testament, so we list the heart attitudes and actions of Jesus Christ, the pattern Shepherd in the New Testament.

- | | | |
|----|-------------------------------|---|
| 1. | Matt. 9:35,36;
John 10:15b | Cares for the sheep. |
| 2. | John 10:3 | Relates to the sheep. |
| 3. | John 10:1 | Condemns all who reject the Door of the sheepfold and enter some other way, as thieves and robbers. |
| 4. | John 10:8 | Condemns all who came before Him as thieves and robbers |
| 5. | John 10:1 | Provides a sheepfold for the sheep |
| 6. | John 10:3,4 | Leads the sheep. |
| 7. | John 10:2 | Enters by the door Himself |
| 8. | John 10:3a | Has the door keeper open to Him. |

9.	John 10:6	Provides spiritual insight for the sheep.
10.	John 10:3b, 27a	Makes His voice plain to His sheep.
11.	John 10:3c	Calls His own sheep by name.
12.	John 10:3d	Leads His own sheep out into pasture.
13.	John 10:4a,b	Goes before His own sheep as He leads them out.
14.	John 10:4c, 27c	Has the sheep follow Him.
15.	John 10:4d	Has the sheep recognize His voice.
16.	John 10:7,9a	Is the Door of the sheep.
17.	John 10:9	Feeds the sheep.
18.	John 10:10b	Gives life to the sheep by protecting them
19.	John 10:10b, 11b,15c,17	Gives His life for the sheep.
20.	John 10:11a, 14a	Is the Good Shepherd of the sheep.
21.	John 10:12a,13a	Is a shepherd of His sheep and the opposite of a hireling.
22.	John 10:12c	Is the owner of the sheep and not a hireling.
23.	John 10:12d	Sees when the wolf comes to destroy the flock.
24.	John 10:12e,f	Stays near the sheep when the wolf comes, in contrast to the cowardly hireling.
25.	John 10:14b,27b	Knows His own sheep.
26.	John 10:14c	Is known by His sheep.
27.	John 10:15b	Knows the Father.
28.	John 10:15a	Is known by the Father
29.	John 10:16a	Has other sheep in other folds.
30.	John 10:16c	Brings in the other sheep also.
31.	John 10:16d	Is heard by the other sheep as well.

- | | | |
|-----|-----------------|---|
| 32. | John 10:16e | Is the one shepherd and owner of all folds. |
| 33. | John 10:17c | Takes up His life again because He laid it down. |
| 34. | John 10:18a,b,c | Lays His life down freely and of His own initiative. |
| 35. | John 10:18d | Has the authority to lay down His life because God Himself has commissioned Him to do so. |

- D. The Lord Jesus showed the attitude and actions of a true shepherd throughout His entire ministry.
1. He set forth an example for all of God's shepherds.
 2. His success in shepherding was not measured by the crowds and multitudes of followers.
 - a. Christ was a man of compassion and love.
 - b. He looked for sheep with needs and identified those needs.
 - c. He was not satisfied until He met the individual needs of each sheep.
- E. Contemporary Churches do not need theologians who love to write or verbalize the knowledge of God.
1. Do present day shepherds see crowds as sheep hungry for rich food and entertainment?
 2. Do present day shepherds see the crowds as broken people in great need of love and compassion?
- F. Churches desperately need true shepherds, who will lay down their lives for the sheep and who will heal the broken-hearted.

V. Relational Pictures of a Leader.

In short, the work of the Lord needs leaders who themselves have an intimate relationship with God, and who can bring others into the same communion with the Lord. The Bible uses many different pictures to demonstrate this need for relationship, pictures that can guide spiritual shepherds in relationship with their sheep.

- A. *Father and Child Relationship.* This is a picture of the warm, loving relationship between a father and his children. In this relationship the children love and respect the Father, and respond to his corrective hand. Here we see the shepherd, like the father whose primary purpose is to cause his children sincerely and without fear to love him, their mother, their brothers and sisters, and those outside of the family. Fathers also seek to mature their children in all of their relationships in life.
- B. *Husbands and Wife Relationship.* This is a picture of the love relationship of Christ with His church, the bond of marriage with all its sacred meaning. The husband provides the home and supports his wife in love. The wife receives and responds to his love. Here we see how the shepherd must be the initiator in giving his love to his sheep, and how he must provide them with a good spiritual home.
- C. *Head and Body Relationship.* This is a picture of a relationship of governing and protecting. Just as Christ governs and protects His church, which is His Body, so the shepherd must take his rod and staff in hand and govern and protect that which has been entrusted unto him. In both of these pictures the head is the covering for the body. The body is many-membered, but the head is singular. As a body has only one

head, the shepherd must remember that Christ continues as the only Head of the Body. The under-shepherd takes up his leadership responsibility in service and support of the Head, Christ

- D. *Vine And Branches Relationship.* The Lord Jesus presents this picture of a relationship between Himself and those that have received Him in John chapter 15. In these verses, He is the vine and His people are the branches. All of the life source and power for the branches must come from the vine. There is such a close relationship between the vine and the branches that we cannot always discern where the vine ends and the branches begin. Jesus said the branches must bear fruit, or they will be purged by the husbandman. If need be, the husbandman will take a sharp knife and cut away the worthless, useless parts of a branch. So it is with the shepherd, who should develop such a close relationship with his sheep that they will allow him to shear away the unprofitable areas of their lives.
- E. *Husbandman and Vineyard Relationship.* This is a picture of a vineyard meticulously cared for by a caretaker or farmer. At times, the vineyard is overgrown with new sprouts and weeds. The husbandman must come and clean out all the brush and debris. At times he must skillfully use his tools to harvest the vineyard fruit. Similarly, God's shepherd must be sensitive enough to his sheep so that he can discern the needs, times and seasons in their lives.
- F. *Potter and Clay Relationship.* This is a picture of the hand of God forming vessels for His use and His glory. The potter's hand is in complete control of the clay. The clay cannot ask the potter what he is doing. This is the way the Lord deals with His people. Similarly, the Shepherd should be able to so relate to his sheep that he can help form Christ and His character in their lives.
- G. *Captain and Army Relationship.* The picture here is one of discipline and authority. The army of the Lord is a place of correction and training. The army must experience many drills and much training in order to be useful to its captain in warfare. At this time, each Church is under the hand of the mighty Son of David, the Captain of Her Salvation, the Lord Jesus Christ. Similarly, the shepherd must train and discipline his sheep to prepare and fit them for their tasks.
- H. *Creator and Creature Relationship.* God is the all-powerful creator at whose words the world was brought into being and framed. At His word, all that is in the heavens and earth were formed. This is a picture of an Almighty God reproducing His own image and likeness in His creation. The relationship here is not a very personal one, because man alienated himself from God through disobedience. Through obedience, however, man can enter again into a relationship with his creator. Similarly, the shepherd should be the instrument used by God to introduce and lead man back to a new relationship with Him.
- I. *Shepherd and Sheep Relationship.* This last picture of the shepherd and the sheep is a picture of warmth and beauty. Love, compassion and tenderness are exchanged. This is demonstrated in the shepherd searching and seeking out lost sheep. This is seen in the shepherd carrying the small, hurt lamb upon his shoulders to safety. Since this illustration is also shown in one of the titles of God, the Great Shepherd, it holds a tender picture of true ministry.

VI The Shepherd-Watchman.

The requirements for a natural shepherd apply directly to the spiritual shepherds of God's people.

- A. Natural shepherds, as watchmen over their flock, build observation towers to scan the countryside for advance warning of dangers to the flock.
 - 1. Predators may raid the flock; lions, bears, jackals, wolves, or wild dogs could sneak in and take a straggling lamb or injured, sickly sheep.
 - 2. Eagles or vultures might swoop down to injure the tender young of the flock and return later to finish them off.
 - 3. Flash floods can sweep down from the hills and carry off and destroy everything in their path.
- B. The Lord's shepherds must be farseeing watchmen, constantly alert to potential dangers around them and the flock.
- C. Paul exhorted the Ephesian elders, in his farewell address, to watch over the flock, remembering his vigilant and tireless example, for even from within would arise merciless wolves. Acts 20:28-31
- D. Paul also exhorted the Corinthians to watch and stand fast. I Cor. 16:13
- E. There are other examples of the call to shepherdly watchfulness. Col. 4:2; I Thess. 5:6; II Tim. 4:5; Heb. 13:17.
- F. Lazy shepherds leave Churches open to special attack.
- G. False shepherds have inflicted many grievous wounds upon the Lord's Churches.

VII. The Shepherd Protector.

Closely related to the role of watchman is the shepherd's role of guard, protector and defender of the flock.

- A. Sheep are among the most defenseless of animals.
 - 1. They have no natural weapons for defense or attack.
 - 2. Their docile disposition leaves them very unlikely to bite, kick or scratch.
 - 3. They are one of the only animals that depend almost completely on a human protector.
- B. The shepherd is the flock's main (if not the only) guard and protector against hazards and enemies.
 - 1. At times the shepherd must risk his own life for the sheep.
 - 2. Only hirelings will worry about their own comfort first.
- C. Sheep are very ignorant about personal survival in the wilderness.
 - 1. Sheep invariably will wander into trouble and must have a shepherd to exercise constant watch over them.
 - 2. In the wilderness, shepherds used to build a sheepfold in a circle with high, stone walls.
 - 3. The sheepfold would have only one door opening and the shepherd would sleep in that opening.
 - a. Nothing could get to the sheep without going over the shepherd.
 - b. The shepherd would meet the sheep's enemies first, thus willing to lay down his life for the sheep.
- D. The Lord, the Great Shepherd of the sheep, gives us a model and His example of how to defend the flock.
 - 1. He is the door who does not slumber, Ps. 121:3.

2. Other passages also give us the Lord's standard and example for His under shepherds in being true defenders of the flock. Ps. 7:10; 59:16; 62:6; Zech. 9:15; Ps. 121:3; 12:7; 31:20; 127:1; John 17:11.
 - E. The Lord Jesus is the Great Shepherd who shall keep His people. (Each of His shepherd-leaders must do all he can to protect the sheep from their enemies).
- VIII. The Shepherd - Guide.

A shepherd must perform another important role for the sheep, that of guide.

- A. Sheep are not independent travelers.
 1. They have no sense of direction.
 2. Astray from the flock, they wander in circles until taken by a predator.
 3. When grazing, they keep their noses to the ground as long as there is grass and never look up to see where their grazing takes them.
- B. Conditions in the wilderness are not kind to sheep.
 1. Good pasture is often in spots and scattered and hard to find.
 2. Streams may be few in number and hidden in some areas, making the land parched and very unforgiving.
 3. Without a shepherd the sheep will wonder aimlessly in the wilderness until they starve or die of thirst or of fright.
 - a. The shepherd must wisely select grazing range for the sheep out of personal, first hand knowledge.
 - b. The lives of the sheep truly depend on his guidance.
- C. Sheep are sensitive animals that cannot endure hard driving.
 1. They are meant to be led gently and the wise shepherd does so.
 2. Some weak, sickly or injured sheep would die if the shepherd drove them too far or too fast.
- D. The wisdom of the shepherd can save the lives of many sheep.
 1. In Genesis 33:9-15, this is demonstrated in Jacob in the manner in which he guided his flock as he went back to his home country. He led his sheep:
 - a. With tenderness. Gen. 33:13
 - b. With sensitivity. Gen. 33:13
 - c. With gentleness. Gen. 33:13
 - d. With perception and observation. Gen. 33:14
 - e. With patience. Gen. 33:14
 2. Jacob had the power and could have driven the flock hard, but he had the heart of a true shepherd.
 3. Similarly, churches have many young and tender sheep.
 - a. The sheep of the Lord cannot be driven by forceful men.
 - b. The flock must be gently guided by true shepherds.
- E. God has promised to help His shepherds guide the flock effectively.
 1. He will be their Great Shepherd, the One whose example and guidance the under-shepherd can follow.
 2. Promises for the shepherd. Ps. 23:2; 77:20; 78:52-54.

IX. The Shepherd - Physician.

The shepherd must also be a physician to his sheep.

- A. The English word "physician" means a person that heals, relieves or comforts.
- B. In the Hebrew language, the concept of physician is one who mends by stitching, curing, causing healing, repairing, and making whole.
- C. In the Greek language, the concept means to make whole and to set free by curing.
- D. These various definitions capture the shepherd's ministry.
 - 1. The spiritual shepherd is to heal the broken-hearted and mend the torn.
 - 2. Like people, sheep may suffer from a variety of maladies and diseases.
 - a. The spiritual shepherd must have spiritual discernment regarding the problems that can overtake his flock.
 - b. He must correctly diagnose and treat these sicknesses or they may prove fatal to the sheep.
- E. Even though the Pharisees objected, Christ showed His concern for the hurting sheep of Israel by visiting the "publicans and sinners." Matt. 9:12
- F. Many sick people in churches today need a shepherd-physician.
 - 1. They suffer in any number of ways - emotionally, spiritually, mentally, physically.
 - 2. Theory, espoused by an over-intellectual academic, is not the need; instead it takes a truly spiritual physician to heal God's flock and the sheep of today.
 - 3. The ability to cooperate with the Holy Spirit in the healing of souls requires experience in the School of the Spirit, and a knowledge of the Word of God's practical application to normal everyday life.
- G. Job rejected would-be physicians who attempted to meet his needs through inadequate human understanding and knowledge. Job 13:4
Unfortunately, too many "ministers" are of little value to the flock of God, because they cannot discern the spiritual needs of the sheep.
- H. A shepherd has little practical value if he is without the ability to meet the practical needs of injured and hurting sheep.
 - 1. Preaching well does not negate the need for shepherd and physician.
 - 2. Without an understanding of the main purpose of a shepherd's work, the knowledge of the original languages and an accumulation of Bible facts is of little value.
 - 3. Sheep need shepherds who stitch up the wounded and bind up the broken hearted.
 - 4. The need today is for God-anointed shepherds with skill and wisdom as spiritual physicians, who can diagnose and treat the sheep of God.
 - 5. Sheep, like other creatures, have unforeseen accidents and misfortunes.
 - a. They may fall into pits, get cut, break their legs or bruise themselves.
 - b. At different seasons, they are prone to different diseases or conditions.
 - c. Different environments and different foods effect sheep in different ways.
 - d. The shepherd must not always blame the sheep for their suffering; bacteria and disease can attack the sheep through no fault of theirs.
 - e. The shepherd must guard his attitude toward the sheep and not allow himself to become hardened to their cries.
- I. A sensitivity to the sheep is a must for the shepherd's work of ministry.
 - 1. A shepherd must not beat a sheep for falling into a hole or punish a sheep for getting caught in a thicket.

2. A true shepherd feels the hurt of the sheep and suffers a sheep's bruises for his own.
 3. A shepherd accepts the problems of the sheep.
 - a. They will fall into pits and get entangled in snares.
 - b. They will catch colds and need special attention.
 4. It is the responsibility and the very life of the shepherd to meet the needs of the sheep.
 5. If all the sheep were well, there would be little need for the shepherd's ministry.
 6. The sheep that are sick need a physician, not the ones that are whole.
- J. Many shepherds want a flock that is healthy and without needs.
1. This is virtually impossible.
 2. If this could be found, there would be no need of a shepherd.
- K. The true shepherd is always looking for sheep with needs.
1. A shepherd inspects his flock every day for injuries, parasites, swollen eyes, and bad eating habits.
 2. The sheep with greater needs must receive more abundant care and attention.
- L. The true shepherd finds his very fulfillment in tending the needs of the sheep.
- M. It is not the business of a shepherd to condemn those who need his help, rather he is called by God to heal the broken hearted.

X. Types of Sheep.

The shepherd should be aware of three different kinds of sheep in his flock. Different sheep are prone to different problems. We will consider three different sheep "personalities" that have applications in spiritual truth for the spiritual shepherd.

- A. *Solitary Sheep.* This sheep constantly strays from the flock and it does not eat with the flock. The shepherd may not notice his straying unless he identifies the sheep each time it strays. In spiritual analogy, this sheep has some real inward problems. He may have suffered deep emotional wounds, causing a lack of trust the other sheep or in the shepherd.

Fear of exposure is common among solitary sheep. The exposure of past sins, habits or hurts keeps this sheep from healthy fellowship. Some solitary sheep, on the other hand, are merely looking for attention. They will do anything, even separate themselves, to be noticed and attended by the shepherd or other sheep. Such an attention-seeker needs immediate help, because avoiding fellowship can cause many serious problems.

- B. *Hermit Sheep.* Though similar to the solitary sheep in some ways, the hermit sheep stays away from the flock for different reasons. The hermit sheep stays away from the flock to avoid being sheared or clipped by the shepherd. It has an uncanny way of knowing when shearing time is approaching. Some will do anything to avoid shearing time.

For the sheep's own welfare, the shepherd must identify and continuously watch for the hermit sheep. Uncut wool can eventually grow so long that it covers the eyes of the sheep so that he cannot see to eat or get around. He will not be able thus to

avoid pitfalls or predators. His unclipped wool will become so heavy that it slows and tires him.

God intends for all His people to bear fruit. A Christian who wants to keep all the blessings for his own enjoyment is probably sick. God's economy is not like the world's economy, where storing up blessings is the natural response. In God's economy, the more His people give, the more they get. Though we give with the intention to bless God and bless others, it is also true that the more we give the more we get.

- C. *Wandering Sheep.* He is always the most dangerous of all. To the wandering sheep, the grass is always greener somewhere else, so he is always looking for a way out of the pasture. He spends all his time and energy looking for a way to get out.

The wandering sheep never settles down, and he breeds discontent among the other sheep as well. Because his bad influence especially affects the young of the flock, it is best that he be removed from the flock. Sometimes a leg has to be broken for his own good to keep him from wandering.

In a church, some with a wandering spirit must be broken and harnessed to a healthy purpose. The shepherd must accomplish this before the wandering sheep destroys himself and many others.

XI. Hireling vs. Shepherd.

The opposite of a true shepherd is a hireling.

- A. Inherent in the word "hire-ling" is the essence of its meaning: "one that is hired for wages by day or by year." Technically, most people fit in that category today. Most people are paid to work for a set time period. To express the difference in today's terms, the difference between a hireling and a shepherd is like the difference between someone who has a job (no matter how important the position) and someone who has a healthy career.
- B. The person who has only a job assigns a dollar value to the passing of time. He may even cheat his employer in any number of ways to increase his "earnings". The person with a healthy career values all his work relationships, and tries to increase his productivity, in order to build a better future.
- C. This comparison, however fails to capture the great contrast the Old Testament makes between the concepts of hireling and shepherd. The concept of a hireling is applied in the Old Testament to the following areas:
1. Ordinary laborers. I Sam. 2:5; II Chron. 24:12
 2. Goldsmiths. Isa. 46:6
 3. Bands of loose fellows. Judges 9:4
 4. False priests. Judges 18:4
 5. Balaam. Deut. 23:4; Neh. 13:2
 6. Hostile counselors. Ezra 4:5
 7. False prophets. Neh. 6:12
- D In contrasting the general concept of a hireling with that of a shepherd, we could say that a hireling, as a leader, receives payment for his job but has no heart for it. A

hireling is ambitious for position, power and financial support, but he does not have, very definitely, a shepherd's heart.

- E. The following is a list of some of the obvious Scriptural contrasts between a hireling and a shepherd.

Hireling vs. Shepherd

Labors only for money (Matthew 20:7)	Labors out of love
Has no heart for the people	Has a heart for the people
Leaves when trouble comes (Jeremiah 46:21)	Gives his life for the sheep (John 10:11)
Is unfaithful to his master	Faithfully serves his master
Feeds himself, and not the sheep (Ezekiel 34:3)	Feeds the sheep
Neglects the sheep	Tenderly cares for the sheep
Lacks mercy (Ezekiel 34:4)	Is full of mercy
Is harsh, cruel and forceful	Is gentle, kind and loving
Drives the people too hard	Leads the people wisely
Scatters the sheep	Unites the sheep
Is not willing to make personal sacrifices (Ezekiel 34:2)	Is always willing to make personal sacrifices
Is ambitious for position, but avoids responsibility	Is not oriented to position, but has a servant's heart
Does not take the time to bind up the sheep's wounds	Binds the brokenhearted and heals the bruised
Domineers the sheep	Leads the sheep lovingly
Does not care about the sheeps' needs	Discerns needs of the sheep
Produces unfruitfulness in the sheep	Causes the sheep to be fruitful
Is anxious at the close of day	Is peaceful and watchful (especially at night)
Has no part in the master's inheritance	Receives the flock of God as his inheritance
Makes no personal investment in the sheep	Invests his life in the sheep, at the highest price he can pay
Has no balance in discipline: too harsh, or not at all	Disciplines with the rod and the staff of God in love
Limits his work to a given time period (Isaiah 16:14, 21:16)	Gives himself to his work full-time, because it is his calling and his lifestyle.

Forgets the lost or those driven away	Seeks out the lost and those driven away
Is a work of men's hands (Psalm 135:15-18; 115:4-8)	Is a work of God's hands
Has a mouth that speaks not	Has a mouth that speaks spiritual things
Has ears that hear not	Has ears to hear spiritual things
Has a nose that senses not	Has a nose to sense spiritual things
Has hands that do not touch or feel	Has hands that touch spiritual things
Produces his same unfeeling, undiscerning and carnal nature in the people	Produces his same feeling, discerning and spiritual nature in the people

May every spiritual shepherd forsake the way of the hireling and truly shepherd the flock of God.

XII. Guard Your Heart.

The heart of God longs for leaders "with hearts after His heart". Unfortunately today, most Christian leadership tends to follow leadership philosophies and trends in society at large. It is very easy for the most successful church leaders to become the most carnal. During times of economic prosperity, it can become very easy for the shepherd of God's sheep to adopt an "easy money, quick fix" attitude. Living by faith can become very "strange" and "out-of-the-ordinary". Results are paraded as sure signs of success. Success is measured by new buildings, large membership and the car models in the parking lot.

When such a broad and far-reaching epidemic of sin begins in a church, it does not quickly run its course. It becomes contagious and entangles many more churches and leaders. God does put aside churches (Rom. 11:18-22; Rev. 2:4) and leaders (I Cor. 9:27; Jerm. 6:30).

Many examples in God's Word serve us (I Cor. 10:11; Rom. 15:4)! We must never forget that we can pass from the status of victor to the ranks of the vanquished and defeated in a matter of moments.

Perhaps you have witnessed the demise of a Christian leader. You said to yourself, "I saw it coming. There were signs and manifestations of serious problems making themselves known." May we learn not to put our leaders on a pedestal and leave them there abandoned and all alone. They need to be loved and prayed for, and if we love them, we will correct them privately - to prevent major catastrophe.

May we guard our hearts, and ask the Lord to develop in us His own heart, the heart of a shepherd.

DESTRUCTIVE PATTERNS

Mr. Strong Man

- ___ assets of birth or heritage
- ___ strong natural endowment
- ___ a charismatic temperament
- ___ a divine call

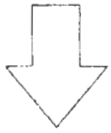
Mr. Bureaucracy

- ___ in love with traditions
- ___ officiously holding on to the old ways
- ___ maintaining entrenched positions
- ___ jealously guarding their fiefdoms

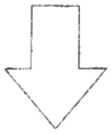
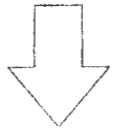
Mr. Manager

- ___ applying all the sanctions
- ___ task-centered and skills oriented
- ___ technology - driven
- ___ focused only on getting the job done

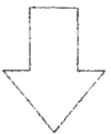
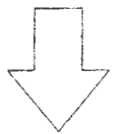
DESTRUCTIVE CHARACTERISTICS



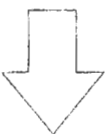
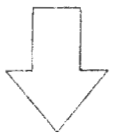
A LEADERSHIP ELITE



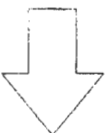
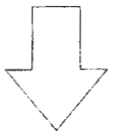
TOP-DOWN CONTROL PROCESS



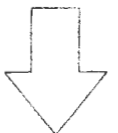
LACK OF RESPECT FOR PERSONS



AN ETHIC WHERE ENDS JUSTIFY THE MEANS



LEADERSHIP DEFINED AS AN ABILITY TO DO



LEADERSHIP PRECEPTS

Two little men stood looking at a hill,
One was named Can't and the other Will.
Can't said: "I never in the world can climb this hill."
So there he is now at the bottom of it still.

Will said: "I'll climb to the top because I will."
So there he is now at the top of the hill.
Two little men are living by the hill.
At the bottom is Can't, at the top is Will.
Selected

INTRODUCTION

WHAT TO LOOK FOR IN A LEADER

I Sam. 16: 1-3

The entire world is looking for leaders. There is a dearth of leaders in our generation and a realization that we just do not have the leaders. It is not just the Christian world, but it is the same in politics, in education, in the economic and business world, everywhere you turn and in every area.

**A HUMOROUS NOTE:
NEW CHAIN LETTER TWIST
(A chain letter being sent to churches)**

To Whom it may concern:

If you are not satisfied with your present pastor, mail this letter to the 6 churches listed at the top of the letter and then pack up your pastor and ship him to the church at the bottom of the list.

At the end of 2 weeks you should receive a total of 16,234 pastors. One of them is bound to work. However, BEWARE - one church broke this chain and received their old pastor back.

THE KIND OF PASTOR MANY CHURCH MEMBERS WANT

A man with the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow, the eye of a hawk, the hours of an owl, and when they catch that bird - they expect him to live on the food of a canary.

THE PERFECT PASTOR HAS BEEN FOUND

He preaches exactly 20 minutes and then sits down. He condemns sin but never steps on anyone's toes. He works from 8 in the morning until 10 at night, doing everything from preaching to sweeping. He makes four hundred dollars a week and gives one hundred a week to the church. He drives a late model car, wears new suits, and buys the latest books every week. He has a very nice family. He is 36 years old and has been preaching for 40 years. He is tall, on the short side, is heavy set in a thin sort of way. His eyes are either blue or brown to fit the occasion, wears his hair parted in the middle, left side dark and straight, right side brown and wavy. He has a burning desire to work with the youth and spends all his time with the senior citizens. He smiles all the time while keeping a straight face, because he has a keen sense of humor that finds him seriously dedicated. He makes 15 calls a day on church members and spends all his time evangelizing the unsaved, but is always found in his study when he is needed. Unfortunately, he burned himself out and died at the age of 32.

I. **ERRORS MADE IN LOOKING FOR A LEADER.**

- A. *Appearance.* Preconceived opinions about what a leader should look like. (I Sam. 9:12)
 - 1. Common problem - We look for a new leader like the last one.
 - 2. Common problem - We try to make the new leader like the last one.
- B. *Availability.* Presumption that the person without a present job is the logical one.
- C. *Apathy.* Jesse and his sons assumed that the king would surely be among his seven sons that were present. Samuel became very serious and said, "We will stand until the one attending the sheep is brought." Samuel understood the value of the right leader.

II. **EVERYTHING RISES AND FALLS ON LEADERSHIP.**

WHAT TO LOOK FOR IN A LEADER

I. Character - Lasting Potential.

“Every great institution is the lengthened shadow of a single man. His character determines the character of his organization.” Emerson.

- A. Without character, leadership will be short term and disruptive.
- B. It is time that we who are committed to authorative Christianity value CHARACTER above CREDENTIALS.

Credentials Vs. Character

Credentials are transit or temporary,
Character is permanent.

Credentials build memories about what we have done,
Character builds a legacy for others to follow.

Credentials are locked into one person,
Character is transferable.

Credentials will get us in the front door,
Character will keep us there.

Credentials tend to evoke jealousy,
Character attracts respect and stimulates others to develop character as well.

- C. Character commits itself to principle:
 - 1. Over personal gain.
 - 2. To people over things.
 - 3. To servanthood over lordship.
 - 4. To the long view over the immediate.
- D. “Character is the foundation stone upon which one must build to win respect. Just as no worthy building can be erected on a weak foundation, so no lasting reputation worthy of respect can be built on a weak character”. Joseph Stowell
- E. “Character is the most effective means of persuasion.” Aristotle
- F. “I believe that trust is the single most important factor in all relationships.” John Maxwell

QUESTIONS TO ASK WHEN DISCERNING CHARACTER

- 1. How does the leader treat “Little People”?
- 2. Is the leader transparent and vulnerable?
- 3. Does the leader role-play?
- 4. Is the leader the same behind scenes as up front?
“Character is made in the small moments of our lives.” Phillips Brooks
- 5. Is the leader accountable?
- 6. Has the leader admitted errors or mistakes - without being asked or pressured?
- 7. Does the leader put God and His work above his or her agenda?
- 8. Has the leader made a difficult decision that has personal cost attached to it?

9. How does the leader talk about other people?

Leaders disclose their character when they describe another person.

“Ability may get you to the top - but it takes character to keep you there.” John Maxwell

“We thought that we could trust the military but then came Vietnam; we thought we could trust the politicians but then came the Challenger Disaster; we thought we could trust our broker but then came “black Monday”; we thought we could trust the preachers but then came the PTL Club and Jimmy Swaggert; so who can I trust?” A Hope That Will Not Disappoint, Bill Keeves

It is kind of like a sponge. When you squeeze a sponge, whatever is in it will come out.

II. Self-Esteem - Personal Potential.

“Until you make peace with who you are, you’ll never be content with where you are.”
John Maxwell

“A man can stand a lot as long as he can stand himself.” Axel Murthe

Nathaniel Brunden, a psychiatrist and expert on the subject of self-esteem, has stated that no factor is more decisive in people’s psychological development and motivation than the value judgments they make about themselves. He goes on to say that the nature of self-evaluation has a profound effect on a person’s values, beliefs, thinking processes, feelings, needs and goals. Self-esteem is the single most significant key to a person’s behavior.

- A. Leaders only succeed to the level of their self-image. Winning is an inside job. Many sabotage themselves continually.
- B. People are limited to the leader’s self-image. If a leader is possessed with paranoia and always threatened by everything and everyone, the people under him will always be affected. A person that cannot trust himself, certainly will not trust others.
- C. Good leadership provides security and self-worth to others.

Illustrations:

- 1. A troubled youth from the inner city stated after being in a certain teachers class, “I like myself now.”
- 2. A Sunday School teacher who was having great success with the application of biblical principles with her pupils, “I do not teach Bible to young people, I teach young people the Bible.”

III. Philosophy of Ministry - Anchor Potential.

- A. A philosophy of ministry is a particular, specific, personal rule of behavior, a system of beliefs peculiar to your ministry; conduct governed by a point of view related to the ministry.
- B. To be a leader one must have a well-articulated philosophy of ministry. Without it a leader will not know where he is going and his followers will be a group of frustrated, directionless, confused, bitter disciples.

- C. A leader must have philosophy of ministry. There must be something that possesses his soul and his very being. It must be something that he lives, breaths, eats, and sleeps. He will become it and it will become him.
- D. Our philosophy is formed by the people we associate with and the books we read.

“You are the same today that you are going to be in five years from now except for two things: the people with whom you associate and the books you read.” Charles “Tremendous” Jones

The moment you stop learning, you stop leading. “When you’re through improving, you’re through.” Rick Warren

“It’s what you learn after you know it all that counts.” John Wooden

“Leadership is both something you are, and something you do.” Fred Smith

“Congealed thinking is the forerunner of failure - make sure you are always receptive to new ideas.” George Crane

“Philosophers are the originators of all new great ideas. From philosophers, ideas flow to other academic disciplines and then into books. From books, they flow to newspaper editors and comic strip writers, and from comics they flow to the general public.” John Maxwell

George Barna Statistic:

90% of the pastors believe it is their job “to equip the saints”.
89% of the saints believe it is the pastors job to meet their needs.

IV. Tract Record - Present Potential.

One of the best indicators of what you can do tomorrow is what you did yesterday.

- A. We need experiences.
 1. Experiences in life give us humility. Deut. 8:2,3,11
 2. Experiences in life give us perspective. Deut. 8:3,16
 3. Experiences in life give us confidence. Deut. 8:3,4,15,16,18

Illustration:

George Reedy, in LBJ’s inner circle, responsible for certain staff hiring, would not hire anyone that had not had disappointments and setbacks.

- B. We Need:
 1. Disappointments to give us humility.
 2. Special trials and losses to teach true perspectives.
 3. The special ministering of the Lord, as well as victories, to give us confidence.

“...Failing doesn’t make you a failure. Giving up, accepting your failure, refusing to try again, does!” Richard Exley

“There’s no gain without pain”. Benjamin Franklin

“He who stays in the valley shall never go over the hill.”

“We see things not as they are, but as we are.” Harvey Firestone

“Attitude will make or break a leader.”

“In times like these it helps to recall that there have always been times like these.”
Paul Harvey

“I knew a man who grabbed a cat by the tail and learned forty percent more about cats than the man who didn't.” Mark Twain

“The moment you stop learning, you stop leading.” Rick Warren

“Success does not consist in never making mistakes but in never making the same one a second time.” George Bernard Shaw

“Failure can be divided into those who thought and never did and those who did and never thought.” W.A. Nance

V. Vision - Future Potential.

“A leader is one who sees more than others see, who sees further than others see, and who sees before others do”. Be The Leader You Were Meant To Be, Leroy Eims

“Leadership is the capacity to translate vision into reality.” Warren G. Beunis

“Leadership is the transference of vision.”

“The most pathetic person in the world is someone who has sight but has no vision.”
Helen Keller

“The essence of leadership is a vision you articulate clearly and forcefully on every occasion. You can't blow an uncertain trumpet.” Theodore Hesburgh

“Vision is the art of seeing things invisible.” Jonathan Swift

“Dreams are the touchstones of our character.” Henry David Thoreau

“People buy into the leader before they buy into the vision,” John Maxwell

A leader finds the dream and then the followers.

Followers find the leader and then the dream.

The gift a leader gives followers is the dream.

The gift the followers give to the leader is the fulfillment of the dream.

The Nehemiah Principle

Vision and purpose must be restated every 26 days to a church moving in the right direction.

A vision and dream must be presented over and over to a people. The vision must be kept in front of a people.

Recently a friend referred to a person as a "mundane man". The phrase intrigued me and set me thinking. The mundane man, as I view it, is the man who believes only what he sees, only what is immediate, only what he can put his hands on. He may be a truck driver, a banker, a college president, a clerk or a junk dealer -- his occupation doesn't matter. The mundane man lacks depth. He lacks vision. The poorest of all men is not the man without a nickel to his name. He is the fellow without a dream.

The mundane man resembles a great ship made for the mighty ocean but trying to navigate a mill pond. He has no far port to reach, no lifting horizon, no precious cargo to carry. His hours are absorbed in routine and petty tyrannies. Small wonder if he gets dissatisfied, quarrelsome, and "fed up".

"One of life's greatest tragedies is a person with a 10-by-12 capacity and a two-by soul."
Dr. Kenneth Hilderbrand

VI. Spiritual Anointing -- Kingdom Principle.

- A. A leader's success in ministry depends heavily on the Holy Spirit's anointing on his life. Without God's anointing on a leader's ministry, it will not produce any lasting fruit for the Kingdom of God. Without the spiritual quickening which only God can provide, a leader's ministry will be dead and lifeless.
- B. Unfortunately, church leaders today, that are trained in secular institutions or highly academic seminaries know virtually nothing about God's supernatural anointing power. Yet some seminary graduates are made to feel that they have learned most of the "how-to's" of local church success. They graduate with confidence, having studied such areas as: how to prepare a sermon, how to preach, how to baptize, how to serve the Lord's Supper, how to hold a church service, how to hold a revival meeting and how to make a church grow. Obviously, these are all important to church ministry, and are very practical, but they must have the life of the Spirit.
- C. When graduates enter their ministries, some encounter much trouble in making these "how-to's" work. Little "professional pastor's kits" are essentially the average equipment of many beginning leaders today. When the kits don't work, those leaders experience extreme frustration.
- D. God will see that failure comes. The purpose of God at this time will be for the good of such a leader. The question is whether one will allow God to use all circumstances, experiences and failures. God will not let any flesh glory in His presence (I Cor. Chapters 1 and 2). The holy anointing oil cannot rest upon the things of the flesh. The anointing can only rest upon that which has experienced death and cleansing by the blood of Jesus Christ. When a leader insists on ministering intellectually only from his mind, rather than from his spirit under the Holy Spirit, he will produce Christians with full heads and empty hearts and hands - much knowledge, but no power.

E. In the New Testament:

1. The verb "to anoint" appears 69 times
2. The noun "Anointed One" appears 38 times speaking of:
 - a. God's Anointed One
 - b. The Messiah
 - c. His Son
 - d. The Lord Jesus Christ
3. (Luke 4: 18-19) "The spirit of the Lord is upon me, because He hath anointed me to:
 - a. Preach the gospel to the poor
 - b. To heal the broken hearted
 - c. To preach deliverance to the captives, and recovering of sight to the blind
 - d. To set at liberty them that are bruised
 - e. To preach the acceptable year of the Lord".
4. The Lord Jesus had Five Anointings.
 - a. The Anointing to preach.
 - b. The Anointing to heal.
 - c. The Anointing to spiritual warfare.
 - d. The Anointing to set at liberty the captives.
 - e. The Anointing to discern the times.

LEADERSHIP PRECEPTS

The Leader Works With Plastic Material

I took a piece of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were passed,
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change it never more.

I took a piece of living clay,
And gently formed it day by day,
And molded it with power and art,
A young child's soft and yielding heart.
I came again when years were gone,
It was a man I looked upon,
He still the early impress wore,
And I could him never change more.

Selected

Study to know the grace our Lord bestowed on thee;
Study to know the love He had for you and me.
Study to lift thy soul above the din of things;
Study to hear His voice which through the ages rings.
Study about the price He paid upon the tree;
Study to know His plans that span eternity.
Study that thou a workman unashamed may be;
Study to share the Word of Truth entrusted unto thee.

J. E. Lambdin

ONE OF THE KEYS TO LEADERSHIP: PRIORITIES

There are two things that are most difficult to get people to do: To think and to do things in order of importance. These two things are the difference between a professional and an amateur - the difference actually between success and failure as leaders.

Some define success as the progressive realization of a predetermined goal. This tells us that the discipline to prioritize and ability to work toward a stated goal are essential to a leader's success.

THE PARETO PRINCIPLE THE 20/80 PRINCIPLE

Twenty percent of your priorities will give you 80 percent of your production

IF

You spend your time, energy, money and personnel on the top 20 percent of your priorities.

EXAMPLES OF THE PARETO PRINCIPLE:

Time	20 percent of our time produces 80 percent of the results.
Counseling	20 percent of the people take up 80 percent of our time
Products	20 percent of the products bring in 80 percent of the profit
Reading	20 percent of the book contains 80 percent of the content
Job	20 percent of our work gives 80 percent of our satisfaction.
Speech	20 percent of the presentation produces 80 percent of the impact
Leadership	20 percent of the people will make 80 percent of the decisions
Picnic	20 percent of the people will eat 80 percent of the food!

Every leader needs to understand the Pareto Principle in the area of people, oversight and leadership. For example, 20 percent of the people in an organization will be responsible for 80 percent of the company's success.

The following strategy will enable a leader to increase the productivity of an organization.

1. Determine which people are the top 20 percent producers.
2. Spend 80 percent of your "people time" with the top 20 percent.
3. Spend 80 percent of your personal developmental dollars on the top 20 percent.
4. Determine what 20 percent of the work gives 80 percent of the return and train an assistant to do the 80 percent less effective work. This "frees up" the producer to do what he/she does best.

5. Ask the top 20 percent to do on-the-job training for the next 20 percent.

YOU CANNOT OVERESTIMATE THE UNIMPORTANCE OF PRACTICALLY EVERYTHING.

EFFICIENCY IS THE FOUNDATION FOR SURVIVAL.

EFFECTIVENESS IS THE FOUNDATION FOR SUCCESS.

Remember, we teach what we know; we reproduce what we are. Like begets like.

How do you identify the top 20 percent influenceas/producers in an organization, department, class or movement?

- A. Make a list of everyone in that particular situation, then ask yourself some questions about each individual. If this person takes a negative action against me or withdraws his or her support from me or us, what will the impact likely be? If you would be unable to function, then put a check mark next to that name. If the person can help or hurt you, but cannot make or break you in terms of your ability to get important things done, then don't put a check mark next to that name.
- B. When you get through making the check marks, you will have marked between 15 and 20 percent of the names. Those are the vital relationships that need to be developed and gives the proper amount of resources needed to grow the organization, department, class or movement.

IT IS NOT HOW HARD YOU WORK; IT IS HOW SMART YOU WORK.

- C. Illustration: A man was told that if he worked the very hardest he could become rich. The hardest work he knew was digging holes, so he set about digging great holes in his backyard. He never understood priorities.
- D. Organize or Agonize. The ability to juggle three or four high priority projects successfully is a must for every leader. A life in which anything goes will ultimately be a life in which nothing goes.
- E. Prioritize Assignments or Projects
 1. High Importance/High Urgency: Undertake these projects first.
 2. High Importance/Low Urgency: Set deadlines for completion and get these projects worked into your daily routine.
 3. Low Importance/High Urgency: Find quick, efficient ways to get this work done without much personal involvement. If possible, delegate it to a "can do" assistant.
 4. Low Importance/Low Urgency: This is busy or repetitious work stack it up; get somebody else to do it; or don't do it at all. Maybe it needs to be put off until it can be done properly by the right person. Before putting off until tomorrow something you can do today, study it clearly and realistically.
- F. Choose or Lose. Every person is either an initiator or a reactor when it comes to planning. An example is our time or calendar. The question is not, "will my day or agenda be full"? but "who will fill my time or day"? If we are leaders of others, the question is not "will I see people"? but "who will I see"?

The Difference Between Leaders and Followers

	Leaders	Followers
Initiate		React
Lead, pick up phone and make contact.		Listen; wait for phone to ring.
Spend time planning; anticipate problems		Spend time living day-to-day; reacting to problems.
Invest time with people.		Spend time with people.
Fill the time or day by priorities.		Fill the calendar with whatever happens or comes.

G. Evaluate Or Stalemate

Decide what to do and do it; decide what not to do and don't do it.

1. What is required of me?

What do I have to do that no one but me can do? Whatever those things are, they must be put high on the priority list. Failure to do them will cause me spend time on the unimportant, ineffectual, temporary and probably put me one day among the unemployed. There will be many responsibilities of the levels under your position, but only a few that require you to be the one and only who can do them. Distinguish between what you have to do and what can be delegated to someone else.

2. What gives me the greatest return?

The effort expended should approximate the results expected. We must continually ask ourselves, "Am I doing what I do best and receiving a good return for the organization?" Three common problems in many organizations are:

- a. Abuse: Too few members are doing too much.
- b. Disuse: Too many members are doing too little.
- c. Misuse: Too many employees are doing the wrong things.

3. What is most rewarding?

Life is too short not to be enjoyed. Our best work takes place when we enjoy it. Someone suggested - find something you like to do so much that you will gladly do it for nothing. Then learn to do it so well that someone would be happy to pay you for it. This is the way that entrepreneurs are developed. When you are making a success of something, it is not work. It becomes a way of life. Take inventory and make yourself a list of what is most satisfying in your job.

Success in our work will be greatly invested if the R's (Requirements, Return, Reward) are similar and closely related. In other words, if the requirements of my job are the same as my strengths that give me the highest return and doing those things bring me great pleasure, then I will be successful if I act on my priorities.

LEADERSHIP PRECEPTS

He stood at the cross-roads all alone,
The sunshine in his face;
He had no thought for the world unknown,
He was set for a manly race;
But the road stretched East,
And the road stretched West,
And the boy didn't know which road was best;
So he took the wrong road, and
Went down - down - down.
He lost the race and the victor's crown -
He was caught at last in an angry snare
Because no one stood at the cross-roads there
To show him the better road.

Another day at the self same place,
A boy with high hopes stood,
He, too, was set for a manly race,
He was seeking the things that were good,
But one was there who the roads did know,
And that one showed him which way to go;
So he turned away from the road that led down,
He won the race and the victor's crown;
He walks today the Highway fair,
Because one stood at the cross-roads there
To show him the better road.

Adapted by Sadie Tiller Crawley

SOME PRIORITY PRINCIPLES

I. Priorities Never Remain the Same.

- A. Priorities continually shift and demand attention. Ross Perot said that anything that is excellent or praise worthy stands moment-by-moment on the cutting edge and must be constantly fought for. Well placed priorities sin on "the edge," but may not remain there forever.
- B. To keep priorities in place:
 - 1. Evaluate: Every month review the 3 R's (Requirements/ Return/ Reward).
 - 2. Eliminate: Ask yourself, "What am I doing that can be done by someone else?"
 - 3. Estimate: What are the top projects you are doing at this time and how long will it take?

II. You Cannot Overestimate The Unimportance of Practically Everything.

- A. The art of being wise is knowing what to overlook.
 - 1. The petty and the mundane steal much of our time.
 - 2. Too many are living for the wrong things.
- B. Dr. Anthony Campolo relates a sociological study in which a group of people over the age of ninety-five were asked one question: "If you could live your life over again, what would you do differently?" Three answers seem to prevail and dominate the results of the study.
 - 1. If I had it to do over again, I would reflect more.
 - 2. If I had it to do over again, I would risk more.
 - 3. If I had it to do over again, I would do more things that would live on after I am dead.

Illustration: A young concert violinist was asked the secret of her success. The answer was, "Planned neglect." Early on in school - made bed, cleaned room, put everything in order and then practiced. Did not progress - reversed the order of things. Practice period became first, then did afterward what had time to do.

C. The Good Is The Enemy Of The Best.

- 1. The real challenge and dilemma comes when we are faced with two good choices.
 - a. Ask a colleague their opinion.
 - b. Can one of the options be handled by someone else? If so, pass it on and work on the one only you can do.
 - c. Which option would be of more benefit to the work or project?

Illustration: Many are like the store man who spent all his time cleaning the store and never got around to unlocking the door.

Illustration: Fellow in Mexico one time going to the market with chairs to sell.

Illustration: A lighthouse keeper on an isolated rocky stretch of coastline received his supply of oil once a month. Many legitimate requests were made for a little bit of oil. Supply ran out one month, beacon went out, several ships wrecked, lives were

lost. Man had good excuse. Oil was given to him for one purpose - to keep the lights burning.

You Cannot Have It All.

2. Ninety-five percent of achieving anything is knowing what you want. He who seeks one thing, and but one, may hope to achieve it before life is done. But he who seeks all things wherever he goes, must reap around him in whatever he sows, a harvest of barren regret. William H. Hinson

I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
I will not refuse to do the something
That I can do.
Edward Everett Hak

SOME CONTRASTS

1950's	1990's
Savings	Spending
Delayed gratification	Instant gratification
Parents in clearly distinct roles	Latchkey kids
Certainty	Ambivalence
Orthodoxy	Skepticism
Investing	Leveraging
Neighborhood	Life-Style
Middle Class	Under class
Export	Import
Public Virtue	Personal well-being
Mom and Dad	Day Care, Pre-School
Press Conference	Photo opportunity
Achievement	Fame
Knowledge	Credentials
Manufacturing	Service
Duty	Divorce
"We"	"Me"

D. Too Many Priorities Will Paralyze Most.

1. All true leaders have learned to say NO to the Good in order to say yes to the Best.

Illustration: Animal trainers and the reason why they carry a stool when they go into a cage of lions. The stool is more important than the whip or pistol. Stool is held by the back and the legs are thrust forward. Animal tries to focus on all four legs at once which results in a paralysis, weakening and disabling of the animal - because it's attention is fragmented.

2. If you overloaded with work, make a list of all projects and prioritize them. Things become manageable when they can be broken down into understandable, reasonable segments.
- E. When Little Priorities Demand Too Much of Us, Big Problems Arise.
“The reason most major goals are not achieved is that we spend over time doing second things first”. Robert J. McKain.

Illustration: Several years ago a news story told of three hundred whales that died in a bay. It seems they were chasing sardines and went into a bay and became marooned there. The small fish lured the sea giants to their deaths. Their death came by chasing small ends, by prostituting vast powers for insignificant goals.

Illustration: An Eastern Airlines jumbo jet Flight 401 crashed in the Florida everglades because the flight crew became distracted. The plane was cleared for landing at Miami but the light that indicated the landing gear was in place failed to light. It was decided that the bulb in the signal light was defective - as the plane flew in large circles, the flight engineer tried to remove the light bulb and it would not budge, so other crew members tried to help him. No one noticed the plane was losing altitude, as all were distracted. While an experienced crew fiddled with a seventy five cent light bulb, the plane with its passengers flew into the ground.

- F. Time Deadlines and Emergencies Force Us to Prioritize.
1. Under normal conditions, we are efficient (doing things right). When time pressure or emergencies arise, we become effective (doing the right things).
 2. Efficiency is the foundation for survival. Effectiveness is the foundation of success. Emergencies help clarify priorities.

Illustration: The week before vacation more is accomplished than any other week.

Illustration: April 14, 1912 Ocean liner Titanic hit an iceberg in the Atlantic and was sinking. As people were climbing into the life boats many interesting incidents occurred. A lady left money and jewelry for three oranges. Others left valuable objects for jackets and coats. Circumstances changed all the values aboard the ship.

- G. Too Often We Learn Too Late What Is Really Important.
“An infant is born with a clenched fist; a man dies with an open hand. Life has a way of prying free the things we think are so important. Author Unknown

Illustration: Family wanted to escape the city and raise their sons in the country. Deciding to raise cattle they bought a western ranch. They were taken p with the illusion of having their own brand and seeing it on their cattle. Some friends came to visit them after awhile and asked about the name of the ranch. The husband said he favored Flying-W, wife wanted to call it Suzy-Q, one some liked Bar-J, and the other the Lazy-Y. They compromised and called it the Flying-W, Suzy-Q, Bar-J, Lazy-Y ranch. The friends wanted to know where the cattle were, “We don’t have any. None of them survived the branding”!

LEADERSHIP PRECEPTS

MYSELF

I have to live with myself; and so
I want to be fit for myself to know;
I want to be able as days go by
Alway to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress myself up in a sham.

I want to go out with my head erect,
I want to be able to like myself.
I don't want to think as I come and go
That I'm bluster and bluff and empty show.

I never can hide myself from me,
I see what others may never see,
I know what others may never know,
I never can fool myself - and so,
Whatever happens, I want to be
Self-respecting and conscience free.

Edgar A. Guest

THE ANOINTING OF THE HOLY SPIRIT

I Corinthians 2:4,5; 4:20

A leader's success in ministry depends heavily on the Holy Spirit's anointing on his life. There is no substitute that will make up for the lack of the Spirit's anointing on a leader's life. Without God's anointing on a leader's ministry, it will not produce any lasting fruit for the glory of the Lord. Without the spiritual quickening which only God can provide, a leader's ministry will be dead and lifeless. The external, professional look of a leader is not the primary issue, but the Spirit's ability to use his life to bring change into the lives and character of others is the primary issue.

Churches today desperately need to operate under the anointing of the Holy Spirit. Churches need something divine to create success and make an impact on lives, communities, and the world. The work of the Lord is spiritual, and therefore churches and their leaders must operate under and on spiritual principles and spiritual power.

Spiritual leadership requires Spirit-anointed, Spirit-filled people. Other qualities are important; to be Spirit-anointed and Spirit-filled is indispensable.

I. What The Anointing Is Not.

A. The anointing of God is not:

1. Mere natural ability or talent
2. Professionalism
3. External show
4. Mere fancy oratory
5. Famous preaching styles mimicked
6. Formal homiletics courses
7. Ecclesiastical position or authority
8. Good speaking techniques
9. Recognition by an organization
10. Recommendation of a group of preachers
11. The direct result of a good education
12. External religious forms
13. The laying on-of-hands by an ordaining presbytery
14. Nice-sounding, aesthetic music
15. Mere emotionalism
16. Following a simple "how to" list
17. A quiet religious meeting

B. The anointing of God does not come first without an humble and broken heart before God.

II. Anointing Defined

To make a general, conceptual definition of God's anointing on a ministry, it is necessary to view the basic Hebrew and Greek words the Bible translates as "anointing" or "anoint".

A. Hebrew Words:

- “Balal”:
A primary root, meaning to over flow (especially with oil, and by implication, meaning to mix). Ps. 92:10
- Dushen”:
“A primary root, meaning to be fat, transitively, to fatten or regard as fat. It means, especially, to anoint, or figuratively, to satisfy. Ps. 23:5
- “Yitshar”:
A noun for oil, as used to produce light or figuratively to anoint.
- Mimshach”:
“Comes from a primary root which means to rub with oil, the sense of expansion and out spreading (by extension, do this with outstretched wings). Ezek. 28:14
- “Mashach”:
A primary root, meaning to rub with oil, to anoint. By implication it means to consecrate.
- Myshiyach”:
“Usually refers to a consecrated person (king, priest or saint) and especially to the Messiah. I Sam. 2:10
- “Couk”:
A primary root, meaning to smear over with oil, to anoint. Amos 6:6
- “Shemen”:
A form of grease, especially liquid (as from the olive) which is often perfumed. Figuratively, the word means richness. Isaiah 10:27

B. New Testament Greek Words:

- “Aleipo”:
To oil (usually with perfume). Mark 6:13
- “Egchrio”:
To rub in (oil) to besmear. Rev. 3:18
- “Epichrio”:
To smear over or upon. John 9:6,11
- “Murizo”:
To apply (perfumed) ointment to something. Mark 14: 8
- “Chiro”:
To smear or rub with, by implication, to consecrate to an office or religious service. I John 2:27

C. Related English Words:

- Anoint:
To rub over with oil or oily substance; to apply oil to something as part of a sacred rite, especially for purposes of conserving.
- Anointed:
A person who is consecrated to God.

Ointment:	A salve or unguent applied to the skin, often mixed with some form of medication, for healing or beautification purposes.
Quickening:	To make alive, to come to life, to revive spiritually, to cause to be spiritually stimulated or kindled, to cause to burn more intensely, to hasten or accelerate, to enter into a stage of active growth and development, to shine more brightly.
Consecrated:	Dedicated to God for His purposes; made holy in character and, thus, fit for spiritual use and a setting apart for God's service.

D. General Definition of Anointing.

We will try to combine the meanings of these Hebrew, Greek and English words into one general and conceptual definition of anointing.

The anointing of God's Spirit is the Sovereign by grace, overflowing of the Divine life of the Lord Jesus Christ, God's anointed Messiah, upon and into a human life which has been consecrated and totally given over to God. This life is made spiritually and blessed to such an extent that it is able to impart effectively and allow to overflow the light and fragrance of God's Word and the life of Christ into the lives of others.

E. Illustrations of The Anointing.

To make this compact definition more practical at this point, the following statements and illustrations may add more understanding.

1. When God goes beyond the natural abilities of a leader and gives him supernatural ability to preach, teach or counsel.
2. When a leader, quickened by the Spirit, discards a previously planned message, preaches an entire message spontaneously, and the congregation is moved spiritually in a special way.
3. When the conscious sense of God's abiding and moving presence appears.
4. When a leader's message brings spiritual results in lives of the hearers, even though it might not follow the rules of grammar, homiletics, organization or professional presentation. (This does not negate the need for these speaking skills; they are superseded at times by the spirit of God.
5. When a leader senses God very near to him after he is broken or repents of some sin, and then he ministers to others in the same spirit.
6. When the practical ministry of true healing, which happens through love, understanding and prayer, helps one whose heart is broken or wounded.
7. When a person is sensitive and obedient to the inward leadings of the Holy Spirit, which never contradicts the Word of God.
8. When a leader inwardly senses through the Spirit the specific spiritual needs of a congregation in a meeting or services, and ministers to them.

- F. The anointing of the Holy Spirit does not negate the importance of discipline and organization in leadership. The anointing does not make void the mind of man. It uses the mind of a leader as a vessel for transmitting the heart and spirit of into particular occasions, as the laden is sensitive to the Spirit.

III. Detailed Studies On Anointing.

English synonyms that might be enlightening to pursue are: power, empowering, unction, oil and spirit.

Other key Biblical words for typology study: oil, the various symbols of the Holy Spirit (fire, water, wind, fruit, dove, ointment), spirit, quicken, make olive, move upon, perfume, fragrance, sweet smelling savor, fat, consecrate, olive (oil, tree branch, overflow), Messiah (the Anointed One), prophet and mantle. We will consider two examples.

A. *Mantle.*

A mantle, in the Bible, is normally an outer garment to protect the body against the element. In common use, the word has the idea of a covering that is ample (large and wide enough) to cover what it is supposed to protect. Symbolically, the mantle is most significant of the power, anointing and ministry of the Holy Spirit upon the life of the person wearing it. Perhaps the best Scriptural example of this is the prophets Elisha and Elijah (II Kings 2:12-15).

These two prophets performed many miracles in an attempt to turn back to God the corrupt people of their day. This manifestation of power is related to Elijah's mantle which Elisha inherited (I Kings 19:16). In I Kings 19:13, Elijah wrapped his face in his mantle to hear the voice of God. In II Kings 2:8-14, Elijah divided the Jordan River with his mantle as he and Elisha set out to cross it. Elisha said, "I pray thee, let a double portion of thy spirit be upon me". II Kings 2:9c, When Elijah was translated to heaven, Elisha did receive a double portion of Elijah's spirit and anointing. But not without Elijah's mantle. He picked the mantle up and used it to divide again the river and crossed over, as Elijah had done. The mantle was the anointing.

B. *Olive Tree.*

The second example of anointing is the olive branch or olive tree. In the Scriptures, the olive branch is generally significant of that which receives or contains the anointing of God, because of its natural content of oil and fruitfulness.

More specifically, the olive branch (or branch of olive oil) represents natural Israel (Hosea 14:5,6; Jerm. 11:16; Rom. 11:16-24); Peace (Gen. 8:11); the righteous (Ps. 52:8); the grafted wild olive (Zech. 4:11-14; Rev. 11:3,4). Each of these subjects demonstrates something that has had or presently possesses the anointing or blessing of God upon it. The first Church in Jerusalem experienced an anointing of the Holy Spirit. God desires that each of His Churches also experience an anointing. God also waits to put an unction upon His leaders.

The olive was the most important of all trees to the Hebrews. It was even called the king of all trees (Judges 9:8,9). The cultivated olive tree grows to approximately twenty feet in height and has a very twisted trunk with many branches. The tree grows very slowly. It must be maintained very diligently, and if cared for, can produce huge crops of oil-rich olives for centuries. The fruit of a wild olive tree is useless, and can only bear usable fruit by grafting a portion of a cultivated tree to the trunk.

Olives ripened in early fall. They were gathered through shaking and beating the branches, with long poles, usually at the end of November. After harvesting, olives were gathered together into a shallow rock cistern where they were crushed with a large millstone. The crushing would release or force out the rich oil from the olives, which then was left to set, allowing the foreign matter to settle. After the impurities were removed, the rich oil was stored in clay vessels or rock cisterns.

Much involved with olives, more especially the harvesting and actual production of olive oil, contain many spiritual truths related to the anointing of the Holy Spirit.

FACT: The rich oil of the olives could only come forth after crushing.

SPIRITUAL APPLICATION: Only as a leader's life is crushed by God can His holy anointing oil begin to flow through a life. For this reason, we should never question, or doubt the Lord, when the Lord's crushing comes into our lives or ministries. God only wants to enlarge and make our lives and ministries more effective and anointed with His oil.

Another Parallel between the olive and a Christian worker's life involves the removal of impurities from olive oil. When a Christian feels that he is put aside or about to be overwhelmed by difficulties or unusual happenings, God is working to make him a purer vessel for His use. It is for the purpose of removing impurities from his life.

IV. Traits of Anointing Oil.

The Bible uses the following words to describe the anointing oil:

- A. *Beaten* (Ex. 29:40)
The anointing oil in the Old Testament was beaten from olives. The anointing of the Holy Spirit in the life of a leader may come through the hard and deep dealings of God.
- B. *Fresh* (Ps. 92:10)
The holy anointing had to be fresh and new for use. No leader can depend on past anointing to serve for today. Every leader must obtain a fresh anointing daily.
- C. *Holy* (Ex. 30:25,31,32; Ps.89:20)
The anointing oil was holy. The Holy Spirit enters the life of a leader to make him holy, but will flow through him to others only as the leader embraces this holiness.
- D. *Perfumed* (Ex. 30:25)
The holy anointing oil was a perfumed mixture. The Holy Spirit performs in the life of a leader which results in a pleasing, perfumed fragrances unto God.
- E. *Mixed* (Ex. 30:25)
The holy anointing oil was a mixture of spices. The life of the Holy Spirit in the ministry of a leader will be developed and expressed in and through a mixture of various spiritual principles and experiences.
- F. *Hand Crafted* (Ex. 30:25)
The holy anointing oil was hand-crafted work. The Holy Spirit in the life of a leader will work and labor to form him into God's perfect will.

- G. *Olive* (Ex. 27:20; 30:24)
The holy anointing oil came from the mashing of the olive. The anointing of the Holy Spirit comes upon a leader to develop the fruit of the Spirit in his life (Gal. 5:22,23).
- H. *Pure* (Ex. 27:20; I Kings 5:11)
The holy anointing oil was pure. The Holy Spirit will flow through a leader's life only as he is pure before the Lord (morally, emotionally, mentally, spiritually).
- I. *Anointed* (Ex. 37:29)
The holy oil was set aside for the purpose of anointing certain ministries. Every leader has been called and equipped for certain, unique ministries, which will result in glory to the Lord.
- J. *Precious* (Prov. 21:20)
Anointing oil was very precious. Every leader should treasure, guard and protect the Holy Spirit's precious anointing in his life, as he should recognize it to be the most valuable possession in his ministry.
- K. *Quality* (Amos 6:6; Ex. 30:23; Num. 18:12)
Only the finest oils in Israel were used in the anointing oil. Every leader should realize that the fine quality of the work of the Holy Spirit, in and through his life, is more important than the quantity of that work.
- L. *Costly* (Mark 14:3)
Anointing oil required very expensive ingredients. Every leader must realize that for every new depth of special anointing, he must probably sacrifice some precious and costly things to God.

V Restrictions On Use of Anointing Oil.

- A. Not to Be Poured Out Indiscriminately.
The anointing oil was not to be poured out on the flesh or body of just any person (Ex. 30:32). It was only to be poured out upon those when God had designated to fill certain ministry positions before Him. Only those who have repented of their sins and experienced the cleansing of the blood of the Lord Jesus Christ can receive the anointing of the Holy Spirit. The blood must be applied before the oil. A leader must recognize that God will not anoint in any area of a life that is unsundered or unclean. No work of the flesh is blessed by God's anointing oil; only the people and the thing which He has cleansed and chosen will be anointed.
- B. Not to Be Imitated.
Israel was not to duplicate the holy anointing oil for private use (Ex. 30:32). Israel did not have the right to mix another mixture of anointing oil by using the same proportion of ingredients. This may indicate that there can be counterfeits of the Holy Spirit's anointing. God's true anointing cannot be duplicated because it is uniquely from God. Games, gimmicks or professionalism should not be used to try to reproduce the work and fruit of the Spirit. May we ever depend only upon God's true anointing!
- C. Not to Be Made In A Different Way.
Israel was commanded by God to use only the divine given pattern for making the holy anointing oil, and to use no other (Ex. 35:10-19, V.11). God gave Israel certain ingredients and proportions by which He wanted His oil to be made for His service.

Spiritually, God has not changed. He still requires His people to receive the anointing of His Spirit in His own sovereign prescribed ways.

Some Biblical Keys to Anointing Are: Heart brokenness, a spirit of sacrifice, weakness, dependency on God, prayer and intercession, fasting, faith in the Word of God and the Holy Spirit of God, and obedience to God.

D. Not to Be Used Unsupervised.

After Bezaleel made the holy anointing oil, he brought it to Moses for close examination (Ex. 32:32-43, V. 38). If Moses found that the oil had been made according to God's divine prescription, then he was free to bless it.

In the same way, God will bless a leader only if that leader's anointing has passed the inspection of the Lord Jesus Christ and the written Word of God.

E. Not to Leave The Holy Place of Ministry.

Priests who were anointed with the holy oil were not to leave the holy place while the oil was on them. While the oil was on the priest, they were to fill the lamps on the lamp stand, fix the bread on the table of shewbread, and burn holy incense unto the Lord on the golden altar.

Every leader must perform his ministries while the anointing of the Spirit is upon him - and it is not his choice to leave the ministry.

VI. Fruit Resulting From The Anointing

Each of these results need to further developed in study. Some of the major results of the anointing of the Holy Spirit are:

- A. Exaltation and Authority (Ps. 89:19,24,27,29).
- B. Being called a servant of the Lord (Ps. 89:20)
- C. God's hand being with you (Ps. 89:21)
- D. God's strength (Ps. 89:21)
- E. Freedom from deception (Ps. 89:22)
- F. Freedom from affliction by the wicked (Ps. 89:22)
- G. God's victories over one's enemies (Ps. 89:23)
- H. God's faithfulness and loving kindness (Ps 89:24,28)
- I. Influence over the nations ("the seas", Ps. 89:25)
- J. A father-son relationship (Ps. 89:26)
- K. Partaking in God's everlasting covenant. (Ps. 89:28,30-37)
- L. Establishment of one's descendants forever (Ps. 89:29)
- M. A glistening countenance (Ps. 104:15)
- N. A breaking of the yoke of bondage (Isaiah 10:27)
- O. Physical healing of the body (Mark 6:13)
- P. The whole house being filled with the fragrance of the ointment (John 12:1-3)
- Q. Spiritual sight and insight (Rev. 3:18)
- R. The power of God (Acts 10:38)
- S. Ability to go forth and do good (Acts 10:38)
- T. Ability to heal those oppressed by the devil (Acts 10:38)
- U. The presence of God (Acts 10:38)

- V. Exceeding joy (Heb. 1:9)
- W. Continuing in the truth (I John 2:26-29)
- X. Unmasking deception (I John 2:26-29)
- Y. Continuing in might and strength (I Sam. 16:13)
- Z. Recognition in the midst of one's family (I Sam. 16:13)

The anointing, power and presence of the Holy Spirit of God are the greatest needs in churches today. Leaders must first enter into a lifestyle that is preparation for the anointing experience of God. Christians and churches will not experience God's anointing unless their leaders do first. Only in this will we see the harvest of souls which God desires in our day.

LEADERSHIP PRECEPTS

Practical Suggestions for Developing Right Characteristics.

Avoid	Cultivate
All forms of nervousness, restlessness, and anxiety.	Motions that reveal poise and self-control.
Developing mannerisms.	Pleasing facial expressions, proper use of arms and hands.
Talking too much.	Self-expression by others.
Criticizing one person to another.	Faith in others and a respect for their opinion.
Losing your temper.	Self-control.
Getting the blues.	Personal inspiration by reading biographies - and exposure to other sources.
Unsympathetic attitudes.	A successful attitude of mind.
Having favorites.	The viewpoint of those you would lead. A genuine interest in each one.
The handicap of not knowing organization plans and methods.	A working knowledge of a subject by studying related manuals and continually doing research. Do not dissipate your interests.
Habitual tardiness.	Promptness and regularity.
Nagging members.	Patience.
Doing too much yourself.	Making leadership your major interest.
Disorder in the group.	Definiteness in your preparation and leadership. Set the example.

The Development of Trust

Judgments an individual makes about how much and in what ways she or he trusts a new leader may be differentiated accordingly:

CHARACTER-BASED SOURCES OF TRUST

1. Integrity. Perceptions of honesty in the relationship, moral character, and basic honesty.
2. Motives. Perceptions of the other's intentions, commitment, posture, and agenda.
3. Consistency of Behavior. Perceptions of reliability and predictability.
4. Openness. Perceptions of leveling with someone and being honest in discussing problems related to the organization and relationship.
5. Discretion. Perception that the other person would not violate confidences or carelessly divulge potentially harmful information.

COMPETENCE-BASED SOURCES OF TRUST

1. Specific Competence. Perceptions of competence in the specialized knowledge and skills required to do a particular job.
2. Business Sense. Perception of a more generalized competence than expertise in a specific area; experience base, common sense, wisdom.
3. Interpersonal Competence. Perception of competence in working with people; people skills.

Adapted from J. J. Gabarro, *The Dynamics of Taking Charge* (Boston: Harvard Business School Press, 1987), 103-8

Becoming a Transformational Leader

Directions: Indicate the extent to which you possess each transformational characteristic listed below, using a 1-5 scale: (1) very below average, (2) below average, (3) average, (4) above average, or (5) very above average.

Transformational Characteristic	Degree to Which You Possess the Attribute				
1. Strategic thinker	1	2	3	4	5
2. Ability to empower others	1	2	3	4	5
3. Initiative	1	2	3	4	5
4. Formulate and implement	1	2	3	4	5
5. Positive mental attitude	1	2	3	4	5
6. Servant's heart	1	2	3	4	5
7. Visionary	1	2	3	4	5
8. Identify competencies	1	2	3	4	5
9. Willingness to change	1	2	3	4	5
10. Ability to handle conflict	1	2	3	4	5
11. Effective communicator	1	2	3	4	5
12. Clarify mission and tenets	1	2	3	4	5
13. Skilled motivator	1	2	3	4	5
14. Ability to inspire trust	1	2	3	4	5
15. Ability to gain commitment	1	2	3	4	5

MINISTRY MENU

TEACHING:

ADULT BIBLE CLASSES -- Teaching biblical truths while developing a community atmosphere.

CHILDREN'S & TEENS' SUNDAY SCHOOL -- Teaching biblical truths at an age-appropriate level.

ADULT BIBLE STUDIES -- Leading men or women through studies of God's Word.

CHILDREN'S CLUBS -- There are various club programs for boys and girls that need workers to share biblical truths through lessons or stories. DISCIPLESHIP -- Mentoring Christians toward spiritual maturity.

SUBSTITUTE TEACHER -- Temporarily replacing a regular teacher.

WRITING -- Teaching biblical principles through articles or books.

CHRISTIAN EDUCATION:

CHRISTIAN EDUCATION COMMITTEE -- Establishing policy, making decisions, and determining the direction of your church's training program. SUNDAY SCHOOL SUPERINTENDENT - Recruiting and leading Sunday school teachers toward effective teaching.

CHILDREN'S CLUB DIRECTOR -- Recruiting and leading workers to serve in a boys and girls club program.

LIBRARIAN -- Cataloging inventory, working to expand resources and services, and promoting use of the library.

CHILDREN:

CHILDREN'S CLUBS -- Leading or helping with children in the following ways: being a grade leader, listening to memory verses, leading game time, giving a short lesson during council times, being an age group director, and balancing and recording finances.

CHILDREN'S CHURCH -- Leading or helping with children during Sunday services.

NURSERY -- Coordinating nursery workers or personally caring for babies and toddlers during Sunday services or other weekday programs.

CHILDREN'S WORKER SCHEDULING -- Recruiting and scheduling workers for specified children's age groups during church services.

CHILDREN'S CHOIR -- Directing a children's music group.

VACATION BIBLE SCHOOL WORKER - Working with children in various capacities for one week in the summer.

CAMPS -- Serving as a counselor, activities' coordinator, cook, maintenance worker, or camp director.

CARING:

YOUTH SPONSOR --Interacting with and caring for teenagers by attending their weekly programs and special events and by making personal contacts.

PRAYER CHAIN -- Receiving, passing on, and praying for prayer requests that come through a structured calling system of people.

LAY COUNSELOR -- Counseling those with special hurts or needs.

CARE GROUP LEADER -- Recruiting and leading a small group of people to develop caring, nurturing relationships with one another.

CLASS SHEPHERD -- Keeping record of new and regular attendees of your Sunday school class, caring for those people through personal contacts, following up on absentees, and planning fellowship events.

VISITATION-- Contacting those who are ill or discouraged.

ALTERNATIVE PREGNANCY CENTER -- Helping women through a crisis pregnancy and working to prevent abortions.

SOCIAL CONCERN -- Impacting society by influencing schools, town councils, political trends, moral standards, etc.

COMMUNITY SERVICE -- Helping in a food kitchen, "meals on wheels," nursing home, victim assistance, hospital aid, etc.

MUSIC:

CHOIR OR ENSEMBLE -- Directing or singing in a music group.

WORSHIP TEAM -- Leading congregational singing with a team of singers and instrumentalists.

SPECIAL MUSIC -- Providing special music through solos, ensembles or instrumentals.

SONG LEADER -- Leading the congregation in singing during church services.

ACCOMPANIST -- Playing an instrument such as piano or organ along with congregational singing or special music.

MUSIC COMMITTEE -- Planning and scheduling participants for all aspects of the music program for church services or other events.

COMPOSING -- Creating new worship music.

WOMEN'S MINISTRIES:

ACTS OF CARING -- Caring for people through cards, flowers, meals, hospital visits, food closet, grief counseling, newborn visits, etc.

WOMEN'S MINISTRIES TEAM -- Planning and implementing regular ministries and special events for women.

MENTORING -- Pairing a mature woman with a younger woman to encourage and pray together on a regular basis.

DISCIPLESHIP -- Meeting regularly one-on-one with women who desire a study of basic Bible truths.

TARGET GROUPS -- Various groups held together by a common interest (mothers of preschoolers, professional women, senior adults, etc.) often need workers to minister in some of the following capacities: director, speaker, craft committee, hospitality coordinator, table leader, finance manager, and children's worker, etc.

SPECIALTY INSTRUCTOR -- Leading classes in crafts, exercise, teacher training, cooking, self-defense, etc.

MEN'S MINISTRIES:

DISCIPLESHIP -- Meeting regularly one-on-one with men who desire a study of basic Bible truths.

BUSINESS MEN'S BREAKFASTS -- Meeting together at a restaurant early in the morning for prayer, Bible study, and/or fellowship.

ACCOUNTABILITY GROUPS -- Meeting periodically for Bible study, prayer and sharing about spiritual progress.

NETWORKING -- Being part of a larger men's movement.

OUTREACH:

OUTREACH AND ENFOLDING TEAM -- Working to reach your community for Christ and helping new attendees feel welcomed.

MISSIONS TEAM -- Promoting missions emphases and corresponding with individual missionaries.

NEWCOMER FOLLOW-UP -- Calling, visiting, or sending mailings to newcomers.

PUBLIC RELATIONS -- Writing news releases, planning special promotional strategies, making posters, designing fliers.

PRISON MINISTRY -- Visiting inmates, witnessing, leading Bible studies, counseling, and encouraging them.

ADULT CARE CENTERS -- Visiting, witnessing to, and encouraging the elderly who are shut in.

SHORT TERM MISSIONS -- Participating on a missions trip to another land or culture.

OTHER AREAS OF SERVICE:

DEACON (or LEADERSHIP) BOARD -- Giving overall vision, policy, and spiritual guidance to the church.

FACILITIES AND GROUNDS TEAM -- Taking care of the needs of the church facilities and grounds.

FELLOWSHIP COMMITTEE -- Planning and implementing fellowship events.

DRAMA -- Writing, directing, acting, or working behind-the-scenes to present skits, dramas, etc.

SOUND TECHNICIAN -- Operating the sound system for the services and programs of the church.

MODERATOR -- Moderating the business meetings of the church and attending any other required meetings.

CLERK -- Taking minutes at church meetings and being the historian of key church events.

FINANCIAL SECRETARY -- Tracking church income. TREASURER -- General accounting and bookkeeping.

WEDDING COORDINATOR -- Acting as liaison between the bridal party and the church, communicating necessary details about policies, protocol, and suggested procedures.

ATHLETIC COORDINATOR -- Organizing and overseeing athletic teams within the church.

WORK DAY VOLUNTEER -- Assisting the Facilities and Grounds Committee in special projects or regular maintenance.

SINGLES MINISTRY -- Ministering to singles (college-age, professional, single-again, single parents, etc.) through a Sunday school class, Bible study, and special events.

USHER -- Dispensing bulletins, receiving offerings, and generally assisting people during Sunday services.

GREETER -- Welcoming people as they arrive for Sunday services and orientating newcomers to the building and available programs.

OFFICE VOLUNTEER -- Assisting with special projects or regular tasks on a part-time or as-needed basis.

HOSPITALITY -- Housing special speakers, music groups, etc.

STEWARDSHIP TEAM -- Supervising the finances and funds of the church.

SPECIALTY ACTIVITIES -- Providing help in an area of personal proficiency. Examples include photography, interior or exterior decorating, graphic design, computer skills, handicrafts, etc.

PROFESSIONAL POSITIONS -- Pastor, missionary, evangelist, counselor, para-church worker, denominational leader, professor, Christian school teacher or administrator, camp director, etc.

LEADERSHIP PRECEPTS

The moment you stop learning,
you stop leading.
Rick Warren

When your through improving,
Your through.

A person that is successful
has simply formed the habit
of doing things
that unsuccessful people will not do.

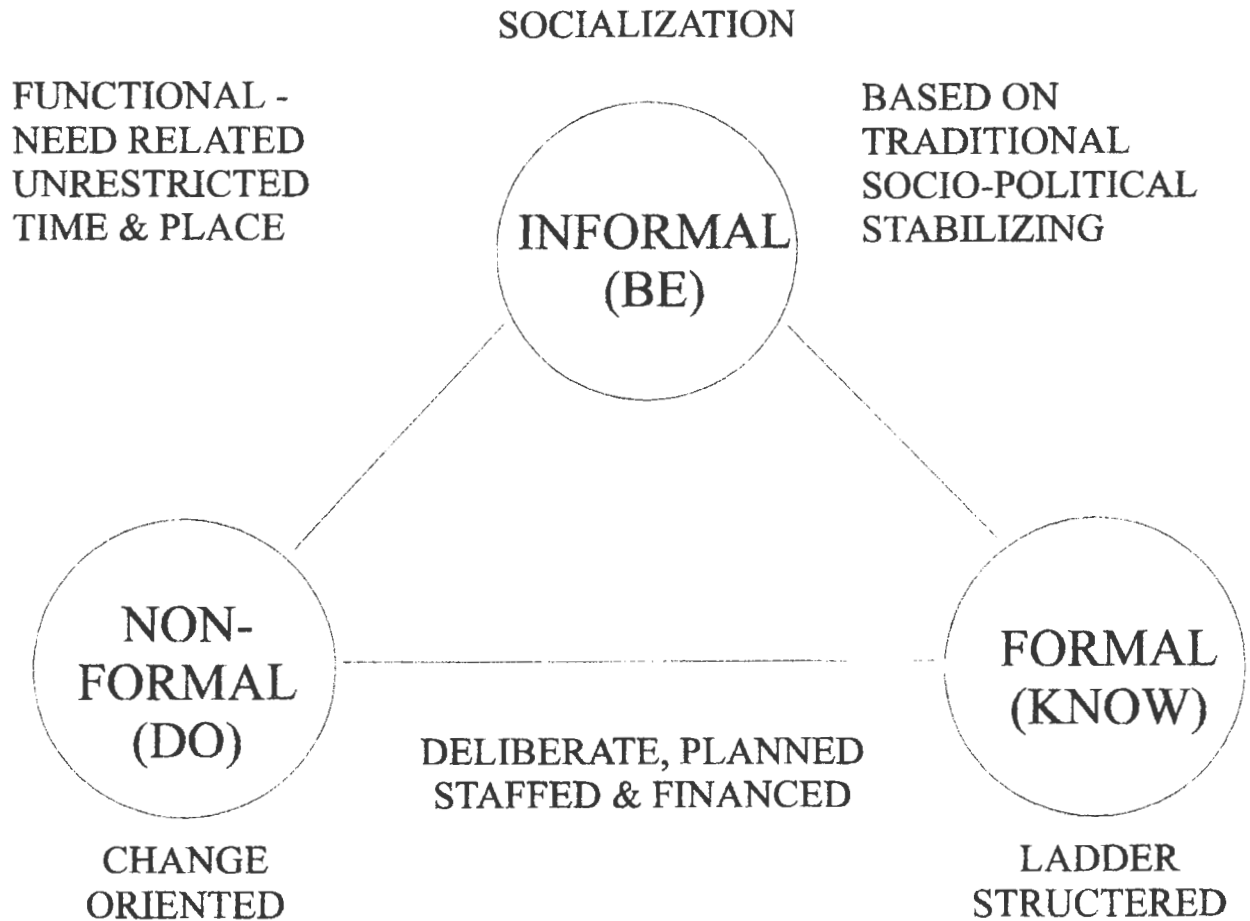
You will never be a leader
unless you first learn
to follow and be led.
Tiorio

You cannot escape the responsibility of tomorrow
by evading it today.
Abraham Lincoln

There are no victories at bargain prices.
General Dwight D. Eisenhower

If you want to succeed you should strike out on new paths
rather than travel the worn paths of accepted success.
John D Rockefeller, Jr.

CONCEPTS OF EDUCATION



1. INFORMAL EDUCATION - CULTURE
2. FORMAL EDUCATION - CONTENT
3. NON-FORMAL EDUCATION - SKILLS, PERFORMANCE
ACCELERATED - SHORT
TERM GEARED TO RAPIDLY
CHANGING SOCIETY

TRADITIONAL TRAINING ON THE FIELD

- **PATTERNED AFTER THE U.S. -
Property, Foreign Teachers, Curriculum.**
- **LIMITED TO FINANCES -
Usually Students receive total support.**
- **RESTRICTED TO YOUNG &
SINGLE**
- **HIGH DROP-OUT RATE**

**PROBLEMS
with
TRADITIONAL EDUCATION**

- 1. MAY REPEAT MATERIAL ALREADY COVERED.**
- 2. EXCLUDES PARTICIPATION**
- 3. TENDS MORE TOWARD THEORY**
- 4. DEPENDS ON SKILLS OF LECTURER**
- 5. APPEALS SOLELY TO MEMORY**
- 6. WEAK ON APPLICATION**

LEVELS of EDUCATION

1. ROTE MEMORY - BASIC LEVEL
2. RECOGNITION - SECOND LEVEL
3. RESTATEMENT - THIRD LEVEL
Take Facts & Restate in our Words
4. APPLICATION - How does this apply to me?
5. TRANSFER

EXAMPLE

1. Thou shalt not steal. (Ex. 20:15)
2. Ephesians 4:28
3. Why Not Steal
4. Why You/I should not steal?
5. Went to Work.

IF BEHAVIORAL CHANGE DOES NOT OCCUR
AS A RESULT OF OUR TEACHING, IT IS NOT
TEACHING.
(LECTURE ALONE - IMPARTING
KNOWLEDGE, MAY NOT BE TEACHING.)

HOW JESUS TRAINED

(MODELED BEFORE THEM)

1. TAUGHT PRACTICALLY

JOHN 3:16

2. ACTED HUMBLLY

MARK 10:45

3. RECRUITED WIDELY

MATTHEW 9:38

4. COMBINED CONTENT WITH APPLICATION

MARK 3:14

5. COPEDED WITH REJECTION

MATTHEW 13:53-58

6. OBEDIENCE ORIENTATED

CONTEXTUALIZING EDUCATION

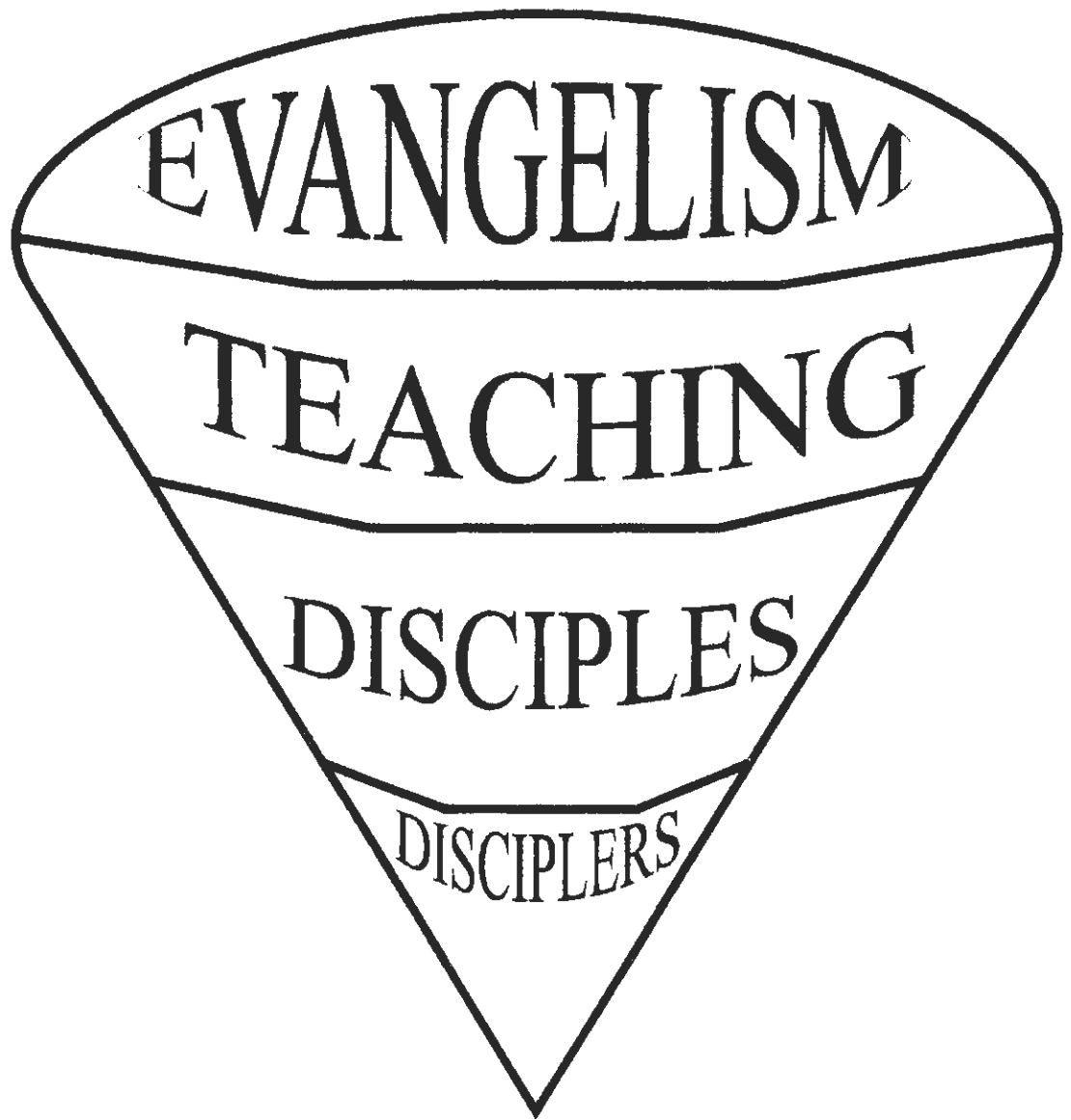
- APPLICATION -** Culture & Instruction must be wed at point. Must be constant application of knowledge at every point.
- SIMPLIFICATION -** Must be Relevant. Much education is simply know how to beat the system, etc.
- NATIONALIZATION -** How can we make it less Western? Consider educational philosophy of country.
- COOPERATIVE -** What does national Church say it needs – not what we think they need! Co-labor with Nationals, not condescend...

SOME CONSIDERATIONS

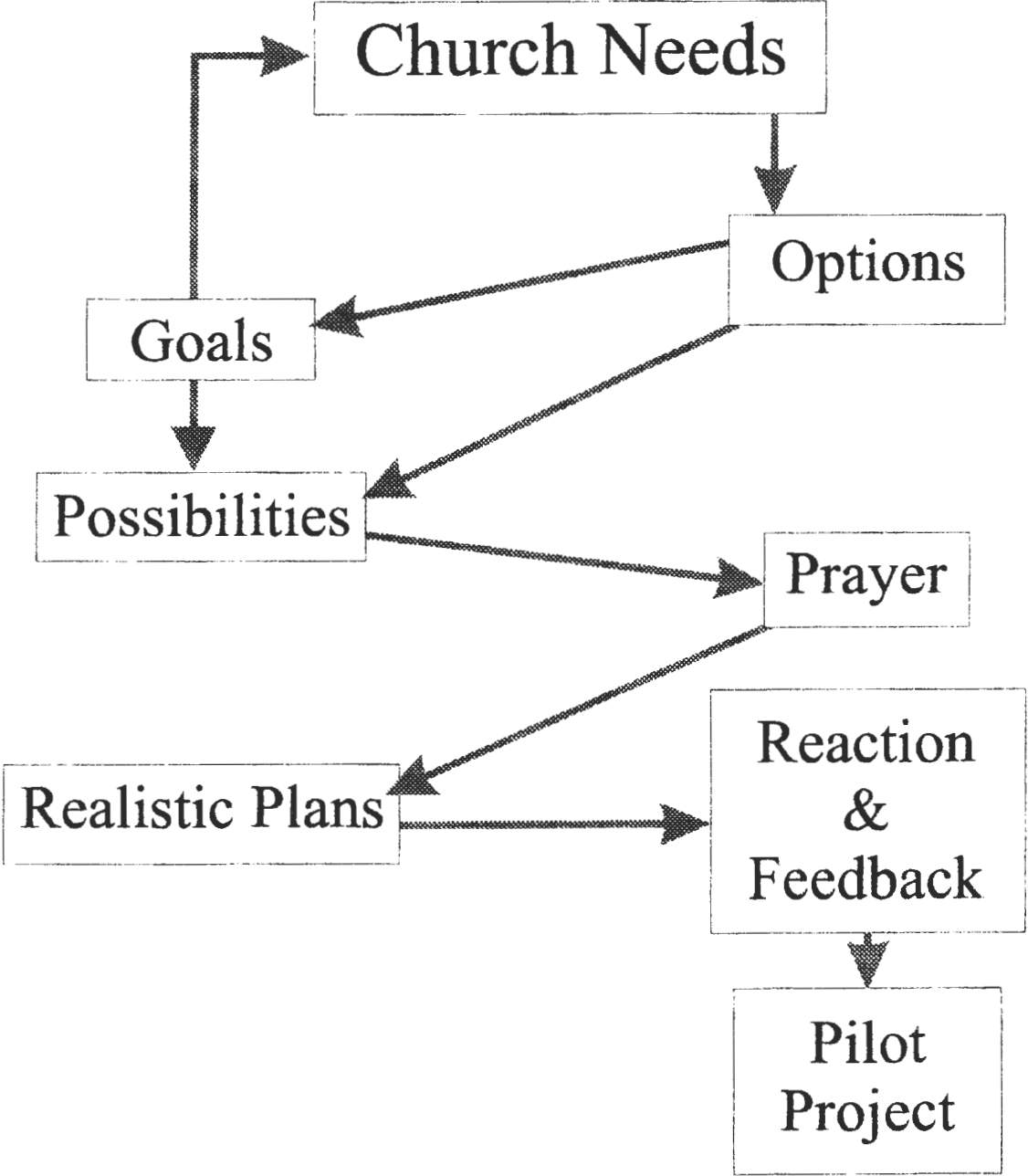
1. RESIDENCE ONLY
2. RESIDENCE & EXTENSION
3. EXTENSION ONLY
4. RESIDENCE & EXTENSION &
MODULAR or
CONTINUING EDUCATION

TEE
OUTSTANDING
PRINCIPLES
PROGRAMED TEXTS

1. NEW IS ASSOCIATED WITH OLD.
2. CLEARLY DEFINED OBJECTIVE.
3. GOAL IS ACCOMPLISHED IN
SMALL STEPS.
4. INFORMATION IS USED
IMMEDIATELY.
5. RIGHT RESPONSE IS REWARDED.



PROBLEM SOLVING



LEADERSHIP PRECEPTS

A good leader is a person who takes a little more than his share of the blame
and a little less than his share of the credit.

Andrew Carnegie

People do not follow programs,
but leaders who inspire them.

John White

In reading the lives of great men,
I found that the first victory they won
was over themselves -
the self-discipline with all of them came first.

Harry S. Truman

The quickest and shortest way
to crush whatever laurels you have won
is for you to rest on them.

Donald P. Jones

It's what you learn after you know it all that counts.

John Wooden

A leader who develops people, ADDS
A leader who develops leaders, MULTIPLIES!

John Maxell

LEADERSHIP PRECEPTS

A leader is a person with a magnet in his heart
and a compass in his head.

Robert Townsend

To handle yourself,
use your head;
To handle others,
use your heart.

Robert Townsend

Leadership only functions on the basis of trust.

John Maxwell

Success does not consist in never making mistakes,
but in never making the same one a second time.

George Bernard Shaw

The man who follows the crowd,
will never be followed by the crowd.

George Bernard Shaw

Nothing gives one person so much advantage over another
as to remain always cool and unruffled under all circumstances.

Thomas Jefferson

	Pre-Boomers	Baby Boomers	Baby busters
Religious Factors	Commitment to Christ = commitment to church Program-oriented Money to Missions In-depth Bible Study and prayer Loyalty to denomination Minister out of duty	Commitment to Christ = commitment to relationships People-oriented Money to people Practical Bible study, prayer/share Loyalty to people Minister for personal satisfaction	Commitment to Christ = commitment to community Community-oriented Money to causes Issue-oriented, Bible study, prayer/share Loyalty to causes Minister to confront issues
Programs	Relate to missions Stress in-depth Bible study & prayer Maintain stability Focus on marriage & retirement Be formal Encourage contact with baby buster	Relate to people Stress fellowship & support groups Use variety Focus on marriage & family Be relational Encourage involvement in small groups	Relate to causes Stress Bible studies on issues Use variety Focus on marriage & singles Be spontaneous Encourage involvement in community issues
Worship	Quietness Hymns Expository sermons Pastoral prayer Guest recognized Organ/piano Low audience participation	Talking Praise songs "How-to" sermons Various people pray Guests anonymous Guitars/drums Higher audience participation	Talking Praise songs Issue-oriented sermons Various People pray Guests anonymous Jazz ensemble Lower audience participation

Steps Toward Becoming More Creative

1. *Ask the Creator.* Ask God for wisdom and trust Him for it; He will answer. Knowledge will rise from God's Spirit that works within us.
2. *Arrange a Creative Setting.* Work with these variables: The temperature needs to be comfortable or even a little on the cool side to maximize alertness. "Position yourself for your own creativity. Control the sounds around you. Control the scene. And protect your privacy.
3. *Sharpen Your Objectives and Become Committed to Them.* God provides extra adrenaline when creativity is stimulated by an enthusiastic desire to accomplish a particular objective.
4. *Be Open.* Our very growth as Christians hinges on our mind's ability to be open to the movement of God.
5. *Harness Your Natural Energy.* Schedule brainstorming and other kinds of creative projects during times of natural high energy and alertness. Schedule more routine activities for your slower times.
6. *Stimulate Your Thoughts.* Brainstorm with people who stimulate your creativity. Read books and articles on the subject on which you need creativity. Consult an expert. Think of other situations that are parallel (or different unrelated items) to this one, try to relate them, and see what they add to your understanding. Roll up your sleeves, dig in up to your elbows, and get involved.
7. *Push the Boundaries.* Push beyond what now exists, test assumptions, explore boundaries, and seek to exceed them.
8. *Employ Your Subconscious.* Obtain a broad base of exposure to whatever facts are involved and perhaps even to what trial alternatives have been thought of. Then allow a time of simmering. The subconscious mind mulls over and reflects on ideas and generates intuitive thoughts which later surface to the conscious mind.

Adapted from S. B. Douglass and L. Roddy, *Making the Most of Your Mind* (San Bernardino, Calif.: Here's Life, 1983), 151-63

Leadership Characteristic for Effective Power Use

1. Effective leaders understand what is and is not legitimate behavior in acquiring and using power. Different power sources demand certain obligations in terms of how they may be used. The misuse or lack of understanding of a power source can destroy its effectiveness.
2. Effective leaders understand the interpersonal as well as the situational and structural sources of power, and the most effective methods of influencing people using these different sources. They often recognize the structural and situational problems that exist in a power relationship and modify their own behavior to fit the actual situation. Unsuccessful leaders rely too much on one or a few power bases.
3. Effective leaders tend to seek leadership positions that allow the development and use of power. These jobs provide opportunities for and, indeed, demand influencing the behavior of others. Successful performance in these positions, in turn, allows them to acquire power.
4. Effective leaders temper their power-oriented behavior with maturity and self-control. They recognize that their actions influence the behaviors and lives of others. While they are not necessarily reluctant or afraid to use their power, they apply power carefully, in principled and fair ways that are consistent with organizational needs and goals.

Adapted from J. P. Krotter, "Power, Dependence, and Effective Management," *Harvard Business Review*, (April 1977); 125-36; and D. A. Gioia and H. P. Sims, "Perceptions of Managerial Power as a Consequence of Managerial Behavior and Reputation," *Journal of Management*, (1983):9, 7-26

It was six men of Indostan
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl,
“God bless me! But the Elephant
Is very like a wall!”

The Second, feeling of the tusk,
Cried, “Ho! What have we here
So very round and smooth and sharp?
To me ‘tis very clear
This wonder of an Elephant
Is very like a spear!”

The Third approached the animal
And, happening to take
The squirming trunk within his hands
Thus boldly up he spake,
“I see,” quoth he, “the Elephant
Is very like a snake!”

The Fourth reached out an eager hand,
And felt about the knee.
“What most this wondrous beast is like
Is very plain,” quoth he;
“‘Tis clear enough the Elephant
Is very like a tree!”

The Fifth, who chanced to touch the ear,
Said, “E’en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!”

The Sixth no sooner had begun
About the beast to grope
Than, seizing on the swinging tail
That fell within his scope.
“I see,” quoth he, “the Elephant
Is very like a rope!”

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong.
Though each was partly in the right,
They all were in the wrong!

John Godfrey Saxe

MANAGER OR LEADER?

1. Managers make sure that things work well. Leaders create that which works better
2. Managers solve today's problems by fixing the difficulties caused by changing events. Leaders create a better future by seizing opportunities stimulated by changing events.
3. Managers focus on the process. Leaders focus on the product.
4. Managers make sure the details are taken care of. Leaders set broad purposes and directions.
5. Managers make sure that people put in an honest day's work for their pay. Leaders inspire people to do more than expected.
6. Managers organize and plan to meet this year's objectives. Leaders create a vision of the years down the road.
7. Managers create efficient policies and standard operating procedures. Leaders go beyond the need for standard procedures and create a more efficient system.
8. Managers focus on efficiency. Leaders focus on effectiveness.
9. Managers focus on problem behavior and try to improve it through counseling, coaching, and nurturing. Leaders focus on what is going right and praise it.
10. Managers worry about the present. Leaders look forward to the future

Adapted from R. Lynch, "Are you a manager or a leader?" *The Non-profit Board Report*, 3(4), (February 1, 1995): 14

THE SEVEN GIFTS OF ROMANS 12

SPIRITUAL GIFTS - CHARACTERISTICS

I. PROPHECY -- (Peter, very open).

- A. Quick judgements -- on right and wrong.
- B. Ability to sense dishonesty, reacting harshly.
- C. Openness about personal faults; honest.
- D. Impulsive, painfully direct, persuasive.

Negative:

- 1. Correcting, jumping to conclusions, condemning spirit.
- 2. Dwelling on the negative, lacking tact.
- 3. Self condemnation' demanding response to rebuking.

II. SERVING -- (Timothy)

- A. Ability to see practical needs and meet them.
- B. A joy in serving -- so that you disregard health.
- C. Meeting physical needs.
- D. Enjoys short-range projects.
- E. Needs appreciation to confirm service.

Negative:

- 1. Neglects home responsibilities.
- 2. Goes around proper authority to do job.
- 3. Takes too many jobs; wears out physically.
- 4. Becomes hurt when others aren't grateful.

III. TEACHING -- (Luke)

- A. Checks out statements to see if true.
- B. Wants to get credentials from speaker.
- C. Alert to detail -- loves to research; get facts.

Negative:

- 1. Can be knit-picky.
- 2. Detailed.
- 3. Can be proud of knowledge; critical of practical application.
- 4. Bores listeners with minute details.

IV. EXHORTATION -- (Paul)

- A. Motivated to urge growth to maturity.
- B. Desires to give precise steps to growth.
- C. Wants to explain truth logically.
- D. Loves face-to-face discussion; wants a decision.
- E. Identifies with people of different backgrounds.

Negative:

- 1. Takes "family time" to counsel-help others.
- 2. Treats family and friends as projects...
- 3. Takes on new jobs without finishing old ones.

4. Raises expectations of others; they "sell" well.
5. Trusts visual results rather than heart change.
6. Neglects doctrines; counsels others before having the facts.

V. **GIVING -- (Matthew)**

- A. Discern wise investment opportunities; makes money.
- B. Wants to give quietly; gives quality gifts.
- C. Sees financial needs others overlook.
- D. Alert to see what others do with money.
- E. Responds slowly to emotional appeals.

Negative:

1. Chinchy with own family; listens to unscriptural counsel about money. Puts pressure on those who can't afford to give.
2. Tends to seek to control with money; invests where peoples lives aren't changed; projects, not needs.

VI. **ADMINISTRATION -- (Nehemiah)**

- A. Visualize final results; can break down task to small units.
- B. Organize.
- C. Ignores distracting details.
- D. Can delegate well; ability to inspire, encourage.

Negative:

1. Views people as resources rather than people.
2. Uses people; delegating too much work on others.
3. Unresponsive to suggestions.
4. Failure to give proper explanations - overlooks faults of people.

VII. **MERCY -- (John)**

- A. Sense genuine love.
- B. Need for deep friendships.
- C. Mental rather than physical needs.
- D. Removes causes of hurt.
- E. Attracts people with mental-emotional distresses.
- F. Tendency to avoid decisions and firmness.
- G. Very accepting.

Negative:

1. Not firm.
2. Takes up offenses.
3. Decides emotionally.
4. Attracted to prophecy gift.
5. Attracts others of opposite sex -- possessive friendships.
6. Judges those not sensitive.
7. Sometimes has great sympathy with those who are violating God's principles.

CHRISTIAN GIFT IDENTIFICATION KIT

DISCOVER YOUR GIFT: MULTIPLY YOUR LIFE

There are 7 “motivational” gifts in Romans 12:4-8. You have one of these.

Below are some statements which may help you discover your gift. Rate yourself with the following scale by writing the appropriate number in corresponding numbered square: Much-4; Some-2; Little-1; Rarely-0.

1. It is generally easier to speak out than to remain silent.
2. I find it easy to recall the likes and dislikes of people.
3. My belief that my gift is foundational to other gifts.
4. A desire to prescribe specific steps of action to help others.
5. An ability to make wise investment and purchases
6. An ability to see the overall picture and clarify long-ranged goals.
7. A feeling of joy or distress in the atmosphere of a group or person.
8. The capacity to identify, define, and hate evil.
9. The alertness to detect and meet practical needs.
10. A delight in research in order to validate truth.
11. A tendency to avoid information which lacks practical application.
12. A desire to give quietly, and motivate others to give.
13. A desire to complete tasks as quickly as possible.
14. A desire to remove hurts and bring healing to others.
15. A directness, frankness and persuasiveness in speaking.
16. Physical strength to fulfill needs with disregard for weariness.
17. The presentation of truth in a systematic sequence.
18. A need for visual acceptance when speaking to groups or individuals.
19. An alertness to valid needs which I fear others might overlook.
20. An ability to know what can or cannot be delegated.
21. A greater concern for mental distress than physical distress.
22. A concern for the reputation and program of God.
23. The willingness to use personal funds to avoid delays.
24. An avoidance of illustrations from non Biblical sources.

25. Discovering insights from human experience which can be amplified in the Bible.
26. A joy when one's gift is an answer to specific prayer.
27. A tendency to stand apart until responsibility is turned over to me.
28. A sensitivity to words and actions which hurt other people.
29. An inward weeping and identification with the sins of those I talk with.
30. An involvement in a variety of activities with an inability to say "no."
31. A resistance to Scriptural illustration out of context.
32. An enjoyment with those eager to follow steps of action.
33. A concern that my gift be of high quality.
34. A tendency to "grab hold" when no leadership is assigned or exists.
35. An ability to discern sincere motives in other people.
36. You would prefer presenting a lesson to researching its preparation.
37. You get great joy and stimulation from accomplishment of short range goals.
38. There is stimulation and great satisfaction from digging up facts.
39. A hurt when teaching from others is not accompanied by practical suggestions.
40. A desire to feel a part of the work or person to whom he gives money or time.
41. A fulfillment in seeing all the pieces coming together; project completed.
42. Enjoying being around people who are sensitive to feelings, needs of others.
43. Preferring to speak more to a group than to an individual.
44. Preferring to meet a person's needs, rather than counsel with them.
45. Concern for details that sometimes are boring to others; research interest.
46. A delight in personal conferences and counseling that gives new insights.
47. Careful with funds; not moved by most pressure appeals. Prospering.
48. Ability to designate and endure reaction from others; complete tasks fast.
49. A closing of my spirit to those who are insincere or insensitive.

CHRISTIAN GIFT IDENTIFICATION KIT

Score yourself on a scale of 4 - Much like you - to 0 - Rarely like you.

Put number answers in appropriate boxes. Add to right.

	TOTAL							
ROW A	1	8	15	22	29	36	43	A _____
ROW B	2	9	16	23	30	37	44	B _____
ROW C	3	10	17	24	31	38	45	C _____
ROW D	4	11	18	25	32	39	46	D _____
ROW E	5	12	19	26	33	40	47	E _____
ROW F	6	13	20	27	34	41	48	F _____
ROW G	7	14	21	28	35	42	49	G _____

These seven motivational gifts are in Romans 12:4-8,
 A - Prophecy, B - Serving C - Teaching D - Exhortation E - Giving
 F - Organization G - Mercy

HINDRANCES TO DISCOVERING YOUR SPIRITUAL GIFTS

1. Unresolved root-problems in personal living.
2. Lack of involvement with the needs of others: Our gifts are "stirred up" and discovered as we focus on the needs of others, rather than what our ministry is to be. A servant's heart is essential to discover your gift.
3. Attempts to imitate motivations of others.
4. Failure to analyze why certain activities appeal to appeal to us. We need to understand what the basic motivation is for our present Christian activities. Many activities will be the means of fulfilling our basic motivation.
5. Confusion between motivational and ministry gifts. Remember: We all exercise functions involved in the 7 motivational gifts; however, we have ONE of these as our basic gift from the Spirit.