

Spiritual Leadership

Goals/Objectives of This Study

- **TO EDUCATE** by gaining a better and biblical understanding of what leadership in general is and what spiritual leadership in particular is
- **TO ENHANCE** the spiritual leadership abilities of the class members, helping them to become spiritual leaders and better spiritual leaders in the local church (as deacons or other lay leaders) and in the home (as husbands and fathers)

Topics to be Studied

- Introductory Matters
 - Definitions and declarations of leadership/spiritual leadership
 - Descriptions of a leader/spiritual leader/spiritual leadership
- Spiritual Leadership in the Home
 - The husband as leader of his wife
 - The father as leader of his children
- Spiritual Leadership in the Church
 - Philosophy of ministry
 - The pastor
 - The deacon
- Spiritual Leadership in the Bible
 - Moses
 - Joshua
 - Nehemiah
 - Peter
 - Paul
 - The Lord, Jesus Christ
- Producing Spiritual Leaders
- Leadership Leftovers (anything else that has yet to be studied but needs to be)

Some Helpful Resources (“cows to be milked”)

- *Spiritual Leadership* by J. Oswald Sanders
- *The Book on Leadership* by John MacArthur
- *The Marks of a Spiritual Leader* by John Piper
- *The Conviction to Lead* by Albert Mohler

Introductory Matters

Some Definitions and Declarations Concerning Leadership/Spiritual Leadership

- Lord Montgomery: Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspires confidence
- John R. Mott: A leader is a man who knows the road, who can keep ahead, and who can pull others after him
- Harry Truman: A leader is a person who has the ability to get others to do what they don't want to do, and to like it
- Howard Hendricks: A leader is a person with a magnet in his heart and a compass in his head
- Peter Drucker: A leader is someone who has followers
- John C. Maxwell: Leadership is influence —nothing more, nothing less
- Warren Bennis: Leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realize your own leadership potential
- Leith Anderson: Leadership is figuring out what needs to be done and then doing it
- J. Oswald Sanders: Leadership is influence, the ability of one person to influence others
- David Doran: [Spiritual leadership] is accepting responsibility to influence the beliefs and behaviors of God's people so that His purpose for ministry is accomplished
- John Piper: [Spiritual leadership is] knowing where God wants people to be and taking the initiative to use God's methods to get them there in reliance on God's power
- Aubrey Malphurs: A Christian leader is a godly person (character) who knows where he or she is going (vision) and has followers (influence)
- Albert Mohler: Leadership happens when character and competence are combined
- A spiritual leader inspires confidence through consistent character/credibility, conviction, and competence. Spiritual leadership is the character, conviction, and competence that inspires confidence.

Some Descriptions of a Leader/Spiritual Leader/Spiritual Leadership

- A spiritual leader is a leader .

In a certain sense, everyone is a leader, since (virtually) everyone has some measure of influence upon others. So, though it is true that we can speak of leaders as being (to various degrees) passive or active, a leader in the truest sense of the word is active. He takes the lead (in the words of John 10:4, "he goes before them"; cf. Judges 5:2's "the leaders took the lead"). Leaders do not watch things happen, they make things happen. If you do not lead, someone else will, and that someone else may not lead spiritually (see, for example, Acts 20:30). It is just as sinful for those called to lead to not lead as it is for those called to follow to not follow.

Leaders know the destination, the driving directions, and how to get others to ride with them. Leaders set the agenda. While they are not dictators in the common, connotative sense of the term, they are to dictate the direction of the group they lead (they are the ones who in essence say, in the words of Isaiah 30:21: "This is the way, walk in it").

A spiritual leader leads by example (John 13:14-15, Philippians 3:17, 1 Thessalonians 1:7, 2 Thessalonians 3:7-9, 1 Timothy 4:12, 2 Timothy 3:10, Hebrews 13:7, and 1 Peter 5:3).

- A spiritual leader is spiritual (Acts 6:3).

This is what, of course, distinguishes a spiritual leader from a secular leader. This point begs the question: What makes one spiritual?

One who is spiritual is one who is saved and, thereby, indwelt by God the Holy Spirit (Romans 8:9, 1 Corinthians 6:19, and Jude 19).

One who is spiritual is Spirit-filled, or controlled by the Holy Spirit (Ephesians 5:18). One who is Spirit-filled is one whose mind is filled with/controlled by Scripture (compare Ephesians 5:18 and following with Colossians 3:16 and following).

One who is spiritual is one whose life is characterized by the fruit of the Spirit (Galatians 5:22-23).

- A spiritual leader is a servant .

Spiritual leadership is servant leadership (Matthew 20:20-28//Mark 10:35-45, Matthew 23:11, Mark 9:35, Luke 22:24-27, and John 13:1-17; see also 1 Peter

5:3a). Pastors are ministers (it has been said that an M.Div., a Master of Divinity degree, actually stands for maintenance division). The word, deacon means servant. Moses is called the servant of the Lord (Joshua 1:1). So is Joshua (Judges 2:8). So is David (Psalm 119:17). Paul was fond of calling himself a slave of Christ (see, for example, Romans 1:1; see also 1 Corinthians 3:5-7), as were many of the other apostles (James in James 1:1, Peter in 2 Peter 1:1, and Jude in Jude 1). "The Christian leader will serve by leading and lead by serving ..." (Albert Mohler, *The Conviction to Lead*, p. 112). For the wisdom of being a servant leader, see 1 Kings 12:7.

A spiritual leader that is in a position of authority should be authoritative, but not authoritarian in the exercise of his authority. He should direct, not domineer. He should lead, not lord over.

- A spiritual leader is selfless .

He recognizes that though positionally he may be his followers' superior, personally they are his equal (see 1 Corinthians 11:3 and 1 Peter 3:7). He is simply a member of the body with a specific role/calling/equipping (to be a player-coach). He does not let being the head go to his head.

He seeks to fulfill his responsibility as inconspicuously as possible. He is not like Diotrefes, who loved to be first (3 John 9). He realizes it's not about him, but about Him (1 Corinthians 3:7).

In fact, he often has no natural desire to be a leader, but is supernaturally given such a desire. A. W. Tozer (quoted in Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 56) once said: "A true and safe leader is likely one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and by the press of the external situation."

- A spiritual leader is a shepherd (Acts 20:28 and 1 Peter 5:2a).

He does what he does, not because he longs for a position of leadership, but because he loves the people he leads. Consequently, he watches over, guides, provides for, and protects the flock that follows his leadership (Psalm 23 and John 10), even at great personal cost (John 10:11). It is interesting to note how some of the greatest leaders in the Bible (such as Moses and David) led sheep before they ever led people (see Psalm 78:70-72).

- A spiritual leader is a steward (Titus 1:7, Hebrews 13:17, James 3:1, and 1 Peter 5:3 in the NIV). Leadership is loaned by the Lord.

He has been given a sacred trust, for which he will one day be held accountable.

- A spiritual leader has spiritual followers .

A leader has followers. It has been said that if someone is leading and no one is following, then he is simply taking a walk.

According to Charles Swindoll (*Moses: A Man of Selfless Dedication*, p. 40), "In her book *D. E. Hoste*, Phyllis Thompson does a masterful job describing the characteristics of spiritual leadership. She wrote, 'I suppose if you really want to know who is a spiritual leader, you ought to look around and see how many who are spiritual are following him.'"

- A spiritual leader may be loathed/opposed as much as he is loved/appreciated .

Someone might aspire to a position of leadership because he perceives that to be a boss is to be beloved. Those who have been and are leaders know better and will tell you otherwise. A wise pastor under whom I served would often say that once a person sticks his head above the crowd to lead, someone will undoubtedly throw a rock at it. "At least this much is sure in leadership: If you begin to lead others, you will be criticized" (John Piper, *The Marks of a Spiritual Leader*, p. 15). "Every leader knows the experience of rejection and opposition" (Albert Mohler, *The Conviction to Lead*, p. 95).

Think of the criticism that such leaders as Moses (Exodus 16:2, Numbers chapters 12, 14, and 16, and others), Nehemiah (Nehemiah 2:19, 4:1-4, 7-8, and others), Paul (see, for example, his defense of himself in 2 Corinthians; see also 2 Timothy 4:15), and, yes, even Christ (John 8:41 and 48, Hebrews 12:3, and 1 Peter 2:23) endured.

It has been said that leaders need to develop "alligator skin." While leaders, indeed, need to develop tough skin, they must never allow their tough hide to keep them from having a tender heart. "Maturity is moving from a soft skin and a tough heart to a tough skin and a soft heart" (cited in Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 261).

- A spiritual leader is a follower (1 Corinthians 11:1).

There is one and only one ultimate spiritual leader, the Lord Jesus. Therefore, every other spiritual leader is ultimately a follower, being a follower of Christ, and seeks to lead others to Christ. Pastors, for example, are under-shepherds of the Chief Shepherd.

Not only are spiritual leaders ultimately followers (of Christ), but they are also those who have learned to follow. Leadership is not an inherited right, but an earned responsibility. For example, many pastors were first assistant pastors,

youth pastors, or the like. Joshua was Moses' servant (Numbers 11:28) before becoming his successor (and once having become his successor he remained the servant of the Lord). This is in keeping with the biblical principle, "test first, task second" (based on passages such as Matthew 25:14-30, Luke 16:10-12, 1 Timothy 3:10, and others). A follower first; a leader last. Having been found to be faithful followers, they have been entrusted with the stewardship of leadership. They've "been there, done that" (and in relation to their followership of Christ, they "are there, doing that").

Since all spiritual leaders are ultimately followers, they lead by following, that is, they show others how to be followers. Pastors show how to follow by following Christ. Deacons show how to follow by following the lead of their pastors. The spiritually-minded men of the church show the rest of the congregation how to follow by following the leadership of their pastors and deacons.

- A leader is future - and forward-focused.

Like the apostle Paul in Philippians 3:13, he forgets (that is, does not pay attention to) what is behind and focuses on what is before. He does not let the problems of the past prevent him from making progress in the present towards the finish line of the future. As did Paul in Philippians 3:14, he keeps his eyes on the prize, his gaze on the goal, his focus on the finish line. He is not a museum man (one who is always living in and longing for the past), nor is he a maintenance man (one whose primary purpose is the perpetuation of the present). He is a man with ambition to accomplish a mission (one whose focus is on the future).

A leader is a visionary. He has "the capacity to create a compelling picture of the desired state of affairs that inspires people to perform" (Warren Bennis). He knows where to go and how to get there. He is not the blind leading the blind. He first envisions, then ventures.

- A spiritual leader is born and made .

The question is sometimes asked, Are leaders born or made? Is leadership more a matter of nature or nurture? The answer is both.

Some are natural leaders, having been equipped by their Creator with the innate capacity to attract allegiance. Once converted, this capacity becomes a spiritual gift (see Romans 12:8 and 1 Corinthians 12:28). Yet, even though this may be so, one who has this capacity is commanded to cultivate it (Romans 12:8). Though the aptitude of leadership may be latent, the ability to lead still needs to be learned.

Even if one does not have the gift of leadership per se, he can and must lead when called upon to do so, much like a pastor is called to do the work of evangelism (2 Timothy 4:5), even though he may or may not have the gift of evangelism (Ephesians 4:11).

While leaders are made, a spiritual leader is never a self-made leader. Rather than being self-made, a spiritual leader is Spirit-made.

- A leader is a realistic optimist .

While not blindly optimistic, he has a positive perspective. His glass is half full, not half empty. He has a “can do” attitude, figuring out how it can be done, not how it can’t be done. He sees an opportunity in every obstacle, not an obstacle in every opportunity. He understands the adage, “outlook determines outcome.” Optimistic in outlook, while not oblivious to obstacles, he outlines how to overcome obstacles and obtain the objective.

- A spiritual leader has courage created by conviction .

He is convinced that God has called him to and equipped him for the task, that he has (in the words of Esther 4:14) been providentially placed by God in such a position or place as this for such a time as this and for such a purpose as this (he is the right person in the right place at the right point in time for the right purpose).

He is a man of faith, not fear (you can’t have one with the other, Matthew 8:26). His faith is in the Word of God and in the God of the Word. His authority comes from an apprehension of the fact that he has been divinely authorized to act (Joshua 1:9 and Matthew 28:18-20); his authority to lead comes from his authorization by the Lord. The more completely convinced he is from God’s Word of what God has called and commissioned him to do, the more confidently and courageously he will lead. The more clearly he is able to communicate this commission, the more competently he will lead.

He is not afraid to fail, nor afraid to try to keep from failing. He is not afraid of his followers, but of the One he is following. He is not afraid to fight when the cause is right (while he may prefer to be a lover rather than a fighter, he is a leader, so he will do both). He is a man with moxie, like Athanasius in the 4th century, who, when told that the whole world was against him in his fight against Arianism and its heresy that Christ was created, replied, “Then I am against the whole world!” Or like the 19th century missionary, John Paton, who, when he expressed his desire to serve as a missionary in the South Seas and was told by an elderly Christian man, “The cannibals! You will be eaten by cannibals!,” replied, “Mr. Dickson, you are advanced in years now, and your own

prospect is to soon be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms. And in the great day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.”

- Spiritual leadership is mainly manly .

Men are to be leaders in the home (1 Corinthians 11:3, Ephesians 5:22-24, and 6:4). Men are to be leaders in the church (1 Corinthians 14:34-35 and 1 Timothy 2:11-12; see also the 1 Timothy 3 and Titus 1 qualification lists for pastors and deacons, which are male gender-specific). God has uniquely made men with the physiological and psychological make up to lead. Women can and certainly should be spiritual leaders to other women (Titus 2:3-5) and children.

Spiritual Leadership in the Home: The Husband as Leader of His Wife

The old adage is that “charity begins at home.” If charity begins at home, so also does spiritual leadership, as a man is not to be offered an office of spiritual leadership in the church unless his headship of his home is healthy (1 Timothy 3:4-5 and 12). In other words, the home is the proving grounds of spiritual leadership.

The day a Christian man is married is the day he officially becomes a spiritual leader. While his wife bears ultimate responsibility for her spirituality, he bears ultimate responsibility for his spirituality and penultimate responsibility for hers. Thus, a spiritual problem in her life becomes his problem. He is God’s man to help her overcome it.

In order to be his wife’s spiritual leader, a husband must strive to be more spiritual than her, for he cannot lead her where he has not been. R. Kent Hughes (in his *Disciplines of a Godly Man*, pp. 15-16) laments the all-too-often-sad-but-true reality that men are less spiritual than women, as seen by such statistics as: “The typical church service has 59 percent females versus 41 percent male attenders. Furthermore, married women who attend church without their husbands outnumber by four to one the men attending without their wives” (p. 16). He also points out how the overwhelming majority of those who read Christian literature are women (p. 15). May we be the men that buck this trend!

Some Basic, Biblical Principles

In order for a husband to be the kind of spiritual leader of his wife that God wants him to be, two basic, biblical principles should be firmly kept in mind:

- Your wife is your equal personally .

Though your wife has a different role/calling/equipping (follower) in the marriage relationship than you do (leader), this difference does not make her inherently inferior to you. She is made as much in the image of God as you are (Genesis 1:26-27). She is a fellow heir of the grace of life (1 Peter 3:7). You are one in Christ (Galatians 3:28).

This equality of worth amidst inequality of work is what is found in the Trinity, all three members of the Godhead being equal in worth and essence (what is sometimes referred to as the “ontological trinity”), yet unequal in function (what is sometimes referred to as the “economic trinity”). Paul ties the two (the

relationship between God the Father and God the Son and the husband-wife relationship) together in 1 Corinthians 11:3.

- Your wife is not your equal positionally .

While a husband and wife are equivalent in worth, they are not equivalent in work (though some wrongly take such verses as Galatians 3:28 and Ephesians 5:21 to mean this). The husband is the head of his wife (Ephesians 5:22-24, Colossians 3:18, Titus 2:5, and 1 Peter 3:1-6). This is a God-given position of authority and leadership that he is not at liberty to abrogate. So, lead. "Many times a husband is a mere spectator in his marriage; he watches and reacts to what happens, but he doesn't control what is happening" (*Formula for Family Unity*, Walter & Trudy Fremont, p. 50). And lead as Christ led (Ephesians 5:22f).

Some Practical Pointers

With these two basic, complementary biblical principles regarding a husband's spiritual leadership of his wife in mind, let's conclude with a few pointers to help us put them into practice:

- Be your wife's leader , not her lord .

Your wife has one and only one Lord (Ephesians 4:5), and it is not you.

Though Sarah called her husband, Abraham her "lord," Abraham did not seek to "lord it over" (1 Peter 5:3, NIV) Sarah. Direct, don't domineer or dictate (in the connotative sense of the term). Lead by example, not edict. Don't be a "domestic despot" (Curtis Vaughan). Don't be harsh in the exercise of your headship (Colossians 3:19b). Remember, she is your "help meet" (Genesis 2:18, KJV), not your doormat (the Hebrew word for "helper" in Genesis 2:18 is often used in the Old Testament to describe God; the idea is that a wife is a companion who corresponds to and completes her husband).

- Love your wife.

While Paul spends 3 verses in Ephesians 5 (verses 22-24; see also Ephesians 5:33b and Colossians 3:18) calling upon a wife to submit to her husband's headship, he spends the next 8½ verses (Ephesians 5:25-33a; cf. Colossians 3:19) calling upon a husband to love his wife. A man cannot be a spiritual leader of his wife unless his leadership is loving. You cannot lead your wife if you do not love your wife. And your love for your wife is to be like the Lord's love for you (Ephesians 5:25), selfless and sacrificial (verse 25) and sanctifying (verses 26-27), and like your love for yourself, self-preserving (verses 28-29 and 33a). Live for your wife and, if necessary, die for her. "The woman was made of a rib out of

the side of Adam; not made out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved" (Matthew Henry).

- Seek to defer to her desires when making a decision .

The more a decision will impact her, the more your decision should be influenced by her. Be ever mindful of her vulnerable position (1 Peter 3:7). "The wife may be considered weak because of her role as a wife. She, by marrying, has accepted a position where she submits herself to her husband. Such a position is vulnerable, open to exploitation. The husband is commanded not to take advantage of the woman's vows of submission" (Susan Foh, quoted in D. Edmond Hiebert, *1 Peter*, p. 206).

- Be filled with the Spirit by being filled with the Scripture .

As has been pointed out previously, a spiritual leader is spiritual, and to be spiritual means, among other things, to be filled with, or controlled by, the Holy Spirit (Ephesians 5:18), and to be filled with or controlled by the Holy Spirit means to be filled with or controlled by the Holy Scriptures (compare Ephesians 5:18 and following with Colossians 3:16 and following).

More to the point, in Ephesians 5 and Colossians 3, Paul lists 3 characteristics of a Spirit-controlled person (singing, thanksgiving, and submission), and with the characteristic of submission, he mentions the responsibility of the wife to sweetly submit to her husband, and with it the reciprocal responsibility of the husband to lovingly lead his wife. The inference that may be drawn is that to be the loving leader of his wife that he needs to be, a husband must be controlled by the Spirit by being controlled by the Scriptures as he ought to be. So, be in the Book and let the Book be in you (Colossians 3:16).

- Pray with (1 Corinthians 7:5) and for your wife.

Even for just a few moments each night before going to sleep would be a good start. Ask her what she needs you to be praying about for her.

- Spend time with your wife.

If leadership is influence (and it is at least that), a husband cannot influence his wife unless he spends time with her. And if marriage is a covenant of companionship (see Proverbs 2:17 and Malachi 2:14), a husband's best friend should be his wife. After saying that it was not good for a man to be alone (Genesis 2:18), God gave the first man, Adam a wife.

Spiritual Leadership in the Home: The Father as Leader of His Children

After visiting America, the Duke of Windsor was asked what most impressed him about America. He replied, "The way American parents obey their children." The regrettable reality is that he was right! In many homes, it is the little ones who are doing the leading. As the title of one book on parenting asks, *Who's in Charge Here?* Rather than being taught that they are part of the family circle with Christ in the center, children are being treated as if (and thereby being taught that) **they** are the center of the circle. "A child-centered home is one in which a child believes and is allowed to behave as though the entire household, parents, siblings, and even pets exist for one purpose—to please him" (Lou Priolo, *The Heart of Anger*, p. 24).

Another all-too-familiar phenomenon is the family that is led by a lady. While this is becoming more common due to the increase in the number of single-parent homes, it is also becoming all too common in homes with a husband. To quote James 3:10: My brothers, these things ought not to be so!

The head of the home is to be the husband. When the Fall took place, God first got on Adam's case (Genesis 3:9). In giving children and parents their reciprocal responsibilities in Ephesians 6:1-4//Colossians 3:20-21, Paul places the parental duties upon dads (Ephesians 6:4//Colossians 3:21).

While the previous study in this series focused on the spiritual leadership of the husband in relation to his wife, this study focuses on the spiritual leadership of the father in relation to his children.

To help dads discharge their duty to lead their little ones, here are some directives:

- Be a father with some fortitude.

"And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord" (Joshua 24:15; see also the similar words of Elijah in 1 Kings 18:21). Guys, we need to pick up the gauntlet that Joshua just threw down at our feet, determined to go against the grain of our culture in leading our little ones to live for the Lord. "A true Christian must be no slave to fashion, if he would train his child for heaven. He must not be content to do things merely because they are the custom of the world; to teach them and instruct them in certain ways, merely because it is usual; to allow them to read books of a

questionable sort, merely because everybody else reads them; to let them form habits of a doubtful tendency, merely because they are the habits of the day. He must train with an eye to his children's souls. He must not be ashamed to hear his training called singular and strange. What if it is? The time is short, —the fashion of this world passeth away. He that has trained his children for heaven, rather than for earth, —for God, rather than for man, —he is the parent that will be called wise at last" (J. C. Ryle, *The Duties of Parents*, p. 9).

- Formulate a philosophy .

Dedicated and determined to be the spiritual leader of your children that God has called you to be, it is vital that you envision the destination to which you are going to direct them. For Abraham, that destination was simply "to keep the way of the Lord by doing righteousness and justice" (Genesis 18:19). It is highly advisable that every dad develop a parenting plan. Start with a mission statement ("My family exists to"). Generate goals that go with it. Spell out specific strategies to go with the goals. Then, put the plan into practice (having planned the work, work the plan). Such a plan will serve as your map as you navigate the parenting path.

Here is one such plan:

Mission statement: My family exists to spread God's fame for the sake of His name by making and maturing disciples through the ministry of His Word through our local church

Goals (with *strategies*)

- **Salvation** (*prayer, presentation of gospel, training to obey*)
- **Sanctification** (*prayer, example, local church*)
- **Service** (*prayer, example, involvement, exposure to Christian servants*)
- **Separation** (*parentally-controlled exposure to corrupting influences*)
- **"Sold out"** (*example, exposure to those who are*)

- Lead "your" children to their Lord .

Everything belongs to God (Deuteronomy 10:14 and Psalm 24:1-2), including the children whom God has given you (Genesis 33:5, 48:9, Psalm 127:3, and Isaiah 8:18). They were created by Him and for Him (Isaiah 43:7, Ezekiel 16:20-21, Colossians 1:16, and Hebrews 2:10), not by you and for you. Parenting is a stewardship, for which fathers will ultimately be held accountable.

- Restrain .

Fathers must recognize the reality that their children are born in sin (Psalm 51:5 and 58:3) and bound by it (Proverbs 22:15a; the Hebrew verb translated “bound” in this verse is the same verb used in Joshua 2:18 and 21 to describe the tying of the cord of scarlet thread in Rahab’s window) and rise up to their responsibility to resist their children’s rebellion and seek to release them from it by means of the rod and reproof (Proverbs 29:15), spanking (Proverbs 13:24, 19:18, 22:15, and 23:13-14) and speaking (what Eli failed to do, 1 Samuel 3:11-13; what David failed to do, 1 Kings 1:6).

Fathers must also guard their children’s hearts (Proverbs 4:23) against the insidious influences of the life-without-God-at-the-center-is-normal culture in which we live.

- Train .

Dads, we have not done our duty if we simply resist the wrong in our children; we must replace the wrong with right, vice with virtue (Romans 12:21 and Ephesians 4:22-24). We are to bring up our children not only in the discipline but also in the instruction of the Lord (Ephesians 6:4). So, take positive, proactive steps to train your children in the things of the Lord, such as:

- Bring (not send) your children to church.

“Do not allow them to grow up with a habit of making vain excuses for not coming. Give them plainly to understand, that so long as they are under your roof it is the rule of your house for every one in health to honour the Lord’s house upon the Lord’s day, and that you reckon the Sabbath-breaker to be a murderer of his own soul” (J. C. Ryle, *The Duties of Parents*, p. 15).

- Lead in family devotions.
- Lead your children in establishing personal devotions.

“... [W]herever it is, you need your own quiet place where you can be all alone with God. Our family has been convinced of this for a long time. In fact, in our previous home in California, we built it into the décor of our home. Each one of our children had a desk, not a big, massive, attractive thing, but a place to write, equipped with a chair and a light. That was one of the first pieces of furniture we provided for each of their rooms. We provided it even before they knew why they were getting a desk. And we helped them know what to do when they were at the desk with

the Lord. It was their rendezvous spot with God. We deliberately planted that into their thinking” (Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 243).

Here’s a suggested personal Bible reading plan for children:

Year	Age of Child*	Plan
1	Kindergarten - 1 st grade	one-year Bible story book
2	1 st grade – 2 nd grade	Psalms and Proverbs (2 times each)
3	2 nd grade – 3 rd grade	New Testament, Psalms, and Proverbs
4	3 rd grade – 4 th grade	NT, Psalms, and Proverbs (notes on New Testament)
5	4 th grade – 5 th grade	entire Bible
6	5 th grade – 6 th grade	entire Bible (notes on Old Testament)
7+	6 th grade – 7 th grade+	Child’s choice (with parental approval)

*Since year is a calendar year (January-December), age involves parts of two successive school grades.

- Involve them in ministry with you.
 - Talk the talk and walk the walk.
 - Seek to be the one who leads your children to the Lord.
- Spend time with them.

If leadership is influence (and it is at least that), one cannot influence without involvement. According to one study, the average father spends 37 seconds a day with his child. If we spend less than a minute a day with our children, our influence upon them will be minimal and minute. The time spent training our children to be spiritual leaders is one of the best investments we could ever make, for doing so will increase our influence exponentially through those they go on to influence.

Spiritual Leadership in the Church: Philosophy of Ministry

Before following anyone's leadership, one would do well to discern the direction and the destination to which that leader is driving (if there seemingly is no such discernable direction, we might end up becoming the proverbial blind following the blind, or else an adherent of "rocking chair religion," doing something but getting nowhere). The story is told of a tombstone that read, "Pause, stranger, when you pass me by: As you are now, so once was I. As I am now, so you will be. So, prepare for death and follow me," next to which someone wryly wrote: "To follow you I'm not content, Until I know which way you went!" Yes, the direction and destination to which one is driving definitely makes a difference, and it ought to determine whether or not one goes along for the ride.

The point has previously been made in this study that all spiritual leaders are ultimately followers, followers of the Ultimate Spiritual Leader, the Lord, Jesus Christ. So, the key question that all spiritual leaders must ask is, Where is Jesus going?

The answer to this question is found in the declaration of destination Jesus made in Matthew 16:18, "I will build my church." And so it was that on the Day of Pentecost (Acts 2), a distinct dispensation dawned, a body was formed of which Christ is the head (Ephesians 1:22-23, 5:23, and Colossians 1:18), and a building began to be built, of which the apostles and prophets were the foundation (cf. Matthew 16:18) and Christ the cornerstone (Ephesians 2:20). The church age had arrived. Jesus had begun to build His church (Acts 2:47). And it will not come to an end until Jesus comes again. So, a spiritual leader in this day is not driving in the right direction unless the boulevard upon which he is bound is the building of the body of Christ.

And this invisible body is visible on earth in the form of individual bodies of believers in various times and places, or eras and areas, called local churches. So, for example, in 1 Corinthians 1:2 and 2 Corinthians 1:1, we read of the church of God (invisible body) which is at Corinth (local, visible manifestation). And the overwhelming emphasis in the New Testament is upon the second of the two, as some 90% of the time the word, "church" (*ekklesia*) is used in the New Testament, it is used in reference to the local church. It is the local church that is the "pillar and buttress of the truth" (1 Timothy 3:15). So, a spiritual leader in this day is not driving in the right direction unless the lane in which he is driving is the local church.

This leads us to another crucial question, namely, what is a local church to be doing? One cannot be a true spiritual leader in the church unless the direction he is going is

what the local church is to be doing. Declaring the direction in which a local church is to be driving is the driving force behind the formulation of a philosophy of ministry.

Such a philosophy of ministry must be built upon an inflexible foundation, a foundation upon which is to be found a flexibility of function. Let's begin with the foundation.

- Purpose (the why)

The reason for the creation of the cosmos (Psalm 19:1, Isaiah 43:7, and Revelation 4:11), the reason for the conversion of Christians (Matthew 5:16, 1 Corinthians 10:31, Ephesians 1:6, 12, 14, Philippians 1:11, and 1 Peter 4:10-11), and the reason for the creation of the church (Ephesians 3:21) is the glory of God. So, at the foundation and forefront of any church's philosophy of ministry must be a core commitment to theocentrism, or God-centeredness, to being doxologically driven (*doxa* is the Greek word for glory). Every objective a church pursues and everything it practices, whether a program, policy, or procedure, must be permeated by this purpose.

- Pursuits (the what)

To correctly answer the question, What is the purpose for the church's existence (the glory of God), but to stop there is like bowling (purpose) without pins (pursuit). While the foundation of a church's philosophy of ministry begins with the purpose of glorifying God, it does not end there, for the next crucial question to be asked is, How does a church glorify God? What specific objectives must it pursue in order to accomplish this purpose?

There are 3 basic objectives that ought to be at the base of a church's philosophy of ministry and which a church should purposefully pursue. They are:

- Exaltation

Consistent with the purpose of the church to glorify God is the pursuit of the church to exalt Him. This the church does primarily through its public worship (Acts 2:43a and 2:47's "praising God"). The components of such corporate worship ought to include:

- Singing (Ephesians 5:19//Colossians 3:16)
- Reading of Scripture (Colossians 4:16, 1 Thessalonians 5:27, and 1 Timothy 4:13)
- Praying (Acts 2:42; see also Acts 4:23-31, 12:5, and 12)

- Giving of offerings (1 Corinthians 16:2)
- Preaching (Acts 20:7 and 1 Timothy 4:13's "exhortation")
- Observing the ordinances: baptism (Acts 2:41) and the Lord's Supper (Acts 2:42, 20:7, and 1 Corinthians 11:17-34)

○ Evangelism

"And the Lord added to their number day by day those who were being saved" (Acts 2:47b).

God is glorified when those who were created for His glory (Isaiah 43:7) and who lack His glory due to sin (Romans 3:23) are, by belief in the gospel of the glory of God/Christ (2 Corinthians 4:4 and 1 Timothy 1:11), increasingly conformed to His glorious image (2 Corinthians 3:18) until they perfectly reflect it (1 John 3:2).

This making of disciples (Matthew 28:19) comes through the ministry of God's Word (Acts 2:41, Romans 10:17, 1 Corinthians 1:21, Ephesians 1:13, 2 Timothy 3:15, James 1:18, and 1 Peter 1:23; cf. Acts 6:7, 12:24, and 19:20, where the growth of the church is expressed in terms of the growth of God's Word).

○ Edification

Disciples that are made must be matured. Those saved must be sanctified. As with the making of disciples (see above), so also the maturing of disciples (Matthew 28:20) comes through the ministry of the Word (Psalm 1:2-3, 119:9, 11, John 17:17, 2 Corinthians 3:18, Ephesians 4:11-13, 5:26, Colossians 1:28, 2 Timothy 3:16-17, James 1:21, and 1 Peter 2:2). Therefore, the centrality of Scripture (through teaching, preaching, and counseling) must be a crucial component of any philosophy of church ministry.

Such edification comes through instruction (Acts 2:42's "apostles' teaching" and Ephesians 4:11-16) and fellowship (Acts 2:42's "fellowship" and 2:44-46; see also the many "one another"s in the New Testament).

An alternative way of expressing the pursuits of exaltation, evangelism, and edification is worship, instruction, fellowship, and evangelism.

At this point, we are prepared to offer a suggested mission statement for the local church that summarizes the philosophy of ministry that has been set forth: the local

church exists to spread God's fame for the sake of His name by making and maturing disciples through the ministry of His Word.

Having laid the foundation of a philosophy of church ministry with the why (purpose) and the what (pursuits), one must build upon this inflexible foundation with flexible functions, or:

- Practices (the how)

Such practices would include programs, policies, and procedures, that is, the way a particular church does (practices) what God has called every church to do (purpose and pursuits). Such practices may differ from one church to another, depending upon such factors as the era/time and area/place in which it ministers. Such practices are subject to change by being modified, eliminated, or replaced. A wise leader, however, is cautious about making too many changes too soon or too quickly. A philosophy of ministry provides a basis upon which any such change may be based.

One final note: Having a philosophy of church ministry is a great asset against lobbyists and special interest groups within the church that would seek to pressure the pastor to lead the church in a direction that is not pursuant to the purpose and pursuits that have been put forth in this lesson. Be a man that sticks with God's plan.

Spiritual Leadership in the Church: The Pastor

As has been pointed out previously in this study, the ultimate Spiritual Leader of the church is the Lord, Jesus Christ. As the Good Shepherd (John 10:11 and 14), the Great Shepherd (Hebrews 13:20), and the Chief Shepherd (1 Peter 5:4), He has called men to be under-shepherds of His flock (John 10:16) in the various places in which it is found (Acts 20:28 and 1 Peter 5:2). These men are pastors.

That a pastor is by definition a spiritual leader and that the office of pastor is the supreme spiritual leadership position in the local church is seen in the various words the Bible uses to describe the person in such a position:

- Pastor

The very name, pastor (Ephesians 4:11; see also Acts 20:28 and 1 Peter 5:2) means shepherd. A shepherd has sheep. Sheep need a shepherd to lead them (Psalm 23:2-3, John 10:3-4, and Revelation 7:17).

- Bishop

Another name for a pastor is bishop (Philippians 1:1, 1 Timothy 3:1-2, and Titus 1:7 in the KJV), which means overseer (Acts 20:28 and 1 Peter 5:2). As a bishop, a pastor is the superintendent of the local church he has been given the responsibility to oversee.

- Elder

Yet another name for a pastor is elder (Acts 14:23, 20:17, 1 Timothy 5:17, 19, Titus 1:5, James 5:14, and 1 Peter 5:1). Whereas bishop speaks more of the duty of the office, to oversee, elder speaks more of the dignity of the office. As an elder, a pastor is the president of the local church over which he has been given the responsibility to preside.

Note: That all three of these titles refer to one and the same person, that of the local church pastor, is seen by such passages as Acts 20:17 and 28 (an elder, verse 17 is also a pastor, verse 28's "flock" and "care for" [the verbal form of the noun for shepherd] and is also a bishop, verse 28's "overseers") and 1 Peter 5:1-3 (an elder, verse 1 is also a pastor, verse 2's "shepherd" and "flock" and verse 3's "flock" and is also a bishop, verse 2's "oversight"). Therefore, the supra local church offices of bishop in episcopalian

forms of church government and elder in presbyterian forms of church government are extrabiblical at best.

That a pastor is a spiritual leader and that the office of pastor is the supreme spiritual leadership position in the local church is also seen in other functions (besides shepherding, overseeing/superintending, and presiding) assigned to the position:

- Ruling

In Hebrews 13:17, the author of Hebrews calls upon believers to obey and submit to the spiritual leaders who oversee their souls, presumably their pastors ("leaders" in Hebrews 13:17 is the translation of a Greek word that is also found in Hebrews 13:7 and 24, as well as in Acts 7:10 to describe Joseph's position in Egypt, as well as in the Greek literature of the day to describe a man in any leadership position, such as a military commander). In 1 Timothy 3:4-5, Paul draws a parallel between the authority of a father in the home and the authority of a pastor in the church (the Greek verb translated "manage" in this passage, *proistemi* literally means "to stand first or before"—*pro*, "before" + *istemi*, "to stand"—and is also found in Romans 12:8, 1 Thessalonians 5:12, 1 Timothy 3:12, and 5:17). Matthew 2:6, Revelation 2:27 (where "rule" is more literally "shepherd"), 12:5 (where "rule" is more literally "shepherd"), and 19:15 (where "rule" is more literally "shepherd") infer that a shepherd (which a pastor is) has a responsibility to rule.

So, the responsibility to rule is inherent in the position of pastor. Consequently, when a congregation concurs with God's call upon a man to lead that particular local church by calling him to be their pastor, they acknowledge that he is authorized (by God) to exercise the responsibility to rule that is part of the role. In other words, the congregation does not confer the authority, but rather concurs with the call of the man to the position, a position of authority.

Such authority, however, is not absolute, but relative and restricted, as it 1) is delegated authority, having been delegated by the Chief Shepherd of the sheep (and for which under-shepherds will one day give account, Hebrews 13:17); 2) must be exercised within the walls of God's will as revealed in His Word (Acts 5:29); and 3) must be exercised within the restricted realm of "the affairs of the church" (1 Timothy 5:17, NIV). So, if a pastor gives a biblical directive, a congregation must submit. If he gives an unbiblical directive, a congregation must not submit. If he gives an extrabiblical directive pertaining to the affairs of the church, a congregation must submit (Wayne Mack & David Swavely, in their book, *Life in the Father's House: A Member's Guide to the Local Church*, p. 30, emphasis theirs, state in this regard: "Some may claim that the elders of a church only have authority in matters specifically commanded in Scripture, but it seems quite unnecessary to have commands to submit to *them* if they are only enforcing what Scripture has already said. The fact is, for the church to function

properly, leaders need to make many decisions about matters not addressed directly in Scripture”). If a pastor gives an extrabiblical directive not pertaining to the affairs of the church, a congregation should give consideration.

A reminder: In exercising his authority, a pastor is to be authoritative, not authoritarian. He is to dictate direction without being domineering or a dictator. He is to lead, not lord over.

- Preaching and teaching (1 Timothy 3:2 and 2 Timothy 2:24)

Preaching and teaching Scripture are authoritative functions (Matthew 7:29 and Titus 2:15). It is for this reason that a minister is to be a mister (1 Timothy 2:11-12; see also 1 Corinthians 14:34-35; see also the male gender-specific terminology used in the pastoral qualification lists in 1 Timothy 3 and Titus 1, such as husband of one wife in 1 Timothy 3:2 and Titus 1:6, not wife of one husband). A pastor does much of his leading through his feeding (1 Thessalonians 5:12, 1 Timothy 5:17, and Hebrews 13:7).

Because a pastor is a spiritual leader and the office of pastor is the supreme spiritual leadership position in the local church, and because such a spiritual leader has a significant amount of influence upon those he leads, it is not surprising that the New Testament lays down an extensive list of qualifications for the office. While these qualifications are first and foremost qualifications for the pastorate, they are also (with the exception of one or two competence qualifications) qualities that ought to characterize any Christian man. The more these characteristics characterize a Christian man, the more effective his spiritual leadership by example and exhortation will be.

Note: These are character qualities, that is, characteristics that ought to be the rule, rather than the exception. While no man can attain perfection in any of them, his life ought to be typified by them.

- Above reproach (1 Timothy 3:2 and Titus 1:6-7)

This is the first and foremost character qualification for the pastorate, and the one that heads both pastoral qualification lists in the New Testament (1 Timothy 3:2-7 and Titus 1:6-9) and serves as a general, overarching qualification, of which the rest are specifics. He is to be “blameless” (Titus 1:6 and 7 in the NIV). This means that there is nothing in one’s life over which one’s character can clearly be called into question.

- A one-woman man (1 Timothy 3:2 and Titus 1:6)

Some translate this qualification more narrowly as “husband of one wife” (so KJV, NASB, and ESV; better is the NIV’s “faithful to his wife”). This qualification

does not mandate that a pastor be married; however, if he is, it does demand that there be no doubt that his one woman is his wife. She is the only woman with whom he is intimate (whether physically or emotionally). If single, he should be saving himself sexually for one woman, his future wife. This qualification would encompass a cluster of sexual sins, such as fornication, adultery, divorce, polygamy, and pornography.

- Sober-minded (1 Timothy 3:2)

The idea here is that a pastor should be one who is characterized by clarity of mind, one who is in full control of his faculties, one who has his head screwed on straight, one who is cool, calm, and collected. He is self-controlled in his thinking, not “losing it” or “losing his head.”

- Prudent (ESV’s “self-controlled” in 1 Timothy 3:2 and Titus 1:8)

Pastors must be wise, having the ability to exercise sound judgment. A pastor must have hindsight, insight, and foresight.

- Respectable (1 Timothy 3:2)

Pastors must be well-ordered in every area of their lives—physical, financial, relational, spiritual. The Greek word is used elsewhere in the New Testament for a house that is in order (Matthew 12:44).

- Hospitable (1 Timothy 3:2 and Titus 1:8)

The Greek word literally means a lover of strangers. Hospitality is not just for pastors (Romans 12:13, Hebrews 13:2, and 1 Peter 4:9).

- Able to teach (1 Timothy 3:2 and 2 Timothy 2:24; cf. Titus 1:9)

As opposed to the personal/character qualifications that dominate this list, this is the one that is clearly a professional/competence qualification. According to Titus 1:9, this includes the ability to, negatively, recognize and refute error and, positively, teach truth. He must be able to communicate truth accurately (2 Timothy 2:15), completely (Acts 20:27), clearly (Colossians 4:4), and convincingly (Titus 1:9 in the KJV).

- Not addicted to wine (1 Timothy 3:3 and Titus 1:7)

In the culture in which this qualification was first communicated, wine was not an intoxicating beverage (though it could become so if one consumed enough of it), being significantly diluted with water, and pure drinking water was anything

but pure, needing to be purified by being mixed with wine. Thus, Paul could tell Timothy to drink a little wine, rather than water, for his health (1 Timothy 5:23). However, this “wine” was not to be drunk in order to get drunk. In today’s culture, wine is an intoxicating beverage, and pure water is readily available. Therefore, not only is a pastor not to be addicted to wine (or any alcoholic beverage, or any addictive substance), but he should also abstain from it. Homer Kent (*The Pastoral Epistles*, p. 133) writes in this respect: “[This qualification] does not mean that Christians today can use liquor in moderate amounts. The wine employed for the common beverage was very largely water. The social stigma and the tremendous social evils that accompany drinking today did not attach themselves to the use of wine as the common beverage in the homes of Paul’s day. Nevertheless, as the church grew and the Christian consciousness and conscience developed, the dangers of drinking came to be more clearly seen. The principle laid down elsewhere by Paul that Christians should not do anything to cause a brother to stumble came to be applied to the use of wine ... Certainly in present-day America, the use of wine by a Christian would abet a recognized social evil, and would set a most dangerous example for the young and the weak. To us, Paul would undoubtedly say, ‘No wine at all.’”

- Not quarrelsome (2 Timothy 2:24; cf. 1 Timothy 3:3’s and Titus 1:7’s not “violent”)

Though he is willing to fight when the cause is right, a pastor is not one whose default setting is fight first. He does not always have the proverbial chip on his shoulder. He is not a brawler, nor a bully. He is not combative.

- Gentle (1 Timothy 3:3; cf. 2 Timothy 2:24’s “kind”)

This was a characteristic of Christ (Matthew 11:29 and 2 Corinthians 10:1) and is to be a characteristic of every Christian (Titus 3:2). A pastor is a gentleman in the true sense of the word.

- Peaceable (ESV’s “not quarrelsome” in 1 Timothy 3:3)

A pastor is a man who seeks to be at peace with all men (Romans 12:18), who pursues the things that make for peace (Romans 14:19).

- Not a lover of money (1 Timothy 3:3; cf. Titus 1:7’s not “greedy for gain”)

This does not mean that a pastor is not to receive financial remuneration, as passages such as 1 Corinthians 9:14 and 1 Timothy 5:17-18 clearly suggest otherwise. It simply means that his motive for being a minister is not money (1 Peter 5:2). All Christians are to be characterized by this quality (Hebrews 13:5).

- Manages his own household well (1 Timothy 3:4-5; cf. Titus 1:6's having "faithful" children, KJV and ESV alternate translation)

This may be the other (besides able to teach) professional/competence qualification in the list, administrative ability. As with the other domestic qualification in this list (one-woman man), which does not mandate that a minister be married, this qualification does not make being a parent a prerequisite for being a pastor. But if a pastor is a parent, his parenting practices must consistently reflect biblical principles. This qualification must be qualified to apply only to children still living at home and to allow for the possibility that there are instances where a pastor has properly parented, yet a child chooses to pursue his own path in opposition to the pattern and precepts his parents have put before him.

- Not a recent convert (1 Timothy 3:6)

The Greek word here is the one from which we get our English word, neophyte. This is consistent with principles put forth earlier in this study, such as test first, task second and spiritual leaders are made. A man must learn to lead in lower-level spiritual leadership positions before being elevated to the supreme spiritual leadership position in the local church.

- Have a good reputation with those outside the church (1 Timothy 3:7, NASB)

This ought to characterize and be the concern of every Christian (Colossians 4:5 and 1 Thessalonians 4:12).

- Not self-willed (Titus 1:7, KJV and NASB)

As has been pointed out previously in this study, a spiritual leader is selfless. He does not always have to have his way.

- Not quick-tempered (Titus 1:7)

A pastor is to be a man in control of his spirit. He is to be slow to anger (James 1:19), rather than short-fused. "Short tempers do not make for long ministries" (Warren Wiersbe).

- Loves what is good (Titus 1:8)

- Upright (Titus 1:8)

Joseph was characterized by this quality (Matthew 1:19's "just"), as was John the Baptist (Mark 6:20's "righteous") and Cornelius (Acts 10:22).

- Holy (Titus 1:8)

Whereas the previous quality (upright) has more of a horizontal/manward orientation, this one has more of a vertical/Godward one.

- Disciplined (Titus 1:8).

A pastor is to be characterized by self control, being self-disciplined.

Spiritual Leadership in the Church: The Deacon

Besides the office of pastor, the other official spiritual leadership position in the local church is that of deacon (Philippians 1:1).

That the office of deacon is a position of spiritual leadership may be inferred by the fact that when the first deacons were selected, they were given leadership responsibility over a monetary matter in the local church in Jerusalem (Acts 6:3's "in charge of this task," NASB) and by the fact that, like the office of pastor, the office of deacon is reserved only for those who have the requisite character qualifications. This is owing to the influence that those in the position possess.

Unlike the office of pastor, however, the office of deacon does not have inherent within it the responsibility to rule. Conspicuously absent from the deacon qualification list of 1 Timothy 3:9-13 is any requirement to be able to teach, teaching being an authoritative function ("It is significant that nowhere in the New Testament do deacons have ruling authority over the church as the elders do, nor are deacons ever required to be able to teach Scripture or sound doctrine," Wayne Grudem, *Systematic Theology*, p. 920, emphasis mine; cf. Acts 6, where the first deacons were chosen, not to assist in the ministry of the Word, but to enable the apostles to continue to do so; this does not mean, however, that deacons are prohibited from ministering the Word, as Stephen, Acts 7 and Philip, Acts 8, two of the first deacons, did).

Also conspicuously absent in the deacon qualification list is a correspondence between ruling one's own house and ruling the house of God (compare 1 Timothy 3:4-5 with 1 Timothy 3:12b). All of this is not to say that a deacon is inferior to a pastor, just that a deacon has a different role and responsibility (any more than it is to say that a wife is inferior to her husband, though she has a different role and responsibility). Like husbands and wives, pastors and deacons are equal in worth, though different in work. They are equal in terms of person, but different in terms of position.

What is the role and responsibility of a deacon? Just as the words used for the position of pastor (pastor, bishop/overseer, and elder) communicate the responsibility of the role, so also does the word, deacon, which simply means servant. A deacon's role is to serve the Lord by serving the local church of which he is a member (see Acts 6:3's "among you"), especially assisting the pastor in such a way that he is able to focus upon the priority tasks of prayer and the ministry of the Word (Acts 6:4). "So it would appear reasonable to conclude that the general function of the deacons is the performance of various services of a practical nature in the church, relieving the elders of burdens which might interfere with their ministry of spiritual oversight" (Robert Saucy, *The Church in*

God's Program, p. 157). "The deacon is helper to the pastor and the church, in both spiritual and temporal things" (A. H. Strong). Deacons are like Aaron and Hur, upholding the hands of Moses (Exodus 17:12). They are like the men who supported Saul, men whose hearts God had touched (1 Samuel 10:26). They lead by following the lead of their pastor(s).

The qualifications for the office of deacon may be found directly in 1 Timothy 3:9-13 and indirectly in Acts 6 (note: as with the qualifications for the office of pastor, so the qualifications for the office of deacon are qualities that ought to characterize an individual, qualities that are to be the rule, rather than the exception; also, like the office of pastor, the office of deacon is for men only, as implied by the male gender-specific terminology used in the deacon qualification list in 1 Timothy 3, such as husband of one wife in 1 Timothy 3:12, not wife of one husband, and in Acts 6, such as "men" in Acts 6:3; unlike the qualifications for the office of pastor, however, which are primarily character/personal qualifications, but also include some competence/professional qualifications, the qualifications for the office of deacon are exclusively character/personal qualifications; as with the character/personal qualifications for the office of pastor, so the qualifications for the office of deacon are character qualities that ought to characterize any and every Christian man).

What are these qualifications?

- A servant's spirit

This first qualification comes from the title of the office itself. This is a willingness to do whatever needs to be done to assist the pastor(s) in leading and serving the church. Like any spiritual leader, a deacon is to be a servant leader.

- Reputable (Acts 6:3)

This would correspond to the pastoral qualification, having a good reputation with those outside the church (1 Timothy 3:7).

- Spiritual (Acts 6:3; see also Acts 6:5)

A deacon must be full of the Holy Spirit, or Spirit-filled. This, of course, assumes that he is saved, being indwelt by the Spirit (Romans 8:9 and Jude 19). To be filled with the Spirit is to be controlled by the Spirit (Ephesians 5:18) through the Word of God (compare Ephesians 5:18f with Colossians 3:16f), with one's life bearing the fruit of the Spirit (Galatians 5:22-23).

- Wise (Acts 6:3)

This would correspond to the pastoral qualification, prudent (1 Timothy 3:2 and Titus 1:8). Wisdom is the skillful use of knowledge; it is moral, more than mental, acumen. This quality is especially desirable in a deacon, as he is one whose counsel a pastor does well to seek.

- Faithful (Acts 6:5; cf. 1 Timothy 3:9's "keep hold of the deep truths of the faith," NIV; see also Nehemiah 7:2)

This was a quality of Stephen, one of the first deacons. To be "full of faith" (Acts 6:5) is to be one who is believing and behaving in keeping with one's claim to be a Christian; it is persevering in the faith and in faithfulness.

- Dignified (1 Timothy 3:8)

A deacon is to conduct himself in a dignified manner, befitting the dignity of the office. He does not need to demand respect, but commands respect by his character and the way in which he carries himself.

- Not double-tongued (1 Timothy 3:8)

A deacon is not one who talks double-talk, who talks out of both sides of his mouth. What he says is what he means. He doesn't say one thing to one person and another thing to someone else (though he may say the same thing to someone else in a different way).

- Not addicted to wine (1 Timothy 3:8)

See the explanation of this qualification in the previous lesson, as it is also one for the office of pastor (1 Timothy 3:3 and Titus 1:7).

- Not a lover of money (1 Timothy 3:8)

This is also a qualification for the office of pastor (1 Timothy 3:3 and Titus 1:7) and is to be a characteristic of every Christian (Hebrews 13:5). A deacon is not to be so in love with money that he would resort to dishonest means to amass it (1 Timothy 3:8's "not greedy for dishonest gain"). This qualification is in keeping with the money-handling responsibilities of the first deacons (Acts 6).

- Tested (1 Timothy 3:10)

This corresponds to the pastoral qualification, not a recent convert (1 Timothy 3:6). This is in keeping with the principle, test first, task second (Matthew 25:21

and Luke 16:10; see also the examples of Joseph and Joshua). One should not be a deacon unless he has shown consistent, Christian character over time.

- Blameless (1 Timothy 3:10)

See the explanation of this qualification in the previous lesson, as it is also one for the office of pastor (1 Timothy 3:2 and Titus 1:6-7).

- A one-woman man (1 Timothy 3:12)

See the explanation of this qualification in the previous lesson, as it is also one for the office of pastor (1 Timothy 3:2 and Titus 1:6).

- Manages his own household well (1 Timothy 3:12)

See the explanation of this qualification in the previous lesson, as it is also one for the office of pastor (1 Timothy 3:4-5 and Titus 1:6).

Also to be included in the qualifications for the office of deacon are character qualifications for the deacon's wife (1 Timothy 3:11), assuming a deacon is married, which is not demanded (note: there are those who interpret this verse, not as speaking of a deacon's wife, but of a subset of the office of deacon, that of deaconess). That a deacon's wife must meet certain character qualifications in order for a man to be a deacon is in keeping with the concept that a husband is the spiritual leader of his wife; thus, a lack of Christian character in her life is, as a rule, a reflection of a lack of spiritual leadership on his part, which would disqualify him from such a position of spiritual leadership in the church.

The office of deacon has rigorous requirements, but those who are able to serve well in this role are promised a worthy reward (1 Timothy 3:13).

Spiritual Leadership in the Bible: Moses

There are many good books that have been written over the years on spiritual leadership. One of the older ones (published in 1967), and the classic, is J. Oswald Sanders' *Spiritual Leadership*. In more recent years, there is *The Book on Leadership* by John MacArthur (published in 2004). But the book on leadership is the Book, the Bible. It is from the Bible that we ultimately derive principles, prescriptions, and prohibitions regarding spiritual leadership. It is also in the Bible that we read of and learn from the lives of various spiritual leaders. While this study cannot exhaustively examine all of these leaders, it can examine the more extraordinary ones. The first such leader whose life we will examine is Moses, the one to whom God said in Exodus 32:34: "But now go, lead the people to the place about which I have spoken to you."

What lessons about leadership can we learn from his legendary life?

- Moses was a servant leader.

He is continually called God's servant (see, for example, Numbers 12:7, 8, Joshua 1:1, 7, 13, 15, 11:12, 15, 12:6, 13:8, 18:7, 22:4, and 5).

- Moses was a shepherd.

Before he ever learned to lead a flock of some 2 million people (this guesstimate is based upon the 600,000 men of Exodus 12:37) in the desert of the Sinai peninsula during the third and final 40 years of his life, he learned to lead the flock of his father-in-law, Jethro in the backside of the desert (Exodus 3:1) of Midian during the second 40 years of his life. God put him out to pasture during those middle 40 years so he could learn to pastor God's people during the last 40. Charles Swindoll (*Moses: A Man of Selfless Dedication*, p. 69) observes: "... [H]ow interesting that God put Moses through forty years in a desert, then had him turn around and lead the children of Israel for forty more years, right back in the desert. ... Moses had a four-decade course of study in the wilderness so that he might know how to lead a whole nation through a similar wilderness."

- Moses was providentially prepared.

Whether it was being born into and reared (during the formative, first years of his life) by a God-fearing family (Exodus 2:3-10 and Hebrews 11:23), being (perhaps) groomed to be the next Pharaoh (Acts 7:21-22), learning lessons on leadership, or being sent to "seminary" in the Midian desert, Moses was being

providentially prepared by God for 80 years for one of the most extraordinary leadership assignments of all time, leading millions of people for 40 years through a desert. While leaders may be born, they are certainly also made. While they may be leaders by nature, they are certainly also so by nurture.

- Moses was opposed.

Like all spiritual leaders, when Moses stuck his head out above the crowd to lead, he found folks throwing rocks at it (see especially Exodus 17:4 and Numbers 14:10; see also Exodus 16:2, Numbers 14:2, chapter 16, and 21:5). He was even opposed for a time by his own siblings (Numbers 12)! Lettie Cowman (cited in J. Oswald Sanders, *Spiritual Leadership*, p. 180) writes in this respect: "Often the crowd does not recognize a leader until he has gone, and then they build a monument for him with the stones they threw at him in life" (see Deuteronomy 34:8).

- Moses was humble (Numbers 12:3).

He didn't let being the head go to his head. He wasn't so possessive of his position that he sought to prevent others from having prominence (Numbers 11:26-29).

- Moses was not superman.

He recognized his limitations, accepting his father-in-law's advice to train trustworthy men to whom he could delegate duty (Exodus 18:13-26) and bemoaning his inability to bear the leadership burden alone (Numbers 11:14-17 and Deuteronomy 1:9f).

- Moses was an intercessor.

Like Samuel (1 Samuel 12:23), he prayed for those he led, especially asking God to withhold His wrath when they rebelled (see Exodus 32:9-14, 30-32, Numbers 11:1-2, 12:13, 14:11-20, and 21:6-7).

- Moses got a glimpse of God's glory.

As was Isaiah (Isaiah 6) and Paul (Acts 9), Moses was called/commissioned in conjunction with an encounter with Christ (Exodus 3). He would later get glimpses of God's glory (Exodus 24:9-11, 33:18-23, and 34:5-8). It is not unreasonable to suggest that it was just such a sight that sustained him so long in ministry.

- Moses was God's instrument.

It was God's plan to deliver His people from their Egyptian bondage (Exodus 3:7-8). Moses just happened to be the man God chose to implement the plan (Exodus 3:10). Moses came to learn that the crucial question was not, "Who am I?" (Exodus 3:11), but Who is the I AM? (Exodus 3:14). This is a question whose answer Pharaoh learned the hard way (Exodus 5:2). Rightly did D. L. Moody once say that Moses spent the first 40 years of his life thinking he was somebody, the second 40 learning that he was a nobody, and the last 40 discovering what God can do with a nobody. Every spiritual leader needs to be continually reminded that it is not about him, but about Him.

- Moses was close to God (Exodus 33:11, Numbers 12:8, and Deuteronomy 34:10).
- Moses disqualified himself.

Moses' besetting sin of anger, seen in his killing of an Egyptian (Exodus 2:11-12), his response to Pharaoh (Exodus 11:8), and his smashing of the two tables of the testimony (Exodus 32:19), became the precipitating factor in the loss of his leadership. Rather than speaking to the rock of Meribah, as he was told, Moses in anger struck it twice (Numbers 20:7-12). One of the disqualifications for leadership in the local church is a quick temper (Titus 1:7). It is worth noting that the foundational factor of Moses' fall was his defaming of God's name (Numbers 20:12).

Spiritual Leadership in the Bible: Joshua

One of the most legendary leaders in the Bible was a man named Moses, a man who was given a mission, a mandate to lead the Lord's people to the land of promise (Exodus 32:34). However, Moses disqualified himself from being the one to drive the Israelites to this ultimate destination (Numbers 20:12). The final chapter of his life is found in the final chapter of the book of Deuteronomy (chapter 34).

The very next book in the canon, the book of Joshua, begins with the reminder that, though Moses had been removed, the mission remained and that the man to get the job done was Joshua, the son of Nun (Joshua 1:1-2), the one who would "go over at the head of this people, and ... put them in possession of the land" (Deuteronomy 3:28; cf. 31:3), the one who would be the answer to Moses' prayer that God would "appoint a man over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the Lord may not be as sheep that have no shepherd" (Numbers 27:16-17). Joshua was the one who got the job done, leading in the conquering (Joshua chapters 1-12) and colonization (Joshua chapters 13-24) of Canaan.

From the life of Joshua, we may learn many of the same leadership lessons we learned from the life of Moses, as well as several others.

- Joshua was a servant leader.

Like Moses, he is called God's servant (Joshua 24:29 and Judges 2:8). He was also known as Moses' servant (Exodus 24:13, 33:11, Numbers 11:28, and Joshua 1:1).

- Joshua was provisionally prepared and proven.

Before Joshua became Moses' successor, he was his servant. This gave Joshua the opportunity to learn to follow before learning to lead (follow first, lead last). "Joshua was able to *give* orders because he'd learned how to *take* orders" (Warren Wiersbe, "Joshua," in *The Bible Exposition Commentary*, 2:88; emphasis his). This also gave Moses the opportunity to teach Joshua how to lead, to mentor his successor (though he may not have realized at the time that he would have a successor and that his successor would be Joshua).

Joshua was also given lower-level leadership roles, whereby he was able to further learn how to lead and to show the Lord and assure the Lord's people that

he could be the one to get the job done. These roles included being appointed by Moses to lead the Israeli defense against an Amalekite attack (Exodus 17:8-16) and being one of the twelve spies commissioned to scout out Canaan (Numbers 13). In regards to the second, John Rea (*The Zondervan Pictorial Encyclopedia of the Bible*, 3:698) further points out: "His selection as one of the twelve spies gave Joshua the opportunity to learn the nature of the Canaanites and the topography of the land at first hand. This information became invaluable when his time came to plan the campaigns to conquer Canaan."

- Joshua led by following.

He showed others how to follow the Lord, following Him fully (Numbers 32:12). He also showed how to follow the Lord's leader by being Moses' servant.

- Joshua was opposed.

In Numbers 14:6-9, Joshua, along with Caleb, stuck out his head, calling upon his countrymen to stick with God's plan (conquer Canaan) and God's man (Moses), even as they clamored for a leader who would follow their lead, rather than the Lord's (verse 4). But rather than being esteemed, Joshua found himself about to be stoned (verse 10).

- Joshua encountered Christ (Joshua 5:13-15).

Such an encounter (today spiritually through the Word of God, 2 Corinthians 3:18) seems to be essential to effective spiritual leadership. This was the experience of Moses (Exodus 3); Isaiah (Isaiah 6); Peter, James, and John (Matthew 17//Mark 9//Luke 9); and Paul (Acts 9). "An immense, growing vision of God is the *sine qua non* [the absolutely essential], the grand distinction, the continental divide of spiritual leadership. It is said that Robert Dick Wilson, the celebrated Old Testament scholar who served at Princeton Seminary at the beginning of this century [the 20th century], upon hearing that an alumnus was returning to preach would slip into the back of Miller Chapel and listen only once saying, 'When my boys come back, I come to see if they are big godders or little godders and then I know what their ministry will be.' One's vision of God, his *visio Dei*, is everything" (R. Kent Hughes, *Disciplines of a Godly Man*, p. 182)!

- Joshua was made great by God (Joshua 3:7 and 4:14).

While we should not seek great things for ourselves (Jeremiah 45:5), we should seek to be great for God. "Christian ambition, then, is the burning, even driving, desire to make a name for Christ, not self" (William Lawrence, "Distinctives of Christian Leadership," *Bibliotheca Sacra*, July 1987, p. 324). Spiritual leaders

who seek to make God great are those whom God will make great (see 1 Samuel 2:30).

- Joshua had courage created by conviction.

When God commissioned Joshua, He assured him that He would accompany him (Joshua 1:5 and 9; cf. 3:7 and 6:27) and admonished him to be courageous (Joshua 1:6, 7, and 9). There is no need to fear when the Lord is near (Genesis 26:24, Deuteronomy 31:8, Psalm 23:4, Isaiah 41:10, 43:1-2, 5, Mark 6:50, and Hebrews 13:5-6)! Armed with this conviction, Joshua courageously led the armies of Israel and conquered Canaan.

- Joshua pulled others along with him.

"Good leaders ... pull people along with them instead of pushing them. General Eisenhower used to demonstrate the art of leadership in a simple but forceful way. He would place a single piece of string on a table and say, 'Pull it and it follows wherever you want it to go; push it and it goes nowhere'" (R. Kent Hughes, *Disciplines of a Godly Man*, p. 187). Joshua was a puller, not a pusher. Hear him pulling the people in Joshua 24:15. Spiritual leaders are measured by how much spiritual pull they have, directing from ahead not driving from behind.

- Joshua was guided by the Word of God.

When God commissioned Joshua, He made it clear that His commands were to be Joshua's compass (Joshua 1:7-8). Saturating his mind with God's Word (cf. Psalm 1:2-3) and minding what It said would be the secret to his success (Joshua 1:7-8). Accordingly, in Joshua 8:34-35 we find Joshua reading God's commands to the congregation, and in Joshua 23:6 we find him commanding the congregation to continue to completely keep God's commands.

Joshua's legacy as a leader was legendary. When his life came to an end, of him it was said: "Israel served the LORD all the days of Joshua" (Joshua 24:31). May this be the legacy that each of us leaves behind, that those who followed us followed the Lord.

Spiritual Leadership in the Bible: Nehemiah

Two of the legendary leaders of the Old Testament were Moses and his assistant and successor, Joshua. One other man who cannot be left off of any Old Testament legendary leader list is one who was neither a king nor a commander, but a cupbearer (Nehemiah 1:11); neither a prophet nor a priest, but a politician (Nehemiah 5:14). This legendary leader was Nehemiah.

It was the middle of the 5th century B.C. when God moved upon the heart of Nehemiah (Nehemiah 2:12) to accomplish "one of the most remarkable displays of strategic initiative and courageous leadership ever recorded in history" (John MacArthur, *The Book on Leadership*, p. 21), the rebuilding of the walls of Jerusalem in a mere 52 days (Nehemiah 6:15).

Before going any further, a little historical background is in order. When the Jews' 70-year Babylonian captivity came to a close in the 6th century B.C., God through the pagan Persian king, Darius (Ezra 6:22; cf. Proverbs 21:1) used Zerubbabel (along with the prophets, Haggai and Zechariah) to lead the rebuilding of the temple in Jerusalem (Ezra chapters 1-6). Later, God through the pagan Persian king, Artaxerxes (Ezra 7:27) used Ezra to lead the restoration of the worship of Yahweh (Ezra chapters 7-10). But though the place of worship had been rebuilt and the practice of worship restored, the walls of Jerusalem remained in ruins, though it had been some 80 years since the Babylonian captivity had come to a close. Enter Nehemiah, the one whom God through the same pagan Persian king, Artaxerxes would use to tackle this task.

What lessons about leadership may we learn from this legendary leader, Nehemiah?

- Nehemiah was provisionally prepared and proven .

He undoubtedly learned lessons about leadership (though certainly not *spiritual* leadership) by serving under Artaxerxes, as his cupbearer (Nehemiah 1:11).

A cupbearer was counted on to be incorruptible in character. Layton Talbert (*Frontline*, May/June 2007, p. 30) writes in this regard: "[Nehemiah] was the royal cupbearer, the king's personal butler. If there was anyone you'd better know and trust, it was the one who could slip something into your goblet or be bribed to do so. In later Persian times, the cupbearer wielded more influence with the king than the military commanders." Because Nehemiah had demonstrated his dependability through the discharge of this duty, Artaxerxes

readily released him to return to and be responsible for the rebuilding of Jerusalem.

- When faced with the problem, Nehemiah prayed, then devised a plan .

After hearing that the walls of Jerusalem remained in ruins (Nehemiah 1:2-3), Nehemiah got on his knees (Nehemiah 1:4-11). According to one count, we find Nehemiah praying eleven times throughout the book bearing his name. Just before communicating his plan to the king (Nehemiah 2:5-8), he communicates once more with the King of heaven (Nehemiah 2:4).

Nehemiah's plan included the task to be tackled (Nehemiah 2:5), the time it would take to tackle it (Nehemiah 2:6), and the paperwork (Nehemiah 2:7) and products (Nehemiah 2:8) needed. Nehemiah planned his work, then worked his plan. He was not among those who planned to fail because he failed to plan. Before he repaired, he prepared. Note also that before implementing his plan, he first thoroughly investigated the problem (Nehemiah 2:12-16).

- Nehemiah led by example.

While there were those who thought that building the wall was beneath them (Nehemiah 3:5), Nehemiah was not among them (Nehemiah 5:16). He was a player-coach.

- Nehemiah was opposed.

- He faced opposition from without.

The leaders of the adjacent areas, Sanballat, governor of Samaria; Tobiah, governor of Ammon; and Geshem, governor of Dedan opposed the rebuilding project from the outset (Nehemiah 2:10). Their tactics included:

- verbal abuse (Nehemiah 2:19 and 4:1-3), to which Nehemiah responded with verbal resolve and rebuke (Nehemiah 2:20) and with prayer (Nehemiah 4:4-5)
- physical threat (Nehemiah 4:7-8), to which Nehemiah responded by praying and preparing a watch (Nehemiah 4:9)
- repeated attempts to isolate and assassinate Nehemiah (Nehemiah 6:2), to which he responded by repeatedly refusing

their request to remove himself from the work on the wall (Nehemiah 6:3-4)

- threatening to make an erroneous accusation to the authorities (Nehemiah 6:5-7), to which Nehemiah responded by rejecting the accusation and rebuking the accusers (Nehemiah 6:8) and by requesting God's assistance (Nehemiah 6:9)
- attempts at intimidation (Nehemiah 6:10 and 19), to which Nehemiah responded by refusing to be intimidated (Nehemiah 6:11-13) and by requesting that God would intervene against the intimidators (Nehemiah 6:14)

- He faced opposition from within.

There came a point when the workers on the wall hit a wall (Nehemiah 4:10) and became anxious about their adversaries (Nehemiah 4:11-12). Nehemiah responded by arming the workers (Nehemiah 4:13 and 16-21) and admonishing them to rely upon the Lord and remember their loved ones (Nehemiah 4:14).

In Nehemiah 5:1-5, the unity of the diverse workforce (see the roster of workers in chapter 3, including males and females, upper class and lower class, clergy and laity) was severely threatened over a social injustice. Nehemiah put out the fire by contemplating the right course of action (Nehemiah 5:7), then castigating those in the wrong and convincing them to commit to making it right (Nehemiah 5:7-13).

- Nehemiah was selfless.

He was not seeking great things for himself (Jeremiah 45:5). His motivation was the glory of God (Nehemiah 1:11) and the good of God's people (Nehemiah 2:10). He was willing to leave behind the creature comforts that came with being the cupbearer of the king to bear the cup of suffering that comes with serving **the** King. He was willing to pass on political perks for the good of the people (Nehemiah 5:14-19).

- Nehemiah was an instrument.

The ultimate builder of the wall was God (Nehemiah 6:16), who used the leadership of Nehemiah and the labor of Nehemiah and his fellow Jews to build it.

Now for the rest of the story: After the wall was rebuilt (Nehemiah chapters 1-6; cf. the dedication ceremony in Nehemiah 12:27-43), God moved upon the heart of Nehemiah (Nehemiah 7:5; cf. 2:12) to lead the people to repopulate Jerusalem (Nehemiah chapter 7; cf. chapter 11). Nehemiah then set out to rebuild the people (Nehemiah chapters 8-13), a rebuilding that began with an extraordinary exposition of God's Word (Nehemiah 8:1-12), which led to the crafting of a covenant of commitment, which Nehemiah was the first to sign (Nehemiah 10:1). However, when the cat was away the mice played, as the book of Nehemiah ends (chapter 13) with Nehemiah cleaning house (see especially Nehemiah 13:8) after returning from a return trip to Persia.

Spiritual Leadership in the Bible: Peter

Having looked at the lives of three of the legendary leaders of the Old Testament: Moses, Joshua, and Nehemiah, we now turn our attention to some of the legendary leaders of the New Testament, beginning with the apostle Peter.

That Peter was a leader is seen by the fact that he was the leader among the Twelve. As such, he is always listed first whenever the Twelve are listed in the New Testament (see Matthew 10:2-4, Mark 3:16-19, Luke 6:13-16, and Acts 1:13; see also the list of John 21:2). Accordingly, he is the one who is approached with the question about whether or not Jesus paid the temple tax (in Matthew 17:24). He is the one Christ specifically singles out for sleeping in the Garden of Gethsemane (Matthew 26:40//Mark 14:37). And at the empty tomb, in Mark 16:7, the women are told to go and “tell His disciples **and Peter** that He is going before you to Galilee. There you will see Him, just as He told you.” We see Peter’s leadership influence on display in John 21:3 and Galatians 2:11-13. Peter was also the early leader of the early church, as seen by his being the one who preached the sermon on the Day of Pentecost that gave birth to the church (Acts 2; see also Matthew 16:18) and by his being the focus of the first half of the book of Acts (Peter is the focus in the first 7 chapters; the focus turns from Peter to Paul in chapters 8-12; Paul is the focus in chapters 13-28). Paul, in Galatians 2:9, calls Peter a pillar of the early church (along with James and John).

What lessons on leadership may we learn from Peter’s life?

- Peter was a servant leader (2 Peter 1:1).
- Peter was a secular laborer before he became a spiritual leader.

God delights in taking Peters and making them spiritual leaders, in taking fishermen and making them fishers of men (Matthew 4:18-22//Mark 1:16-20 and Luke 5:10). Many a man who once was a part of the secular workforce has been called by Christ to the sacred work of vocational ministry (for example, D. L. Moody and Billy Sunday), even those who once were tax collectors (Matthew 9:9//Mark 2:14//Luke 5:27-28)!

- Peter was married (Matthew 8:14//Mark 1:30//Luke 4:38 and 1 Corinthians 9:5).

While the point has been made previously that a man does not have to be married to be a minister, the point should also be made that one does not have to be celibate either. In fact, though there may be circumstances where being

single is superior (as Paul argues in 1 Corinthians 7), many arguments can be made for ministers being married as being more beneficial, such as easing the enemy's enticement to immorality (1 Corinthians 7:2-5); providing a proving ground for spiritual leadership proficiency (1 Timothy 3:4-5 and 12); providing the most personal accountability partner one can possibly have; and providing opportunity for the most influential impact a spiritual leader will ever have, that upon his own wife and children.

- Peter got a glimpse of God's glory.

John, one of Peter's inner circle associates, wrote in John 1:14 that "we have seen His [the Word, Jesus Christ's] glory." While all of the disciples witnessed it throughout Jesus' ministry (John 2:11 and 11:4), Peter was one of three among the Twelve (along with James and John, the other two members of the so-called "inner circle") who saw a special and spectacular display of it on the Mount of Transfiguration (Matthew 17:1-8//Mark 9:2-8//Luke 9:28-36; cf. 2 Peter 1:16-18; see also Luke 24:34 and 1 Corinthians 15:5). As has been pointed out previously in this study, many of the most legendary spiritual leaders in the Bible were those who had just such an encounter with Christ (so also Moses, Joshua, Isaiah, and Paul). While a physical encounter with Christ is not for today, a spiritual encounter with Him may be experienced through God's Word (2 Corinthians 3:18).

- Peter was active.

Perhaps we should say, hyperactive? Lads who are laid back do not make the best leaders. Peter's problem was certainly not passivity, but impulsiveness and impetuosity. When Christ was arrested and asked by those around Him, "Shall we strike with the sword?", Peter started swinging before Christ could answer (Luke 22:47-50), a "shoot-first-wait-for-questions-to-be-answered-later" approach. This was so Peter. While this Petrine propensity was certainly subject to censure on several occasions (see Christ's reprimand of Peter for it in Matthew 16:23 and John 18:11), it was also one that God could use (see, for example, Acts 2:14f, 3:12f, 4:8f, 5:3f, and 15:7f). It has been said that there are those who make things happen, those who watch things happen, and those who say, "What happened?" Peter was a leader—he made things happen. "Problems in organizations seldom come from 'the excessive desire of individuals to assume responsibility.' Just the contrary. The difficulties spring from 'their reluctance to take responsibility'" (source unknown, cited in William Lawrence, "Distinctives of Christian Leadership," *Bibliotheca Sacra*, July 1987, p. 327).

- Peter was restored.

Our study of Moses ended with the sobering reminder that a spiritual leader can disqualify himself because of sin. Peter's denial of Christ was so personally devastating (Luke 22:61-62) that he perhaps deduced that he was permanently disqualified from ever being placed in a position of spiritual leadership again. He was going back to fishing (John 21:3). However, in keeping with what He had already told Peter (in Luke 22:31-32), Christ restored him by replacing Peter's three-fold denial that he was not of Christ with a three-fold declaration that he loved Christ (John 21:15-17) and by commissioning Peter to feed His flock. While sin may remove a man from a position of spiritual leadership, in time (and perhaps in a different place and position) he may be restored, provided he is repentant and has passed through a process of spiritual renewal. It may very well be that God used Peter's restoration, along with Barnabas' reaching out, to bring about the restoration of Peter's spiritual son, Mark (1 Peter 5:13), so that Paul could go from refusing Mark's participation in the second missionary journey (Acts 15:36-40) to requesting his presence and recognizing his ministerial profitability when he came to the end of his earthly sojourn (2 Timothy 4:11).

Spiritual Leadership in the Bible: Paul

John MacArthur, in his book, *The Book on Leadership* (p. 5), writes: "If you want a human model of leadership [MacArthur presumably excludes Christ from this category], I don't think you'll ever find a better model than Paul." One would be hard pressed to argue against his assessment. To prove his point, he proceeds to point out 26 characteristics of a true leader from the life of this legendary apostle.

According to MacArthur, a leader ...

<ul style="list-style-type: none"> ● is trustworthy ● takes the initiative ● uses good judgment ● speaks with authority ● strengthens others ● is optimistic and enthusiastic ● never compromises the absolutes ● focuses on objectives, not obstacles ● empowers by example ● cultivates loyalty ● has empathy for others ● keeps a clear conscience ● is definite and decisive 	<ul style="list-style-type: none"> ● knows when to change his mind ● does not abuse his authority ● doesn't abdicate his role in the face of opposition ● is sure of his calling ● knows his own limitations ● is resilient ● is passionate ● is courageous ● is discerning ● is disciplined ● is energetic ● knows how to delegate ● is Christlike
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Following are some of the leadership lessons we can learn from Paul's life:

- Neither Paul's pre-conversion actions nor his physical unattractiveness disqualified him from spiritual leadership.

Paul marveled at the mercy and grace of God that allowed him the precious privilege of being an apostle (Romans 15:15-16 and Ephesians 3:7-8), even though he was so sinful prior to his salvation (1 Corinthians 15:9-10 and 1 Timothy 1:12-16). Paul is proof positive that God can save and use anyone in His service.

Paul is also proof positive that one does not have to be good looking to be a good leader. According to tradition (as recorded in Philip Schaff, *History of the Christian Church*, 1:282), Paul was little (the name, Paul actually means "little"), bald-headed, bow-legged, and long-nosed. According to one Renan (cited in Schaff, 1:295), Paul was "ugly, short, stout, plump, of small head, bald, pale, his

face covered with a thick beard, an eagle nose, piercing eyes, dark eyebrows." Paul appears to acknowledge this assessment with his words in 2 Corinthians 10:10 and Galatians 4:13-15. The toll his physical persecutions took upon his body undoubtedly added to his unattractiveness (2 Corinthians 4:10 and Galatians 6:17).

- Paul was providentially prepared and proven.

Paul was separated unto God's service from the start (Galatians 1:15; see also Jeremiah 1:5). During his B.C. (Before Christ) years (perhaps when he was a teen), it could be argued that Paul was being groomed to be the next Gamaliel (Acts 22:3; see also Acts 5:34). However, once God got a hold of Paul (Philippians 3:12), this intense Old Testament training made it possible for him to preach within days of being saved (Acts 9:20). This training, along with the training he received in his hyper Hebrew home (Philippians 3:5), comes through in his writings, as there are over 90 citations from the Old Testament in his epistles.

His providential preparation for his ministry as a missionary continued after he was converted, and with this providential preparation came opportunity to prove his ministerial proficiency. Shortly after being saved, he spent several years in "seminary" in Arabia (Galatians 1:17). There was also a decade of ministry in his hometown of Tarsus (Acts 9:30). Then there was a year of ministry in the local church of Syrian Antioch (Acts 11:25-26), from which he was sent forth on his missionary journeys (Acts 13:1-3, 14:26-28, 15:40, and 18:22-23). All told, God prepared Paul for approximately 15 years before sending him forth to the uttermost parts of the earth (Acts 1:8) over the final decades of his life.

- Paul was a servant leader.

Paul was not ashamed to identify himself as a servant, or slave, of his Savior (Romans 1:1, Galatians 1:10, Philippians 1:1, and Titus 1:1). He also saw himself as a servant of those to whom he was ministering: "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Corinthians 4:5). William Lawrence ("Distinctives of Christian Leadership," *Bibliotheca Sacra*, July 1987, p. 327) nicely ties the two together when he writes: "The servant leader is enslaved to those whom he serves, but not to do their will; he is enslaved to them for Jesus' sake, that is, out of concern for Christ's interests. Thus he serves others not to do for them what they want but to do for them what Christ wants; the servant leader serves others out of an interest in seeing Christ's purposes accomplished in their lives." A servant leader serves the Lord by serving the Lord's people.

- Paul was an instrument.

In 1 Corinthians, Paul rebukes the Corinthian church for creating rifts in the congregation by rallying around separate leaders, whether Paul, the planter of the church there/the obstetrician or Apollos, the first pastor/the pediatrician (1 Corinthians 3:3-4; see also 1 Corinthians 1:11-12). Paul's remedy is a reminder that he and Apollos were merely the ministers through whom the Corinthians came to the Master (1 Corinthians 3:5-7). There are no celebrities in ministry, only servants. Paul would often speak, not of what he did, but of what God did through him (Acts 14:27, 15:4, 12, 21:19, and Romans 15:18). "In God's calling, He has a plan; but He never expects *you* to carry out that plan. He's going to pull it off. He simply wants you to be the instrument of action. After all, it is His reputation that's at stake, not yours" (Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 100; emphasis his).

- Paul encountered Christ.

For Paul, this extraordinary encounter occurred in conjunction with his conversion (Acts 9:1-9; cf. Acts 18:9-10, 23:11, 1 Corinthians 9:1, and 15:8). It is probable that Paul experienced another encounter with Christ later in life (2 Corinthians 12:1-7). As with so many other legendary spiritual leaders before him (such as Moses, Joshua, Isaiah, and Peter), Paul's personal encounter with Christ undoubtedly had a profound impact upon his life and leadership (Acts 26:16-19 and Galatians 1:16). "There is no doubt that this vision of God's glory [in 2 Corinthians 12] was one of the sustaining powers in Paul's life and ministry" (Warren Wiersbe, "2 Corinthians," in *The Bible Exposition Commentary*, 1:673-674). While such a physical encounter with Christ in conjunction with conversion is not the current experience of the Christian, a spiritual encounter with Christ at (2 Corinthians 4:4 and 6) and subsequent to (2 Corinthians 3:18) conversion is.

- Paul led by example.

Paul called upon the Corinthians to copy him (1 Corinthians 4:16; see also his call to the Philippians and Thessalonians to do the same in Philippians 3:17 and 2 Thessalonians 3:7 and 9), but only as he copied Christ (1 Corinthians 11:1). His conduct (2 Timothy 3:10) was worth copying.

- Paul had the courage to confront.

When Peter began conducting himself in a manner that undermined the gospel, Paul let Peter know about it in no uncertain terms (Galatians 2:11-14).

- Paul was zealous.

Whatever Paul did, he did it all out. He was a fervent Pharisee (Acts 22:3 and Galatians 1:14) and a passionate persecutor (Acts 9:1-2, 26:11, Galatians 1:13, and Philippians 3:6). And when he got saved, he became a go-getter for God. Matthew Henry ("An Exposition, With Practical Observations, of the Epistle of St. Paul to the Romans," in *Matthew Henry's Commentary*, 6:363) speaks to this God-given propensity in Paul, seen prior to his conversion and used of God after it: "... [Paul's] affections, wherever he took, [were] very warm and zealous, and his resolutions no less bold and daring: this made him, before his conversion, a very keen and bitter persecutor; but when the strong man armed was dispossessed, and the stronger than he came to divide the spoil and to sanctify these qualifications, he became the most skillful zealous preacher." D. Martyn Lloyd-Jones (*Romans*, 5:256) likewise says: "As Saul of Tarsus, as a persecutor, and an injurious person, and a blasphemer, he was a man who did things very thoroughly, with great vigour and with great feeling. Saul of Tarsus never did a thing by halves. Whatever he believed in, and whatever he did, he did with all his might. He was a vehement persecutor, and when he was converted and became the Apostle Paul, those precise qualities stand out still." Intensity influences. Fervency fosters followers. Crazy for Christ is contagious. Enthusiasm has *theos* (the Greek word for God) at its root. Leaders are to lead with zeal (Romans 12:8).

- Paul was mentored and was a mentor.

Not only was Paul mentored by Gamaliel prior to his conversion (see above), but also by Barnabas after his conversion. It was Barnabas who convinced the believers in Jerusalem that Paul was a fellow believer and, thus, no longer to be feared, but to be befriended (Acts 9:26-27). It was Barnabas who retrieved Paul from Tarsus to assist with the ministry in Antioch of Syria (Acts 11:25-26). And it was Barnabas who accompanied Paul on the first missionary journey (Acts 13:1-14:28).

Paul was a mentor to many, most notably to Timothy, his spiritual son (1 Corinthians 4:17, Philippians 2:22, 1 Timothy 1:2, 18, 2 Timothy 1:2, and 2:1; see also Titus 1:4 and Philemon 10).

- Paul was resilient.

Paul, like a Timex watch, took a lickin' and kept on tickin'. This was especially seen in Lystra on his first missionary journey (Acts 14:19-22). A good leader can take a punch. "The righteous falls seven times and rises again" (Proverbs 24:16). You can't keep a good man down.

Spiritual Leadership in the Bible: The Lord, Jesus Christ

While the legendary spiritual leaders in the Bible at whose lives we have looked (Moses, Joshua, Nehemiah, Peter, and Paul) are models we can mimic (1 Corinthians 4:16), there is one and only one spiritual leader whose life we can implicitly imitate, the One to whom Paul pointed as the perfect pattern (1 Corinthians 11:1), the ultimate spiritual leader, our Lord.

What lessons on leadership can we learn from Him?

- Our Lord was a servant leader.

Jesus taught it with His lips (Matthew 20:20-28//Mark 10:35-45, Matthew 23:8-11, Mark 9:35, and Luke 22:24-27). He also taught it with His life, with John 13:1-17 being the most extraordinary exhibition of it. The Sovereign “[took] the form of a servant [or slave]” (Philippians 2:7). C. F. D. Moule (quoted in F. F. Bruce, *Philippians*, p. 78) points out the significance of the term: “Slavery meant, in contemporary society, the extreme in respect of deprivation of rights. . . . Pushed to its logical conclusion, slavery would deny a person the right to anything—even to his own life and person.”

- Our Lord led by example.

Jesus is the only one who perfectly practiced what He preached, being the only one who knew no sin (2 Corinthians 5:21; see also John 8:46, Hebrews 4:15, and 1 Peter 2:22). By contrast, the scribes and the Pharisees, our Savior’s foes, talked the talk, but didn’t walk the walk (Matthew 23:1-4).

Following His example means sacrificing ourselves for the sake of those we serve to the point of supreme suffering (Matthew 10:38//Luke 14:27, Matthew 16:24//Mark 8:34//Luke 9:23, and 1 Peter 2:21; see also Matthew 20:28//Mark 10:45).

- Our Lord led by following.

Jesus followed the wishes of His earthly parents (Luke 2:51) and of His heavenly Father (Matthew 26:39 and 42//Mark 14:36//Luke 22:42, John 4:34, 5:30, and 6:38).

- Our Lord is a shepherd (Psalm 23:1, Hebrews 13:20, 1 Peter 2:25, and 5:4).

He knew His sheep (John 10:3, 14, and 27). He led them (John 10:3; see also Psalm 23:2 and 3), going before them (John 10:4), showing them the right path (Psalm 23:3). He gave His life for them (John 10:11, 15).

- Our Lord was selfless.

After exhorting the Philippians to be selfless (Philippians 2:4), Paul presents Christ as the supreme example of selflessness (Philippians 2:5), as seen by His willingness to take on human flesh (Philippians 2:6-7) and die a humiliating death (Philippians 2:8). "True greatness, true leadership, is achieved not by reducing men to one's service but in giving oneself in selfless service to them" (J. Oswald Sanders, *Spiritual Leadership*, p. 15).

- Our Lord prayed for His followers.

He prayed especially for their perseverance in the faith and in faithfulness (see Luke 22:31-32 and John 17:11, 15, and 17).

- Our Lord manifested His Father unto His followers (John 17:6 and 26).

Every spiritual leader's goal should be to guide His followers to God. "That's the job of a spiritual leader ... —to consistently and repeatedly turn his people's eyes to the Lord" (Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 214).

- Our Lord had courage to confront.

Christ was willing to confront both His foes (Matthew 23:13-36 and Luke 11:42-52) and His followers (Matthew 16:23//Mark 8:33). He had the courage to clean house (Matthew 21:12-13//Mark 11:15-17//Luke 19:45-46 and John 2:13-17).

- Our Lord was opposed.

"Consider Him who endured from sinners such hostility against Himself" (Hebrews 12:3), the One who "was despised and rejected by men" (Isaiah 53:3). If the one spiritual leader who was perfect was opposed, so will the spiritual leaders who are His followers (Matthew 10:25 and John 15:20). Not only was Jesus opposed from without, but also from within. "Rare is the leader who doesn't experience disloyalty and defection. Even Jesus had to endure the treachery of Judas" (John MacArthur, *The Book on Leadership*, p. 197).

- Our Lord had few true followers.

If a spiritual leader's effectiveness is evaluated by the number of his faithful followers, then Christ was a failure. Throughout His ministry, Christ had many followers (Matthew 4:25, 8:1, 18, 12:15, 14:14, 15:30, 19:2, 20:29, Mark 3:7-8, 4:1, 5:24, 6:34, 8:1, 10:46, Luke 5:15, 6:17, 8:4, 9:37, 12:1, 14:25, John 6:2, 12:12-13, and 19), but such followers proved to be fickle and unfaithful. "After this many of His disciples turned back and no longer walked with Him" (John 6:66).

At the end of Christ's life, one of His disciples was disloyal to Him (Judas Iscariot), the rest deserted Him (Matthew 26:56//Mark 14:50). One of the deserters returned, only to deny Him (Peter).

A spiritual leader's effectiveness is not to be evaluated by the quantity of His followers, but by their quality. It is also to be evaluated long term. Though these followers were few, and very much flawed, their influence was phenomenal, for from a crew of a few Jews (Acts 1:13-14) Christianity grew, so that, nearly two thousand years later, followers of the most legendary leader of all-time, the Lord, may be found the world round.

Producing Spiritual Leaders

In this study, it has been pointed out that spiritual leaders are both born and made. They are the result of both nature and nurture. The question then becomes: How are spiritual leaders made? How are they nurtured? This lesson will seek to answer this question.

- Spiritual leaders are produced by God.

J. Oswald Sanders (*Spiritual Leadership*, p. 33) has rightly remarked that “there is no such thing as a self-made spiritual leader.” Not only is there no such thing as a self-made spiritual leader, but there is also no such thing ultimately as a man-made spiritual leader. Only the Spirit of the Lord can produce spiritual leaders (Acts 20:28), although He does use men to make them.

God’s production of a spiritual leader begins even prior to that spiritual leader’s birth, as attested by Jeremiah 1:5 and Galatians 1:15. The words of B. B. Warfield (*The Inspiration and Authority of the Bible*, p. 155), though written in reference to the human instruments in inspiration, may also be applied to the development of spiritual leaders: “And there is the preparation of the men to write these books [or, we could also say: to be spiritual leaders] to be considered, a preparation physical, intellectual, spiritual, which must have attended them throughout their whole lives, and, indeed, must have had its beginning in their remote ancestors, and the effect of which was to bring the right men to the right places at the right times, with the right endowments, impulses, acquirements, to write just the books which were designed for them [or, we could also say: to spiritually lead just the people they were designed to lead].” While spiritual leaders are born, in that they are created by God (indirectly through the procreative process) with latent leadership ability, they are also made, as God then takes the man that He has made and providentially prepares him for the task.

God’s providential preparation of spiritual leaders, putting the right people in the right place at the right point in time for the right purpose(s) (in the words of Esther 4:14, such a person as this for such a place as this “for such a time as this” for such a purpose as this), has been pointed out previously in the lives of such legendary spiritual leaders as Moses, Joshua, Nehemiah, and Paul.

- Spiritual leaders are produced by means of men.

While God is the One who ultimately produces spiritual leaders, He uses men to make them. What kind of men does God use to make spiritual leaders? Spiritual

leaders are made by spiritual leaders. Like produces like (Luke 6:40b). It should be the longing of every spiritual leader to reproduce himself in as many of his followers as possible. This reproduction comes through instruction, from one's lips (thus, a study such as this), but also (and almost certainly more so) from one's life (see Ezra 7:10, where what was learned from Ezra's lips was first learned and lived by Ezra). It has been said that learning is more a matter of infection than injection, more a matter of caught than taught. Accordingly, spiritual leaders are made more by means of mentoring and modeling. We inculcate spiritual leadership in our followers by incarnating it in our conduct.

- Producing spiritual leaders takes a personal touch and a prolonged amount of time.

In keeping with the previous point that spiritual leaders are made primarily through mentoring and modeling, it is essential that the one whose life is to be modeled spends time mentoring the one whose life is to be molded. Producing spiritual leaders is about life touching life. In order for there to be impact, there must be contact. It is a master-apprentice relationship (Moses-Joshua; Peter-Mark; Gamaliel-Paul; Barnabas-Paul; Paul-Timothy; Jesus-the Twelve). Christ called the Twelve, not just to preach His message and perform miracles, but also to be present with their Master (Mark 3:13-14; see also Luke 8:1). The training of the Twelve (also the title of a book by F. F. Bruce) did not take place in the space of a 3-day seminar, but a 3-year seminary, as Jesus taught spiritual leadership with His lips (Matthew 20:20-28//Mark 10:35-45, Matthew 23:8-11, Mark 9:35, and Luke 22:24-27) and wrought it with His life (for example, John 13:1-17).

- Producing spiritual leaders is more a matter of depth than breadth.

It is a fascinating fact that, though there were times Christ ministered to the multitudes (for example, the feeding of the 5,000), most of His ministry focused on a few. There was the Seventy (or 72, mentioned only in Luke 10:1-20). There was the Twelve, with whom the Master spent the overwhelming majority of His moments in ministry. But even among the Twelve there was the "inner circle" of Peter, James, and John, who were uniquely privileged to be with Christ on several special occasions, including the raising of Jairus' daughter from the dead (Mark 5:35-43//Luke 8:49-56), the Transfiguration (Matthew 17:1-8//Mark 9:2-8//Luke 9:28-36), and the agony in the Garden of Gethsemane (Matthew 26:36-46//Mark 14:32-42). Thus, if we are to follow the model of our Master in molding spiritual leaders, we must be more concerned about quality than quantity. Those who became the foundation upon which the church was built were not mass-produced, but Master-produced. A spiritual leader's influence may be multiplied more by a concentrated, in-depth impact upon a few men than by a cursory one upon many.

- Spiritual leaders are produced by training followers how to lead.

While followers will naturally learn lessons about leadership by watching the lives of their leaders, they also need to learn such lessons intentionally. To this end, a purposeful leadership production program should be put into place. While this program should certainly include lectures on leadership (both formal and informal, structured and spontaneous, Deuteronomy 6:7), it should also include skill formation and development.

Following is a simple, 5-step training process that may be used:

Step 1: I do

The spiritual leader must first reach a sufficient level of proficiency before seeking to produce other spiritual leaders, for if the pattern is flawed, so also will be the product.

Step 2: I do, you watch

This is showing how to do it. The mentor should take time to explain what he is doing (practice, procedure) and why he is doing it (purpose). The one being mentored should be encouraged to ask questions.

Step 3: We both do together

Here's where the one being mentored begins to learn best, by hands-on experience.

Step 4: You do, I watch

The mentor should give the one being mentored frequent feedback, both in the form of constructive criticism and positive reinforcement.

Step 5: You do

At this point, a delegation of leadership responsibility can be made. The mentor should let the one being mentored know that he is welcome to seek the mentor's advice whenever it may be needed.

Leadership Leftovers

In our study of the subject of spiritual leadership, there are several specifics that have yet to be set forth, simply because they did not directly tie into the topic being taught. The purpose of this final lesson in our series on spiritual leadership is to look at what has been left out and is, therefore, left over for us to learn.

- Loneliness

It has been said that it's lonely at the top. "Through the years, it has been my observation that most of the world's great people have been lonely people" (Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 77). One of the lessons that every leader has to learn is learning to live with the loneliness that comes with being a leader. This loneliness is produced by the leader's unique position, one that cannot be fully appreciated, except by those in a similar level of leadership. The burdens that he bears cannot always be shared (though he certainly should seek to share as many as he can, Galatians 6:2, perhaps with a clerical colleague in whom he can confidently confide), except with the Lord (Psalm 55:22), upon whose promised presence (see Joshua 1:5, 9, 3:7, and 6:27) he can completely lean.

- The call to ministry

While God calls every Christian to ministry (1 Peter 4:10-11), He calls some to minister vocationally. Following are four factors to consider in contemplating whether or not God is leading a man to become such a ministerial leader:

- Compulsion (1 Timothy 3:1; see also Jeremiah 20:9, 1 Corinthians 9:16, and 1 Peter 5:2's "willingly")

This is an impulse to preach that God puts in a man's heart. Charles Spurgeon (*Lectures to My Students*, p. 26) called it "an intense, all-absorbing desire for the work." A man who is called to the ministry is convinced that he would not be content with any other quest. He believes that being a minister is what he was made to be.

- Character

As seen by the qualification lists of 1 Timothy 3 and Titus 1, only men of consistent Christian character are called to be ministers.

- Competence

Men called to ministry must show proficiency in proclamational skills (1 Timothy 3:2, 2 Timothy 2:24, and Titus 1:9) and people skills (1 Timothy 3:4-5). Such skill development normally necessitates some form of formal ministerial training, as “a call to preach is a call to prepare.”

- Confirmation

A man’s call to ministry should be confirmed by the concurrence of the local congregation among which he has been ministering (Acts 13:1-4). This concurrence most often occurs through the process of ordination.

- Reach the reachable and teach the teachable

It has been pointed out at several points in this study that spiritual leaders are often opposed. Accordingly, you can only lead those who will let you lead them. This is not to suggest that you reject or write off those who resist your leadership. It is, however, to suggest that you stay faithful to what God has called you to do and to focus on those who will follow.

- Decision making

One of the main duties of leaders is making decisions. While a leader should not be hasty in making decisions, he should not hesitate to make them either. “We all know of those in leadership positions who seem to make vacillation a virtue. This is disastrous. Organizations suffer and even die by indecision” (Albert Mohler, *The Conviction to Lead*, p. 65). Be aware of the danger of “paralysis by analysis.”

Decisions made should be based on principles, not political pragmatism; on core values, not convenience. In other words, make decisions that are mission-driven.

Before making a major decision, one should seek godly counsel (Proverbs 11:14, 15:22, and 24:6), as well as the input of those who will be impacted by it. Before implementing such a decision, one should prepare those who will be impacted by informing them ahead of time.

Leaders must learn to be decisive. When the time has come for a decision to be made, not making a decision (which is in reality itself a decision) is often worse than making the wrong decision, for in such a scenario someone else usually ends up making the decision, and that someone else may not be commissioned (which creates confusion as to who the leader actually is) or qualified to make it.

Leaders must be willing on occasion to make decisions that include an element of risk. Such risk must be reasonable (so, a calculated risk), with the reason being rooted in God's revelation. In other words, the risk factor must be faith in the promises, precepts, and principles that God has revealed in His Word. "I love the way one man put it: 'We live by faith or we do not live at all. Either we venture or we vegetate. We risk or we rust'" (Charles Swindoll, *Moses: A Man of Selfless Dedication*, p. 321).

- Leading a meeting

One of the duties that many leaders dread is the need to lead meetings. However, if they are properly run, they can be a great tool, not only to communicate information, but also philosophy and vision. An effective meeting 1) has a precise purpose; 2) is one for which the leader has prepared a precise agenda; 3) is one whose agenda the leader sticks to; and 4) is one that the leader leads. As a general rule, the shorter the meeting, the better. While a meeting should provide ample opportunity for participants to give input, the leader should not allow the meeting to be hijacked by the introduction of other agenda items (since the leader has not been given the opportunity to properly prepare for them and, therefore, may be unable to direct a decorous and deserving discussion of them).

- Strategic planning

The point has been made previously in this study that a leader is future- and forward-focused. He is a man on the move. However, the point has also been made that such movement must not be without meaning. Thus, a leader must also be a man on a mission. He must not only be on the go, but also have a goal. And he must also have an idea of the direction he needs to drive in order to arrive at the destination. An effective means of meeting this need is formulating and following a long-term master plan.

Biblical backing and basis for such is seen in the fact that God is a planner (Psalm 33:11, Isaiah 14:27, and 46:11) and in the fact that the Bible is in favor of foresight (Proverbs 22:3 and Luke 14:28-32).

Formulating such a plan involves 3 basic steps:

1. Assessment of the existing situation, as Nehemiah did in Nehemiah 2:12-16. A tool that can be used for this is called a SWOT analysis, which stands for Strengths, Weaknesses, Opportunities, and Threats. Strengths are present positives. Weaknesses are present negatives. Opportunities are potential positives. Threats are potential negatives.

Assessment may be made in such areas as personnel (congregation), property, programs, and population (community).

2. After an assessment of the lay of the land, development of a plan. This would include tasks to be tackled (what), timeframes in which to tackle them (when), and the tools needed (how).
3. After putting the plan down on paper comes patiently putting the plan into practice. Having planned the work, work the plan. Allow for continual reassessment and refinement, as God sometimes seeks to redirect our steps (as He did with Paul in Acts 16). In other words, be flexible rather than fixed.