



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

CHURCH AND MINISTRY

Volume IV



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

PHYSICAL ADDRESS

74 Falcon Crescent, EXT 2 - Lenasia South. 1829 GAUTENG, South Africa

POSTAL ADDRESS

P.O.Box 86, Kiasha Park 1829 GAUTENG, South Africa

Website: www.faithcollege-elearning.online

Email: faithcollege@lantic.net

Tel: +27 11 855 8783 Fax: +27 11 855 6337

WhatsApp +27 82 557 9308

Dear Student

Welcome to Faith Bible College

*Our Vision is to Empower, Edify & Equip the Body of Christ in
The Word of Truth, So that we can be Leaders of Today
& Teachers for Tomorrow.*

*"Leaders are those whose aroma lingers long after they have completed
the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function
& that Function pulls you to its Position
& the Position determines your Title"*

*Blessings & Graceful Studying
Professor Ronnie Moodley*

Faith Bible College

Email: faithcollege@lantic.net

74 Falcon Crescent, Ext 2, Lenasia South 1821. GAUTENG

Tel: ++27-11-855-8783 or ++27-82-557-9308

ASSIGNMENTS

TOWARDS

Final Examination

2nd Year Students

Assignments – Must be done in TYPING

Not less than 3 Pages – Not more than 5 Pages each With Name & Student Number

**Marks will be awarded for (1) Presentation; (11) Contents (111) Neatness
& (IV) Research**

Volume IV

1) CHRISTIAN LEADERSHIP

Why is it TRUE that God needs a Leader's attitude more than his talents or abilities. Explain the 4 faces of leadership & their corresponding Gospels & types of Leadership.

2) CHURCH GOVERNMENT

*Explain the concept of Unity within Diversity in the Body of Christ.
Using Eph. 4:11-16, state the purpose of each office for church growth.*

3) PASTORAL COUNSELLING -

CASE STUDY

Please Choose 1 case study, out of Page 213 or 214

4) GIFTS OF THE SPIRIT

*Explain how the Trinity can be seen in the listing of the Spiritual Gifts & how that can be related to the three different lists in the New Testaments.
Read Pages 261,263,265 & 266 & Explain & List the Gifts of the Spirit according to the 3 groups.*

Thanking You

Professor Ronnie Moodley

CHRISTIAN LEADERSHIP

Christian Leadership: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. What is Christian Leadership?
 - A. The Definition of Christian Leadership.
 - B. The Key to Christian Leadership.
 - C. Statements About Leadership.
 - D. Scriptures About Leadership.
 - E. Types of Leadership.

CLASS #2:

- II. What is Christian Leadership? (cont.)
 - F. Faces of Leadership.
 - G. Worksheet on Leadership.
- III. The When and Where of Christian Leadership.
- IV. Why does God choose certain People to be Leaders?
 - A. Introduction.

CLASS #3:

- IV: Why does God choose certain People to be Leaders? (cont.)
 - B. The Leader is Pure.
 - C. The Leader is Humble.
 - D. The Leader is a Servant.
 - E. The Leader Seeks and Knows God.
 - F. Conclusion and Summary.
 - G. Additional Qualities of a Good Leader.
 - H. Ways to Increase and Develop Your Leadership Ability.

CLASS #4:

- V. How do We Lead?
 - A. Leading by Service, Humility and Example - Jn 13:1-17.
 - B. How to Become the Greatest.
 - C. The Disciples Had a Carnal Perception of Greatness.

CLASS #5:

- V. How do We Lead? (cont.)
 - Worldly Perception of greatness;
 - Exam.

CHRISTIAN LEADERSHIP

Notes —

Christian Leadership: Exam

Possible 20 Point Questions

- 1) Discuss the “key” to Christian leadership (pp. 4, 5).
- 2) State the three different “types” of leadership and describe them (pp. 10-12). (Include the action, object of the action, office of Christ Scripture reference.)
- 3) Use the concept of the seasons of the church to show how the different types of leadership are needed for the church. Include a discussion of the concept of plurality of leadership and how leaders must work together (pp. 12, 17).
- 4) Answer the question “What is allowed?...Is it O.K. to do this?...Is it O.K. to do that?” (pp. 28, 29).
- 5) Use Jn 13:1-3 to explain the motivation behind Jesus’ method of leadership (pp. 43-45).
- 6) Explain how to become the greatest (pp. 50-51).

Possible 10 Point Questions

- 1) Give a clear definition of Christian leadership (pp. 3, 4).
- 2) Explain the statement “You cannot lead anyone until you are going somewhere yourself.” (p. 6).
- 3) Why is it true that God needs a leader’s attitude more than his talents or abilities (p. 8)?
- 4) Define an achievement oriented church by stating its emphasis and by providing its key word and verse (p. 12).
- 5) What are the four faces of leadership and their corresponding Gospels and types of leadership (pp. 17, 18)?
- 6) Discuss the Biblical authority to bear children by giving a verse to show who has authority and an example of how some try to wrongly use authority in this area (p. 24).
- 7) Use Mt 5:8 to show the importance of purity in the life of a leader (p. 27, 28).
- 8) Briefly explain one of the root problems in the life and ministry of a leader that is produced by a lack of humility (pp. 32, 33).
- 9) Discuss how “vision” is a quality of a good leader (p. 38).
- 10) Are leaders born or made (p. 39)?
- 11) How is greatness measured? Refer to Jn 13 (pp. 47, 48).
- 12) Briefly discuss one of the 12 secrets to good leadership (p. 52).

CHRISTIAN LEADERSHIP

I. Course Introduction.

Notes —

Author's Illustration:

A car in front of me had a bumper sticker that said: "Why are you following me? I am lost too." Motion does not always signify purpose. Therefore, we should not always follow the crowd. Most crowds do not know where they are going!

That is why this course is not simply called "Leadership". There are many leaders in the world (and therefore many crowds) who do not know where they are going (Mt 15:14). We need Christian Leadership. Our first question is: What is Christian Leadership?

Insert Your Illustration:

II. What is Christian Leadership?

A. The Definition of Christian Leadership.

1. Leadership.
 - a. The main idea is to have influence upon others.
 - b. To lead is to guide or direct.
2. Christian.
 - a. The main idea is a Person. Christ. Jesus Christ.
 - b. A Christian is a person who is Christ-centered or Christ-directed. Jesus is the centerpiece of his life.

CHRISTIAN LEADERSHIP

Notes —

3. Christian leadership.
 - a. Christ-centered guidance.
 - b. Guidance toward Christ.
 - c. Giving direction toward Christ.

Discussion Point

Discuss the difference between Christian leadership and worldly leadership.

B. The Key to Christian Leadership.

1. The key is to take a person from where they currently are in Christ and to bring them one step closer to Him.
 - a. To bring someone closer to Jesus is to bring that person closer to the kingdom of God. There are other leaders who do the opposite (see Mt 15:14 and Mt 23:13).
 - b. There are two assumptions within this key:
 - 1) “To take a person from where they currently are in Christ” — this assumes that the leader knows people. He can talk with someone and know more or less where they stand. He has wisdom and discernment.

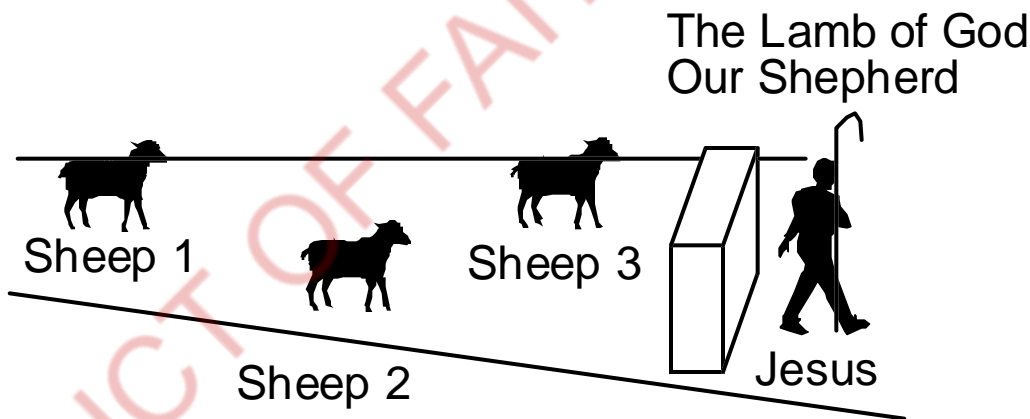
CHRISTIAN LEADERSHIP

- 2) “One step closer” — this assumes that the leader is not a person of extremes.
- He does not expect too much from people. He is patient. He goes step by step. He is willing to wait for the fruit to grow. He does not immediately try to make a new Christian one of the leaders. He does not try to push a person to have too much responsibility too soon.
 - He is willing to let people grow. He is secure enough in his own ministry to have the desire to see others moving into leadership positions. He does not see stagnation in the lives of the sheep as a way to have more personal control. He **wants** to see people grow closer to Christ.

Notes —

Discussion Point

Use the following diagram to explain the key to Christian leadership.



- The Christian leader must help his sheep grown closer to Jesus.
 - In the case of sheep #1: The good Christian leader knows where his sheep is and he brings him one step closer to Jesus.
 - In the case of sheep #2: The bad Christian leader tries to push the sheep too hard or too fast.
 - In the case of sheep #3: The bad Christian leader is insecure. He fears that the sheep are growing too much. They might not need him any more. He tries to stop the sheep from growing.

CHRISTIAN LEADERSHIP

Notes —

Insert Your Illustration:

Discussion Point

As leaders, we must recognize the different maturity levels of the people we lead. Discuss ways to better recognize the maturity level of your people and then how you would treat each maturity level differently.

C. Statements about Leadership.

1. You cannot lead anyone until you are going somewhere yourself.
 - a. A leader directs. Therefore the leader must know what direction to go in. He must know where he is going so he can lead others also.
 - b. A leader must be a person of vision. He must be able to look ahead.
 - c. A leader must be a dedicated person. He must be committed to his goals.
 - d. A leader must have energy. He must be moving forward. He is not lazy. He must do the things that the others are not willing to do.

CHRISTIAN LEADERSHIP

2. A Christian leader has the unique ability to keep perspective of the overall vision (be visionary), but also be practical on a day to day basis.
 - a. He is spiritual and practical.
 - b. He lives with God and with men.
 - c. He is not so “holy” that he cannot relate to people.
 - d. He is not so concerned about being accepted that he forgets about Godly things.
 - e. He is in the world, but not of the world (Jn 17:14-16).
 - f. He is a holy man (or woman) of God. At the same time he is a real person. He is open (vulnerable) with his people. He identifies with the people and the people can identify with him.
3. If you stay one step ahead of your people then you are a leader. If you stay too many steps ahead of your people then you become separated and become like a martyr.
 - a. Yes, the leader must be out in front. However, he must remain close enough that he is not separated from the people.
 - b. There can be physical separation and ideological separation.
 - c. The leader must remain close to his people for their protection and for his own protection.

Notes —

Insert Your Illustration:

CHRISTIAN LEADERSHIP

Notes —

Discussion Point

Use the previous concept to discuss Christian leadership in regard to the leader:

- 1) Being an example of moving toward the goal.
- 2) Being both visionary and practical.
- 3) Being close to his people.

D. Scriptures about Leadership.

Discussion Point

What are the abilities (natural talents) that leaders must have?

What are the attitudes (inner qualities) that leaders must have?

(see Ex 18:21, Acts 6:3-5, 1 Tim 3:1-7, Tit 1:5-9, 1 Pt 5:1-3).

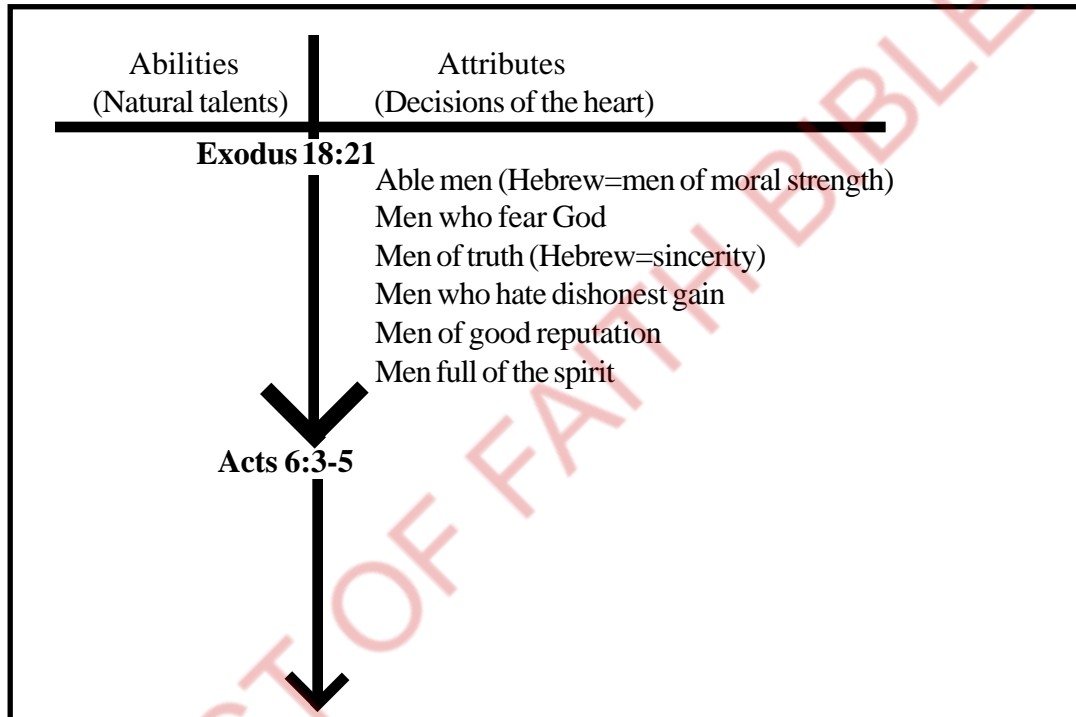
1. Many people think that you must have many natural talents to be a leader (it is true that there is a gift of leadership — Rom 12:8).
 - a. However, most of the Biblical requirements for leaders are requirements of the heart.
 - b. They are attitudes. Indeed, Christian leadership is more of an attitude than it is an ability.
2. Why? Because Christian leadership is actually the leadership of Jesus through the chosen leader. Jesus does not need your natural talents (although He will certainly use them if they are submitted to His Lordship). He does need your heart for that is where He will enter.
3. Leaders need the beatitudes (attitudes of being). Then, Jesus can lead through them. This is Christian leadership.

CHRISTIAN LEADERSHIP

Notes —

Discussion Point

Complete the following diagram by studying five scripture passages — **Ex 18:21**, **Acts 6:3-5**, **1 Tim 3:1-7**, **Tit 1:5-9**, and **1 Pet 5:1-3** and considering each requirement. Is the requirement a natural talent that only some people possess? Or is it an attitude that anyone can choose to have?



CHRISTIAN LEADERSHIP

Notes —

E. Types of Leadership.

1. Not every leader leads in the same way. Each leader has his own style and his own areas of emphasis.
2. Different leaders possess different gifts and have different personalities.
3. Generally, there are three types of leadership.
 - a. There is Kingly leadership.
 - b. There is Prophetic leadership.
 - c. There is Priestly leadership.
 - d. These three types of leadership are based on the three offices of Christ: King, Prophet, and Priest.

Study the following diagram:

Type of Leadership	Action	The Object of the Action	The Office of Christ	As Seen in Matthew 2:11	As Seen in Matthew 21
The King	Delegates	Authority of the Church	John 12:13	Gold	Verse 9
The Prophet	Directs	Activities of the Church	Acts 3:22	Myrrh	Verse 11
The Priest	Distributes	Absolution (grace) of the Church	Hebrews 5:6	Frankincense	Verse 12

*(Note: Gold was the appropriate gift for a **king**. Myrrh was used in the burial process . . . Jesus the **prophet** would later prophesy concerning his own death. Frankincense was used by the **priest** in the temple.)*

4. Christ holds all three of these offices. He is the perfect leader. The leadership of a man will usually emphasize one of these offices.
 - a. There are leaders who focus on power and influence (the Kingly office).
 - b. There are other leaders who focus on vision and direction (the Prophetic office).

CHRISTIAN LEADERSHIP

- c. Other leaders focus on the practical lives of the people and the grace of God which is available to those people (the Priestly office).
- 1) When we use the term “Priest” we are using it more in the sense of the Old Testament Priest who ministered on behalf of the people — his ministry was very practical with respect to the lives of the people.
 - 2) Today, this is represented in the church by people-oriented types of leadership — we might describe this leader as having a “Pastor’s heart.”
5. Here we need to emphasize two things:
- a. We must understand that all three of these types of leaders are essential to have in the church.
 - 1) The church will have different types of ministries that will need the different types of leadership.
 - 2) The church will also go through many changes. The overall focus of the church will change (we will use an analogy and call these “the seasons of a church”). Each season of the church needs a different type of leadership as its emphasis.
 - b. We must understand that no one man is Christ. No one man will be King, Prophet, and Priest.
 - c. When we combine these two points, we see the necessity for a plurality of leadership in the church, which is clearly taught in the New Testament. (For more study on the Plurality of leadership, see the MOTMOT course, Church Government.)

Discussion Point

All three types of leadership are important because all three are needed. Consider and discuss the leadership keys of a healthy church:
different types of leaders learn how to work together
because they see their need for each other.

Notes —

CHRISTIAN LEADERSHIP

Notes —

6. The three leadership styles should function best when joined together as a leadership team.

a. Study and discuss the following diagram:

Type or Season of the Church	Strengths	Vulnerabilities	Leadership Style	Emphasized Task	Analogy
Affiliative: the emphasis is on people; fellowship Key word: Relationship Key verse: Jn 13:35	Discipleship/ community	Can become too inward, private; can become too comfortable with each other and forget about lost souls	Priestly: people oriented; group decisions	Counseling; visitation; other pastoral functions	Social club/ Social director or Family/ Father
Achievement: the emphasis is on goals; tasks Key word: Vision Key verse: Proverbs 29:18	Good Works; efficient; many accomplishments	Can become insensitive to the needs of people; too busy	Prophetic: task oriented; defines the decisions that need to be made	Points to the way to go; sets up goals and plans; gives direction	Successful business/ Entrepreneur or Building / Architect
Power: the emphasis is on authority; hierarchy Key word: Order / Organization Key verse: I Cor. 14:40	Very stable; well defined and controlled environment	Abuse of power; not open to new ideas; can be inflexible	Kingly: power oriented; able to influence the decision of others	Administrative and manage; establish a chain of command; delegates authority	Factory / foreman or Army / General

b. Here we are talking about emphasis and focus.

- 1) We are not saying that a Prophetic leader is not concerned with people. We are only saying that his natural tendency is toward tasks.
- 2) We are not saying that a Priestly leader only does visitation, counseling and pastoral type activities. We are only saying that these activities are often his focus.
- 3) It is what he likes to do and what he is able to do (this is a good way to define what your gifts are — What do you like to do? What are you good at doing?).

CHRISTIAN LEADERSHIP

- c. Under the analogy category in the above diagram there are two analogies given for each type of church.
- 1) The first analogy is more of a worldly analogy. This analogy is more descriptive of that type of church or leader when it is not flowing in the Spirit.
 - 2) The second analogy is a more Biblical analogy. This analogy is more descriptive of that type of church or leader when it is flowing in the Spirit.
 - a) The Church is called a household or a family in Eph 2:19.
 - b) It is called a building in 1 Cor 3:9.
 - c) It is an army of soldiers in 2 Tim 2:3, 4.
- d. The Bible uses all of these analogies.
- 1) An emphasis on relationships, an emphasis on vision, and an emphasis on order and organization are all very different.
 - 2) They are also all very necessary. All of these aspects of the Church and its leadership must exist to some degree at all times in every church.
 - 3) Nevertheless, each church will have its own emphasis at certain times of its life.
 - 4) We might call these the seasons of a church.
 - 5) We might speak of a church as having a certain climate (which is consistent with the analogy we are using).

Discussion Point

Many church leaders prefer to build their leadership plurality from an Ephesians 4:11,12 model (with a leadership team that includes an Apostle, Prophet, Evangelist, Pastor and Teacher). Discuss the similarities and differences between these models. The important key is that both these models require a team or plurality of leaders.

Notes —

CHRISTIAN LEADERSHIP

Notes —

e. The climate of a church changes, but the gifts of a leader do not change.

1) What happens if there is only one leader?

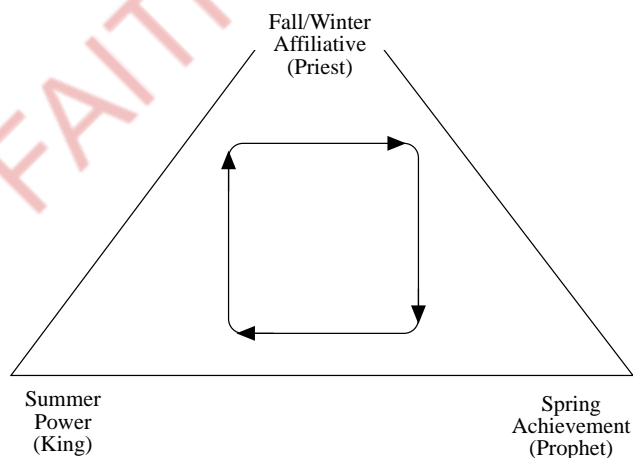
a) The church will suffer.

b) It will need a different type of leadership for that different season which it is in.

2) We see the importance of the plurality of leadership. If plurality exists in the church then the church will be prepared for all types of climate changes!

Discussion Point

Use the following diagram to promote discussion and application of the previous concepts related to the plurality of leadership and the seasons of a church.



7. Observation about the seasons of a church and the leadership types (offices).

a. God created the seasons. They move in a natural cycle.

1) Winter moves into Spring.

2) Spring moves into Summer.

3) Summer moves into Fall.

CHRISTIAN LEADERSHIP

- 4) Fall moves into Winter, where the cycle begins again.
 - 5) What would happen if Spring never came? There would be no new life.
 - 6) The Winter is necessary. It is important that everything dies. The land rests.
- b. The same is true in the seasons of a church.
- 1) The church needs to rest (a winter season).
 - a) It needs to allow the old visions and works to die.
 - b) It needs a time of inner healing.
 - c) It needs a time to play together.
 - d) It needs an emphasis on the Priestly ministry.
 - 2) However, there comes a point when it is time for new life.
 - a) It is time for the Spring to come.
 - b) Things must begin to grow again.
 - c) The people need to wake up and work hard.
 - d) What type of leadership will shake them up? What type of leadership will challenge them toward new goals? Will it be a Priestly type of leadership? No!
 - e) It is time for the Prophetic ministry to be emphasized.
 - f) The church must move from its affiliate climate to an achievement climate just as winter must move into Spring.

Notes —

CHRISTIAN LEADERSHIP

Notes —

- 3) But what happens if Spring never ends?
 - a) The land will become a jungle!
 - b) At some point the Spring must give way to Summer.
 - c) The growth must be put in order. The new life must be organized. The stability of the Summer does exactly that.
 - d) The Prophetic ministry must give way to the Kingly ministry.
 - e) The climate changes from achievement to power.
 - f) The accomplished goals and the new ministries are organized. Authority is delegated to cover the new responsibilities.
- 4) What happens if Summer never ends?
 - a) Everything becomes dry and impersonal.
 - b) It is time for the old structures to die and for things to be personalized once again. The climate is changing.
 - c) The power climate is now an affiliate climate.
 - d) The Kingly ministry must give way to the Priestly ministry. Winter has returned!
- 5) All of this assumes that there is a plurality of leadership.
 - a) All types of leaders are necessary within each season, because there are all types of ministries that are happening each season.
 - b) However, the type of leadership that will be emphasized will be that which corresponds to the current season of the church.
 - c) This emphasis changes because the seasons change. That is to say, the needs of the church change.

CHRISTIAN LEADERSHIP

- 6) Healthy and balanced leaders need each other.
 - a) It is easy to see that Priests need Prophets to shake up that which they have put to sleep.
 - b) Prophets need Kings to put in order that which they have shaken up.
 - c) Kings need Priests to personalize that which they have put in order.
 - d) Different types of leaders need each other. It is a healthy church whose leaders understand and practice these things.

Notes —

Discussion Point

Discuss any further comments or questions about the need for a plurality of leadership within the church.

F. Faces of Leadership.

1. Read Ez 1:5,10 and Rev 4:7.
 - a. What do the four faces represent?
 - b. Maybe we can answer this question by answering another question. How do the four Gospels relate to these faces?
 - c. The four Gospels each represent a different type of leadership. Jesus is King. He is Prophet. And He is Priest. He functions in all of these as a Man.
 - 1) Here we have the four Gospels: Matthew (King); Mark (Priest); John (Prophet); Luke (Man).
 - 2) Here we have the four faces: Matthew (Lion); Mark (Ox); John (Eagle); Luke (Man).

CHRISTIAN LEADERSHIP

Notes —

2. Study the following diagram to see the four faces of leadership (this is an allegorical interpretation, which means the images are not derived literally from the Biblical text).

Face	Gospel Leader	The Nature/Emphasis of the Gospel.	Most used name or Title of Jesus.
Lion	Matthew: King	This gospel was written for Jews. It focuses on Jesus as the bold King and the triumphant Messiah.	Son of David: this title focused on Jesus' kingly ministry. He is seen as the Lion of Judah.
Ox	Mark: Priest	This is the shortest gospel. It provides a list of Jesus' actions without extra commentary. Why? It focuses on Jesus the servant. His life is a service for people.	Son of God: the son is the servant (Phil. 2:22). He serves the people.
Men	Luke: Vessel	This is the universal gospel. It was written for all mankind. It focuses on Jesus' compassion for human needs. We see Jesus the Man.	Son of Man: this title focuses on the humanity of Christ. We see his Deity in the form of a man. Jesus becomes the perfect vessel.
Eagle	John: Prophet	This gospel is simple yet it is the most profound. It focuses on Jesus the God-Man.	Word of God: this title focuses on the mystery of Christ. It focuses on His prophetic nature.

- a. There are four different Gospels, which demonstrate three different types of leadership and one type of vessel through which all of them function. The four faces in Ezek 1 and Rev 4 (from an allegorical interpretation) represent this reality.

- 1) The Lion represents the Kingly ministry.
- 2) The Eagle represents the Prophetic ministry.
- 3) The Ox (who is gentle yet strong — he is a faithful, consistent, servant — he is slow and patient) represents the Priestly ministry.
- 4) The Man represents the vessel through which all of these ministries function. They functioned perfectly and completely in the perfect and complete Man. Now they function in part through the same vessel — man. This is Christian leadership.

- b. If the four types of leadership are to function perfectly and completely they must be manifested through more than one vessel. This is called plurality of leadership.

CHRISTIAN LEADERSHIP

Discussion Point

Notes —

Discuss comments and answer any questions related to the faces of leadership.

G. Worksheet on Leadership.

Class Activity:

(To be used as homework or as a class activity).

1. What have been the three most important leadership experiences of your life? Describe each one.
 - What relationships were included in the situation?
 - Were there conflicts? Describe one or two of them.
 - What responsibilities and authority did you have?
 - What was your role? (like a father, brother, friend, employer, expert, etc.).
 - Was it a good experience?
2. Write ten statements about the nature and function of leadership by starting with the words, "Leadership is... For example:
 - Leadership is directing others toward a goal.
 - Leadership is influencing others to do something.
 - Leadership is. . .
3. Write ten statements about the nature and character of a Christian by starting with the words "A Christian is... For example:
 - A Christian is a follower of Jesus.
 - A Christian is someone who has a relationship with Jesus.
 - A Christian is. . .

CHRISTIAN LEADERSHIP

Notes —

4. Join one statement from question #2 with one statement from question #3 to form 10 statements that begin with the words, “A Christian Leader is... For example:

- A Christian leader is one who directs others to follow Jesus (2a joined with 3a).
- A Christian leader is one influences others to live for Jesus.
- A Christian leader is. . .

List your three greatest strengths as a leader.

List your three greatest weaknesses as a leader.

Are leaders born? Or are leaders made? Explain.

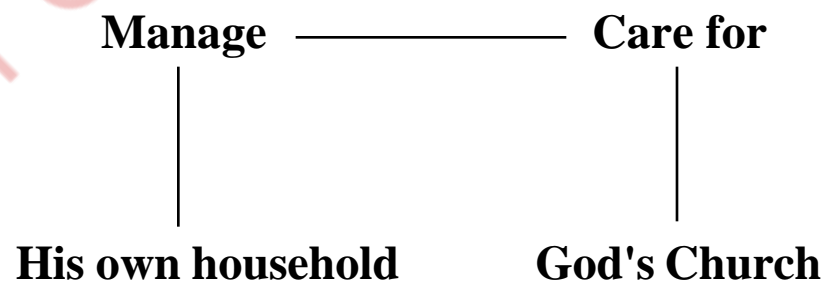
Discussion Point

Use feedback from the worksheets for class discussion and sharing.

III. The When and Where of Christian Leadership.

A. When will we have the opportunity to be a leader?

1. Study 1 Tim 3:5. Note the following construction.



- God's Church could be replaced with God's household (Eph 2:19).
- The Greek word for “manage” is the same word that is used to describe the work of church leaders (for example in 1 Tim 5:17).

CHRISTIAN LEADERSHIP

2. Paul is saying here, “If you cannot govern that which is your own, how can you govern that which is God’s?” “If you cannot do a little thing, why do you want to try to do a big thing?”
 - a. Study Lk 16:10.
 - b. Where do we begin? We begin with the basics. We must begin with our own family. Be a good leader with what God has already given us and we will be given more.
3. We can **prove** ourselves as good leaders. Our potential ability can be indicated by our actual ability in a similar but less complex situation.
4. We can **practice** and **develop** leadership abilities.
 - a. “He who is faithful in a little is faithful in much” because being faithful in a little **produces** the ability to be faithful in much.
 - b. Good ways are developed in doing the little or routine things. Bad ways are developed in doing the little or routine things.
 - 1) One way or another you will develop your abilities within those everyday, routine, and basic areas of your life.
 - 2) If I do not lead well in the home (or in other areas where God has given me authority), I have no reason to believe that I will lead well in the church.
 - 3) If I do lead well in the home, then I can at least be assured that I am developing the proper skills to lead well in the church.

Notes —

CHRISTIAN LEADERSHIP

Notes —

5. When will we have the opportunity to be a leader? Right now! God will give us more opportunities after we have **practiced** and **proven** ourselves.

Insert Your Illustration:

Discussion Point

Consider the question: Are you waiting to get promoted into more responsibility and authority before you become concerned with the character and skills required to be a leader, or are you developing the character and skills now in your current position? Remember, this principle applies for increasing levels of leadership as well. Discuss.

B. Where does our Leadership Authority Apply?

1. Where does my leadership begin and where does it end?
2. Study Rom 13:1.
 - a) God has authority over all authorities.
 - b) God has established different jurisdictions of authority that must not be violated.

CHRISTIAN LEADERSHIP

Author's Comment:

The purpose of the following is to stimulate discussion. It is not so much to form public policy but to demonstrate the existence and importance of jurisdictions of authority. God has established them. Man must not violate them. It is a Christian leader's responsibility to know where his authority begins and where it ends. We must be very careful in this area.

Discussion Point

Study the diagram on page 24 to promote discussion and application related to the different jurisdictions of authority.

Notes —

CHRISTIAN LEADERSHIP

Notes —

Authority	Family	Church	State
To bear children	Gen. 1:28 Gen. 2:24 Ps. 127:3-5	This authority is not given to the church. Thus, an attempt by any Church to use authority with respect to birth control is wrong.	The authority is not given to the State. For example, the law in China that limits the number of children each mother can have is antibiblical. Also, the Romanian law that forced mothers to have children was also antibiblical.
To Teach	Dt. 4:9,10; Dt. 6:4-9, 20-25; Prov. 6:20-23	Dt. 10: 12,13 Dt. 29:29	No authority given, except in specific government areas. Police and military training are two examples. (What are the implications for tax-run schools).
To care for the poor, needy, widows, and orphans	Dt. 15:4-11	Dt. 16:9-15 I John 3:17 James 1:27 Mt. 25:31-40	No authority given. (What are the implications for welfare systems, socialism, and communism?).
To tax	None	None. Although a church would never call it a tax, the reality of some systems of tithing is that the tithe is a tax. (For example, a church that requires or enforces a tithe from its members).	I Sam. 8:14-18 Rom. 13:6,7 Lk. 20:20-26
To disciple or punish	Rod: Discipline Prov. 13:24; Prov. 29:15,17 Eph. 6:14 (The State is trying to take away this authority from the parents in the USA)	Staff: Discipline II Cor. 13:1, I Cor. 4:21, I Cor. 5:1-13 (The State is trying to take away this authority from the churches in the USA)	Sword: Judgement Rom. 13:1-5 I Pet. 2:13-14 Lev. 19:15 Dt. 25:1-3 Dt. 19:1-10
To kill	None	None (The tragedy of the crusades happened because of lack of understanding of this point.)	Gen. 9:6 Dt. 19:11-13 Ex. 21:12-14 Lev. 24: 17,21 Rom. 13:4

CHRISTIAN LEADERSHIP

IV. Why does God Choose Certain People to be Leaders?

Notes —

Author's Illustration:

A leader's character and conduct is like a clock in an airport. The clock in an airport is more important than our own watches because many people set their watches according to the time on that clock. The same thing happens with the character of a leader. Many people set their own standards of conduct according to the conduct of the leader. Leaders have a great responsibility. **Why** does God choose certain people to be leaders? The answer is not found on the outside of a person. It is found in the inside of a person.

Insert Your Illustration:

A. Introduction.

1. Samuel was looking for a king. He did not consider David. He was too small. Samuel thought it would be Eliab. Eliab was tall. Then God spoke. He told Samuel that He does not choose leaders according to what is on the outside. He chooses leaders according to what is in the inside of a person (1 Sam 16:6, 7).
2. Men often choose leaders according to what is on the outside. They look for the best and the most. Often men choose those who are the smartest, the strongest, the fastest, the richest, the prettiest, the loudest, and many other traits. Many times, however, these traits are strong on the exterior, but weak on the interior.

CHRISTIAN LEADERSHIP

Notes —

Author's Illustration:

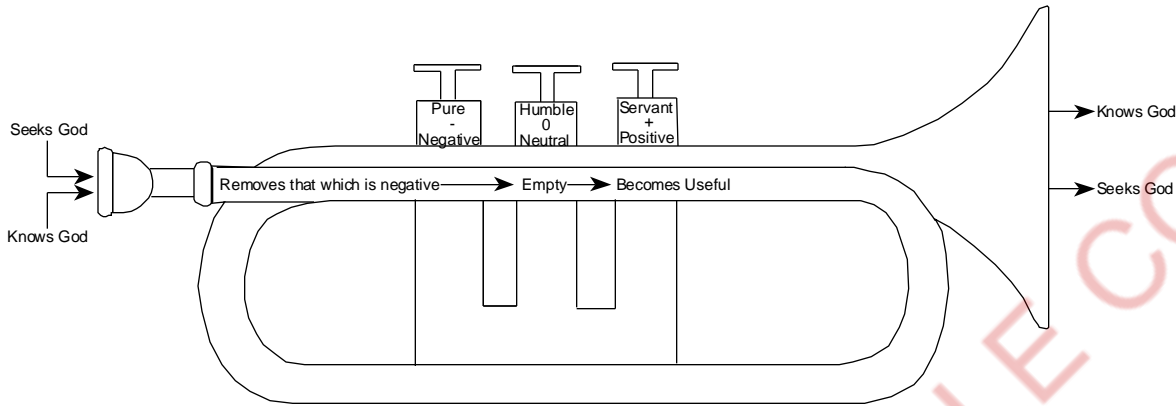
These outwardly gifted leaders are like cheap sports cars. They look great but they smash easily.

These outwardly gifted leaders are like a house that is built upon the sand (Mt 7:27). When the rain, wind and floods come, then the house falls. It was beautiful on the outside, but weak on the inside. The rain, wind, and floods of life have an interesting way of concentrating on leaders. The leader must be more than an attractive person.

Insert Your Illustration:

3. Why does God choose certain people to be leaders? What are the characteristics that God is looking for in a leader? We begin to answer this question by using the following definition:
- A Biblical leader is a **pure, humble, servant** who **seeks and knows God**.
 - The leader is really an instrument through which God leads others. We can illustrate our definition in the form of a trumpet.

CHRISTIAN LEADERSHIP



Notes —

- 1) The leader is an instrument. Leadership begins and ends with seeking and knowing God.
 - a) The leader who seeks God will know God (Prov 8:17).
 - b) The leader who knows God will seek God (Jn 10:4).
- 2) The leader is an instrument through which God leads others. Therefore the key word is “empty”.
 - a) First, purity removes that which is negative. It prepares for emptiness.
 - b) Second, humility establishes emptiness.
 - c) Third, service uses the emptiness in a positive way. It points the emptiness towards God and others.

B. The Leader is Pure.

1. The importance of purity in the life of the leader.
 - a. The key to leadership is to bring someone one step closer to Jesus.
 - b. The key to bringing someone one step closer to Jesus is to know which way to go.

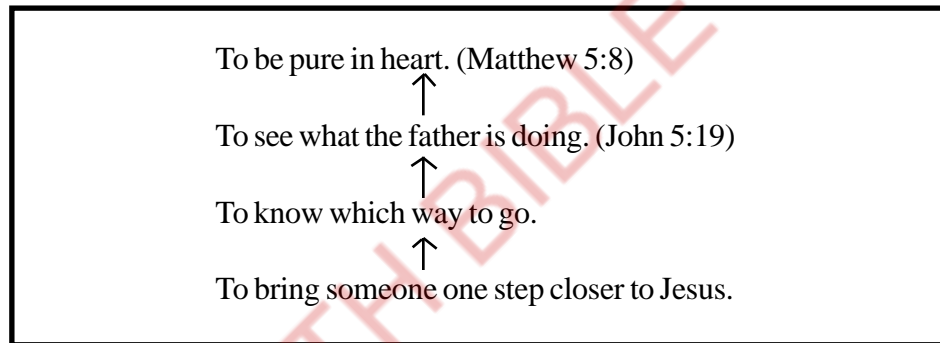
CHRISTIAN LEADERSHIP

Notes —

- c. The key to knowing which way to go is to see what the Father is doing (Jn 5:19).
- d. The key to seeing what the Father is doing is to be pure (Mt 5:8).

Discussion Point

Discuss the following illustration.



- 2. Purity of thoughts and actions.
 - a. Daniel is a good example (Dan 1:8).
 - b. A leader must be above reproach (1 Tim 3:2). He must be unstained.
 - 1) What is allowed? What is not allowed? (This is a question that the leader must be able to answer for himself and for others).
 - 2) The answer is: It depends! There are Biblical principles that can guide us toward the answer in each situation. Leroy Eims in Be the Leader You Want to Be calls them the 6-8-10 principle.¹
 - a) The 6 equals 1 Cor 6:12: Is it helpful? Does it control me?
 - b) The 8 equals 1 Cor 8:12, 13: Will it cause others to stumble?
 - c) The 10 equals 1 Cor 10:31: Does it glorify God?

Discussion Point

Use the following diagram to promote discussion and application regarding the allowable behavior for a Christian leader.

CHRISTIAN LEADERSHIP

	6		8	10
Question → Suggested Answer ↓	Is it helpful?	Does it control me?	Will it cause others to stumble?	Does it glorify God?
You can do it	Yes	No	No	Yes
No! Do not do it	No	Yes	Yes	No
Be careful. It may be best to simply avoid it.	Neutral	Not now. But it is possible	It could if I am not careful	It depends on my attitude

Notes —

Author's Comment:

We can not be too dogmatic regarding allowable behaviors. Many times the answer will be: Be careful. The leader must challenge the person to make his own decision. The leader must challenge himself to stay as far away from trouble as possible. If there is any doubt, then the leader should avoid the situation. He should counsel others to do the same thing.

Different situations effect different people in different ways. Different people have different vulnerabilities. Thus, it is possible that a situation or activity that is fruitful for one person should be avoided by another person.

Discussion Point

Use the following situations or activities as points of discussion and application regarding allowable behavior for a Christian leader.

1. Can I drink a glass of wine?
2. Can I watch a certain television show?
3. Can I play competitive sports?
4. Can I go into a bar to witness to drunks?
5. Can I drink coffee?
6. Can I go to a wedding or a party where alcohol is served?

Remember to use the 6-8-10 principles presented earlier. If the answer is not clear, then it may be best to avoid the situation or activity. Much will depend on the true answer to the question: "What are my motives? Why do I want to do this?"

CHRISTIAN LEADERSHIP

Notes —

3. Purity means being a vessel for God's purposes.
 - a. Purity is necessary in God's plan of leadership because leaders do not lead for God. God leads through leaders who are vessels of His will.
 - b. Here we are talking about "vessel theology." God works through His people or "vessels."
 - 1) Thus, we can speak about "vessel leadership." Purity is closely associated with vessel leadership (2 Tim 2:21).
 - 2) Study 2 Tim 2:16-22.
 - a) "Cleanses himself" (in verse 21) refers to purity. (Study the context and consider vs 16, 19b, 22a).
 - b) The person that cleanses himself is "prepared" for every good work. (Purity prepares for emptiness, which prepares a person for service).
 - c) The vessel God uses must be pure in order for God to fill it.
 - d) It is not our construction that will determine if we will be used honorably or dishonorably. It is our state of cleanliness (1 Sam 16:7).

CHRISTIAN LEADERSHIP

4. Purity of commitment.

- a. Holiness literally means “to be set apart.” We can speak of purity in terms of commitment, dedication, and loyalty to God. A leader must have this type of purity.
 - 1) Samson was not a model of purity in terms of thoughts and actions.
 - 2) However, he was a model of purity in terms of commitment and dedication. He was dedicated to God (Jdg 13).
 - a) God can make leaders out of less than perfect people as long as they are dedicated to Him.
 - b) Love covers a multitude of sins (1 Pt 4:8). Dedication covers a multitude of character defects and weaknesses.
- b. In a sense, purity of commitment is more important than purity of thoughts and actions. The thing that God needs from us more than anything else is our devotion to Him (1 Chr 28:9). Then he can change our character. Then He can work in us. Then He can lead through us.

Discussion Point

Use the previous concepts to further discuss the Purity of a leader and to answer any related questions.

Notes —

CHRISTIAN LEADERSHIP

Notes —

C. The Leader is Humble.

1. Leroy Eims says, “The way to a full and happy life is to get our eyes off of ourselves and to live for others. The leader will prosper only as he walks in that spirit.”²
2. The humility of the leader must enable him to focus on others. It must enable him to put the focus on God.
 - a. God uses leaders. However, it is very easy for the leader to point to himself when God does something great through him.
 - b. Study Dan 2:27-30.
 - 1) Daniel resisted the temptation of pointing to himself.
 - 2) God did miraculous things through Daniel, yet Daniel pointed to God.
 - c. The leader must consider the implications of Is 42:8.
3. A lack of humility will produce two root problems in the life and ministry of a leader:
 - a. Ignorance.
 - 1) A leader cannot afford to be ignorant. However, a leader who is not humble is a leader who can not be taught. He can not receive counsel from others. He cannot learn and he cannot grow (see Prov 11:14 and 15:22).
 - 2) His leadership will be ineffective after a period of time.

CHRISTIAN LEADERSHIP

b. Insecurity.

- 1) Pride forces the leader to focus on himself. He worries about how he appears to others. He is always looking in the mirror. Inevitably, he becomes paranoid. He is not sure of himself nor his position. He becomes very insecure.
- 2) His leadership will be ineffective after a period of time.
- 3) Many times, his insecurity results in an attempt to control everything and everyone around him. He begins to oppress instead of lead.

4. Humility will sustain the leader.

- a. Without humility, a leader will be overwhelmed by his success. He will begin to think too much of himself. His leadership will be destroyed.
 - b. For this reason, Paul gives the requirement for leaders that is found in 1 Tim 3:6.
5. God uses those who are humble (Is 66:2). One of the most important leaders in the Old Testament was Moses. He was also the humblest man on earth (Num 12:3).

Note: A study of the humility of Moses can be found in the MOTMOT course [Christian Character](#).

Insert Your Illustration:

Notes —

CHRISTIAN LEADERSHIP

Notes —

Discussion Point

Use the previous concepts to discuss the positive effects of humility and the negative effects that result from a lack of humility.

D. The Leader is a Servant.

1. John Haggai says, “Only that person who subjugates himself to the place of a servant and lets Christ continually pour His power into him is equipped to deliberately exert that special influence within a group to move it toward goals of beneficial permanence that fulfill the group’s real needs.”³
2. Leadership potential depends on a servant’s heart (Mk 10:43, 44).
 - a. Jesus, who was the greatest leader in history described His life by saying, “even the Son of Man did not come to be served, but to serve” (Mk 10:45).
 - b. Biblical leadership is not a cause. It is a result. It is a result of service. Carnal leadership exercises authority instead of service (Mk 10:42-44).
3. Judson Cornwall reminds us that “God is not interested in our greatness. He is interested in our availability. Yes, the greatest is the servant. But even then the servant does not become great. He simply makes greatness available.”⁴
 - a. We are not the service that fills others or provides the filling. We dispense or give out only that which we have been filled with from the Lord.
 - b. We are not the contents. We are the containers (vessels).
 - c. We are not the source. We are the instrument.
 - d. We are not the living water. We are the river bed that contains and carries the living water to the dry and thirsty lands.
 - e. We are referring again to “vessel theology” (2 Cor 4:7).

Note: An in-depth study of service can be found in the MOTMOT course Church Government.

CHRISTIAN LEADERSHIP

Discussion Point

Notes —

Use the previous concepts to discuss God's call upon the leader to be a servant. Also, discuss the problems that you have experienced when a leader is not a servant.

E. The Leader Seeks and Knows God.

1. Leadership potential begins here. It begins with the greatest commandment (Mt 22:37, 38).
2. David spent a lot of time alone with God as a shepherd boy. This prepared him to be a leader.
3. God is the leader's source of power. Fellowship with God is the access to that power.
4. God has found a leader when He finds someone who is willing to make fellowship with God a priority in his life. A person who focuses his life on an intimate, personal and dynamic relationship with God. This is the "Who" of leadership. Through such a person God will:
 - a. Manifest His power (this is the "How" of leadership).
 - b. Give His guidance (this is the "What", "When", and "Where" of leadership).
 - c. Display His wisdom (this is the "Why" of leadership).
5. Seeking and knowing God are directly related to faith (Heb 11:6). A leader must be a man of faith.

Note: An in-depth study of "knowing God" can be found in the MOTMOT courses Knowing God I and Knowing God II. A study of "faith" can be found in the MOTMOT course Faith.

CHRISTIAN LEADERSHIP

Notes —

Insert Your Illustration:

Discussion Point

Use the previous concepts to discuss how time spent with God has been essential to you as a leader. Discuss the results of becoming too busy to maintain your time with God.

F. Summary.

1. A leader's love for the Lord will produce a zeal for God. This love and this zeal will be passed on to those whom he is leading.
2. A Biblical leader is a pure, humble, servant, who seeks and knows God.
 - a. Of course, this definition is not complete. We could add many other descriptive qualities. However, these points are some of the most important.
 - b. Within this definition is love.
 - 1) Purity without love is self-righteousness.
 - 2) Humility without love is false humility.
 - 3) Service without love profits nothing (1 Cor 13:3).
 - 4) Seeking and knowing God without love is nothing (1 Cor 13:2).
 - 5) Thus, love must be included in all of these qualities.

CHRISTIAN LEADERSHIP

- c. A Christian leader must be close to God. He must love the Lord with all his heart (Mt 22:37, 38).
 - d. He must be close to those whom he is leading. He must love his neighbor as himself (Mt 22:39).
3. Application.
- a. How can we be more pure? How can we become more humble? How can we be more of a servant? How can we seek and know God more?
 - b. Be specific — make a decision to do something — define your objective, form well-defined goals, and make a plan — now, do it!

Notes —

Author's Suggestions:

Find a prayer partner. Pray every day with that person. Have a specific time during the prayers to confess sins. Especially focus on sins of impurity.

Pray for humility every day. Ask God to convict you of pride in your thoughts, words, actions, and lifestyle. Ask Him to replace the pride with humility.

Volunteer your service to someone. Be specific. Try to make it unconditional.

Make a plan for daily devotions. Try to organize your day around three planned times of fellowship with the Lord (morning, afternoon, and night). Pray. Read the Bible. Praise and worship Him. Try to plan for at least one hour every day.

CHRISTIAN LEADERSHIP

Notes —

G. Additional Qualities of a Good Leader.

1. **Courage** -- many books on Christian Leadership stress courage as being an essential characteristic of good leadership (see Tit 1:9-11).
2. **Intelligence**-- especially in the area of good judgment and discretion (see Gal 6:1). We might include common sense, poise, and wisdom (for example: bring your problems to a few trusted and respected Christians. Do not bring your problems to everybody. Much talk and too many counselors make problems grow).
3. **Vision**-- is the ability to form plans and remain ahead of the people. The leader must have vision (see Prov 29:18).
 - a. He must be able to communicate that vision at the right time, to the right people, and in the right way.
 - b. He must be able to give direction that comes from the heart of God.
 - c. Also, vision will see the consequences of an action before it happens. In this way the leader who has vision can protect his people.
 - d. Finally, it must be understood that real vision includes action. Vision without action is only a dream. **Vision + faith + energy = a movement of God.**
4. **Initiative**-- is the ability to start new things. In some cultures initiative is thought of as pride. However, leadership without initiative results in confusion, and a lack of order and organization. (See Jos 1:10-18).
5. **Sympathy and compassion**-- are the ability to understand, appreciate, and help others in their problems. Many times, the best leaders are those who have had a difficult life. Through experience, they can relate to the problems of others. (See Mt 9:36; Heb 4:15).
6. **Energy** -- includes the action and works side of obedience. Leaders must be productive. There is no such thing as a lazy leader! (See Acts 16:9-12).

CHRISTIAN LEADERSHIP

Discussion Point

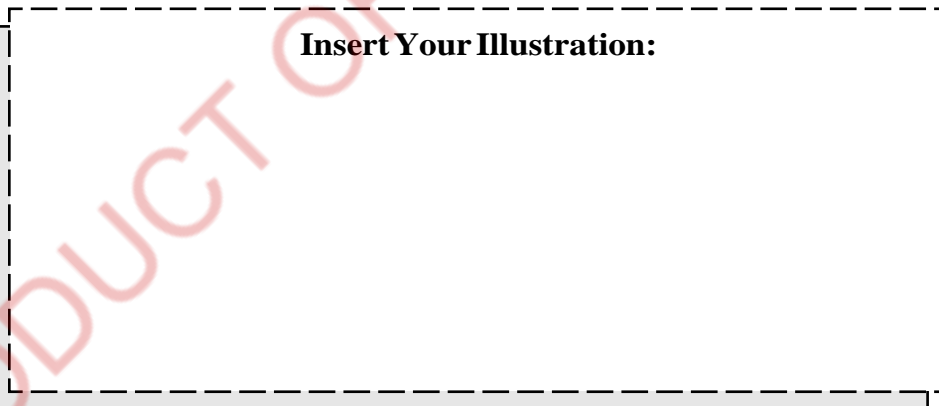
Use the previous concepts to promote discussion and to give examples of these leadership qualities being demonstrated in an effective way.

Notes —

H. Ways to Increase and Develop Your Leadership Ability.

1. Are leaders born or made?
 - a. Leaders are born in the sense that leadership is a calling from God. Leadership is a gift. Not all people are leaders.
 - 1) Consider Rom 12:8 -- the Greek word here is “proisteemi,” which means to preside over, to lead, to rule, or to manage.
 - 2) It is the same Greek word that is used in 1 Thes 5:12; 1 Tim 3:4, 5, 12; and 1 Tim 5:17.
 - b. Leaders are made in the sense that leadership is an ability that needs to be developed (see Prov 1:5). The greater leadership positions go to those who are ready for them.

Insert Your Illustration:



CHRISTIAN LEADERSHIP

Notes —

2. How can leaders get ready? How can they develop their ability?
 - a. Attitude.
 - 1) Determine to strive for excellence. Mediocrity does not honor God or man (see 1 Cor 14:12).
 - 2) Have a healthy attitude like Paul (study Phil 3:12).
 - a) Realize that we all have need for improvement. One might say, “if you stop learning, then you stop leading.”
 - (1) Paul said, “Not that I have already obtained it.” He realized and accepted that he was not perfect.
 - (2) This attitude enables the leader to continue to grow and to improve.
 - (3) This attitude protects the leader from the destruction of pride.
 - b) Only be satisfied with the best from yourself (see Mt 5:48).
 - (1) Paul said, “But I press on.” He kept his eye focused on perfection.
 - (2) This attitude enables the leader to continue to grow and to improve.
 - (3) This attitude protects the leader from the destruction of discouragement.
 - c) These attitudes balance each other to form a healthy attitude.
 - (1) If you have one without the other then you will have an unhealthy attitude. You will either want to quit or you will never be able to say that you are wrong or that you made a mistake.
 - (2) Paul could say that he was not perfect. However, that did not stop him from striving for perfection. He had a healthy attitude.

CHRISTIAN LEADERSHIP

Insert Your Illustration:

Notes —

b. Actions.⁷

- 1) Prepare thoroughly for every act of service -- however humble it may be (Lk 16:10).
- 2) Study the field which you are in. Read books and magazines (if they are available).
- 3) Develop your natural talents. How? Use them (Mt 25:14-30).
- 4) Develop good work habits. Be systematic in bible study and in prayer. Organize your time. Do not procrastinate (2 Tim 2:15).
- 5) Ask for counsel, direction, advice, and criticism from successful people in your field. Be a learner (Prov 13:10; Prov 19:20; Prov 1:5; Mt 11:29).
- 6) Observe a good leader in action. Ask yourself: What makes him effective? How does he handle certain situations? How does he relate to people?
- 7) Be discipled by a good leader. Be an apprentice (watch, learn, work).
- 8) Make your time spent with God a priority.

CHRISTIAN LEADERSHIP

Notes —

Insert Your Illustration:

Discussion Point

Use the previous concepts to discuss how leaders can develop their leadership abilities. Share examples of how these principles effectively work.

V. How do We Lead?

Author's Illustration:

American General Dwight Eisenhower used a piece of string to demonstrate how to lead others. He would put the string on a table and say: "If you pull it then it will follow you. If you push it then it will not go anywhere."

The same thing is true with people. They need to have an example to follow. (Consider Jn 10:4 and Lk 22:25, 26).

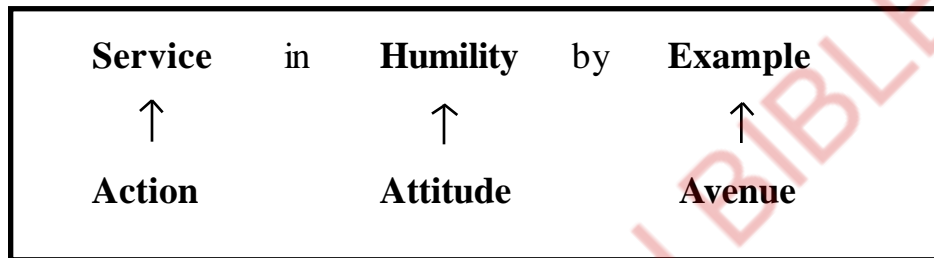
Eisenhower would say, "You do not lead people by hitting them over the head. That is assault, not leadership."

CHRISTIAN LEADERSHIP

A. Leading by Service, Humility, and Example - Jn 13:1-17.

Notes —

1. Using Jn 13, we can establish a basic definition of “how” to lead.
 - a. Service (the action).
 - b. In Humility (the attitude).
 - c. By Example (the avenue or form or medium).



2. First, we want to study the “why” of the “how.” That is, the motivation behind the example of service in humility. What motivated or enabled Jesus to lead in this way?
 - a. Love (study Jn 13:1).
 - 1) Love motivated Jesus to wash the disciple’s feet.
 - 2) The depth of His love becomes more obvious when we realize the nature of the situation. Jesus knew He was going to be killed soon. However, He forgot about His own needs in order to focus on the needs of His disciples. In a moment when He might have been understandably selfish, He performed the most unselfish act of service.
 - 3) Love is a very powerful force. It can enable us to serve others in the midst of the most difficult circumstances. Love never fails (1 Cor 13:8).

CHRISTIAN LEADERSHIP

Notes —

b. Security (study Jn 13:1-3).

- 1) The greatest enemy of service is insecurity. Insecure people are not able to serve others because their insecurity forces them to focus on themselves.
- 2) In order to be free to serve others, you must be sure of who you are in God. You must know that you know.
- 3) Jesus was free to serve because of His security in God the Father. He knew that He knew! What did He know?
 - a) “Jesus, knowing that His hour had come that He should depart out of this world to the Father” (Jn 13:1).
 - (1) We must know where we are going. We must be secure in our salvation.
 - (2) Jesus knew where He was going. There was no doubt. Thus, He was free to serve others. A lack of security in this area will result in the tendency to serve yourself.
 - b) “Knowing that the Father had given all things into His hands” (Jn 13:3a).
 - (1) We must know what we have in Christ. We must know the benefits of being a son of God. We must be secure in who we are in Christ.
 - (2) Jesus knew what He had been given. There was no doubt. Thus, He was free to serve others. Without this security you will want to try to gain benefits. You will serve yourself.

CHRISTIAN LEADERSHIP

c) “And [knowing] that He had come forth from God, and was going back to God” (Jn 13:3b).

(1) We must know how we relate to God. We must be secure in our relationship with God.

(2) Jesus knew how He related to the Father. There was no doubt. Thus, He was free to serve others. People who are insecure in their relationship with God are insecure with people. They are unable to serve.

4) Our insecurities force us to consider ourselves. This hinders our ability to serve others. Security provides motivation to serve. Security makes us free to serve.

Notes —

Author’s Illustration:

Use the following example to illustrate this point.

A woman and two men are standing at a bus stop. The woman has a small child in one arm and a large pocketbook in another. It is raining.

The child suddenly jumps out of her arms and runs across the street. The woman must put down her pocketbook and run after the child. However, the ground is wet.

She turns to the first man and asks him to hold her pocketbook (it is a very feminine pocketbook). He refuses to hold it. She asks the second man to hold it. He gladly puts it under his arm and waits for the woman to come back.

The first man could not serve the woman. Why? Because he was insecure in his manhood. He was not able to focus on the need of the woman. His focus was on himself: “What would others think of me? Someone might see me — my neighbor, my boss, or that pretty girl in the store across the street!” All of this resulted in his inability to serve.

The second man could serve the woman. Why? Because he was secure in his manhood. He was able to focus on the need of the woman. His security enabled him to be free to serve.

CHRISTIAN LEADERSHIP

Notes —

Discussion Point

How do we overcome the lack of love and security within ourselves that prevents us from serving in humility by example?

3. Now we want to study the symbolism within our definition of **how** to lead. What is the symbolism of this example of service in humility?

a. The footwashing was symbolic of the Cross (leadership must be symbolic of the Cross).

1) The context of the footwashing is that Jesus was going back to God. His hour had come. He was going to the Cross (Jn 13:3).

2) While washing Peter's feet Jesus said, "If I do not wash you, you have no part with me" (Jn 13:8). We know that it is the work of the cross that washes us.

3) While washing Peter's feet Jesus said, "What I do you do not realize now, but you shall understand hereafter" (Jn 13:7). It was the Cross that the disciples did not yet understand.

b. In the same way, Christian leadership should symbolize the Cross. Leadership should be the result of death to self. Our service and leadership should be the outward manifestation of the inward death that we have experienced.

c. F.B. Meyer understood that the footwashing service symbolized the Cross (the greatest act of service in humility by example — that is, the greatest act of leadership). He offers this version of Jn 13:4, 5.

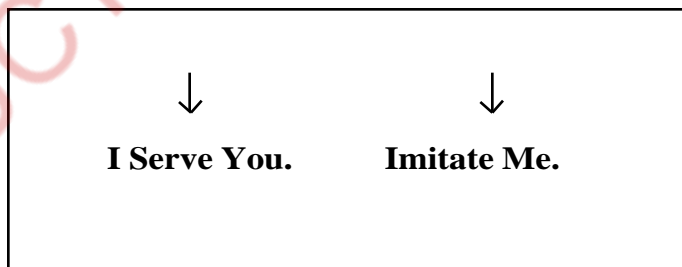
"He rose from the throne, laid aside the garments of light which He had worn as His vesture, took up the poor towel of humanity, and wrapped it about His glorious Person; poured His own blood into the basin of the cross, and set Himself to wash away the foul stains of human depravity and guilt."⁵

CHRISTIAN LEADERSHIP

B. How to become the greatest (How to become the leader —by continuing in the principles of Jn 13).

Notes —

1. Jesus became the greatest through His death. (Study Phil 2:5-11 and Lk 22:26).
2. The example of service in humility (the footwashing) was done by Jesus in response to the disciple's questions concerning who was the greatest.
 - a. The disciples appeared to have been very concerned about who was the greatest: Mt 20:25-28; Mk 9:33-37; Mk 10:35-45; Lk 9:46-48; and Lk 22:25-27.
 - b. Finally, Jesus decided to answer their question. (See Lk 22:25-27 and note how it is connected to the footwashing in Jn 13:12.)
 - c. Who was the greatest? Jesus systematically answered their question;
 - 1) I am the **greatest** (Jn 13:13).
 - 2) I serve you (Jn 13:14).
 - 3) Imitate me (Jn 13:15).
 - 4) The slave is not **greater** than his master (verse 16).
 - d. Who is the greatest? Of course, only Jesus is the greatest. They are not greater than Him.

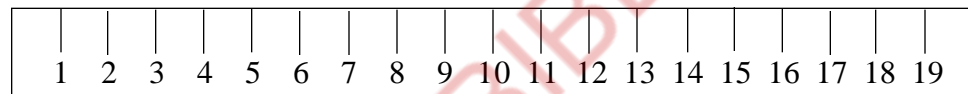


CHRISTIAN LEADERSHIP

Notes —

- 1) The answer is clear. Jesus is the greatest. Why is Jesus the greatest (the leader)? Because He serves.
- 2) How can the disciples be great? They must imitate Him. They must serve. This is the **how** of leadership or greatness.
- e. How is greatness measured? Is it measured in centimeters or pounds or liters? No! It is measured in humility and service. Jesus created a ruler to measure greatness. The units of measurement are in humility and service.

Ruler for Measuring Greatness!



Units of Measure = Service and Humility

Discussion Point

Use the previous concepts to discuss how service and humility are used to measure our leadership greatness. What should we determine regarding our true success as a leader, if our measurement of service and humility is low?

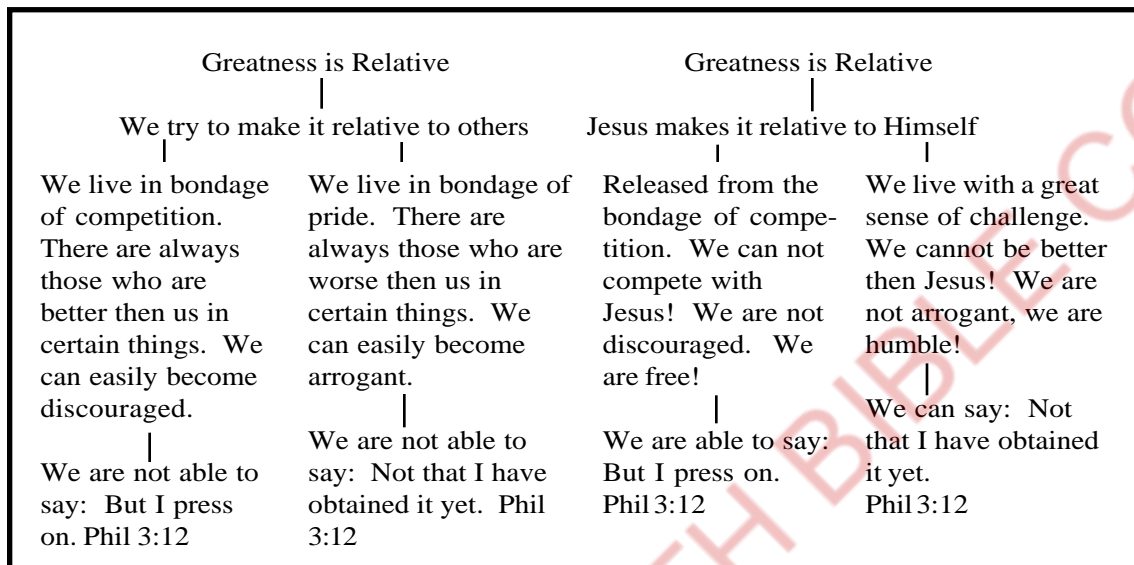
- f. Greatness is a relative concept.
 - 1) Unfortunately, we tend (like the disciples) to make it relative in terms of other people.
 - 2) We compare ourselves to others. This is what the disciples were doing.
 - 3) However, Jesus substituted the comparison to others with a comparison to Himself. Jesus challenges the disciples to look to Him only. When we apply this to our own lives:
 - a) We are released from the bondage of competition.
 - b) We are presented with a great challenge. The result is humility.

CHRISTIAN LEADERSHIP

Discussion Point

Notes —

Study and discuss the following diagram.



C. The Disciples Had a Carnal Perception of Greatness (leadership).

1. They defined greatness in terms of authority.
2. They made greatness relative to each other.
3. Jesus replaced that perception with a heavenly perception.
 - a. He defined greatness in terms of service.
 - b. He made greatness relative to Himself.
4. Judson Cornwall said, "God is not interested in our greatness. He is only interested in our utility. Yes, the greatest is the servant. But even then the servant does not become great, he just makes greatness available."⁶

CHRISTIAN LEADERSHIP

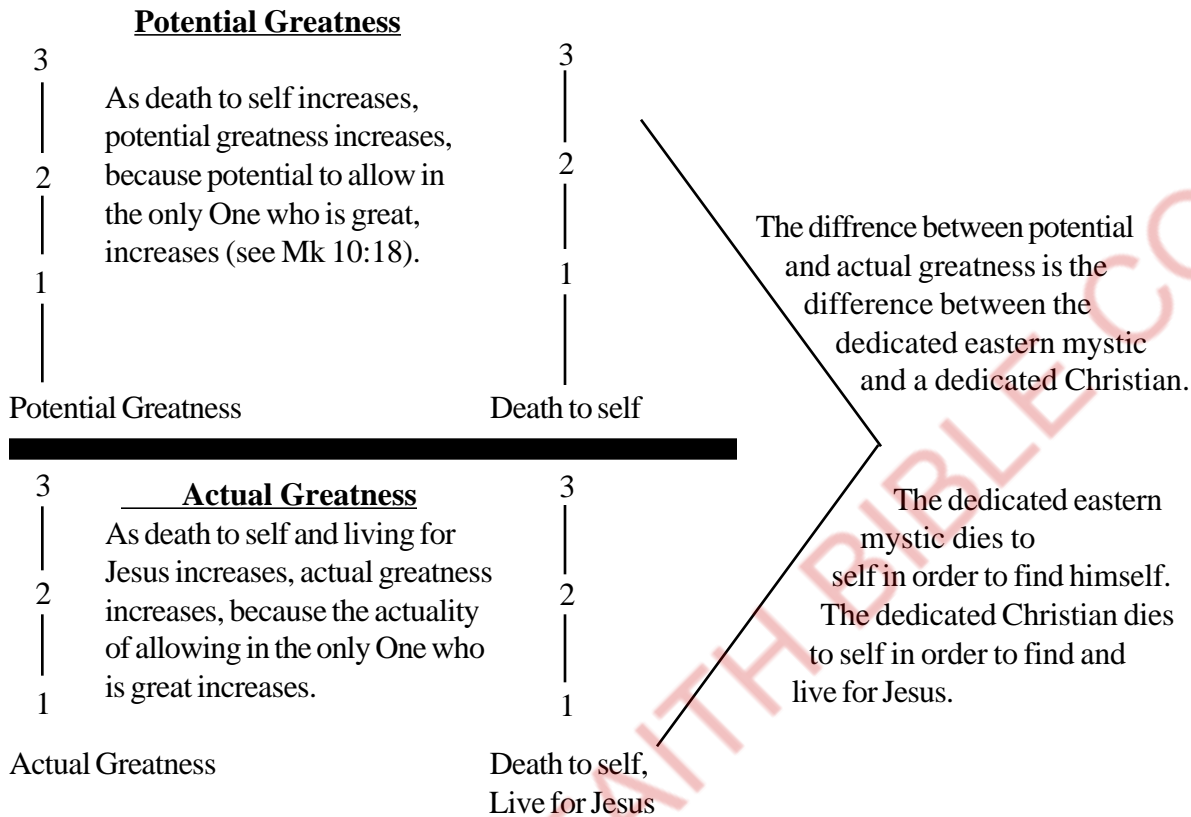
Notes —

5. Who is the greatest? Jesus! (Jn 13:13).
 - a. How is He the greatest? How does He lead? Service in humility by example (Jn 13:14, 15a).
 - b. How can we become great? How can we lead? By imitating Jesus (Jn 13:15b).
 - c. How can we imitate Jesus? The slave is not greater than his master (Jn 13:16).
 - 1) Notice how this concept is explained in Jn 13:20. It is explained in terms of Jesus in us. This is consistent with the Biblical understanding of the imitation of Christ.
 - 2) We cannot reduplicate what Jesus has done. In this sense we cannot imitate Jesus.
 - 3) Biblical imitation has to do with allowing Christ to live in us (for more on imitation, see the MOTMOT course, Knowing God II). Thus, the only Biblical way to imitate Jesus, the only Biblical way to lead others — the only Biblical way to be great is to allow **the One who is great** to live in you (Gal 2:20).

Discussion Point

Here we must be careful to distinguish between potential greatness and actual greatness. Study and discuss the following diagram. Discuss the difference between eastern mysticism and true Christianity.

CHRISTIAN LEADERSHIP



Notes —

D. Summary.

1. How do we lead? We lead through service in humility by example.
2. We are motivated by love and security in God.
3. Our leadership must be symbolic of the cross.
4. The leader (or the greatest) is the servant.
5. Greatness is measured by service and humility.
6. Greatness is relative to Jesus. It is not relative to others.
7. Jesus is the greatest. If we want to be great we must allow Him to be great through us. If we want to lead we must allow Him to lead through us.
8. Finally, remember Jesus' conclusion with respect to these things: "If you know these things you are blessed if you do them" (Jn 13:17).

CHRISTIAN LEADERSHIP

Notes —

E. Appendix: 12 Secrets to Good Leadership.⁸

1. Be informed about the developments in your field (read books, magazines, talk to other leaders).
2. Always hear both sides of a problem. Do not act on the information of only one person.
3. Never betray a confidence. If someone asks you to keep something confidential and you agree then you must keep it confidential. If the people can not trust you then your ministry will be ineffective.
4. Be a good loser.
5. Try to negotiate differences between people. Be a peacemaker (Mt 5:9).
6. Control your temper.
7. Do not think too seriously about yourself, or you will become puffed up. Like a balloon, some people will love to pop you. Be able to laugh at yourself.
8. Do not try to run away from your troubles (failures, objections, complaints, criticisms). Remember: Problems do not disappear. Problems are solved.
9. Do not allow your own personal gain to determine your decisions.
10. Show equal respect to those who are under your authority as to those who are over you in authority.
11. Accept responsibility for failure as well as success.
12. Search for and create opportunities for growth in those whom you lead.

CHRISTIAN LEADERSHIP

Christian Leadership: Endnotes

Notes —

¹Leroy Eims, Be the Leader You Want to Be (Wheaton: Victor Books, 1975), p. 30. The diagram is based on the “6-8-10” principle. Used by Permission.

²Ibid., p. 32.

³John Haggai, Lead On (Waco: Word Books, 1986), p. 71.

⁴Judson Cornwall, Profiles of a Leader (Plainfield: Logos International, 1980), p. 220.

⁵F.B. Meyer, Love to the Uttermost (NY: Fleming H. Revell Co., 1988), p. 18.

⁶Cornwall, p. 210.

⁷Adapted from class notes, Principles of Leadership, Dr. Dan Hedges, Regent University, 1987.

⁸Ibid.

CHRISTIAN LEADERSHIP

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

CHURCH GOVERNMENT

Church Government: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. Four Types of Government.
- III. The Form of Church Government:
 - A. The Church is a Body.

CLASS #2:

- III. The Form of Church Government:
 - B. Unity Within Diversity.
 - C. Examples of the “Body.”
 - D. Application of “Body” Government.

CLASS #3:

- III. The Form of Church Government:
 - E. The Process of Allowing Body Government.
 - F. Consequences of Rejecting Body Government.
- IV. The Leadership of Church Government.

CLASS #4:

- IV. The Leadership of Church Government. (cont.)
- V. The Purpose of Church Government.

CLASS #5:

- VI. The Method of Church Government.
- VII. The Result of Church Government.
 - Exam.

CHURCH GOVERNMENT

Notes —

Church Government: Exam

Possible 20 Point Questions

- 1) Choose one of the “worldly” forms of government and compare it to the form of government of the Kingdom of God. Refer to the leadership, purpose, method, and result of the forms of government (pp. 57-60).
- 2) Explain the concept of unity within diversity in the body of Christ (pp. 62, 63).
- 3) Develop a Biblical defense for the idea of plurality of leadership (pp. 72-76).

Possible 10 Point Questions

- 1) Use Eph 4:12-15 to state the purpose or the “Why?” of church growth (p. 62).
- 2) Give a summary explanation of what must happen for a Church to grow (pp. 67, 68).
- 3) What two things must a Church believe in order to make available a Biblical form of Church government? (p. 68)
- 4) Using 1 Cor 3:1-7, explain what happens to a Church that does not look at the gifts in a balanced way (p. 70).
- 5) What is the key that will make a plurality of leadership possible? (p. 76)
- 6) List three goals of Church government (pp. 77, 78).

CHURCH GOVERNMENT

Notes —

I. Course Introduction.

A. The Strategy of this Course is to offer a Biblical Model of Church Government.

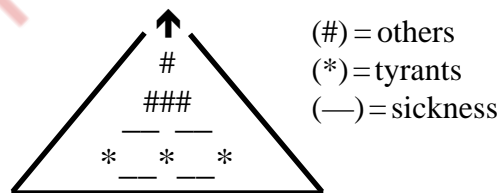
B. Five topics are presented:

1. The **form** of Church government.
2. The **leadership** of Church government.
3. The **purpose** of Church government.
4. The **method** of Church government.
5. The **result** of Church government.

II. Four Types of Government.

A. There are three “worldly” types of government.

1. The tyrant form of government.

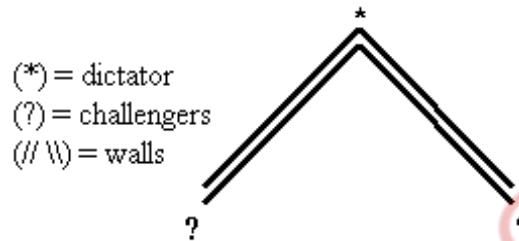


- a. In the Tyrant form of government, there is a small group of those who have power.
- b. Others who are in the leadership circle or who try to enter it are pushed out through different methods of force.
- c. It is like there is a sickness that keeps others from moving into the leadership circle.

CHURCH GOVERNMENT

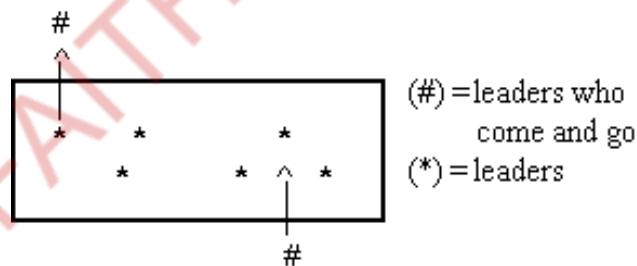
Notes —

2. Dictator form of government.



- In the Dictator form of government, there is one man who has all of the power.
- Through various means of control this one man is able to put up walls around him that secure his position and keep others from challenging it.

3. Central form of government.



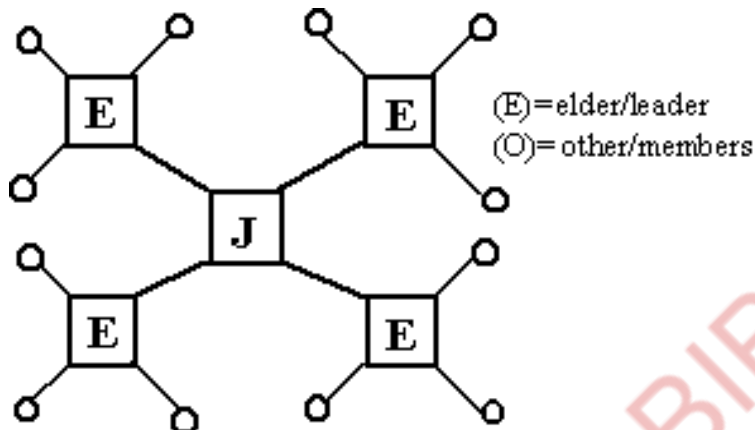
- In the Central form of government, there is a small group of those who have power.
- Others are allowed into the group when one of the existing members must leave the group. The focus is on maintaining the system through replacement. New members are elected or nominated. Many times they receive their position because of who they know (family, business, political connections).

CHURCH GOVERNMENT

Notes —

B. One Type of Government is a Godly Form.

1. The Body form of government.



- a. In the Body form of government, all authority and responsibility starts with Jesus.
 - b. It is distributed to a group of leaders whose job it is to do the same thing.
 - c. They distribute their authority and responsibility to others.
 - d. The focus is relationships and reproduction. The idea is not to hold on to power or to maintain the system, but to let go of power and to multiply the system.
2. The Body form of government should be the government form of the church. Unfortunately, many churches do not use this form.

C. Each Type of Government has a Different Method of Obtaining Authority.

1. The Tyrant form of government has its authority in its physical power. We might say that its authority comes through the barrel of a gun that is sticking out of a hole in the office door.
2. The Dictator has his authority in his title. We might say that his authority is symbolized by a sign on the office door.

CHURCH GOVERNMENT

Notes —

3. The Central form of government has authority by position. We might say that this authority is symbolized by a table in the office. Each member of leadership sits in the chair that is designated for his particular position.
4. The Body form of government has authority by function. Authority is a result of service. When you open the office door you know who the leaders are because of what they do.

Discussion Point

Study and discuss the following diagram of the four types of government. Take time to apply and compare the various aspects. The remainder of the course is based on these concepts.

FORM	TYRANT	DICTATOR	CENTRAL	BODY
LEADERSHIP	Evil System	One Man	Elite Few	Plurality
PURPOSE	To Purge	To Control	To Maintain	To Equip, grow, and unify
METHOD	Evil Authority By Oppression (Power)	Claimed Authority By Intimidation (Title)	Received Authority By Situation (Position)	Natural Authority By Service (Function)
RESULT	Takes Away Leadership (Subtract)(-)	Neutralizes Leadership (Zero Growth)(0)	Adds (changes) Leadership (Adds)(+)	Multiplies Leadership (Multiply)(x)

CHURCH GOVERNMENT

III. The Form of Church Government.

Notes —

A. The Church is a Body.

1. It is not only a brain. It is not one central command center (like the Central form of government).
2. It is not only a mouth. It is not one overwhelming, charismatic figure (like the Dictator form of government).
3. It is not only a fist. It is not one group of fingers who unite in order to create power (like the Tyrant form of government).
4. It is a body. It is a group of different members who all have the same purpose.
 - a. Thus, the government of this body must be consistent with itself. It must be designed to use the different functions of its members while maintaining the united purpose.
 - b. The key is that the government is based on unity in diversity.

B. Unity within Diversity.

1. How does unity within diversity operate?
 - a. The Church is compared to a body. A body is one. It is unified.
 - b. However, it has many different parts. Yet, these parts all have the same purpose.
 - c. At the same time, they have different functions and identities.

CHURCH GOVERNMENT

Notes —

Author's Illustration:

As part of the same body, both the knees and the buttocks want to sit down. The knees must bend. The buttocks must sit. Each member must do its part.

If the knees refuse to bend, then the buttocks will not be able to sit. If the buttocks refuse to sit, then the bending of the knees will be useless. As they work together, unity exists within diversity.

The same principle of unity within diversity is true in the Church, since it is a body (see 1 Cor 12:12).

Discussion Point

Does your Church government promote and allow unity to exist within diversity?
Discuss the obstacles that may be blocking this from happening.

2. Why is unity within diversity important?
 - a. The practice of unity within diversity is the key to Church growth.
 - b. Study Eph 4:11-16.
 - 1) Different "office gifts" are given to the Church (verse 11).
 - a) These gifts represent the "What?" of Church growth.
 - b) They are the units that will be used to grow the Church.
 - 2) These gifts are given for the same purpose (verse 12).
 - a) The specific purpose is that the different members would mature together (verse 13).
 - b) Not to be immature (verse 14).
 - c) But to grow up (verse 15).
 - d) This purpose represents the "Why?" of Church growth.

CHURCH GOVERNMENT

3) This purpose will be accomplished by experiencing unity within diversity (verse 16).

a) This experience represents the “How?” of Church growth.

b) Without unity within diversity, the purpose can not be fully accomplished.

c. Church growth depends on the practice of unity within diversity. Thus, Church government must promote and allow unity within diversity. This is the government of a body.

Notes —

C. Examples of the “Body”.

1. The brain of the body is Jesus. He tells the body (the Church) to do certain things in order to grow.

a. The Church includes many different members. Some are mouths. Others are feet. Some are eyes. Others are teeth.

b. For many different reasons, the different members of the Church do not work together.

c. The Church does not grow because for a body to grow, it must work in unity. Each part depends on the other.

2. Church government must be consistent with these principles. It must be in the form of a body. It must practice unity within diversity.

Discussion Point

Use the following illustrations to discuss how the principles of unity within diversity and working as a body apply to church government.

CHURCH GOVERNMENT

Notes —

Body Illustration #1:

The brain says: “Eat!”

But if the mouth is not willing to cooperate with the teeth, then the body will not be able to eat (and will not grow).

The teeth are ready to eat, but the mouth refuses to open. It says that it will not work with the teeth because yesterday the teeth bit him on the lip (and now the mouth’s wife will not kiss him). The mouth is mad at the teeth. If the teeth try to eat without the help of the mouth (it remains closed), then there will be a mess.

The same thing is true in the Church.

Some members are ready to eat. Other members are not willing to cooperate. One is mad at the other. The result is that there is a mess and the Church does not grow.

Body Illustration #2:

The brain says: “Eat!”

But if the teeth are not willing to cooperate with the mouth, then the body will not be able to eat (and will not grow).

The mouth is ready to eat. It is wide open. But the teeth refuse to chew. It says that it will not work with the mouth because the mouth has bad breath (and now the teeth’s wife will not kiss him). The teeth are embarrassed to work with the mouth. If the mouth tries to eat without the help of the teeth (they will not chew) then the body will choke itself.

The same thing is true in the Church.

Some members are ready to eat. Other members are not willing to cooperate. One is embarrassed to work with the other. The result is that the Church chokes itself and it does not grow.

CHURCH GOVERNMENT

Body Illustration #3:

The brain says: "Exercise!"

But if the legs do not cooperate with the feet, then the body will not exercise (and will not grow).

The feet are ready to exercise. They begin to move. But the legs remain stiff. They have not been trained. If the feet try to exercise without the help of the legs, then the body will look like a paralytic.

The same thing is true in the Church.

Some members are ready to exercise. Other members have not been trained. The result is that the Church is like a paralytic and it does not grow.

Body Illustration #4:

The brain says: "Exercise!"

But if the feet do not cooperate with the legs, then the body will not exercise (and will not grow).

The legs are ready to exercise. They are loose. But the feet remain stiff. They can not move because they have not been equipped. If the legs try to exercise without the help of the feet, then the body will look like it is doing a funny dance.

The same thing is true in the Church.

Some members are ready to exercise. Other members are not able because they have not been equipped. The result is that the Church looks like it is doing a awkward dance. It does not grow and the world has a reason to laugh at it.

Notes —

CHURCH GOVERNMENT

Notes —

Body Illustration #5:

The brain says: “Study!”

But if the fingers do not cooperate with the eyes, then the body will not study (and will not grow).

The eyes think that they can do everything. They make it obvious that they do not need nor want the help of others. They want to do their job and the job of others. The fingers say: “O.K., go ahead and study without me. Let’s see you turn the pages of the book. If the eyes try to study without the help of the fingers (the eyes try to turn the pages), then the body will be lost.

The same thing is true in the Church.

Some members try to do it all. Other members get frustrated and do not do their job because they feel that they do not have the opportunity. The result is that the Church is lost. It does not grow.

Body Illustration #6:

The brain says: “Study!”

But if the eyes do not cooperate with the fingers, then the body will not study (and will not grow).

The fingers are ready to study. They are turning pages. The eyes are lazy. They want to sleep for half of the day and look at pretty girls for the other half of the day. If the fingers try to study without the eyes (flipping pages without reading them), then it will only be an exercise in futility.

The same thing is true in the Church.

Some members are ready to study. Other members are lazy. They want to relax. They do not want to get involved with the ministry of the Church. It takes too much time. They have other things to do like sleeping and watching pretty girls. The result is that the ministry of the Church is futile. It does not grow.

CHURCH GOVERNMENT

D. Application of “Body” Government.

Notes —

1. Many times a church will not grow because the different types of leaders cannot work together.
 - a. The Prophets do not like the way that the Pastors do things (they think Pastors are too easy on the people).
 - b. The Pastors do not like the style of the Prophets (they think Prophets are too hard on the people).
 - c. The Evangelists do not like the Teachers (they think Teachers do not have a burden for lost souls).
 - d. The Teachers do not like the Evangelists (they think Evangelists do not have a burden to feed the sheep).
2. The irony of these problems is that it is obvious that each one needs the other.
 - a. After someone has been challenged by the Prophet, he will soon need to be comforted by the Pastor or he will be overwhelmed.
 - b. After someone has been comforted by the Pastor, he will soon need to be challenged by the Prophet or he will fall asleep.
 - c. After someone has been evangelized by the Evangelist, he will soon need to be taught by the Teacher or he will fall away from the Lord.
 - d. After someone has been taught by the Teacher, he will need to be led out in evangelism by the Evangelist, or he will become a lazy Christian. Also, the Teacher needs the Evangelist to evangelize so that he can have people to teach.
3. A church will grow when the different types of leaders learn how to work with each other as they see their need for the other person’s ministry.
 - a. The government of the church will be in the form of a body.
 - b. Each part will be allowed to do his “part”.

CHURCH GOVERNMENT

Notes —

- c. Each leadership part will train others in the church to do their “parts.”
- d. The church will grow because the leadership parts will reproduce themselves.
- e. This can only happen if the government of the church is in the form of a body.

E. The Process of Allowing Body Government.

1. The church must go through the following process to establish the right environment for the government of the church to exist in the form of a body.
 - a. What the church must know or believe.
 - 1) God’s great desire for unity in the body (Jn 17).
 - 2) God’s great desire for diversity in the body (1 Cor 12:18).
 - b. What the church must do.
 - 1) Each member must use his gift for the building up of the body (Rom 12:6).
 - 2) Each member must be allowed and encouraged to use his gift for the building up of the body (Rom 12:6).
 - c. What the church must think (be renewed in their minds).
 - 1) Do not think too much of yourself (Rom 12:3).
 - 2) Think more highly of others (Phil 2:3).

CHURCH GOVERNMENT

- d. What the church must understand (received revelation).
- 1) Each member must recognize and accept his **critical** need for the ministries of the other members who are different from him (1 Cor 12:19-22).
 - 2) Each member must understand the need for unity within diversity in the body of Christ.
2. This is a process. The way someone believes will affect what he does. The things a person does will affect how the person thinks. The way the person thinks will affect what the person is able to understand.
- a. The people of the church must believe that God wants unity.
- 1) If they believe that, then they will want to be part of the team.
 - 2) They will want to contribute by using their gift.
 - 3) If they do that, then they will not think too highly of themselves.
 - 4) They will see the difference between their fleshly efforts and the efforts of Christ in them (which is their gift).
- b. The people of the church must believe that God wants diversity.
- 1) If they believe that, then they will allow and encourage others to use their gifts.
 - 2) If they do that, then they will think more highly of others because they will see Christ in them through their gifts.

Notes —

CHURCH GOVERNMENT

Notes —

c. All of this will have a great result. There will be new life because there will be new received revelation.

- 1) Through this process, the members of the church will begin to understand that they need each other.
- 2) Their own gifts will not operate correctly without the operation of the gifts of others.
- 3) The correct climate will be established for the government of the church to exist in the form of a body.

F. Consequences of Rejecting Body Government.

1. What happens if the church does not do this? What happens if they look at the gifts in an unbalanced way?
 - a. For example, what happens if the planter is looked at as being greater than the one who waters (1 Cor 3:4-7).
 - b. The result is that the church will not grow, because it will only be able to drink milk like babies (1 Cor 3:1-3).
2. The form of Church government is important. It must be in the form of a body because the Church is a body.

Discussion Point

Use the following creative story to discuss the need for leaders to work together to complement one another.

CHURCH GOVERNMENT

Author's Analogy:

Notes —

Imagine that a long time ago fire and water were great enemies. The fire said that he was a great friend of people. He kept them warm. He cooked their food. He also said that water was an enemy of people. Sometimes it would rush down the mountain and destroy their houses and kill them.

However, the water said that he was a great friend of people. He quenched their thirst. He washed their clothes. He also said that fire was an enemy of people. Sometimes it would lose control and burn down their houses and kill them.

Then one year there was no rain. It changed the weather. It became very cold. The babies were crying. The people were beginning to die. The water on the mountain was desperate. There was nothing that he could do. Suddenly, the fire ran toward the people and began to warm them. They were saved. The water said: "The fire is good to the people."

However, after some days, the babies began to cry again. People began to die because there was no water. The fire was desperate. There was nothing that he could do. Suddenly, the water ran down the mountain. The people drank it and they were saved. The fire said: "The water is good to the people."

The fire and the water looked at each other. They confessed that they were wrong to think badly about each other. They embraced. As they embraced two things happened. First, the fire lost some of its force and the water lost some of its weight. Second, a cloud of steam rose up over them.

For the purposes of our story, the cloud of steam that was created might be seen to represent the Holy Spirit. Also, the first thing that happened was a result of the teaching found in Jn 3:30. The fire and the water had to decrease in order for the steam to increase.

It is the same with the members of the Church. They are as different from each other as fire and water. They tend to focus on their differences in a negative way instead of focusing on what they have in common. They do not realize their desperate need for each other.

Finally, they begin to appreciate each other. They unite. God is glorified and lifted up like the cloud of steam. However, both members had to die to themselves. They had to lose a little bit of themselves (Jn 3:30).

CHURCH GOVERNMENT

Notes —

IV. The Leadership of Church Government.

A. The New Testament Teaches Plurality of Leadership.

1. This has not always been understood, in part because of a misunderstanding of biblical terminology.
 - a. Bible terms:
 - 1) Bishop (episkopo in Greek).
 - 2) Pastor (poiman in Greek).
 - 3) Elder (presbuteros in Greek).
 - b. Many Church governments are based on the misunderstanding that these three terms signify three different positions or levels.
 - 1) One position is represented by the bishop or overseer who has authority over several different churches.
 - a) Unfortunately, his position often becomes a very hierarchical and political position. He uses his influence and power to keep others from threatening his position.
 - b) He begins to resemble a **tyrant**.
 - 2) Another position is represented by **THE** Pastor who has authority over the local church.
 - a) Unfortunately, he is often a “one man Pastor” who has all the authority and responsibility.
 - b) He begins to resemble a **dictator**.
 - 3) Another position is represented by an Elder who is under the Pastor.
 - a) Unfortunately, they are often elected democratically, nominated, or gain their position because of who they know, who they are (financially, influentially), or because of what family they are in.

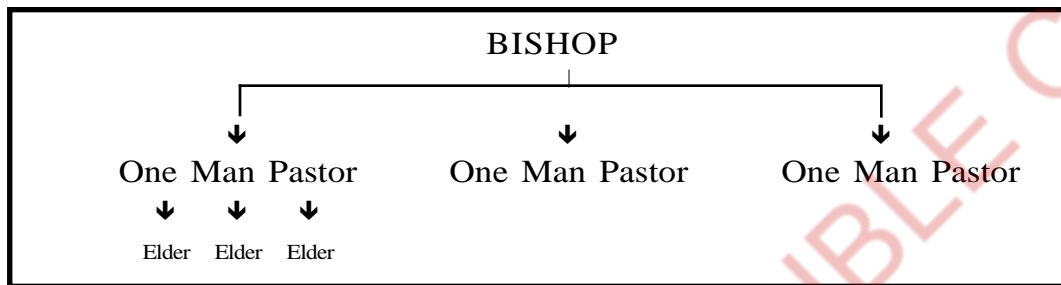
CHURCH GOVERNMENT

- b) This begins to resemble a **central** form of government.

Notes —

Discussion Point

Discuss the following diagram, which shows a governmental structure that treats each of the three leadership terms as different levels of authority.



- c. However, there is no distinction between these terms in the New Testament. They are three different terms to describe the same person or the same position. They are three different terms to describe a leader of the church.

- 1) A study of Acts 20:17, 18, 28.

- In verse 17, 18 we see that Paul was talking to the “presbuteros” (**elders**) of the church.
- In verse 28 he told them that they were “episkopos” (**bishops**).
- Then, he instructed these **elders** who were **bishops** to “poiman” (**pastor**) the Church.

- 2) A study of 1 Pt 5:1, 2.

- In verse 1, Peter exhorted the “presbuteros” (**elders**) of the church.
- In verse 2, he told them to “poiman” (**pastor**) the flock.
- Then he instructed these **elders** who **pastor** to be “episkopos” (**bishops**).

CHURCH GOVERNMENT

Notes —

- 3) A study of Zeph 2:6, 7. Notice how the whole idea of “poiman” (**pastor**) in verses 6, 7a was interchanged with the idea of being an “episkopo” (**bishop**) in verse 7b (“to care for”).
- 4) Study 1 Tim 3:1 and Tit 1:5-9.
 - a) The list of requirements in 1 Tim 3 are for “episkopos” (**bishops**).
 - b) We see the same list of requirements in Titus 1. However, in verse 5 Paul said that the requirements were for “presbuteros” (**elders**). Then in verse 7 he continued the same list but said it is for “episkopos” (**bishops**).
 - c) Was Paul crazy? Was Paul confused?
 - d. No! Paul was not crazy. Paul was not confused with his own teaching. He was simply using three different terms to describe the same office or position in a more complete way.
 - 1) I am a father. My children may use 3 different terms to describe who I am.
 - a) **Head of the family** (this describes my job position).
 - b) **Father** (this describes my function or action).
 - c) **Daddy** (this is a title or an affectionate name).
 - 2) Paul appointed leaders in each church. He used three different terms to describe those leaders.
 - a) **Bishop** (this describes the job position of the leader).
 - b) **Pastor** (this describes the function or action of the leader).
 - c) **Elder** (this is a title or a name of respect of the leader).

CHURCH GOVERNMENT

Discussion Point

Notes —

Discuss any questions or comments related to the interchangeable meaning of Elder, Pastor and Bishop in the New Testament.

2. Plurality of leadership is not practiced often. It simply has been ignored. However, the Bible is clear.
 - a. The term **elder** (and remember according to Paul this was to be interchanged with **pastor** and **bishop**) is used more than 20 times in the New Testament to refer to a church leader.
 - b. The term **elder** is always plural. It is never singular. There was no hint of a one man Pastor in the New Testament. There was a plurality of leadership.
 - b. Each New Testament church had a plurality of elders/leadership.
 - 1) Elders were appointed in **every** church. (see Acts 14:23).
 - 2) Paul went to Ephesus and called to him the elders of **the** church. (see Acts 20:17).
 - 3) Paul greeted the overseers of the church at Philippi. (see Phil 1:1).
 - 4) Paul referred to the elders who direct the affairs of the church (see 1 Tim 5:17 and Tit 1:5).
3. Summary and Appendix.
 - a. Summary.
 - 1) In the New Testament, **bishop**, **pastor**, and **elder** are interchangeable terms that describe the position of leadership in the local church.
 - 2) Furthermore, this leadership always was a plurality.

CHURCH GOVERNMENT

Notes —

b. Appendix.

- 1) 1 Tim 3 and Phil 1:1 reveal the bi-level structure of Church government.
 - a) Plurality of elders (or bishops, or pastors).
 - b) Plurality of deacons (servants).
- 2) Acts 14:23, 1 Tim 3, and Tit 3 reveal how the leadership was chosen.
 - a) Spiritual direction (Acts 14:23--prayer and fasting).
 - b) Practical direction (1 Tim 3 and Tit 3 list of requirements as a criteria).

B. Leadership Plurality Requires Mutual Submission.

1. The only way that plurality of leadership will work is when the team of leaders are in strong and constant fellowship one with another.
2. Real, honest, and vulnerable prayer together every day can ensure better success, because mutual submission will result.
3. Mutual submission is the key to practicing the plurality of leadership. Each leader must intimately know the character and ministry of the other leaders. Through humility, love, and a fear of God, a mutual submission must develop.
4. Most of all, plurality of leadership is a spirit and attitude toward leadership.
 - a. It is not one specific structure that all churches will use. There will be differences in the details of the structure.
 - b. Nevertheless, the principle remains the same. The authority and responsibility within the leadership of the New Testament Church was not in the hands of one man. It was shared by a team.

CHURCH GOVERNMENT

Discussion Point

Notes —

What obstacles would have to be overcome to allow a plurality of leadership, with true mutual submission, to exist in your church?

V. The Purpose of Church Government.

A. Why is the Form of Church Government considered a Body?

1. Because the Church is a body.
2. No one man is Christ.
3. Christ has different offices or ministries (Prophet, Priest, King). No one leader will have all of these offices. However, a team of leaders can include all of them.
4. The Church needs all of these different types of leaders because there are many different types of ministries in the Church.
 - a. The Church will go through different “seasons” when it will need to emphasize one certain type of leadership.
 - b. The seasons change and the emphasized type of leadership must change.

B. What are the Goals of Church Government?

1. To equip the body (Eph 4:12).
 - a. The purpose of Church government is to equip the saints (see Eph 4:12).
 - b. The word “equip” in the original Greek was a medical term which meant “to set a bone.” It is the idea of putting a bone in the right place in the body relative to other parts.
 - c. The same Greek word is used in Mk 1:19 (“**mending** nets”). Here again we have the idea of matching or connecting parts.
 - d. To equip the body is to train and organize the body.

CHURCH GOVERNMENT

Notes —

2. To help the body grow (see Eph 4:12).
 - a. Church government should result in growth (the building up of the body).
 - b. “Building up” is an expression of development. The body is being developed.
3. To unify the body (see Eph 4:13).

Discussion Point

What are some practical ways that church leaders can serve to equip, help grow and unify the church body?

VI. The Method of Church Government.

A. Service.

1. **The** true governor of the Church had one method of government. He described this method when He said: “For even the Son of Man did not come to be served, but **to serve** (Mk 10:45).
2. Biblical government (authority) is not a cause of service. Rather, service is a cause (or method) of biblical government.
 - a. Worldly government exercises authority and calls it service (Mk 10:42).
 - b. Biblical Church government exercises service that results in authority (Mk 10:43, 44).
3. Church government is based on action or function. It is not based on oppressive power, title, or position.

CHURCH GOVERNMENT

Discussion Point

Study the following diagram and use it to promote discussion and application related to service and authority.

THE BIBLE

Service ——— Authority
(those who exercise service
are the governors)

THE WORLD

Authority ——— Service
(those who exercise authority
are the governors)

Notes —

B. Natural Authority.

1. The Bible teaches that the way to gain authority is through being a servant (Mt 23:11,12; Jn 3:30; Lk 22:25, 26).
2. A leader must lead through service. The result is that the leader gains a natural authority. The formation of Church government is a very natural process (see 1 Tim 3:13).
 - a. Servants gain (“obtain”) something.
 - b. They gain a “high standing” (respect).
 - c. This respect includes a “great confidence in the faith” (natural authority).

Discussion Point

Study the following diagram and discuss how natural authority is derived from the respect that comes from service.

SERVICE ——— RESPECT ——— NATURAL AUTHORITY

CHURCH GOVERNMENT

Notes —

VII. The Result of Church Government.

A. The Multiplication of Leadership (the delegation of responsibility and authority).

1. Multiplication is the result of organization (government) (see 2 Tim 2:2).
2. It is like a tree. It grows through reproduction (multiplication) (see Mk 4:30-32).
3. In the world, men try to hold onto their authority and privileges. But in the Kingdom of God it is required to release or let go of authority and privileges. You must give away that which has been given to you, for only when you let go of something will it produce fruit (Jn 12:24, 25).
 - a. This is one of the lessons that can be learned from the parable of the talents.
 - b. We are required to reproduce that which has been given to us (Mt 25:14-30).
4. In the world, men think that those who have more authority and privileges have earned the right to relax.
 - a. In governing the church, we can see the opposite principle is true (Lk 12:48).
 - b. This principle is true because:
 - 1) The result of authority (government) must be the multiplication of that authority.
 - 2) That which we receive (authority/privileges) has been given to us freely. Therefore we must give it and multiply it freely (Mt 10:8; 1 Cor 4:7).
5. Multiplication is not only spiritual. It is logical. D.L. Moody said: "I would rather get 10 men to do the job than to do the job of 10 men."
6. Leaders must do their ministry as well as reproduce their ministry in others (Eph 4:11,12).

CHURCH GOVERNMENT

Notes —

Insert Your Illustration:

B. How to Multiply Leaders.

1. The current leadership and the people of the church must work together.
 - a. The leaders must be willing to multiply leadership. They must be able to say what Moses said in Num 11:14, 27-29.
 - b. The people must not be lazy. They must be able to say what the Israelites said to Moses in Deut 1:14.
2. The current leadership and the people of the church must develop ways to include all of the members of the body in the ministry of the church.

CHURCH GOVERNMENT

Notes —

Author's Suggestion:

Have a meeting for the whole church.

Set up tables that represent different types of ministries.

Tell each person to sit at the table that corresponds to his ministry.

Give the newly formed group time to express commitment to each other and the ministry.

Pray and choose leaders (the elders should pray with each group).

The elders will train the leaders.

The leaders will train the group.

Discussion Point

Discuss additional ideas of how leaders in your church can better multiply the leadership.

CHURCH & SACRAMENTS

Church & Sacraments: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. The Church:
 - A. A New Testament Study.
 - B. Popular Images of the Church.

CLASS #2:

- II. The Church: (cont.)
 - C. What is the Church?
 - D. Biblical Models of the Church.

CLASS #3:

- II. The Church: (cont.)
 - D. Biblical Models of the Church.
- III. The Sacraments:
 - A. Baptism.

CLASS #4:

- III. The Sacraments: (cont.)
 - A. Baptism.
 - B. The Lord's Supper.

CLASS #5:

- III. The Sacraments: (cont.)
 - B. The Lord's Supper.
- Exam.

CHURCH & SACRAMENTS

Notes —

Church & Sacraments: Exam

Possible 20 Point Questions

- 1) Choose three of the popular images of the Church and describe each by explaining their positive and negative aspects (p. 87).
- 2) Choose one of the Biblical models of the Church and define and explain it (pp. 89-95).
- 3) Discuss the meaning of baptism by defining what it is and what it is not (pp. 199-101).

Possible 10 Point Questions

- 1) How might the image of the Church as a community center be negative (p. 87)?
- 2) Define the word “church” (pp. 88, 89).
- 3) List two Scriptures that can support the “family of God” model of the Church (p. 89).
- 4) Define the word “baptism” (p. 97).
- 5) Why might it be argued that immersion is the best method of baptizing someone? (p. 98).
- 6) In what sense do we look around us when we take the Lord’s supper (p. 104)?

CHURCH & SACRAMENTS

I. Course Introduction.

Notes —

A. The Church.

1. The topic of “the Church” can be studied in many different ways. In this course we want to study the nature of the Church. What is the Church? How can we describe the Church?
2. Our focus will be on the study of the different Biblical analogies that are used to explain the Church and its functions.

B. The Sacraments.

1. We will study baptism.
2. We will also study the Lord’s Supper.

II. The Church.

A. A New Testament Study.

1. The gospels.
 - a. Mt 16:18.
 - b. Mt 18:15-17.
2. The rest of the New Testament.
 - a. Acts 2:41-47; 4:32-37; 5:11; 8:1-3; 9:31; 11:19-26; 12:1-5; 14:27; 15:3, 4, 41; 16:5; 18:22, 23; 20:28.
 - b. Rom 12:4, 5; 16:5; 16:16; 16:23.
 - c. 1 Cor 1:2, 9; 3:16, 17; 7:17; 10:32; 11:16-22; 12:12-27; 14:12; 15:9; 16:19.
 - d. 2 Cor 13:14.
 - e. Gal 1:1, 2, 22; 6:16.
 - f. Eph 1:22, 23; 2:19-22; 3:10; 3:21; 5:23-32.

CHURCH & SACRAMENTS

Notes —

- g. Col 1:18, 24; 4:15, 16.
- h. 1 Thes 2:14.
- i. 2 Thes 1:4.
- j. 1 Tim 3:14, 15.
- k. Philemon 1:2.
- l. Heb 12:22-24.
- m. 1 Pt 2:4-10.
- n. 1 Jn 1:3-7.
- o. Rev 1:4; 2; 3; 22:16, 17.

B. Popular Images of the Church (People's Perception of the Church).

Discussion Point

Study the following diagram, then promote discussion and application.

Whether for better or for worse these are some of the current images of the Church.

Consider the positive aspects of each image.

How can the image help people see the Church and Christianity correctly?

Also consider some of the negative ways in which the image distorts the understanding of what the Church is. How does the image tend to distort the true purpose of the Church?

For example, many people see the Church as a fort.

Certainly the Church should be seen as a place of security and strength.

But is the Church on the defensive?

Consider Mt 16:18--it is the opponent that has the gates!

CHURCH & SACRAMENTS

IMAGE	POSITIVE	NEGATIVE
A train station	1) It promotes and focuses on the hope within the Church 2) There is less fear of death 3) There is a positive offer for others	1) An attitude of holding on instead of overcoming 2) It can deny the power and fruit of the Church 3) People can become lazy
A crutch	1) In a sense it is true; for example consider Gal 6:2 2) It is true that we are weak and that we do need Jesus	1) There is the tendency to use the Church in situations that need your own abilities 2) A lack of overcomers
A ticket	1) The Church is a vehicle used to draw people to Jesus	1) The misunderstanding that there is salvation through the Church
A fort	1) Security in God 2) Dependence on God 3) Strength of the community	1) The tendency to think of the Church as the defensive team 2) People never leave the fort
A gas station	1) The Church can and should be a place to get filled up	1) There can be a lack of consistency (extremes)
A refuge	1) Acceptance and safety	1) A mentality of escaping
A community center	1) Fellowship and community 2) Services for members	1) A tendency to become a club and to forget about others
A theater	1) The Church is seen as an exciting and popular place	1) There is the tendency to be like the world

Notes —

1. Many people think of the Church as nothing more than a building. However, the Church is not a building. If the Church is simply a building, then there were no churches until the fourth century. The primitive Church did not meet in buildings. They met in houses.
 - a. The favorite question of these people is, “Where is your church?”
 - b. When they say “church” they think “building.”

CHURCH & SACRAMENTS

Notes —

2. Many people think that the Church is a denomination. They think of it as another organization or institution.
 - a. The favorite question of these people is, “What is the name of your Church?”
 - b. When they say “church” they think “institution.”
3. Some people think of the Church as the professional ministry. The full-time, ordained ministers are in the Church. The others can help sometimes, but they are not in the Church. They think of the Church as a profession or a business.
 - a. The favorite question of these people is, “What is your title?”
 - b. When they say “church” they think “profession.”

Discussion Point

How did your background or culture influence your perception of “the church”?
What happens when Christian people perceive the church to be a building, institution or a profession?

C. What is the Church?

1. The word “church” in Greek is ekklesia. It has two parts.
 - a. “ek” - means “out of”.
 - b. “klesia” - means “to be called”.
2. In the New Testament, “ekklesia” is used in four different ways.
 - a. The universal Church (see Eph 1:22; 3:10, 21; 1 Cor 10:32; 12:28; Phil 3:6; Col 1:18, 24).
 - b. The local church (see Rom 16:1; 1 Cor 1:2; 1 Thes 1:1; Col 4:16).

CHURCH & SACRAMENTS

- c. The meeting of believers for worship (see 1 Cor 11:18; 14:19, 23).
 - d. The place of the meetings, typically a house (see Rom 16:5; 1 Cor 16:19).
3. The meaning of the term in the time of Paul had to do with the meeting or assembly of those who were called. Therefore, the Church is the gathering together of the people who have been called out of the world.

Notes —

D. Biblical Models of the Church¹.

- 1. The People of God or the Family of God.
 - a. This is true starting in the Old Testament, from Ex 6:6, until the end of the New Testament, in Rev 21:3.
 - b. Israel is seen as the people of God (see Hos 11:7; Ps 100:3).
 - c. The Church is seen as the people of God (see 1 Pt 2:10; 1 Cor 3:9).
 - d. We can say that in the spiritual sense the Church is the new Israel (see Rom 9:6-8; Gal 3:6-8; Gal 6:16).
 - e. Thus, the Church has the responsibility of Israel. It has the responsibilities of the people of God.
 - 1) It must glorify God with its words and deeds (see Deut 4:5, 6; 1 Pt 2:9,11; Mt 5:14-16).
 - 2) It must glorify God with its life (see 2 Cor 6:16-18; Tit 2:11-14).

CHURCH & SACRAMENTS

Notes —

f. We must remember that the Church is the people of God.

- 1) It is not the person of God (although it is true that each individual Christian is the temple of the Holy Spirit).
- 2) The Church is made up of Christians or “saints” as the New Testament often calls them.
 - a) “Saint” occurs 61 times in the N.T.
 - b) It is always “saints” (in the plural).
- 3) The Church is not simply an individual believer.
 - a) It is the community of believers.
 - b) It is the **family** of God.
- 4) Therefore, the description of the life of the Church is filled with things to do “one for another”.
- 5) The people of God are the family of God (see 1 Jn 1:3; Gal 3:29).
- 6) The people of the Church are sons and daughters of God. Therefore, they are brothers and sisters (Eph 2:19).

Discussion Point

What happens to an individual Christian’s perspective of the church when they begin to realize that the church is actually a family, made up of brothers and sisters in Christ?
How will this perspective transform their lifestyle?

CHURCH & SACRAMENTS

2. The Body of Christ.

- a. The idea of “body” in the Greek is the unity of something that has different members.
- b. Paul used this description of the Church to emphasize:
 - 1) The unity between the Church and Jesus Christ.
 - 2) The unity between the members within the Church.
- c. The phrase “body of Christ” is also used:
 - 1) To describe the sacrifice of Jesus on the cross (see Rom 7:4; Heb 10:10).
 - 2) To describe the communion of the Lord’s Supper (see 1 Cor 10:16; 11:23-29).
- d. We can see the idea of the body of Christ very clearly in Jn 15:1-6.
 - 1) The body without the head is crippled.
 - 2) The branches without the vine are withered (verse 6).
 - 3) The Church without Christ is nothing (verse 5).
- e. Jesus is the Head of the body (see Eph 1:22, 23; Col 1:18).
 - 1) The body depends upon the head.
 - 2) The body obeys the instructions that come from the head (consider that a crippled part of the body is crippled because it no longer responds to the signals sent by the brain).
- f. Perhaps, the most important implication of the concept of the body of Christ is the Church’s need for unity (see 1 Cor 12:12, 20). Remember: the motivation for unity is love.

Notes —

CHURCH & SACRAMENTS

Notes —

- g. The idea of the body of Christ implies that there is unity within diversity in the Church. There are different parts, which each have different functions. Yet, they work together (see Rom 12:4-8 and 1 Cor 12:14). Each member must be trained to do his part. Each member must minister (Eph 4:11-13).
- h. The commitment of each member is very important. Each member depends on the other members (see Eph 4:16 and 1 Cor 12:22, 26).
- i. The gifts of the Spirit are very important within the body of Christ. Each member must use his gift or gifts to edify the body (see Rom 12:6 and 1 Cor 12:7).
- j. The Church is the light of the world because it is the body of Christ, who is the light (Jn 8:12). Christ continues His ministry through His body.

Discussion Point

As leaders, if we truly believe that the church is the body of Christ, that means we must allow each person's diverse giftings to be utilized and developed. We must promote unity within this diversity by teaching the body to work together. Discuss ways to develop a "body" environment.

3. The Building of God or the Temple of God.

- a. Christ is the fulfillment of the tabernacle and the temple (see Heb 9:11-24 and Jn 2:19-22).
 - 1) Thus, the Church is the house of God (see Heb 3:6 and 1 Tim 3:15).
 - 2) It is the holy temple (see Eph 2:21 and 2 Cor 6:16).
 - 3) The Church is a dwelling in which God lives by His Spirit (see Eph 2:22 and 1 Cor 3:9, 16).

CHURCH & SACRAMENTS

- b. This description focuses on the presence of the Holy Spirit in the Church (see Jn 14:17, 23 and 1 Cor 3:16). Note: the Holy Spirit is not concerned about what the meeting place looks like. Unfortunately, some people use this description of the Church to rationalize their carnal desires to build expensive buildings.
- c. If the Church is a building, then, there must be an architect. The architect is Jesus (Mt 16:18). He is the builder and the building materials.
- 1) Jesus is the foundation of the building (1 Cor 3:11).
 - 2) Jesus is the cornerstone (1 Pt 2:4-8; Col 2:6; Eph 2:20-22). Jesus is the center of the life of the Church.
- d. The idea of the Church as a building and a temple points to the reality that the Church consists of many “little churches.”
- 1) The individual Christian is one of the stones that is used in the construction of the building of God (1 Pt 2:5).
 - 2) Again we can see the importance of unity. Each member must participate.
- e. Finally, let us emphasize that the description of the Church as the building of God focuses on the presence of God in its midst (see Zech 8:23; 1 Cor 14:24, 25).

Notes —

Discussion Point

To be a piece of God’s building (the church), we must each consider the following questions:

How is the quality of my construction? How is my life?

What is my responsibility as part of the building of God (see 1 Cor 3:12-15; 1 Cor 3:17)?

Who should I work with (see 2 Cor 6:14-18)?

CHURCH & SACRAMENTS

Notes —

4. The Bride of Christ.
 - a. Israel in the Old Testament (see Is 54:1-8; 62:4).
 - 1) Strong and intimate relationship with God (SS 4:9).
 - 2) Commitment and faithfulness (Jer 3; Ez 16; Hos 2:14-20).
 - b. The Church in the New Testament (see Mk 2:18-20; Mt 25:1-13; Rev 19:7).
 - 1) Purity and morality (Eph 5:22, 23).
 - 2) Commitment, faithfulness, and devotion (Rom 7:1-4; 2 Cor 11:2-4; Mt 21:31).
 - 3) Love (Rev 2:1-7).
 - 4) The preparation of the bride for the wedding (Mt 25:1-13; Rev 19:6-9).
5. The Army of God.
 - a. The Church is an army because there is a war (see 1 Tim 1:18; 6:12; 2 Tim 2:3, 4; 2 Cor 10:3; Eph 6:12).
 - b. Therefore, the Church must understand who its enemy is.
 - 1) The enemy is not other people (Eph 6:12).
 - 2) The enemy includes the following:
 - a) Satan and his demons (1 Pt 5:8; Rev 12:9-17; Mt 12:24).
 - b) The world, which is defined as all that is not under the Lordship of Jesus. Satan is the Lord of the world, (see 2 Cor 4:4; Eph 2:2; Jn 14:30; and 1 Jn 5:19).
 - c) Our own flesh, or the sin nature (see Rom 8:3-8; Gal 5:17-21; and Rom 7:14-20).

CHURCH & SACRAMENTS

- c. More importantly, the Army must know its General (Commander in Chief).
- 1) Christ is the Commander in Chief or General.
 - 2) The Commander in Chief of the Army demands discipline and obedience (Lk 7:1-10).
 - a) In 1 Jn 5:4, we see that faith produces victory in the war against the world. In Lk 7:9, faith is defined in terms of being obedient to the Commander in Chief or General.
 - b) Without obedience to Jesus, the Church is not able to win the war.
 - 3) The Army must be in submission to the Commander in Chief in order to have victory over the enemy (Jms 4:7).
 - a) Also, there must be submission to the leaders of the Church (Heb 13:17).
 - b) Submission one to another--soldier to soldier (Eph 5:18-21).
 - 4) The Army needs to know and use its armor (Eph 6:10-20).
 - 5) The Army needs to know and use its weapons (2Cor 10:3-5).
 - a) Prayer and praise (see Eph 6:18; Acts 16:22-30).
 - b) The cross (see Col 2:14, 15).
 - c) Gifts of the Spirit (see 1 Tim 1:18).
 - d) Communion; Fellowship; Koinonia (see Eccl 4:9-12; Lk 10:1).
 - e) A life of discipline (see 1 Cor 9:25-27).

Notes —

CHURCH & SACRAMENTS

Notes —

Discussion Point

Discuss how our lives would be impacted by the following issues, if we fully embraced the concept of the church as the Army of God:

- Living in a war zone during enemy invasion
- How you spend your free time during a war
- The advantages of obedience and submission to authority
- The consequences of disobedience to authority
- Need for training

III. The Sacraments.

Author's Comment:

As you teach this section on baptism and the Lord's Supper, there will probably be many questions and opinions. Allow for questions as you progress through each teaching point and respond to them as time allows. Be reminded that these are controversial topics and try to avoid argumentative situations. We must respect one another, even when we disagree.

A. Baptism.

1. Baptism in the New Testament.
 - a. Mt 3:13-15; 28:16-20.
 - b. Mk 10:38-40; 16:15, 16.
 - c. Lk 12:49, 50.
 - d. Jn 3:5; 3:22, 23; 4:1, 2.
 - e. Acts 2:38, 41; 8:12, 13; 8:36-39; 9:18, 19; 10:47, 48; 16:14, 15; 16:25-34; 18:8; 19:3-5; 22:16.
 - f. Rom 6:1-4.

CHURCH & SACRAMENTS

- g. 1 Cor 1:10-17; 10:1, 2; 12:12, 13; 15:29.
 - h. Gal 3:26, 27.
 - i. Eph 4:4-6; 5:26, 27.
 - j. Col 2:11, 12.
 - k. Tit 3:5.
 - l. Heb 6:1,2; 10:21, 22.
 - m. 1 Pt 3:18-22.
 - n. 1 Jn 5:6-8.
2. Why do we have baptism?
- a. It is a commandment of Jesus (Mt 3:15; 28:19).
 - b. It symbolizes spiritual truths (Rom 6; Col 2:10-12). It identifies the believer with the name into which they are baptized.
3. What is the meaning of the term “baptism”?
- a. It literally means to submerge, to immerse, to dip, to sink, or to overwhelm.
 - b. In Greek literature, the term is used to describe a ship filled with water. The idea of immersion or submersion is prominent.

Notes —

Author's Comment:

The idea of “to overwhelm” is very interesting in relation to the baptism of the Holy Spirit. Many times when people receive the Baptism of the Holy Spirit they fall down as if they were overwhelmed (some people call this being slain in the Spirit (see Acts 9:4 as well as Jn 18:6). This point is controversial and not meant to divert our discussion about water baptism.

CHURCH & SACRAMENTS

Notes —

4. How are people baptized?
 - a. Sprinkling--this could be valid in the sense that the blood of the sacrifice was sprinkled in the Old Testament with the understanding that it was inclusive in terms of redemption.
 - b. Pouring--the early Church (as stated in the “Didache,” which is a collection of teachings from the early Church), considered pouring to be a second option.
 - c. Immersion--the method more aligned with the literal meaning of the Word, and the accompanying symbolism.
 - 1) It seems to be the method pictured in the N.T. (see Jn 3:23; Mk 1:10 ; and Acts 8:39).
 - 3) It was the method of the Jews who baptized before John the Baptist.
 - 4) It is the best way to demonstrate the believer’s burial with Christ (Rom 6:3,4).
5. Who should baptize?
 - a. Many people think that the person who baptizes others must be a “professional” minister. However, the New Testament does not clearly teach that as a point of doctrine (see Acts 8:38 and Acts 9:17, 18). What do you think? What type of authority should a person have in order to baptize?
 - b. Nevertheless, many times the “professional” ministers will baptize. Whatever the case, the focus should not be on the person who is baptizing. The focus should be on the person who is being baptized and the meaning of the baptism.
6. When is the baptism?
 - a. Baptism comes after a person repents (Acts 2:38) and believes (Acts 8:12).
 - b. In the New Testament a person was baptized immediately after conversion (see Acts 8:12, 36-38; 9:17, 18; 10:47, 48; 16:33).

CHURCH & SACRAMENTS

- c. As a believer, a person only needs to be baptized once.
 - 1) However, it is my opinion that if the baptism was done before conversion, then it must be done again.
 - 2) There is no magic in the water. Baptism only has meaning if that which it symbolizes actually exists. Baptism is much more than a religious ritual.
 - 3) Thus, a baptism done before conversion is no baptism at all. To be baptized “again,” in that case, is to actually be baptized for the first time as a believer.

- 7. Where is the baptism?
 - a. Generally, baptisms are done where there is water (Acts 8:36). However, it is not necessary to be at a certain type of body of water, like a river, sea etc. (see Acts 10:44-48 and 16:25-33).
 - b. In each N.T. case, there is a public dimension to the “where” of baptism.

- 8. What is the meaning of baptism?
 - a. What baptism is:
 - 1) It is a symbol and seal of a person’s union with Christ.
 - a) He is of Christ. He is in Christ (see Acts 8:16; Rom 6:3; Gal 3:27).
 - b) The union with Christ’s death, burial, and resurrection (see Rom 6:3).
 - c) The union with His body. The union with the family of God (see 1 Cor 12:13).

Notes —

CHURCH & SACRAMENTS

Notes —

- 2) It is a symbol and seal of the forgiveness of sins.
 - a) Forgiveness (see Acts 2:38).
 - b) Cleansed and washed (see Acts 22:16; Heb 10:22).
 - c) Rebirth and regeneration (see Tit 3:5; Rom 6:3, 4, 11).

b. What baptism is not:

- 1) Baptism is a symbol and seal of something real. Something that has passed. It is **not the cause** of that thing.
 - a) Baptism does not cause salvation, forgiveness, regeneration, rebirth, and union with Christ.
 - b) Baptism signifies that these things are real in the life of the person.
 - c) If these things are not real, then the baptism has no meaning. There is no magic in the water.
 - d) A symbol has meaning only when that which it symbolizes actually exists. Thus, I do not believe in the baptism of babies (author's opinion).
- 2) It is possible to be saved without being baptized. Consider the case of the thief on the cross (Lk 23:43).

Author's Comment:

Here we might remember that we can not directly equate baptism with Hebrew circumcision. A Hebrew was circumcised after his physical birth because he was physically born into the people of God. However, no one is born a Christian. A Christian is baptized after his spiritual birth because he is spiritually born into the people of God.

At the same time, it should be stated that to the degree that infant baptism is understood as a ceremony of dedication of the baby to the body, it might be seen as valid.

CHURCH & SACRAMENTS

- c. At the same time we must remember that baptism is very important (see Mk 16:16; Acts 2:38; Mt 28:19).
- 1) It is a commandment.
 - 2) Baptism identifies a person with Christ.
 - a) It is an official and public declaration of the decision and commitment to make Jesus your Lord and Saviour.
 - b) In baptism, the person publicly makes known his decision to follow Christ.
 - c) This part of the meaning of baptism is much more important and real where Christians are being persecuted.
 - d. Finally, although baptism is a symbol and a seal, we are not saying that nothing happens during the event. If the symbol really has something to symbolize, then the action of the symbol can have an effect on that something.

Notes —

Author's Illustration:

For example, a handshake in many cultures is a symbol of friendship (or at least the willingness to be friends).

If the friendship is not real, then the handshake has no meaning. If the friendship is real, then the handshake does have meaning.

Moreover, the action of the handshake can effect the friendship. The symbol can make that which it symbolized stronger if that which it symbolized existed in the first place.

It is the same in baptism. The action of the baptism can increase the commitment to Christ if the commitment to Christ is already present.

CHURCH & SACRAMENTS

Notes —

Insert Your Illustration:

Discussion Point

Conclude your discussion concerning water baptism. Answer any questions and allow for comments. Remember to respect one another!

B. The Lord's Supper.

Discussion Point

As you study the following scriptures about the Lord's Supper, promote discussion concerning the nature and definition of the elements used (bread and wine), who should administer the elements, and implications for church discipline.

1. Scriptures to study.
 - a. Ex 12:1-28.
 - b. Deut 16:1-8.
 - c. Ezra 6:19-22.
 - d. Mt 26:17-30.
 - e. Mk 14:12-26.
 - f. Lk 22:7-30; 24:28-35.
 - g. Jn 6:25-59; 21:1-14.
 - h. Acts 2:42-47; 20:7.

CHURCH & SACRAMENTS

- i. 1 Cor 5:7-11; 10:3, 4; 10:14-22; 11:17-34.
 - j. Rev 19:6-9.
2. The history of the Lord's Supper.
- a. It is based on the last meal that Jesus had with His disciples (Mk 14:17-26 and Lk 22:14).
 - b. In the early Church, it was practiced often (Acts 2:42, 46).
 - c. It is a commandment (1 Cor 11:24, 25).
3. Warnings concerning the Lord's Supper (see 1 Cor 11:17-34).
- a. Paul states the abuse of the Lord's Supper in vs. 17-22.
 - b. He magnifies the abuse by putting it in the light of the true practice of the Lord's Supper (vs. 23-26).
 - c. He defines the implications and consequences of the abuse (vs. 27-32).
 - d. He gives instructions to end the abuse (vs. 33, 34).

Note: Refer to the final section of the MOTMOT course [Church Fellowship](#) for further details on the this topic.

Discussion Point

Study and discuss the following diagram. It can serve as a model for understanding the Lord's Supper.

Notes —

CHURCH & SACRAMENTS

Notes

POINT OF REFERENCE	RELATIVE TO THE PASSOVER	RELATIVE TO THE CHRISTIAN	THE MEANING	TERMS & VERSES
Looking behind	The Jews celebrated the Passover in memory of what God did in the Exodus. An important part of the celebration was the telling of the story . . . the memory -- see Ex 12:24-27, 13, 8.	The Lord's Supper is a memory of what Jesus did (1 Cor 11:25). Thus, it is a time to "give thanks" (which is the meaning of the term "eucharist" in the Greek -- Acts 2:42).	It is a memorial. We celebrate the Supper in honor and in memory of Jesus. The Lord's Supper should represent the complete realization of what Jesus has done for us.	1 Cor 5:7 Lk 22:15 Memory Feast of the Passover Eucharist Last Supper
Looking at ourselves	Before the day of the Passover there was a day of purification. All of the leaven (the symbol of evil) was removed from the house. The people prepared themselves.	A Christian must examine himself. He must cleanse himself by confessing his sins and by having an attitude and spirit which is consistent with the Lord's Supper and the cross (1 Cor 11:27, 28 and 1 Cor 5:7).	To take the Lord's Supper is the say that your life is in common with the life of Christ. It is to accept and live the life of the cross. It is to share the life of Christ. Jesus invites us to eat with Him. Within the Supper is the intimate, personal relationship of Christianity.	Break the Bread Body and Blood
Looking around us	The celebration included others. Children and the whole family participated. Moreover, it was the custom to invite any strangers who were outside of your house to come in and join the celebration.	The Lord's Supper is a "koinonia" (sharing). Implied, is the communion one with another (1 Cor 10:16; Jude 12; Acts 2:42, 46). The Supper necessitates that we are considerate of others (1 Cor 11:17-34). The LORD'S SUPPER IS THE SUPPER OF HIS FAMILY.	To take of the Lord's Supper is to say that your life is connected to the lives of other believers. We have a common salvation. Thus, we take of the SAME bread. We are in unity. Moreover, we are saying that we give our lives as a sacrifice to serve others.	Holy Communion Agape Feasts Koinonia
Looking ahead	Within the celebration there was the sense of hope for the future salvation. Thus, there was always an empty seat at the table	Within the celebration of the Lord's Supper is the hope of the Lord's return (1 Cor 11:26; Mk 14:25). Moreover, there is the hope of the coming of the wedding supper of the lamb (Rev 19:9).	To take of the Lord's Supper is to say that we are waiting, hoping, and looking forward to the Supper in heaven. We eat with hope and expectation.	Table of the Lord Supper of the Lamb

CHURCH & SACRAMENTS

4. Conclusions about the Lord's Supper.

- a. The sharing of the Lord's Supper is a treasured event in the life of a Christian. It should be done often.
- b. As we have seen, there are many ways to understand the Lord's Supper. However, one thing is sure...whether looking behind or ahead, at ourselves or around us, the focus is always on one person, Jesus Christ. And so the words of 1 Cor 11:24 echo in our hearts, "Do this in remembrance of Me."

Notes —

CHURCH & SACRAMENTS

Notes —

Church and Sacraments: Endnotes

¹David Watson, I Believe in the Church (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1978). Some portions of the outline flow have been adapted from Watson's writings.

PRACTICAL DISCIPLESHIP

Practical Discipleship: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. A Model of Discipleship.

CLASS #2:

- III. Aspects of Discipleship.
- IV. Primary Needs of New Believers.
- V. Three Key Habits to Develop in a New Believer.
- VI. A Complete Discipleship Program: (Intro.)

CLASS #3:

- VI. A Complete Discipleship Program (1-12).

CLASS #4:

- VI. A Complete Discipleship Program (13-23).

CLASS #5:

- VI. A Complete Discipleship Program (24-30);
Exam.

PRACTICAL DISCIPLESHIP

Notes —

Practical Discipleship: Exam

Possible 20 Point Questions

- 1) Using parts of the diagram we used in class, develop a model of discipleship (p. 113).
- 2) List and discuss four primary needs of new believers (pp. 116-119).
- 3) Write about the three key habits to develop in a new believer (pp. 120-122).

Possible 10 Point Questions

- 1) Using Lk 16:10, summarize the principle of faithfulness (p. 112).
- 2) Cite two Scriptures that show that disciples love each other (p. 115).
- 3) Use one Scripture to show how a disciple is willing to abandon everything in order to follow Christ (p. 116).
- 4) Cite two Scriptures that help a new believer to understand the assurance of salvation (p. 116).
- 5) List three activities that you can do with a new believer to help move him toward prayer (pp. 131, 132).
- 6) List three activities that you can do with a new believer to help him in the area of witnessing (p. 141).

PRACTICAL DISCIPLESHIP

I. Course Introduction.

Notes —

Author's Comment:

A Christian disciple is someone who is a follower of Jesus Christ. A disciple is someone who willingly disciplines their life to pattern the character and message of Jesus Christ. We are able to do this as Christians because we have Christ living within us, enabling us to draw closer to Himself and become more like Him.

However, to help other people become disciples, we must first be disciples ourselves. The things we say and teach must be demonstrated in our lives. Otherwise, our words will be hypocritical and meaningless, and we will have very little impact on others. If our life does not point toward Jesus and reflect His message and values, then how can we expect anyone else to listen to what we say?

Making disciples begins with being honest with ourselves. We must live for Jesus and be an example of the things we teach to others.

A. The Key to Discipleship.

1. The process of discipling someone is natural. It is the process of leading a person toward a life of increased commitment to Jesus Christ by showing that person how to die to himself.
 - a. This is done through the study of the word of God and through experiencing life together.
 - b. Every day offers many obvious and practical opportunities to die to yourself and to live for Christ.

PRACTICAL DISCIPLESHIP

Notes —

2. The key to discipleship is to form an attitude in the person that Jesus is **worthy**. It is **worth** it to follow Jesus.
 - a. The person must be willing to pay whatever price there is in order to follow Jesus. A disciple must be willing to die for Christ.
 - b. To teach and model this attitude is key to the process of discipling someone.

An Example From History:

The following is an historical example of the promotion of commitment in the lives of those who are followers of someone else.

Cortez, the infamous Spanish explorer, knew how to disciple “conquistadors”. He created increased commitment in the lives of his soldiers by reducing their available options.

When Cortez arrived on the beaches of Vera Cruz in 1519 in order to conquer the land of Mexico, he burned each one of the 11 ships that he and his men sailed on. The soldiers stood on the beach watching as their only form of retreat sank into the Gulf of Mexico. The soldiers had only one direction to go. They began to march straight ahead toward the interior of Mexico.

Cortez created commitment in his men by reducing their options.

In the same way the process of discipleship must build more commitment to Christ by reducing the person’s options. That is, the process of discipleship must teach others how to die to themselves and to leave Christ as the only option.

The process of discipleship must burn the ships of retreat in a person’s life. It must destroy all routes of retreat and encourage others to march straight ahead toward Jesus.

PRACTICAL DISCIPLESHIP

The Principle of Faithfulness:

Through the life of David in I Samuel Chapter 17, we can see an example of how being faithful in small things leads to faithfulness in greater things.

In I Samuel 15, the prophet Samuel anointed David to become King over Israel. However, David spent the next 12-14 years in preparation before actually becoming the King. After being anointed, he first served occasionally as a musician for King Saul, while continuing to be a shepherd of his father's sheep.

In I Sam 17:15, we find that David went back and forth from the sheep fields to play music for King Saul. He was faithful as a shepherd even though he had the opportunity to play music for the King and had been anointed to actually become the future King. Yet, David observed how the King administrated His kingdom, while serving as his musician.

In I Sam 17:20, David left the sheep with another shepherd when he went to deliver food to his brothers, who had gone off to war. He remained faithful to his responsibility for the sheep.

In I Sam 17:22, David left the food supplies with a keeper, when he went to investigate the possibility of confronting Goliath. Even in an extreme situation, David was faithful with his responsibilities.

In I Sam 17:34-37, David volunteered to face Goliath in battle. He reflected on how God had taught him to kill lions and bears while he tended his father's sheep. He knew God had prepared him to face a greater opponent, like Goliath. In fact, he killed Goliath easily with only a sling shot.

Throughout I Sam 17, David demonstrated faithfulness in the little tasks he had been assigned. This allowed him to defeat the nation's biggest enemy and eventually to become King over all of Israel.

Notes —

PRACTICAL DISCIPLESHIP

Notes —

B. The Principle of Faithfulness.

1. Read Lk 16:10, “Whoever can be trusted with very little can also be trusted with much.”
 - a. Here we have a very important Biblical principle. The person who is faithful with a little thing will also be faithful with a big thing.
 - b. With respect to discipleship we might say: “If you learn how to disciple one person correctly, then you will be able to disciple any number of people correctly.”
2. Unfortunately, some people try to disciple 300 people before they have learned how to disciple one person effectively.

C. The Contents of this Course.

1. We will offer a general model of discipleship.
2. We will consider the initial needs of new believers.
3. We will consider the most important habits to develop in a new believer.
4. The final part of the course will be very practical. What are the most important points of teaching in discipling a new believer? With the help of materials developed from The Lost Art of Disciple Making, by Leroy Eims (used by permission), we will offer a 30 point program that you can use to disciple others.¹

II. A Model of Discipleship.²

Discussion Point

Study and discuss the following diagram, which presents the details of how a person becomes rooted, established and built up as a Christian, leading to an outflow of Christian service and labor.

PRACTICAL DISCIPLESHIP

MAKE DISCIPLES (Mt 28:19-20)
THE CHRISTIAN'S LIFE

TRAIN LABORERS (Mt 9:35-38)
THE CHRISTIAN'S MINISTRY

INITIAL ESTABLISHING

ESTABLISHING

EQUIPPING LABORERS

<p>DISCOVERY: "COME AND SEE"</p> <p>Jn 1:35-41 Acts 2:42-47 1 Thes 2:7-12</p> <p>Focus - the Person of Jesus Christ.</p>	<p>DEVELOPMENT: "FOLLOW ME, AND I WILL MAKE YOU BECOME FISHERS OF MEN"</p> <p>Mk 1:16-20 Lk 5:1-11</p> <p>Focus - a Christ centered life.</p>	<p>DEPLOYMENT: "THAT THEY MIGHT BE WITH HIM, THAT HE MIGHT SEND THEM OUT TO PREACH."</p> <p>Mk 3:13-19 Lk 6: 12-17</p> <p>Focus - a fruitful life.</p>
<p>"What you have heard from me . . . MULTIPLYING DISCIPLES</p>	<p>entrust to faithful men</p>	<p>. . . who will be able to teach others . . ."</p>
<p>Product: Col 1:28 Process: Col 2:6,7</p> <p>ROOTED</p> <p>Purpose: Eph 2:11-13 Procedure: 2 Tim 2:2</p>	<p>ESTABLISHED/ BUILT UP</p>	<p>OVERFLOWING</p> <p>* Every man mature in Christ for the work of service</p>
<p>CONTENTS: Who Jesus Christ is. Who we are in Christ. Who we are in His Body.</p> <p>ASSURANCES: 1) Salvation (1 Jn 5:11,12) 2) Answered Prayer (Jn 16:24) 3) Victory (1 Cor 10:13) 4) Forgiveness (1 Jn 1:9) 5) Guidance (Prov 3:5,6)</p> <p>BEGIN ESTABLISHING (Acts 2:42) 1) Word: personal/group 2) Fellowship: sharing 3) Worship: personal/group 4) Prayer: quiet time</p>	<p>CONTENTS: Foundations of biblical doctrine and theology</p> <p>PERSONAL HABITS: 1) Word: study/ memorize 2) Prayer: quiet time 3) Fellowship: involvement 4) Witness: testimony</p> <p>PERSONAL MATURITY: 1) Obedience 2) Devotion 3) Character 4) Will of God 5) Love for others 6) Working with others</p>	<p>CONTENTS: Gifts for ministry Goals of ministry Vision for ministry Skills for ministry Calling to ministry Enabling for ministry Contribution to ministry Graduation</p>

FUNCTIONING AS A CHRISTIAN

CONTRIBUTING AS A CHRISTIAN

PRACTICAL DISCIPLESHIP

Notes —

III. Aspects of Discipleship.

A. Real Christianity is a Complete Commitment to Christ.

1. Christ is placed first in all aspects of your life.
2. You must unconditionally surrender to Christ.
3. You are willing to give your whole life to Christ.

Discussion Point

If Christ is placed first in all aspects of your life, how does that affect your life in the areas of your job, family, finances, freetime and values?

B. A Disciple Has a Supreme Love For Christ.

1. Study and discuss the implications of Lk 14:26.
2. Compared with your love for Jesus, your love for others seems to be hatred.
 - a. That is, no one in your life is put before Jesus. No one is even close!
 - b. This includes the position you give to yourself. It includes your love for yourself.

Discussion Point

What should a Christian's response be to the idolizing of self fulfillment or even idolizing your spouse or children?

PRACTICAL DISCIPLESHIP

Notes —

C. A Disciple Chooses to Deny Himself, Live the Life of the Cross, and Follow Christ (Mt. 16:24, Lk 9:23).

1. Deny Himself.
 - a. A disciple denies himself by laying down his rights for the sake of Christ and others.
 - b. He does not try to claim his rights and cling to them (consider the example of Jesus in Phil 2:7).
2. Live the Life of the Cross.
 - a. The cross is a symbol of shame, persecution, and abuse.
 - b. The life of the cross will be a life set against the ways of the world.
3. Follow Christ.
 - a. We must walk and live like Christ walked and lived.
 - b. We must bear fruit (Gal 5:22, 23; Jn 15:8).

Discussion Point

Choosing to deny self, take up the life of the cross, and follow Jesus are hard and challenging requirements. What are the benefits of living such a life?

D. Disciples Love Each Other.

1. We must love each other as Christ loved us (see Jn 13:34).
2. By loving one another, the world knows that we are Christ's disciples (see Jn 13:35).

Discussion Point

Read and discuss the many aspects of love found in 1 Cor 13:4-7. What happens in the lives of Christians and the non-Christians who are witnesses, when we truly practice these aspects of love?

PRACTICAL DISCIPLESHIP

Notes —

E. Disciples Continue in the Word of God.

1. A disciple must hold onto the teachings of Christ (see Jn 8:31, 32).
2. The disciple is consistent.
3. He can persevere and endure (see Lk 9:62).

Discussion Point

What are the consequences of initially following Jesus, but not continuing to practice what Christ taught (see Mt 7:21-23; 24-27; Lk 6:46-49 and 1 Jn 2:3, 4)?

F. A Disciple Will Abandon Everything to Follow Christ.

1. The disciple gives up all things that are not necessary for advancing the Kingdom of God (see Lk 14:33).
2. In summary, a disciple works hard, consumes very little and gives very much.

Discussion Point

Read and discuss the following Scriptures related to abandoning everything to follow Christ: Mt 6:19, 20; Lk 12:33; Lk 18:22; Acts 2:45; Mt 6:33; and 1 Jn 3:17.

IV. Primary Needs of New Believers.

A. Assurance.

1. Assurance that they are a new creation in Christ (see 2 Cor 5:17).
2. This assurance must include a change in attitude toward Jesus Christ (1 Jn 5:11, 12).

PRACTICAL DISCIPLESHIP

3. It also must include a change in attitude toward sin (1 Jn 1:9).

Notes —

Insert Your Illustration:

B. Love and Acceptance.

1. A new believer needs to know the love of God and love from others (see I Thes 2:8-11).
2. There is no condemnation in Christ (Rom 8:1).

C. Protection.

1. This protection can be offered through prayer and instruction. (See 2 Cor 13:7 and 1 Tim 1:3, 4).
2. New believers must especially be protected against:
 - a. **False cults** - Be sure to emphasize the Divinity of Christ and forgiveness through the cross.
 - b. **Bad friends and influences** - It is especially important immediately after salvation to encourage the new believer to separate himself from bad influences.
 - c. **Satan.**
 - 1) Warn the new believer about the reality of the attacks of the devil.
 - 2) Warn and instruct him with respect to Satan's most used weapons, which are accusation and discouragement.

PRACTICAL DISCIPLESHIP

Notes —

Insert Your Illustration:

D. Fellowship.

1. The new believer must be introduced into a healthy fellowship.
2. He must immediately begin to be connected to other believers who will receive him warmly.

Insert Your Illustration:

E. Food.

1. Every new believer needs to eat from the Word of God. (See 1 Pt 2:2, 3).
2. Also, the new believer needs to be taught the Word from a more mature believer to help them get started.
3. Teach him how to teach himself. That is, teach him how to study the Bible.

PRACTICAL DISCIPLESHIP

Insert Your Illustration:

Notes —

F. Training.

1. A new believer needs to know how to have a quiet time with the Lord.
2. A new believer needs to know how to pray.
3. A new believer needs to know how to memorize Scripture.
4. A new believer needs to know how to study the Bible.
5. A new believer needs to know how to praise and worship the Lord.
6. A new believer needs to know how to witness to others.
7. A new believer needs to know how to have fellowship with other Christians.

Note: When training a new believer, in the beginning put the focus on “How” instead of “Why” (1 Thes 4:1; Phil 4:9).

PRACTICAL DISCIPLESHIP

Notes —

V. Three Key Habits to Develop in a New Believer.

A. Communion With Christ.

1. Pray for the new believer that he will develop his relationship with the Lord (see Col 1:9, 10; and Ps 119:97, 129, 131, 140, 148, 162).
2. Explain your own motives to have a relationship with Jesus. Describe the importance and the benefits of your relationship with the Lord.
 - a. Be specific when you are explaining the benefits. Tell the new believer about specific answers to prayer you have received.
 - b. Share with him some specific revelations that you have received recently in your Bible study and prayer times.
3. Try to introduce him to other Christians who have a relationship with the Lord. Encourage him to have times of Bible study and prayer with other Christians.

B. Accountability to Other Believers.

1. A new believer (just like all Christians) needs strong relationships with other believers. Within these sets of relationships, there need to be some that maintain an accountability of thoughts, actions, and time.
2. Accountability creates an atmosphere where Christians can challenge one another to confront sin or keep sin from getting a foothold in their lives (Jms 5:16; Eph 5:21).
3. Accountability helps to strengthen and sharpen believers to become more Christ like and more obedient in their lifestyle (Prov 27:17).
4. New believers should look to more mature Christians as a source of accountability. They can provide wisdom and encouragement, while helping to create discipline in the new believer (1 Pt 5:5; Heb 13:17).

PRACTICAL DISCIPLESHIP

Author's Illustration:

A good example of accountability and discipleship in the New Testament can be seen in Paul's Christian life as he became acquainted with Barnabus (Acts 9 and 11).

Paul was converted when he encountered Christ personally on the road to Damascus (Acts 9). He also had an individual period of training in the Arabian desert.

Yet, when Paul first came to Jerusalem to meet with the disciples, they did not trust him and doubted his sincerity. However, Barnabus brought Paul to the Apostles and made it possible for him to stay with them (Acts 9:26-31).

Barnabus later went and found Paul in Tarsus (Acts 11:25) and brought him to Antioch. He gave him an opportunity to teach for a year with Barnabus as his partner.

They became a ministry team, taking the Gospel to the gentile world. As time went on, Paul became the more well known and prominent Apostle.

Yet, Paul the mightiest of Apostles, needed an accountability structure and relationship with Barnabus to help him grow, gain credibility, and be sent out to the mission field. Paul also maintained his relationship with the church of Antioch, providing accountability even as he traveled in missionary work.

Notes —

C. Consistency.

1. As presented earlier, a key principle is faithfulness. It is critical to develop faithfulness in the small things.
2. The new believer needs to develop good habits. He needs to become consistent in certain areas.
 - a. Give him small assignments from the Bible. Give him short Bible studies that he can do on his own and that you know will be a blessing to him.

PRACTICAL DISCIPLESHIP

Notes —

- b. Take time with the new believer to pray and study the Bible with him.
- c. Care for him and offer a lot of encouragement.
 - 1) Emphasize the encouragement.
 - 2) Do not do everything for him. Leave room for him to grow.

VI. A Complete Discipleship Program.

Author's Comment #1:

Depending on how much time you have left in the course, the teacher may 1) Give the following information to the students; 2) Present the information with added comments and discussion; or 3) Give the information with comments and discussion, then allow a time for the students to practice some of the activities in role playing situations with other students.

Author's Comment #2:

Students should be challenged to use the program to disciple a new Christian. Perhaps the student could meet once or twice a week with the new Christian and cover one or two of the points at each meeting. With each point, the student should define the objective and establish a way to evaluate whether or not the objective has been met. Each meeting should begin with a review of the points covered in the previous meeting and an evaluation of the new believer's response to those points.

PRACTICAL DISCIPLESHIP

A 30 Point Program
(by Leroy Eims, used by permission)¹

Notes —

1. Assurance of Salvation.

a. Activities.

- 1) Review the contents of the Gospel with him again.
- 2) Ask him to answer the following question: How do you know that you are a Christian?
- 3) Observe while he explains his conversion experience to another person.
- 4) Do a Bible study with him on assurance of salvation.

b. Related Scriptures.

- 1) 1 Jn 5:13 (We can know that we are Christians).
- 2) Jn 1:12, 13 (Assurance is based on the work of Christ).
- 3) 1 Jn 5:11, 12 (It is based on the promise of the Bible).
- 4) Rom 8:16 (It is based on the witness of the Spirit).

PRACTICAL DISCIPLESHIP

Notes —

2. The Quiet Time.

a. Activities.

- 1) Tell him why you have a daily quiet time with the Lord. Show him how to have a quiet time.
- 2) Have a quiet time with him.
- 3) Share with him some of the blessings that you have received during your own quiet times with the Lord.
- 4) Pray through a Psalm together.
- 5) Encourage him to develop a daily habit of spending time with the Lord.

b. Related Scriptures.

- 1) Mk 1:35 (The example of Jesus).
- 2) Gen 19:27 (The example of Abraham).
- 3) Ex 34:2,3 (The example of Moses).
- 4) Ps 5:3 (The example of David).
- 5) Dan 6:10 (The example of Daniel).
- 6) 1 Cor 1:9 (We are called to have a relationship with Jesus)

3. Victory Over Sin.

a. Activities.

- 1) Tell him about a recent victory over sin that you have had in your life. Be specific.
- 2) Study 1 Cor 10:13 with him.
- 3) Memorize Ps 119:9, 11 with him.

PRACTICAL DISCIPLESHIP

b. Related Scriptures.

- 1) 1 Cor 10:13 (God promises that there is a way available).
- 2) 1 Cor 15:57 (There is victory through Jesus).
- 3) Is 41:13 (God promises to help).

4. Separation From Sin.

a. Activities.

- 1) Pray with the person about areas of temptation in both of your lives.
- 2) Tell him about your own personal experience of being separated from sin.
- 3) Read and pray over 2 Cor 6:14-16 with him.

b. Related Scriptures.

- 1) Jn 1:5-2:2 (Walking in the light).
- 2) Jms 1:12 (Persevering in trials).
- 3) 2 Tim 2:19-22 (Abstaining from wickedness).
- 4) Rom 6:12-14 (Sin should not dominate us).
- 5) 1 Jn 2:15,16 (We should not love the world).
- 6) Rom 12:2 (We should not be conformed to this world).

Notes —

PRACTICAL DISCIPLESHIP

Notes —

5. Christian Fellowship.

a. Activities.

- 1) Take him to church with you.
- 2) Invite him to dinner with other Christians.
- 3) Take him to a Bible study meeting. Get him involved with the group.
- 4) Explain to him why fellowship is so important to you.

b. Related Scriptures.

- 1) Acts 2:42 (The example of the New Testament Church).
- 2) 1 Jn 1:3 (Fellowship together).
- 3) Heb 10:24, 25 (We should not forsake fellowship).
- 4) Ps 122:1 (We should go to church with gladness).
- 5) Ps 133 (It is good to have fellowship).

6. The Bible.

a. Activities.

- 1) Help him to obtain a good translation. Get him a study Bible if possible.
- 2) Show him how to use a concordance.
- 3) Show him how to use cross references, Bible notes, and other Bible helps that might be in his Bible.

PRACTICAL DISCIPLESHIP

b. Related Scriptures.

- 1) 2 Tim 3:16, 17 (The Bible is inspired by God).
- 2) 2 Pt 1:21 (The Bible exists because it is the will of God).
- 3) Mt 22:29 (It is dangerous not to know the Bible).
- 4) Ps 19:7-11 (Descriptions).
- 5) Ps 119:105, 160 (The Bible is true, eternal, and it is a light).

7. Hearing the Word.

a. Activities.

- 1) Go to church together.
- 2) Teach him how to take notes. Explain to him why it is important to take notes and how he can use them.
- 3) Talk about the sermon or teaching that you heard when you went to church together. Share with each other how the Lord spoke to you through the sermon.

b. Related Scriptures.

- 1) Prov 28:9 (Hearing the Word effects your prayers).
- 2) Jer 22:29 (We are called to hear the Word).
- 3) Lk 19:48 (We should listen attentively).

Notes —

PRACTICAL DISCIPLESHIP

Notes —

8. Reading the Word.

a. Activities.

- 1) Explain to him how you have been blessed while reading the Bible. Share a specific experience.
- 2) Read a passage of the Bible together.
- 3) Encourage him to start reading the book of John.

b. Related Scriptures.

- 1) 1 Tim 4:13 (Read carefully).
- 2) Rev 1:3 (The blessings of reading the Bible).
- 3) Deut 17:19 (The need for daily reading).

9. Bible Study.

a. Activities.

- 1) Explain to him why you study the Bible.
- 2) Do a Bible study with him. Show him how to study a book chapter by chapter. Show him how to do a topical study by using a concordance or topical index.
- 3) While doing the Bible study show him the difference between reading and studying the Bible.
- 4) Encourage him and help him to begin his own Bible study.

b. Related Scriptures.

- 1) Acts 17:11 (It is good to do Bible study).
- 2) Prov 2:1-5 (Studying the Bible is like searching for treasure).
- 3) Ezra 7:10 (The example of Ezra).

PRACTICAL DISCIPLESHIP

10. Scripture Memory.

Notes —

a. Activities.

- 1) Explain how you have been blessed in your own discipline of memorizing Scripture.
- 2) Memorize some verses together.
- 3) Review the verses with him.
- 4) Encourage him to develop a systematic plan to memorize and review Scriptures.

b. Related Scriptures.

- 1) Col 3:16 (Memory can help us).
- 2) Deut 6:6,7 (Moses strongly encourages it).
- 3) Mt 4:4 (The example of Jesus).
- 4) Ps 37:31 (It gives stability).
- 5) Prov 7:1-3 (The Word must be inside of us).

PRACTICAL DISCIPLESHIP

Notes —

11. Meditation on the Word.

a. Activities.

- 1) Share with him a recent blessing that you received in your own time of meditation.
- 2) Study a passage together. Encourage him to try to visualize the event and its significance in his mind. Ask him to consider and think about what the passage teaches. Tell him to ask himself questions about the passage (Who? What? Why? Where? When? How?).
- 3) Explain the difference between the meditation of Eastern mysticism and Christian meditation.
- 4) Encourage him to take time every day to meditate on the Word of God.

b. Related Scriptures.

- 1) Ps 1 (Results of meditation).
- 2) Josh 1:8 (Promises).
- 3) Jer 15:16 (Meditation brings joy).
- 4) Phil 4:8 (Meditation can be a constant mental discipline).

PRACTICAL DISCIPLESHIP

12. Application of the Word.

Notes —

a. Activities.

- 1) Share with him how you have applied the Word of God to your life recently. Be specific.
- 2) Ask him to study a passage and write out ways that he can apply that passage to his life. Ask him to use the following guide. Go through the process with him and write out your own applications.
 - a) What does this passage mean to me?
 - b) How can I improve myself in these areas?
 - c) What are some specific examples?
 - d) What am I going to do? Be specific.
- 3) Pray over your applications. Ask God to remind you about them, to make them real in your lives, and to give you the ability to do them.

b. Related Scriptures.

- 1) Jms 1:22-25 (We must do what the Word says).
- 2) Ps 119:56, 60 (Meditation leads to application).
- 3) 2 Tim 3:16, 17 (The Word of God is profitable and practical).
- 4) Lk 6:46-49 (Obedience is a sure foundation. We must hear and do the Word).

13. Prayer.

a. Activities.

- 1) Pray with him.
- 2) Develop a prayer list together.
- 3) Ask him to pray for one of your needs.

PRACTICAL DISCIPLESHIP

Notes —

4) Share with him some answers to prayer you have received recently.

5) Encourage him to participate in a prayer group.

b. Related Scriptures.

1) 1 Thes 5:17 (The goal is to pray constantly).

2) Mt 6:6 (Private prayer).

3) Jms 5:17 (Prayer brings results).

4) Mt 21:22 (Pray with faith).

5) 1 Jn 3:22 (Obedience and answered prayer go together).

14. Personal Testimony.

a. Activities.

1) Share your testimony with him.

2) Listen to his testimony.

3) Study Acts 26 together.

4) Help him to improve his testimony. Make sure that Christ is the focus of his testimony. Be sure that he explains:

a) What he was like before his conversion.

b) How he got converted.

c) How his life has changed after his conversion.

PRACTICAL DISCIPLESHIP

- 5) Go with him to witness to others.
 - a) Help him to begin his testimony by asking him questions about it while you are speaking with the person whom you are witnessing to.
 - b) Encourage him to pray for family and friends and to ask God for opportunities to witness to them.

b. Related Scriptures.

- 1) Lk 8:38, 39 (A testimony is an illustration of a changed life).
- 2) Acts 26:1-23 (Paul's testimony).
- 3) Jn 9:25 (Another testimony).
- 4) 1 Jn 1:3 and Mk 8:38 (It is important that you declare what you have experienced).

15. The Lordship of Christ.

a. Activities.

- 1) Talk to him about your commitment to Jesus as your Lord.
- 2) Study Col 1:18 and Heb 1 with him.
- 3) Encourage him to allow Jesus to be his Lord in a specific area of his life that he may be struggling with.

b. Related Scriptures.

- 1) Lk 6:46 (Obedience to Christ is necessary).
- 2) Rom 12:1, 2 (There needs to be a definite commitment).
- 3) Col 1:18 (Jesus must be more important than anything else).
- 4) Heb 1:2 (Jesus is the heir of all things).

Notes —

PRACTICAL DISCIPLESHIP

Notes —

16. Faith.

a. Activities.

- 1) Share with him a testimony about the power of faith in your life.
- 2) Study Heb 11 together.
- 3) Talk about the concept of faith.

b. Related Scriptures.

- 1) Heb 11:6 (It is impossible to please God without faith).
- 2) Eph 6:16 (Faith can be used to have victory over Satan).
- 3) 1 Jn 5:4 (Faith overcomes the world).
- 4) Rom 4:20,21 (Faith glorifies God).

17. Love.

a. Activities.

- 1) Share with him a personal example of a situation when the love of God flowed through you.
- 2) Show him love.
- 3) Study 1 Cor 13 together.
- 4) Go with him to visit people in a hospital or a prison.

PRACTICAL DISCIPLESHIP

b. Related Scriptures.

- 1) Jn 13:34, 35 (We are commanded to love).
- 2) 1 Jn 3:17, 18 (Love can meet the needs of others).
- 3) Jn 15:13 (There is sacrifice in love).
- 4) 1 Cor 13:4-7 (How to love).
- 5) 1 Jn 4:7-21 (We must love one another).

18. The Tongue.

a. Activities.

- 1) Talk about how difficult it is to control the tongue. Share your testimony with him in this area.
- 2) Study Jms 3 together.

b. Related Scriptures.

- 1) Eph 4:29 (We should speak words that edify).
- 2) Prov 26:20 (Do not spread rumors).
- 3) Prov 18:6, 7 (Our mouth's can ruin us).
- 4) Ps 71:15 (We should use it to praise God).
- 5) Jms 1:26 (We must control negative speech).
- 6) Jms 3:1-12 (The dangers of an uncontrolled tongue).

Notes —

PRACTICAL DISCIPLESHIP

Notes —

19. The Use of Your Time.

a. Activities.

- 1) Help him to develop a personal, daily schedule.
- 2) Challenge him to not waste time.
- 3) Pray with him with respect to this area.

b. Related Scriptures.

- 1) Eph 5:15-17 (Redeeming the time).
- 2) Ps 90:10-12 (Planning your time).
- 3) Eccl 3:1 (Priorities).
- 4) Jms 4:14 (Life is short).
- 5) Rom 13:11 (The urgency of time).
- 6) Prov 31:27 (Do not waste time).

20. The Will of God.

a. Activities.

- 1) Tell him about an experience that you had with respect to finding God's will. Be specific.
- 2) Listen to him as he tells you how he makes major decisions.
- 3) Discuss ways in which we can find God's will.

b. Related Scriptures.

- 1) Ps 119:105 (We find direction through God's Word).
- 2) Prov 15:22 (We can receive counsel).
- 3) Jn 16:13 (The Holy Spirit can help us).

PRACTICAL DISCIPLESHIP

21. Obedience.

Notes —

a. Activities.

- 1) Review topic #12. Check to see how he has done on his written applications.
- 2) Tell him about the results you have had with your written applications.
- 3) Again, encourage him to practice obedience and to apply the Word of God to his life.

b. Related Scriptures.

- 1) Jn 14:21 (Love is proved by obedience).
- 2) Job 17:9 (Strength comes from obedience).
- 3) Jn 15:10, 14 (Obedience results in fruitfulness and pleasing God).
- 4) 1 Sam 15:22 (Obedience is better than sacrifice).
- 5) Ps 119:59, 60 (God wants us to obey immediately).
- 6) Jms 4:17 (Disobedience is sin).
- 7) Jn 14:23 (Incentive for obedience).
- 8) Jn 15:10, 11 (Obedience yields joy).

22. The Holy Spirit.

a. Activities.

- 1) Explain the concept of the Trinity.
- 2) Make a list of things that grieve the Holy Spirit and prevent His blessing.
- 3) Pray for him to have the leading of the Holy Spirit in his life.

PRACTICAL DISCIPLESHIP

Notes —

b. Related Scriptures.

- 1) Jn 14:16 (He is the Comforter).
- 2) Rom 8:26 (He helps us to pray).
- 3) Jn 16:7, 8 (The ministry of the Holy Spirit).
- 4) Rom 12:3-8 and 1 Cor 12:4, 8-10 (Gifts of the Holy Spirit).
- 5) Zech 4:6 and Acts 1:8 (The power of the Spirit).
- 6) Gal 5:22, 23 (The fruits of the Spirit).
- 7) Eph 5:18 (Be filled with the Spirit).
- 8) Rom 8:5, 6 (The conflict between the flesh and the Spirit).
- 9) Jn 16:13-15 (The Spirit glorifies Christ).

23. Satan (Know Your Enemy).

a. Activities.

- 1) Tell him about some of your own personal battles and victories.
- 2) Ask him to tell you about some of his greatest temptations.
- 3) Pray with him against the attacks of the enemy.
- 4) Study Mt 4:1-11 together. Emphasize the use of the Word of God to overcome Satan.

PRACTICAL DISCIPLESHIP

b. Related Scriptures.

- 1) Eph 6:10-18 (Spiritual weapons for the war).
- 2) 1 Jn 4:4 (Satan's power is limited).
- 3) Jn 8:44 (Satan is a liar).
- 4) Is 14:12-15 (The fall of Satan).
- 5) 2 Cor 2:11 (We can know the enemy).
- 6) 1 Jn 3:8 (Satan's works are destroyed).

24. Dealing With Sin.

a. Activities.

- 1) Tell him about some of your own problems and victories.
- 2) Pray with him about areas of temptation in his life.
- 3) Warn him about the danger of continuing in sin.

b. Related Scriptures.

- 1) Col 3:9, 10 (Live a new life).
- 2) 1 Pt 1:14-16 (We must be holy).
- 3) Rom 13:14 (Trust God).
- 4) Mk 14:38 (Watch and pray).
- 5) 1 Jn 1:9 (Confession).

Notes —

PRACTICAL DISCIPLESHIP

Notes —

25. Assurance of Forgiveness.

a. Activities.

- 1) Share with him your own testimony of how God forgave you of a sin. Be specific.
- 2) Ask him to tell you about how God forgave him.
- 3) Challenge him to forgive someone else. Perhaps he needs to make peace with someone.

b. Related Scriptures.

- 1) Mt 5:23, 24 and Mt 18:15 (It is necessary to forgive others).
- 2) 1 Jn 1:9 (The need for confession).
- 3) Ps 32:1 (The blessing of forgiveness).

26. The Second Coming of Christ.

a. Activities.

- 1) Ask him how he would live today if he knew that it was the day that Christ would return.
- 2) Talk about how the second coming of Christ motivates you.

b. Related Scriptures.

- 1) 1 Thes 4:16, 17 (It is a promise).
- 2) Jn 14:2, 3 (He will receive us).
- 3) 1 Jn 3:2, 3 (It is a challenge for our lives).
- 4) Tit 2:11-14 (We must live godly lives).
- 5) Rev 19:11-16 (He will come in glory).

PRACTICAL DISCIPLESHIP

27. Witnessing.

a. Activities.

- 1) Pray together for opportunities to witness.
- 2) Make a prayer list of unsaved friends and relatives. Pray for them. Challenge him to witness to them.
- 3) Do a Bible study on evangelism.

b. Related Scriptures.

- 1) Col 1:28, 29 (Proclaim Christ in a natural way).
- 2) Rom 1:16 (Do not be ashamed of the Gospel).
- 3) 2 Tim 4:1, 2 (Be consistent and eager).
- 4) Prov 11:30 (The wise man wins souls).
- 5) Acts 8:35 (Use the Bible when witnessing).
- 6) Prov 28:1 (Boldness is necessary).
- 7) Acts 4:31 (The Holy Spirit will give you boldness).
- 8) Lk 19:10 (We should look for people to witness to).

28. Follow Up.

a. Activities.

- 1) Talk about how to follow up.
- 2) Let him go with you when you follow up with someone.
- 3) Pray with him about his plans to follow up with someone.

Notes —

PRACTICAL DISCIPLESHIP

Notes —

b. Related Scriptures.

- 1) Col 1:28 (Present every man perfect in Christ).
- 2) 3 Jn 4 (There is joy in seeing someone walking with God).
- 3) 2 Tim 2:2 (The ministry of multiplication).
- 4) 2 Tim 1:3 (Prayer in follow up).

29. Giving.

a. Activities.

- 1) Challenge him to be a better steward of his money. Help him to make a budget.
- 2) Challenge him to make a plan for giving.

b. Related Scriptures.

- 1) Prov 3:9, 10 (Give to God).
- 2) 2 Cor 9:6-8 (Give joyfully).
- 3) Lk 6:38 (The blessing of giving).
- 4) Prov 3:27 (Give when you can).
- 5) Prov 11:24, 25 (The generous man is blessed).

30. World Vision.

a. Activities.

- 1) Introduce him to a missionary.
- 2) Pray together for missionaries. Pray for specific countries.
- 3) Encourage him to give financially to missions.

PRACTICAL DISCIPLESHIP

b. Related Scriptures.

- 1) Mt 9:35-38 (Pray for laborers).
- 2) Mt 28:19, 20 (The Great Commission).
- 3) Acts 1:8 (The Holy Spirit empowers us to bring the Gospel to the ends of the earth).
- 4) Mk 16:15 (Preach the Gospel to all people).
- 5) Is 6:8 (We must be willing to go if God calls us).

Notes —

Author's Comment:

Every new believer is interested in finding God's will for their life. As a final thought for this course, an outline of how to know God's will or receive direction is included.

Eight Keys to Knowing God's Will (Receiving Direction):³

- 1) Believe God will guide you (Jer 29:11; Prov 3:5,6; Is 55:8,9).
- 2) Surrender to His will for you (John 7:17; 12:24-26).
- 3) Practice God's will everyday (Matt 25:29).
- 4) Look for two or more witnesses (Matt 18:20; 25:29).
- 5) Know the Bible (John 8:31,32).
- 6) Let God's Peace Be your Umpire (I Cor 3:15).
- 7) Practice Humility (Prov 15:33; Jms 4:6).
- 8) Get Rid of Sin - It Blinds (Rom 1:24-32).

PRACTICAL DISCIPLESHIP

Notes —

Practical Discipleship: Endnotes

¹Leroy Eims, The Lost Art of Disciple Making (Grand Rapids, MI: Zondervan Publishing House, 1978), Appendix 1. This section of the course is a direct adaptation of Eims' writings. Taken from the book, The Lost Art of Disciple Making by Leroy Eims. Copyright 1978 by Leroy Eims. Used by permission of Zondervan Publishing House.

²Class notes, "Christian Leadership" course, by Dr. Joe Umidi Regent University, 1988. Used with permission.

³Pat Robertson, The Plan (Nashville, TN: Thomas Nelson, Inc. 1989) pg. 39.

CHURCH DISCIPLINE

Church Discipline: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. Motives for Church Discipline:
 - A. Biblical and Non-Biblical Motives.
 - B. The Importance of Discipline.

CLASS #2:

- II. Motives for Church Discipline: (cont.)
 - C. Church Discipline - To Benefit the Individual.
 - D. Church Discipline - To Benefit the Church.

CLASS #3:

- II. Motives for Church Discipline: (cont.)
 - E. Church Discipline - To Protect from False Teaching.
- III. The Methods of Church Discipline:
 - A. Self Examination.
 - B. Prayer.
 - C. Love and Gentleness.
 - D. The Responsibility of the Entire Church.
 - E. The Warning Process.

CLASS #4:

- III. The Methods of Church Discipline: (cont.)
 - F. Providing Good and Bad Examples.
 - G. Excommunication.

CLASS #5:

- IV. Course Conclusion:
 - A. Review.
 - Class Exercises.
 - Exam.

CHURCH DISCIPLINE

Notes —

Church Discipline: Exam

Possible 20 Point Questions

- 1) Discuss the importance of Church discipline (pp. 149, 150).
- 2) Define and explain the warning process in Church discipline as it is found in Mt 18:15-17 (pp. 160, 161).
- 3) Show how excommunication, the final step in Church discipline, is Biblical (pp. 162, 163).

Possible 10 Point Questions

- 1) Describe one non-Biblical motive for Church discipline (p. 148).
- 2) Use one Scripture to show why the motive for Church discipline should be to protect the reputation of the Church (pp. 153-155).
- 3) Use 1 Thes 5:14 to show the responsibility of the whole church to discipline its members (p. 159).
- 4) Briefly explain the idea of delivering “such a one to Satan for the destruction of his flesh” (p. 163, 164).
- 5) What is the most important rule of Church discipline (p. 165)?
- 6) What does the success of the discipline of the Church depend on (pp. 165, 166)?

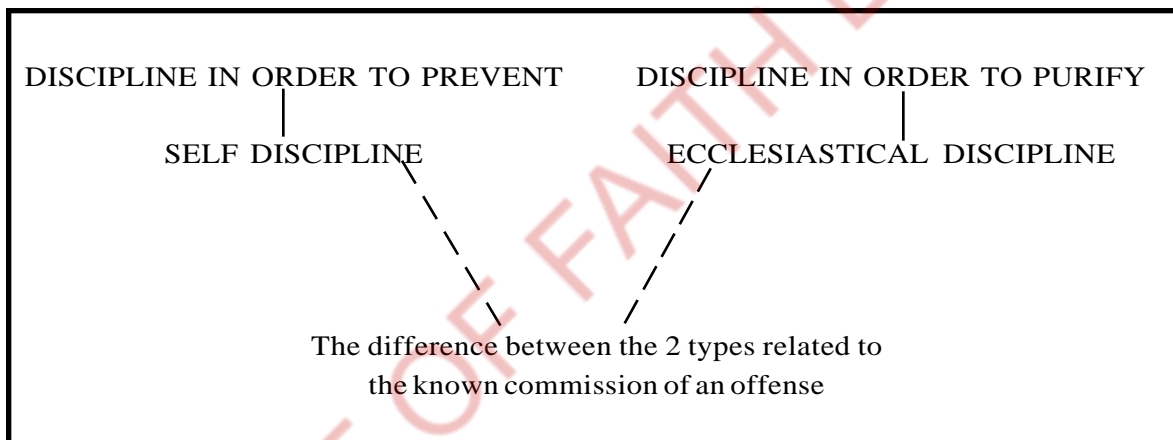
CHURCH DISCIPLINE

I. Course Introduction.

Notes —

A. What is Church Discipline?

1. Discipline can be defined as moral education. We learn obedience through supervision, control, and correction (Heb 12:11).
2. In the New Testament, discipline has a positive nature. The source of discipline is love (Rev 3:19).
3. We can say that there are two types of discipline in the New Testament.
 - a. Self discipline.
 - b. Ecclesiastical discipline.



Discussion Point

What is your previous understanding of discipline? Is it negative or positive?

B. Focus of this Course.

1. The focus of this course is ecclesiastical discipline.
2. Specifically, we will examine what the New Testament says about the **motives** and the **methods** of Church discipline.

CHURCH DISCIPLINE

Notes —

II. Motives for Church Discipline.

A. Biblical and Non-Biblical Motives.

1. Some of Paul's motives for Church discipline.
 - a. To restore the sinner.
 - b. To maintain the purity and reputation of the Church.
 - c. To give honor to Christ.
2. All three of these basic motives have something in common. They imply the desire for a positive result.
3. Church discipline in the New Testament is described as being "pastoral" and not "penal."
 - a. The focus was on mutual support. Sinners were to be encouraged and brought back into the community of faith instead of being excluded from the community of faith (Heb 3:12, 13).
 - b. The motive of Church discipline can not be one of retribution (wrath and punishment related to committing an offense). Retribution must be reserved for God only and in His timing (see Rom 12:19; and 1 Thes 5:15).

Insert Your Illustration:

CHURCH DISCIPLINE

Notes —

B. The Importance of Discipline.

1. To understand the importance of discipline for Paul, we must understand his perspective of sin.
 - a. Paul understood sin in terms of an outside force that knew how and where to attack.
 - b. He understood the reality of this attack of evil powers against the authority of God (see 2 Cor 2:11; Eph 6:12; 2 Thes 2:9).
 - c. He understood that there is a constant battle between the old nature and the new nature. That is, between Adamic nature and a Christ-centered nature (Gal 5:17).
2. Paul understood the weakness of the flesh. He knew the power of the sin nature. Thus, the concept of discipline was very important to Paul.

The Apostle Paul and Discipline:

UNDERSTANDING the weakness of the flesh
|
UNDERSTANDING the importance of discipline
|
MOTIVATION TO DISCIPLINE

3. In 1 Cor 5:1-13 we see the importance of discipline for Paul.
 - a. Someone had fallen into sin. However, the Corinthian church did not seem to be concerned. They were not taking their responsibility to discipline the individual. Paul rebuked them and instructed them to apply discipline.
 - b. Paul did this because he understood the nature and danger of sin.

CHURCH DISCIPLINE

Notes —

4. Many of our churches today are like the church at Corinth.

- a. They are proud and arrogant (vs. 2). They congratulate themselves for their tolerance of sin (vs. 6). They are comfortable with this sense of humanistic love.
- b. They do not understand the nature and danger of sin. It is a leaven (vs. 6). It will only grow. Something must be done (vs. 7).

Insert Your Illustration:

- c. If we understand the nature of sin, then we will understand the importance of discipline. We will see discipline as the only hope (see 1 Cor 5:5).

Discussion Point

Study Prov 19:18; 23:13, 14; 13:24; and 29:15.

How do these verses in Proverbs relate to Church discipline?
Promote discussion by reading the verses in Proverbs
and replacing “child” with “sinner” and “parent” with “Church.”

Also, discuss the following statements:

A parent that does not discipline his child (with the rod) does not understand
the nature and danger of disobedience.

A church that does not discipline its members (with the staff) does not
understand the nature and danger of sin.

CHURCH DISCIPLINE

Notes —

C. Church Discipline - To Benefit the Individual.

1. Our motivation for discipline must be based on a desire to help the individual who is being disciplined. The discipline of the Church is the discipline of the Lord of the Church.
2. The correct motives for discipline.
 - a. Love (Heb 12:6; 2 Cor 2:4).
 - 1) Be careful of false love. Tolerance is often a result of laziness and a lack of real concern and love. It is often a humanistic love and a false love. This was probably what Paul was referring to in 1 Cor 5:2, 6. The Corinthians were probably proud of their tolerance. However, tolerance of sin is not love (consider the implications of the author's attitude of love in Hab 1:13). We must accept and love the sinner, but we cannot accept and love the sin.
 - 2) Paul said that instead of being arrogant they should have mourned (vs. 2). There must be a sincerity regarding our response to the seriousness of sin. This will lead to discipline that is done in love.

Author's Illustration:

Consider the sadness of a father that is caused by the disobedience of his son. The father disciplines the son because of his love and concern for him.

A sincere love will result in a willingness to discipline because a sincere love will want to see the restoration of the loved one (see 2 Tim 2:25, 26).

Insert Your Illustration:

CHURCH DISCIPLINE

Notes —

b. Humility (Gal 6:1).

1) Consider the types of terms used in 2 Thes 3:6-15.

- a) “Every brother who leads an unruly life” (vs. 6). Paul could have used stronger words like “every scoundrel who is lazy and worthless.”
- b) “Some among you” (vs. 11). Paul could have used more condemning words like “some of the worthless ones among you.”
- c) “Such persons” (vs. 12). Paul could have used words of hatred like “such despised persons.”

2) Paul could have condemned the offenders with his words. But this was not his purpose. Therefore, it was not his motive.

- a) His purpose was to restore and not to condemn. He was motivated by love and not by hate or revenge.
- b) The focus of the discipline is against the offense that was committed. It is not against the offender.

Insert Your Illustration:

3. Paul was able to be firm with individuals because his motives were obvious (see 2 Thes 3:14).

- a. He was consistent in his rejection of sin.
- b. He was consistent in his love and sincere concern for the individual.

CHURCH DISCIPLINE

4. Restoration of the individual is the motivation and the method of Church discipline.
 - a. Shame plays a necessary role in the route toward restoration.
 - b. The meaning of the word “shame” (vs. 14) includes the idea of “seeing yourself.”
 - 1) It is the process of reflection with respect to sin.
 - 2) The goal is that this reflection will lead to repentance. When there is repentance there is forgiveness. Discipline is done in order to reform the individual. It is never done to punish or to take revenge on an individual.

Notes —

Discussion Point

When you have been involved in Church discipline, was your main priority to help the person being disciplined? Or was it a response to being wronged?

We must examine our hearts so that our motives become pure in dealing with people who need discipline.

D. Church Discipline - To Benefit the Church.

1. Part of the motivation for Church discipline is to maintain the good reputation of the Church. The Church must maintain a good reputation in order to grow.
 - a. The existence of sin without repentance within the Church is not consistent with the message of the Church. This can affect the validity of the message of the Church.
 - b. When the validity of the message of the Church suffers, the growth of the Church also suffers.

CHURCH DISCIPLINE

Notes —

2. The words of Paul firmly state that the church cannot be allowed to be shamed by the sin of its members.
 - a. Consider 1 Cor 5:1.
 - 1) Paul says, “it is actually reported.” This phrase reveals the effect that sin has on the reputation of the Church.
 - 2) He adds, “of such a kind as does not exist even among the Gentiles.” This phrase points to the extent of the implications the sin has on the reputation of the Church.
 - b. Consider how important the reputation of the church is (see 1 Cor 6:1, 4).

Discussion Point

Does the world take notice of sin within the church?

Are they quick to report it widely?

What is the worldly response to the exposure of sin in the church?

How does that effect their attitude about their own lifestyles?

3. Sin in the Church gives the enemies of God an opportunity to blaspheme (see Rom 2:24 and 1 Tim 6:1).
 - a. The sin must be removed (1 Cor 5:7a) in order to restore the honor of God (1 Cor 5:7b).
 - b. Only then, can the testimony of the Church shine again.

Insert Your Illustration:

CHURCH DISCIPLINE

4. The reputation of the Church is very important regarding evangelism and missions.
 - a. The Church represents the witness of God to the world. God has chosen to use the Church to make known His glory and His name.
 - b. The world's view of God depends on the world's view of the Church. It is a clean Church that results in the world glorifying God when Christ returns (1 Pt 2:12).

Notes —

Discussion Point

What happens when the world does not see the church as being different from themselves, and does not see Christians as being compassionate, holy, or Christ-centered?

5. The reputation of the Church must be that it is holy because God is holy. That is to say, He (and therefore the Church) is separated (a more literal translation of the word "sanctified").
 - a. The Church must be separated from sin. Yes, the basis for discipline in the Church is the holiness of God.
 - b. A lack of discipline indicates a lack of understanding regarding the holiness of God.
6. To manage or govern the Church, we must discipline. Our motivation must be to maintain the reputation of the Church (see 1 Tim 5:19, 20).

CHURCH DISCIPLINE

Notes —

7. Consider Paul's question in 1 Cor 5:6. "Leaven" was a symbol for wickedness. Here it is obvious. Paul's motivation for discipline has to do with maintaining the reputation of the Church (also see Jos 7:25).
 - a. Moreover, there is the understanding of the Church as a body. The Church is **one!**
 - 1) The leaven leavens the whole lump of dough because of its bad influence.
 - 2) It also leavens the whole lump because the Church is a body. It could be said that one sinner in the Church is the same as all being sinners (1 Cor 12:26).
 - b. In an individualistic society (like the United States), this concept is very hard to understand and accept. Nevertheless, it is true.
 - 1) It is true spiritually.
 - 2) It is also true practically.
 - 3) Remember that the extreme sin of 1 Cor 5 was found in a Church that was having many problems with immorality.
 - 4) It is not only the individual's problem. It is the Church's problem because the Church is a body.
 - 5) If the Church understands and accepts the truth of this concept, then it will have more motivation to discipline.

Discussion Point

When someone is in sin within your church, do you see it as their problem only, or as the church's problem? Will viewing the church as one body cause you to view discipline differently?

CHURCH DISCIPLINE

Notes —

E. Church Discipline - To Protect from False Teaching.

1. False teachings can cause division in the church.
2. Paul used Church discipline in these type of situations (see Tit 3:10; 1 Cor 11:19; and Gal 5:20; and Rom 16:17).
3. The motive of Church discipline in these situations was to protect the Church (see Gal 1:6-9).
4. Yet, even in these situations Paul was concerned for the individual (see Tit 1:9-13).

Insert Your Illustration:

Discussion Point

Briefly discuss any further questions or comments related to the motives for Church discipline.

III. The Methods of Church Discipline.

A. Self Examination.

1. The motives of Church discipline affect the methods of Church discipline. If our motives are correct, then we will have the humility to examine ourselves before examining someone else (consider and discuss Gal 6:1).
2. If there is first no self examination, then the person will not be prepared to be the vessel of God who can enforce discipline. He will not have the love and the humility that are necessary.

CHURCH DISCIPLINE

Notes —

Discussion Point

Consider and discuss Mt 7:1-5 in regard to Church discipline.

B. Prayer.

1. Prayer must be the foundation of the process of discipline.
2. In his instructions in 1 Cor 5:3, 4, Paul seems to imply that prayer is necessary in Church discipline.
3. The Church has the right to enforce Church discipline because it is the body of Christ. It has a direct connection with the head. Through prayer it can reveal the will of Christ in order to discipline correctly (see Mt 18:18-20).

Insert Your Illustration:

Discussion Point

Reflect on a time that the Lord revealed His will through earnest prayer regarding Church discipline. Share testimonies with wisdom and discretion.

C. Love and Gentleness.

1. Even in the midst of an extreme situation, Paul encouraged Church discipline to be done with love and gentleness (2 Thes 3:15).
2. To follow this method, we should put into practice these words often attributed to Augustine: “Kill the error but love the person who made the error.” (See Gal 5:23 and 6:1.)

CHURCH DISCIPLINE

Insert Your Illustration:

Notes —

D. The Responsibility of the Entire Church.

1. It is clear that Paul wanted to establish the local church as the vehicle that would enforce Church discipline.
2. Leaders worked together with the congregation to enforce the discipline.
 - a. For example, the phrase in 1 Cor 5:13 comes from Deut 17:7.
 - 1) The context of Deut 17:7 was the involvement of the whole group in the action (note the movement from **witnesses** to all the **people**).
 - 2) For emphasis, Paul wrote the verb of the phrase (remove) in the plural form, “we remove.” In the Old Testament passages it is in the singular form. (See Deut 19:19; 22:21, 24; 24:7.)
 - b. The context of 1 Thes 5:14 seems to point to the responsibility of the entire church. The church as a body has the responsibility to discipline.
 - c. Also, consider the implications of the word **all** in 1 Tim 5:20.
 - d. Many theologians believe that the letter called “Titus” was read in public. If this were the case, then the instructions to discipline in 2:15 were for the entire church.
 - e. Also see 2 Cor 2:6 and 1 Cor 5:4 regarding the church body and discipline.

CHURCH DISCIPLINE

Notes —

Discussion Point

What type of impact do you think would be made on matters of discipline if the whole church body applied loving and gentle involvement toward the people being disciplined?

E. The Warning Process.

1. Read and study Mt 18:15-17. This is the most complete passage in the Bible about the warning process.
 - a. The roots of the process are found in the practice of the Jews with their Rabbi (teacher, minister). If a Rabbi did something wrong, then there were specific words and actions that were used to warn and admonish him. This was done over a period of 30 days. If the problem continued, there was another period of 30 days with the same words and actions. After that came excommunication.
 - b. Also see the process found in Tit 3:10, “Regarding a man who is divisive, after admonishing him once or twice, have nothing more to do with him.”
2. There are four steps in the warning process of Mt 18:15-17:
 - a. Confront the person in private. Go by yourself (vs. 15).
 - b. Confront the person together with one or two others (vs. 16).
 - c. Confront the person in front of the entire church (vs. 17a).
 - d. Excommunication (vs. 17b).
3. Consider the previous four steps with respect to the following Scriptures:
 - a. Gal 6:1.
 - b. 1 Tim 5:19.
 - c. 1 Tim 5:20.
 - d. 1 Cor 5:5; 1 Tim 1:20.

CHURCH DISCIPLINE

4. There is a process within Church discipline. Discipline does not begin with the strongest possible confrontation. It happens step by step.
 - a. For example, consider the case of the “unruly” (lazy) ones in 1 and 2 Thessalonians.
 - 1) First, Paul gave a very gentle warning to them in 1 Thes 4:11 and 5:14.
 - 2) Then, he gave a much stronger warning to them in 2 Thes 3:6-15.

Notes —

Discussion Point

Discuss the problems related to engaging in church discipline without following a process or having a series of steps to be followed. What is the typical result?

F. Providing Good and Bad Examples.

1. Paul established examples as part of his method of discipline.
 - a. He offered good examples to be followed, such as in 2 Thes 3:6-10.
 - 1) “You ought to follow our example” (2 Thes 3:7).
 - 2) “In order to offer ourselves as a model for you, that you might follow our example”(2 Thes 3:9).
 - b. He also highlighted bad examples to not be followed, such as 1 Tim 5:19, 20.
 - 1) “Rebuke in the presence of all, so that the rest also may be fearful of sinning” (vs. 20).
 - 2) The implication here is that the bad example is given as part of the process of discipline.
2. Both the good and the bad examples served more as tools for self discipline. They were used to motivate others to do the right thing.

CHURCH DISCIPLINE

Notes —

G. Excommunication.

1. Yes, the idea of excommunication is Biblical. It is the final step in Church discipline.
2. Yet, there seems to be two levels of excommunication.
 - a. The first level: “Do not associate with him” (2 Thes 3:14; 1 Cor 5:9).
 - 1) Both 2 Thes 3:14 and 1 Cor 5:9 use the same Greek word (“sunanamignomi”). This term is not found in any other place in the New Testament. The idea of this word is to tell others not to have fellowship with the person who has reached this level of Church discipline.
 - 2) This level of excommunication is very serious. It is complete.
 - a) Consider the implications of 1 Cor 5:11 and 2 Thes 3:10, 12 in regard to eating food.
 - b) Much fellowship is done in the context of eating together (consider Acts 2:46). If the one being disciplined could not eat with the others then the lack of **association** would be complete.
 - 3) However, the discipline is not done with a spirit of hatred, but it is done as to a brother: “And yet do not regard him as an enemy, but admonish him as a brother” (2 Thes 3:15).
 - 4) It appears like there is a contradiction here. To not associate with someone does not seem to be consistent with brotherhood. However, there is no contradiction. The tension that exists between the two concepts is necessary and understandable.

Discussion Point

Discuss the following diagram that presents the “tension” of excommunication.

CHURCH DISCIPLINE

DO NOT ASSOCIATE WITH HIM ^{tension} _____ **AS A BROTHER**

God is holy ^{tension} _____ **God is love**

Hate the sin ^{tension} _____ **Love the sinner**

THE METHOD OF DISCIPLINE ^{tension} _____ **THE MOTIVE OF DISCIPLINE**

Notes —

- a) This diagram presents a good example of the tension that exists between the motive and the method of Church discipline.
- b) Within this tension we can have balance, just as within the character of God there is balance. He is 100% holy. He is 100% love. These two attributes do not work against each other. They work together. The same is true in Church discipline. It can be direct and “hard.” Yet it is done in love.
- b. The second level of excommunication: “to deliver such a one to Satan for the destruction of his flesh” (1 Cor 5:5; 1 Tim 1:20).
 - 1) This level of excommunication is somewhat more difficult to understand. To understand it, we need to consider the sovereignty of God.
 - a) God can even use Satan to accomplish His own purposes. Satan can be used as the vehicle of discipline.
 - b) God can use what is negative to manifest what is positive (see Ps 76:10 and Rom 8:28).
 - c) This type of principle is similar to the principle found in 2 Cor 12:7. A negative thing of Satan was used as a positive thing in the life of Paul.

CHURCH DISCIPLINE

Notes —

- d) Even if Satan is the agent of discipline, the purposes of God are still positive.
 - e) The hope of excommunication is that it will result in repentance. It is so “That his spirit may be saved in the day of the Lord Jesus” (1 Cor 5:5). (Also see Prov 23:13, 14.)
- 2) To deliver someone to Satan is not an extra step of Church discipline. It is a consequence of excommunication.

Author’s Illustration:

To be excommunicated is like marching alone during a war. A soldier who gets separated from the army is very vulnerable to the attacks of the enemy. It is the same for a Christian who is excommunicated. He does not have the protection of the army of God. He is vulnerable to the attack of the enemy.

Insert Your Illustration:

- 3) We can see the importance of the ideas of communion and community within the church body. To a certain degree, we truly are dependent on each other.
- a) There is protection within the community of the people of God.
 - b) The discipline occurs when that protection is taken away. This is called excommunication.

CHURCH DISCIPLINE

Author's Comment:

We might consider the parable of the prodigal son to understand this principle (Lk 15:11-32).

Many times a person will not repent until he realizes what he has lost. This is true of the prodigal son. He repented after he realized the importance of the benefits and the protection of home.

The same is true with a person who has arrived at the last level of Church discipline. The realization of the importance of the benefits and the protection of the family of God can help the person to repent. God can use Satan to make the person realize these things.

Notes —

Discussion Point

Discuss any questions or comments related to discipline by excommunication before concluding the course.

IV. Course Conclusion.

A. Summary Review.

1. The most important rule of Church discipline is that the motive must always be to restore and forgive the person.
2. The success of Church discipline depends on the strength of the fellowship within that church. The stronger the communion in the church, the more effective the church discipline can be.
 - a. Church discipline is like a father who has a rebellious teenage son. If that father wants to be able to discipline his son, then he better have a strong relationship with him. If he has a weak relationship with him then the discipline will not have much effect.
 - b. Why is this true? It is true because it is difficult to break a relationship.
 - c. For example, **excommunication** will be effective only if there is **communion**. If there is no **communion** to begin with, then **excommunication** has no meaning.

CHURCH DISCIPLINE

Notes —

Author's Illustration:

Excommunication without having an existing strong relationship would be like a father who threatens his rebellious son by saying, "if you do not obey then I will not play basketball with you anymore." If the father has not played basketball with the son for three years then this form of discipline will not have much effect.

Perhaps the lack of communion in many churches explains the lack of discipline in many churches.

3. Successful and Biblical Church discipline is not easy to do. We need to have balance between the holiness of God and the love of God. We need to learn how to speak the truth in love.

Class Exercises:

Exercise One:

If there is time at the end of the course then the teacher should lead the students in the following exercise.

The students should form pairs. One student should listen while the other speaks to him about a weak point of his character. Do not make it a point that is too personal. Try to be sensitive.

The student should practice speaking the truth in love. Consider and review some of the points of this course. He should offer constructive criticism.

Then, switch positions.

Exercise Two:

If there is more time, the teacher may create a "role playing exercise" based on a possible Church discipline situation. Use your own creativity. Try to get the students to experience and work through a Church discipline situation. Review certain points of this course if necessary.

GROWTH & REVIVAL

Church Growth and Revival: Syllabus

Notes —

CLASS #1:

- I. Church Growth:
 - A. Course Introduction.
 - B. Key Definitions.
 - C. Church Growth in the Book of Acts.

CLASS #2:

- I. Church Growth: (cont.)
 - D. Current Principles in Church Growth.

CLASS #3:

- I. Church Growth: (cont.)
 - E. The Most Common Characteristics Found in Growing Churches.¹
 - F. What Makes a Church Grow?
A Church Growth Example.

CLASS #4:

- II. Revival:
 - A. The Quickest Way to Church Growth is Revival.

CLASS #5:

- II. Revival: (cont.)
 - B. Study of Mark 5:35-43.
Exam.

GROWTH & REVIVAL

Notes —

Church Growth and Revival: Exam

Possible 20 Point Questions

- 1) Define “church growth” (pp. 170, 171).
- 2) Show how the concept of “cell division” can be the solution to the back door problem (pp. 176, 179).
- 3) What are the ways or roads that lead to revival? (p. 185).

Possible 10 Point Questions

- 1) List the three most important factors that affect church growth according to our study of Acts (pp. 171, 172).
- 2) In two or three sentences, define the “pyramid principle” of church growth (pp. 173, 174).
- 3) Briefly define and describe the “back door” principle (p. 175, 176).
- 4) List four of the most common characteristics found in growing churches (pp. 180, 181).
- 5) Define “revival” (pp. 183, 184).
- 6) Describe one thing that follows revival (p. 186).

GROWTH & REVIVAL

I. Part I: Church Growth.

Notes —

A. Course Introduction.

1. Church planting goes together with church growth like the birth of a child goes together with the growing up of that child. First a church is planted. Then the church must grow. Thus, this course needs to be studied together with the course on church planting.
2. In western cultures, the topic of church growth has become a science.
 - a. This has some advantages.
 - 1) We can see certain trends.
 - 2) We can begin to develop certain principles of church growth.
 - 3) We can also observe and use proven methods of church growth.
 - b. However, church growth as a science also has some disadvantages.
 - 1) We can begin to see the growth of a church as a recipe (as a strict set of procedures that supposedly guarantee success).
 - 2) Sometimes the church can begin to look like a business.
 - c. Current teaching about church growth often gives principles of “Marketing” as the key ideas for church growth.
 - 1) **Inventory**--the idea of a “full service” church having all types of ministries.
 - 2) **Quality**—the idea that the product must be excellent.
 - 3) **Advertising**—the use of mass media to promote the church.
 - 4) **Service**—being sensitive to the needs of members and meeting those needs.

GROWTH & REVIVAL

Notes —

- 5) **Availability**--have meetings at convenient times.
 - 6) **Parking**—be sure it is convenient for people to park their cars.
 - 7) **Integrity**—let your yes be yes and your no be no (do what you say you are going to do).
- d. In fact, these principles can be very helpful for church growth. However, we must not forget that the church is not a business. So let us begin our study with some definitions.

Discussion Point

Have the churches in your culture that are growing rapidly adopted a business philosophy? If so, what has that effect been?

B. Key Definitions.

1. Church comes from the Greek word ekklesia.
 - a. Ekklesia comes from “ek” and “kaleo.” It was used as a word to call together an army.
 - b. The verb “kaleo” means to “call;” the prefix “ek” means “out.” Thus, the foundational meaning of ekklesia is “the called out ones”.
 - c. It also has the meaning of “assembly”, “meeting”, or “congregation.”
 - d. Therefore, we should understand the church to be “the assembling together of the called out ones.”
2. Growth - means to expand, to extend, to add to, or to multiply.
 - a. Quantitative - means to grow in size or in number.
 - b. Qualitative - means to grow in character and inner strength.
 - c. Multiplicative - means to grow in reproduction.

GROWTH & REVIVAL

3. Church Growth - means the growth, extension, or expansion of the total number of individuals in the assembly of the called out ones, as well as the growth or expansion of the inner lives and characters of those individuals.
4. The purest type of church growth is when the qualitative growth leads to the quantitative growth.
 - a. That means, when the growth in the lives of those already in the assembly naturally leads to the growth of the number of people brought into the assembly.
 - b. This is what happened in the New Testament church (Acts 2:46, 47a leads to Acts 2:47b).

Notes —

C. Church Growth in the Book of Acts.

1. In the book of Acts, we see the details of the growth of the New Testament church.
 - a. Many times we find the phrases “added to their number” or “the word of the Lord was growing mightily” as indications of church growth.
 - b. As we study these passages, we see the factors that led to church growth.
 - 1) Acts 2:1-41 (verse 41)--evangelistic preaching; tongues; signs and wonders.
 - 2) Acts 2:42-47 (verse 47)--teaching; fellowship; breaking bread; prayer; signs and wonders; generosity; community; praise.
 - 3) Acts 5:1-16 (verse 14)--sharing; judgment; gifts of the Spirit; signs and wonders.
 - 4) Acts 6:1-15 (verses 1, 7)--persecution; teaching and preaching; organization; signs and wonders.
 - 5) Acts 9:28-35 (verses 31, 35)--persecution; preaching; healing.

GROWTH & REVIVAL

Notes —

- 6) Acts 12:1-24 (verse 24)--persecution; signs and wonders; judgment.
- 7) Acts 14:1-7 (verse 1)--persecution; preaching; signs and wonders.
- 8) Acts 16:1-5 (verse 5)--teaching; leadership.
- 9) Acts 19:1-20 (verse 20)--baptism of the Spirit; preaching; teaching; signs and wonders; judgment.

2. Let us look at the following chart (the numbers in the left hand column correspond to the numbers 1-9 above).

	PREACHING AND TEACHING	SIGNS WONDERS	GIFTS BAPTISM	SHARING GENEROUS	PRAISE BREAK BREAD	PRAYER	JUDGMENT	PERSECUTION	LEADERSHIP & ORDER
1	*	*	*						
2	*	*		*	*	*			
3		*	*	*			*		
4	*	*						*	*
5	*	*						*	
6		*					*	*	
7	*	*						*	
8	*								*
9	*	*	*				*		

7 8 3 2 1 1 3 4 2

3. The previous study shows the importance of various factors associated with church growth. Especially, we see the importance of:

- a. Signs and wonders (seen in 8 of the 9 cases).
- b. Preaching and teaching (7 of 9).
- c. Persecution (4 of 9).
- d. Judgment (3 of 9).

GROWTH & REVIVAL

- e. Gifts and baptism of the Spirit (3 of 9).
- f. Sharing and generosity (2 of 9).
- g. Leadership and organization (2 of 9).

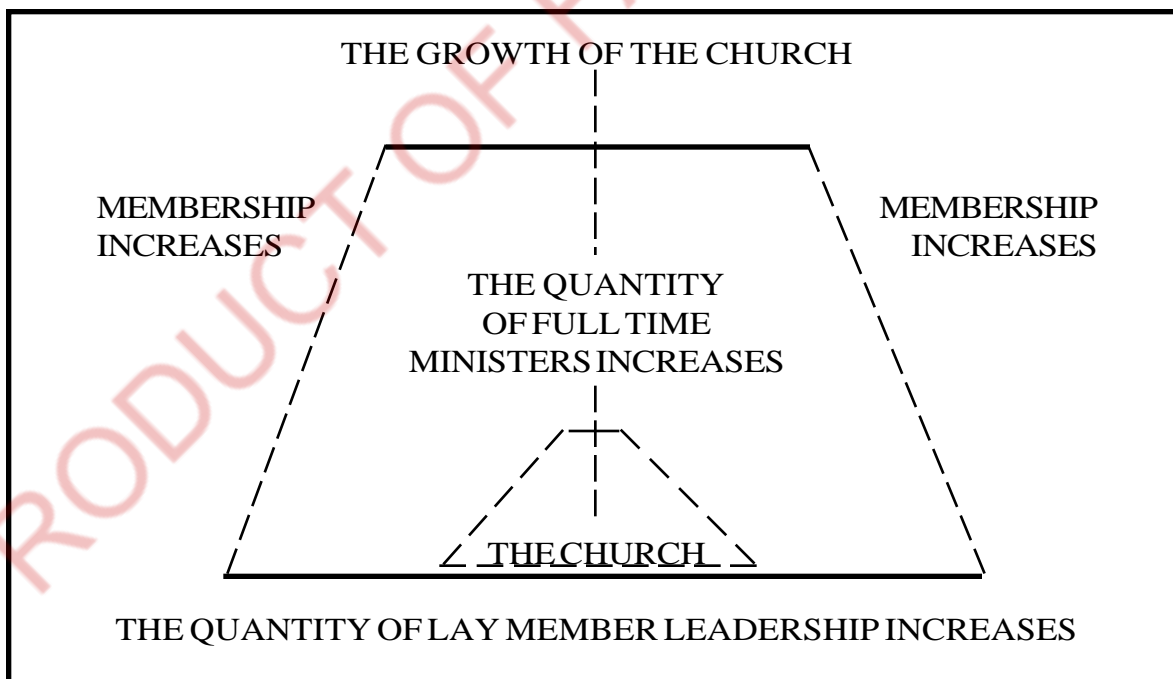
Notes —

Discussion Point

How important is church growth? Are we willing to pay the price to obtain it? Are we willing, for example, to be persecuted? Are we willing to share and practice generosity? Everyone wants church growth. But not everyone is willing to pay the price! Discuss these issues.

D. Current Principles in Church Growth.

1. The Pyramid Principle.
 - a. As the church grows, more leaders need to be equipped and trained.
 - b. As more leaders are equipped and trained, the church will grow.



GROWTH & REVIVAL

Notes —

c. There are two major ways to make room for growth.

- 1) Extension method (forming “daughter churches”). For example, when the church grows to 300 people a new church is started in a different location. This method can lead to the beginning of a “movement”.
- 2) “Mega church” method (adding full-time ministers to the staff of the church). For example, with every new 100 people who join the church, the church adds another full-time pastor. The idea here is that one pastor cannot equip and train all of the people.

Insert Your Illustration:

2. The Equipping Principle. In Eph 4: 1-16, we see a description of how the church (body of Christ) will grow.

- a. The office gifts: apostles, prophets, evangelists, pastors and teachers are given:
 - 1) To use their gifts in ministry.
 - 2) To equip the body (specifically to reproduce their ministries in others).
 - 3) For example, an evangelist should evangelize and also train others to evangelize.

GROWTH & REVIVAL

b. Unity in diversity--in Eph 4:16, we see that the body grows by experiencing unity within diversity.

- 1) There is only one body (unity).
- 2) However, there are many different members in that one body (diversity).
- 3) For the body to grow, all the different members must be willing and must be allowed to work together (unity in diversity). Of course this means they must be equipped (see 1 Cor 12:12).

Notes —

Insert Your Illustration:

3. The “Back Door” Principle.

a. Many people who come into the church do not stay very long. Somehow they “slip out through the back door.” Thus, we call this the “back door” principle. Subtraction can stop growth just as quickly as the lack of addition.

- 1) How does this subtraction of people “out the back door” happen?
 - a) The person may have a disagreement or get offended by a another member of the church.
 - b) The person is angry at the other church member or he is angry at himself.
 - c) The person begins to not attend worship services.
 - d) The person waits to see if anyone cares enough to notice that he is gone.

GROWTH & REVIVAL

Notes —

e) The person leaves.

Insert Your Illustration:

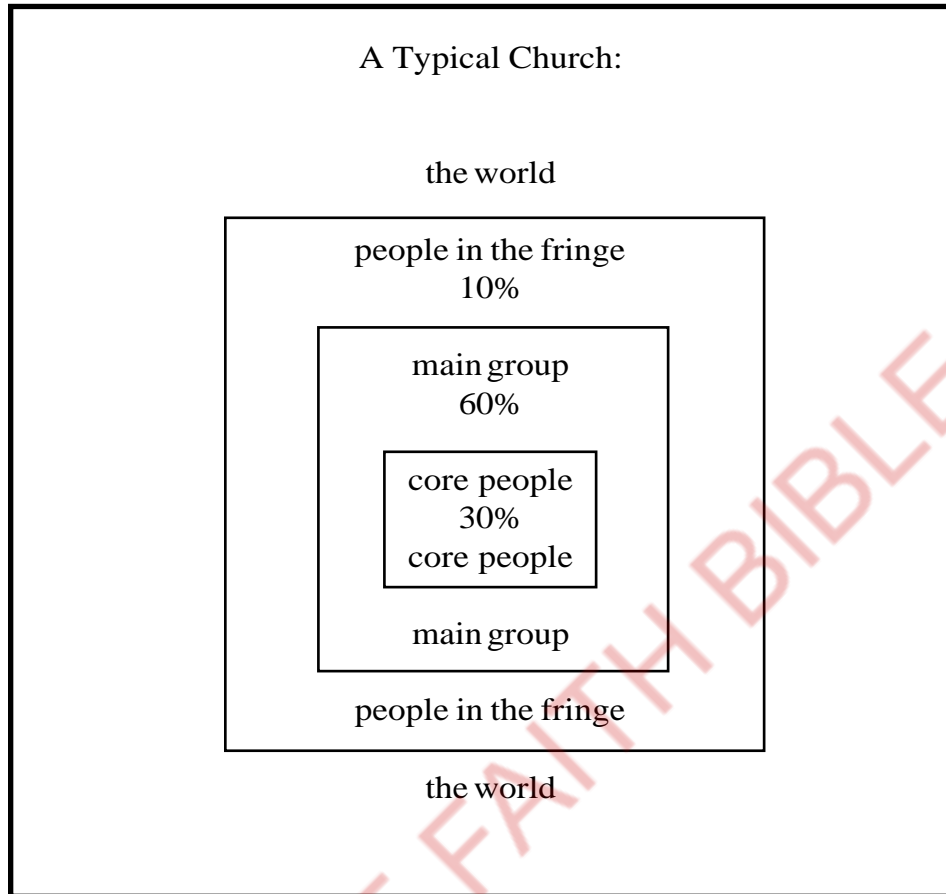
2) What is the solution to this problem? How do we close the “back door?”

- a) Friendliness--research has shown that friendliness is the key to getting visitors to stay (this is consistent with the fact that many people outside of the church say that the church lacks a sense of community).
- b) Cell division--many times a church is controlled by one core group of people. This core group does not allow others to enter their group. Therefore, it is difficult for others to become a real part of the church. Revival in a church can begin when the core group members let go of the church and give it back to Jesus.

Discussion Point

Study and discuss the following diagram related to how a typical church consists of people involvement.

GROWTH & REVIVAL



Notes —

The idea here is that the average church consists of:

- A core group of people who control the church (30%).
- A main group of people who faithfully attend but are not involved in the main flow of church activities (60%).
- A fringe group of people who come and go at various times (10%).
- The world.

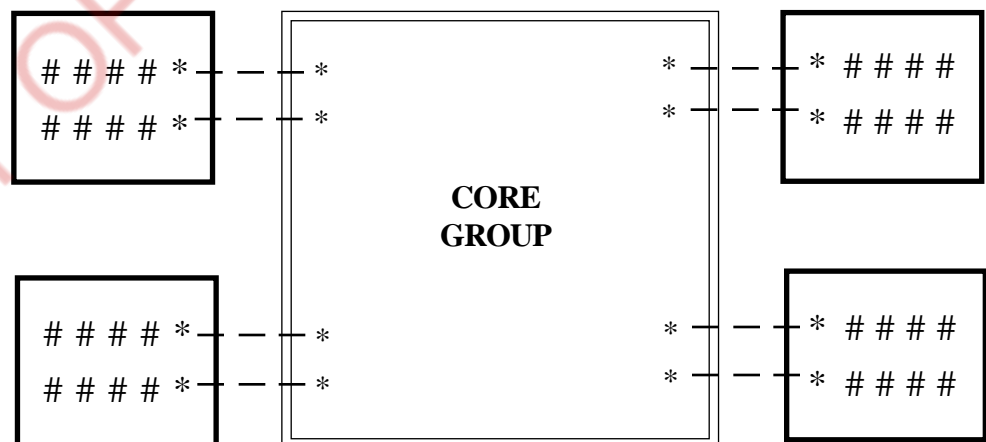
GROWTH & REVIVAL

Notes —

- 3) The key to church growth is to move each group of people closer to the center.
 - a) The main group moves into the core group.
 - b) The fringe group moves into the main group.
 - c) The world moves into the fringe group.
- 4) The way to do this is by starting “home cell groups” or fellowship groups.
 - a) Two or three core group members can host 7-10 main and fringe group members.
 - b) The core group members can help to move the others into the life and flow of the church. They can serve as bridges by giving their responsibility and authority to others.

Discussion Point

Study and discuss the following illustration of the use of the cell groups.



The * represents a core group member. The # represents a member of the main or fringe groups. The core group members leave their group to lead new cell groups. In this way they act as bridges for others.

GROWTH & REVIVAL

- c) The key is to break up the core group and to assign old core group members to lead the new home groups.
- d) Through this process the relationships of the church are stronger. The church is healthier. It is more likely that a person who wants to leave the church will have a reason to stay. He will have a relationship. It is easy to leave a program. It is difficult to leave a relationship.

Notes —

Insert Your Illustration:

- 5) Another solution to the back door problem is to be open about it from the pulpit. Tension always exists between church members. The leadership of the church must try to promote opportunities for reconciliation. An opportune time is when the church gathers together to eat the Lord's Supper. Remember, problems do not disappear...rather, problems are solved.
- 6) The leadership always needs to be creating opportunities or channels for reconciliation to take place. This can often be done through fellowship. When people have to work together, minister together, eat together, and play together, they often can solve their differences.
- 7) Do not allow rumors to continue. It is better to bring the accusation out in the open.
- 8) Have strong relationships with the pastors of other local churches. If someone leaves your church because of an unsolved problem with another church member, then he might go to another local church. Local pastors should inform each other if they find a "lost sheep."

GROWTH & REVIVAL

Notes —

- 9) In conclusion, let us stress again the importance of community and fellowship. People are looking for it. The church must make sure that it is available. If it is not available, we will continue to have many people who leave the church through the “back door.”

Discussion Point

Discuss any further questions or comments related to the “Back Door” problem of Church growth.

Discussion Point

For each of the following points, discuss how the characteristic applies to your environment or culture. Does it relate? Would it be effective?

E. The Most Common Characteristics Found in Growing Churches¹.

1. **To Build For Growth**--this principle states that when 80% of the space in the church building is filled with people, plans to build a larger building should begin (the idea here is to stay ahead of the growth).
2. **Structural Renewal**--flexibility in church government and structure so that as the church goes through changes the way it organizes itself can change also.
3. **Sub-Congregations**--the existence of small cell groups of 10-25 people each. These groups function as “little churches” within the church.
4. **A Variety of Ministries**--the ministry of the church includes many different ministries (evangelism, visitation, teaching, etc.). Each member of the church participates in some form of ministry (or at least is encouraged and equipped to participate).
5. **Doing Everything With Excellence**--this does not necessarily mean to spend a lot of money. Things can be done with excellence (integrity, commitment, energy, etc.) without spending money. Actually, many times real excellence is substituted with expensive programs and equipment which make things look nice, but can be superficial and useless.

GROWTH & REVIVAL

6. **Practical Biblical Preaching and Teaching**--the teaching and preaching ministry of the church focuses on the word of God in order to provide real answers to real problems in life.
7. **Ministry to All Ages**--children, youth as well as adults have their needs met through special ministries for them.
8. **Real Membership**--covenants are established between people. The church is not an organization. You do not "sign up". You make commitments to other people. It is a family.
9. **An Emphasis on People**--people are more important than programs.
10. **Bold Decisions**--the church is willing to do things differently. It is creative. It is willing to be unique. It has a pioneering spirit.

Notes —

Discussion Point

For each of the following points, discuss how each character relates to your environment or culture.

F. What Makes A Church Grow? (according to Dr. Lyle Schaller).²

1. The church experiences the ministry of the Holy Spirit. It is open to the power and movement of the Spirit.
2. There is a strong emphasis on people. The ministry and outreach of the church is very personal.
3. The church has vision. It looks toward the future.
4. Goals are well defined. There is no confusion concerning what the church is trying to do.
5. There is a real sense of cooperation between church members. The idea of working together in a body is emphasized.
6. The purpose of the church is known and understood by its members. It is clear.

GROWTH & REVIVAL

Notes —

7. The people of the church trust each other. The people trust the leaders. The leaders trust the people.
 - a. Therefore, the people are willing to participate.
 - b. Therefore, the leaders allow the people to participate.
8. There is a multiplication of leadership. Responsibility and authority are given to others. New leaders are formed and released to minister.
9. The members of the church are committed to the church. They are committed to each other. There is a strong sense of a real covenant.
10. Each year there may be new ministries and new programs. Ministries that have outlived their usefulness should be allowed to end. New ministries are started. The church is doing things it did not do last year.

A Church Growth Example:

The Church on the Way in Van Nuys, California (U.S.A.) grew to over 3000 people in a relatively short period of time. How? Pastor Jack Hayford offers the following nine points as the keys to the growth of the church.³

1. Worship.
2. Teaching.
3. Fellowship.
4. Caring and compassion...touching sensitive issues.
5. A creative use of facilities and the arts (drama, music, etc.).
6. Lifestyle evangelism (everyday evangelism that testifies in a natural way to those you are in contact with).
7. Home groups.
8. Unity.
9. Commitment and focus on winning one clearly defined area.

GROWTH & REVIVAL

Insert Your Example:

Notes —

II. Revival.

A. The Quickest Way to Church Growth is Revival.

Author's Comment:

There are many ways to study revival. To end this course, we will study the topic of revival in a unique way. We will look at the accounts in the gospels when someone was brought back to life (revived). We will list principles of spiritual revival by studying cases of physical revival. We must be careful not to go too far with what we say in this study about spiritual revival. However, I think we can form principles of revival in this way.

1. What is Revival?

- a. Revival is defined in the dictionary: to live again, to restore to consciousness or life something that is not wholly or permanently lifeless.
 - 1) The focus can be on those outside of the church.
 - a) In this sense, revival is to plunder the kingdom of Satan.
 - b) The book of Jonah gives us a good example. The pagan city of Nineveh experienced a great revival.

GROWTH & REVIVAL

Notes —

- 2) The focus can be on those inside the church.
 - a) In this sense, revival is to “rebuild the house”.
 - b) The book of Ezra gives us a good example. Ezra leads the people of Israel in a revival.
 - b. Revival is when, after a period of inactivity, the church begins to hunger and thirst for righteousness (Mt 5:6).
 - 1) Hunger for personal righteousness (individual revival).
 - 2) Hunger for the righteousness in others (evangelistic revival).
 - 3) Hunger for righteousness in society (social revival).
 - c. Revival means to wake up. Someone was asleep but now he is awake (see Jn 11:11; Mk 5:39, 42). In this sense, revival is to see the glory of Jesus (read Lk 9:32; also see Jn 11:40).
2. What is the Purpose of Revival? — to give glory to God (see Jn 11:4).
 3. What are the Conditions For Revival?
 - a. One condition for revival is that we must perceive our need for God. It is as if there is a large stone that appears too big to be removed. If we think that we can do everything then there will never be a revival. We need to see the immovable stone in front of the tomb (study Mk 16:4).
 - b. We might say then that another condition for revival is obedience. Study Lk 6:46-49 and remember that revival is to “rebuild the house”. What is the difference between the two builders in this passage? One is obedient and the other is not. One acted upon the word and the other did not act on the word (obedience versus disobedience). We might say then that another condition for revival is obedience.

GROWTH & REVIVAL

4. What Comes Before a Revival?

- a. Compassion precedes a revival (see Lk 7:11-15 and focus on verse 13; also see Jn 11:35).
- b. There was a revival in Galilee. Here we can see that signs and wonders preceded the revival (see Mt 4:23-25).
- c. It has been the testimony of church history that prayer and spiritual warfare have always preceded revivals. In other words, God uses his people to do something before he sends a revival.
 - 1) In the great revival of Lazarus this is also true. Jesus said: "Remove the stone." He used them.
 - 2) In a very real way I believe this symbolized the spiritual warfare that precedes a revival (study Jn 11:39-41; also consider how faith is linked to all of this).

5. What are the Ways That Lead to Revival?

- a. We have already seen in our study of Lk 6:46-49, one way to get to revival is through obedience.
- b. We can say that revival is to find life. Thus, a way to revival is to lose your life for Jesus' sake (see Mt 10:39).
- c. We have said that revival is the plundering of the kingdom of Satan. How is this done?
 - 1) First he must be bound. Here again, I believe, we see the principle of spiritual warfare as a way to get to revival.
 - 2) To bind the devil is to do spiritual warfare. "And then he will plunder his house" (study Mt 12:29).
- d. Finally, let us repeat the principle that compassion is one factor that leads to revival (Lk 7:13; Jn 11:35).

Notes —

GROWTH & REVIVAL

Notes —

6. What Follows Revival?

- a. Obedience leads to revival. It also is a result of revival. In a sense, Joseph was revived. The result is that Joseph obeyed God (see Mt 1:24).
- b. The result of revival is that people are set free. The wrappings of death are removed (study Jn 11:44). It is important to note here that Jesus also uses his people in the results of revival. Just as he said, “Remove the stone”, he also said, “Unbind him, and let him go”.

Author’s Comment:

Do you remember the “revival” in Lk 9:32? Peter, John, and James were revived and saw the glory of Jesus. How beautiful? However, read the next verse. In the excitement of the moment Peter, not realizing what he was saying, tried to worship Moses and Elijah. This came as a result of a revival.

The testimony of church history has been the same. Many times cults are formed immediately after great revivals.

For example, the Mormon church began immediately after the great revivals of the early 1800’s. Man is overwhelmed with the glory of God. With this spiritual intoxication comes a fascination with other people besides Jesus.

This is what happened to Peter in Lk 9:33. One danger with a revival is that cults can fill the empty space that the revival created. However, God desires that the revival only results in glory for Jesus! (Study Lk 9:28-36.)

GROWTH & REVIVAL

B. Study of Mk 5:35-43.

Notes —

Author's Comment:

Mark 5:35-43 includes many of the principles of revival that we saw in our study in section I. In verse 39 we have what is in effect a definition of revival. Jesus says, "The child has not died, but is asleep." The implication here is that she needs to be awakened. She needs to be revived. The question that Jesus asks before this "definition" is very important for the church today. Jesus asks, "Why make a commotion and weep?" The implication is that there is a solution.

In many places in the world today, the church is asleep. We weep about it. There is a commotion. But Jesus has the solution. Revival is the solution! What must we do? Let us study this passage in order to find out. We will see that we must fight. We must have faith. We must feel. We must feed.

1. We Must Fight (Mk 5:35).
 - a. In verse 35, we see the need for spiritual warfare in revival. From the beginning it was a fight. The devil tries to stop a revival before it begins. Here we see the spirit of Satan at work:
 - b. Note the interruption ("While he was still speaking") — the devil is rude.
 - c. Note the lie ("Your daughter has died") — the implication that nothing can be done is a lie. Satan is a liar.
2. We Must Have Faith (Mk 5:36, 37).
 - a. As we also saw in Jn 11:40, faith is very important in revival. Jesus said, "only believe." This is in contrast to the unbelief seen in Mk 6:6. In that case, there was no revival.
 - b. We can see the need for faith also in Mk 5:37. Jesus created an atmosphere of faith. He only allowed those who had faith to enter the room with him.

GROWTH & REVIVAL

Notes —

3. We Must Feel (Mk 5:40, 41).
 - a. Here we are talking about the need for compassion. Jesus created an atmosphere for faith by taking with him those who believed in him. Also, he created an atmosphere of compassion by taking with him those who loved the child. That is, the father and the mother.
 - b. We also see how compassion worked in the revival as we read, “They entered the room where the child was. And taking the child by the hand...”. Jesus cared enough to go. He touched her hand. She was revived!
4. We Must Feed (Mk 5:43).
 - a. After such an emotional and exciting event, why did Jesus say “Give her something to eat”? Certainly this shows the practical nature of Jesus’ ministry. However, I believe that there is something more profound here. Just as someone who comes out of a coma will die if they are not fed, so too, a revival that is not followed with teaching and discipleship will die.
 - b. Perhaps, even worse, a revival that is not fed will result in the formation of cults. When people are starving they do not care what kind of food they eat. If we do not feed the revival, someone else will feed it.

Author’s Comment:

Again, we must be careful in this type of Bible study. We must not exaggerate the connection between the physical and the spiritual. Nevertheless, I believe we can form principles of revival from this study. Now we must apply them! If we apply them well, we will see growth in our personal lives. We will see church growth. We will see the growth of the Christian faith. God wants all of these things. God wants revival. God wants church growth. However, he has chosen to use us to achieve it. Are you being used in God’s plan for church growth and revival?

GROWTH & REVIVAL

Church Growth and Revival: Exam

Notes —

¹Class notes, “Principles of Church Growth” course, Regent University, 1988, taught by Dr. Joe Umidi. Used by permission.

²Lyle Schaller, Growing Plans (Nashville, TN Abington Press, 1983).

³Class notes, “Principles of Church Growth” course, Regent University, 1988, by Dr. Joe Umidi. Used by permission.

GROWTH & REVIVAL

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

PASTORAL COUNSELING

Pastoral Counseling: Syllabus

Notes —

CLASS #1:

- I. Introduction to Pastoral Counseling.
- II. Counseling Theory.

CLASS #2:

- III. Counseling Practice:
 - A. Counseling Skills.

CLASS #3:

- III. Counseling Practice: (cont.)
 - B. Counseling Tools.
- IV. Effective Counseling:
 - A. Traits that Make Counselors More Effective.
 - B. Recognizing the Root of Unforgiveness.

CLASS #4:

- IV. Effective Counseling: (cont.)
 - C. Eight Ways to Get Better and Quicker Results in Counseling.
 - D. Biblical Perspectives on Counseling.
- V. Appendix:
 - A. Counseling Specific Problems.

CLASS #5:

- V. Appendix: (cont.)
 - A. Counseling Specific Problems: (cont.)
 - B. Counseling Exercises.
 - Exam.

PASTORAL COUNSELING

Notes —

Pastoral Counseling: Exam

This course will not have an exam like the other courses. The exam time will be used for students to respond to one of the cases under “Counseling Exercises” (pp. 213, 214).

The teacher will use one of the cases to lead a class discussion at the end of the course. Then, the final half hour of the course will be used by students to write out a response to the other case. Students should study and prepare to respond to both cases.

PASTORAL COUNSELING

I. Introduction to Pastoral Counseling.

Notes —

Scriptural Foundation:

John 10:3-5, “The watchman opens the gate for him and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger, in fact, they will run away from him because they do not recognize a stranger’s voice.

A. Foundation for Pastoral Counseling.

1. Jesus, the Good Shepherd, calls His sheep by name.
2. The sheep follow Him because they know His voice.
3. Here, we can see the strong relationship between the shepherd has and the sheep. The pastor, like the shepherd, has this same type of relationship.
4. This is a foundational point in the study of pastoral counseling.
 - a. The sheep will not follow a stranger (will not receive his counsel).
 - b. Thus, the pastor who is a good counselor (effective) is the pastor who knows his people and who allows his people to know him.

Discussion Point

As a leader, and especially as a pastor, are you prepared to let your people know you well?

Are you prepared to invest time in knowing people?

PASTORAL COUNSELING

Notes —

B. An Essential Understanding: Who is Responsible?

1. There is a difference between motivation and responsibility.
 - a. The pastor can offer advice and motivation.
 - b. However, the person being counseled is responsible for his own life.
2. In other words, the pastor must remember that it is the person who is being counseled who must be willing to change.

Insert Your Illustration:

C. Types of Counseling.

1. Family.
2. Marriage.
3. Pre-matrimony.
4. Financial.
5. Suicide.
6. Painful situations/Abuses.
7. Crisis.
8. Phase of life (for example: new parents).
9. Moral failure.
10. Addiction (drugs, alcohol, pornography etc.).

PASTORAL COUNSELING

Notes —

D. Maintain Files of Counseling Cases.

1. Maintain files for each area of counseling.
2. You can refer to previous cases as an aid to the current case.
 - a. It is much easier to counsel a couple (pre-matrimony) after you have done it in the past with another couple. There is no substitute for experience.
 - b. It is also easier if you have a file that has information about how you helped previous couples.

Insert Your Illustration:

II. Counseling Theory.

A. Justification.

1. In general ministry, it is true that theology must form the foundation of practice.
2. Likewise, in counseling it is true that the theory of counseling must form the foundation of the practice of counseling.

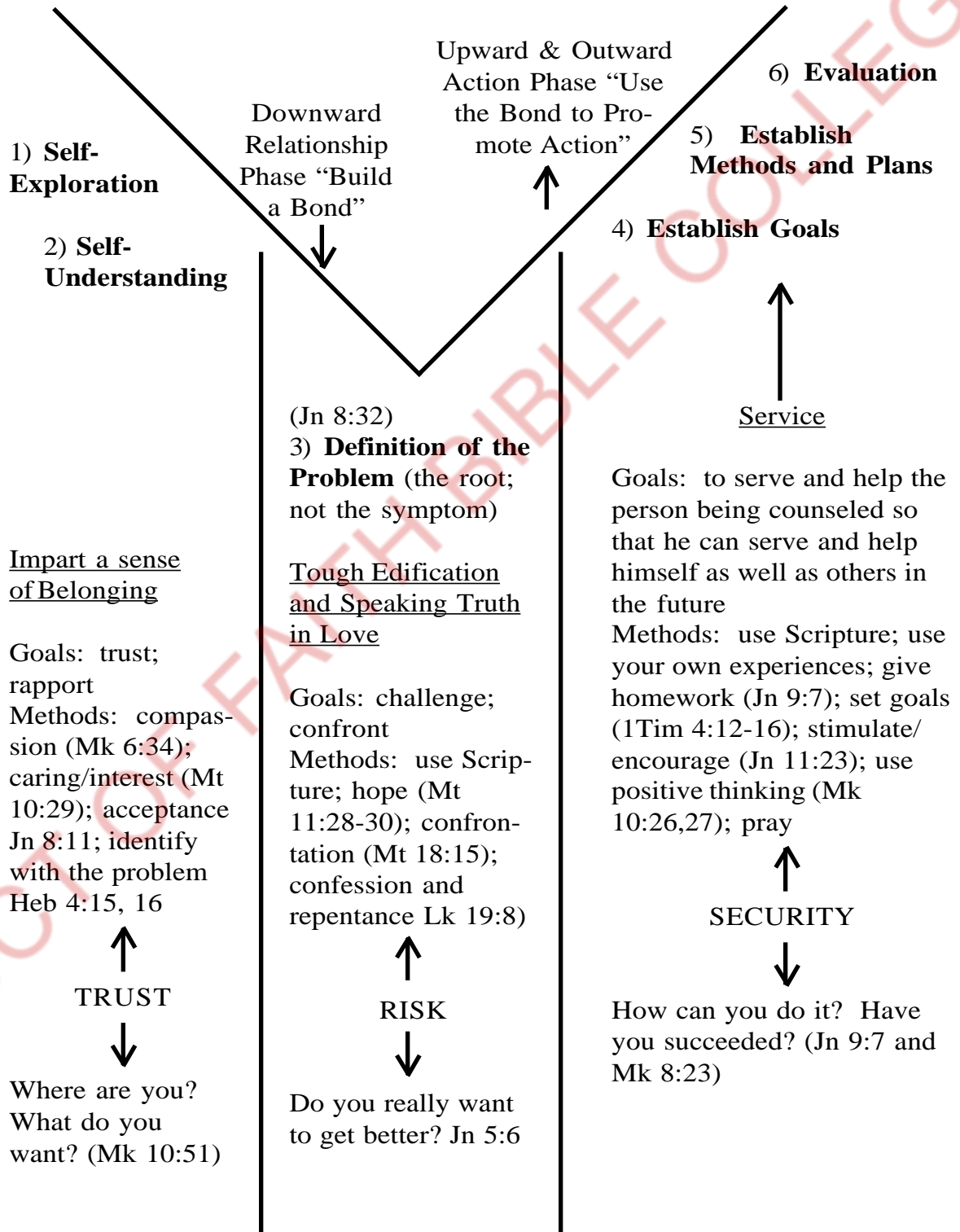
B. Basic Theory.

Discussion Point

The following diagram is a combination of models from Joe Kloba and William Kirwan.¹ Study and discuss this diagram to get an understanding of Counseling Theory.

PASTORAL COUNSELING

Notes —



PASTORAL COUNSELING

III. Counseling Practice.

Notes —

A. Counseling Skills.

1. Listening skills.

- a. Even though many people are not good listeners, 90% of the process of communication includes different forms of listening.
 - 1) Listening for content.
 - 2) Listening for emphasis.
 - 3) Listening for emotion.
 - 4) Listening for voice fluctuations.
 - 5) Listening for non-verbal indicators.
 - a) Body position.
 - b) Gestures.
 - c) Tension.
- b. We are able to hear five times more rapidly than we are able to speak.
 - 1) A person may have the ability to speak 120 words each minute.
 - 2) We have the potential to hear 600 words each minute.
- c. Therefore, the question is: What do you do with the extra time or potential for listening?
 - 1) Many people daydream.
 - 2) Many people think about how they will respond (decreasing their ability to listen).

PASTORAL COUNSELING

Notes —

- 3) Some people are good listeners. They are active listeners.
 - a) They use the extra time to watch for non-verbal clues (body movement, position, etc.).
 - b) They also listen for intonation and tone of the voice.
 - c) Perhaps, most importantly they try to be sensitive to spiritual clues.
 - d. The pastor who wants to be an effective counselor must be an effective listener. (Consider Ps 34:15-18; Ps 34:15-18; Ps 116:1, 2; and Prov 18:13, 15).

Class Activity:

Have the students form pairs. One student speaks about a bad experience in his life.

The other student practices listening skills. He looks for verbal, non-verbal, and spiritual clues that will add to the information he gets from the words that are spoken.

Then, change positions. After completing the exercise in pairs, discuss what the listeners learned about listening.

2. The skill of asking Questions.
 - a. This is one of the most useful skills to have as a counselor.
 - b. There are five types of questions, within three general categories, which can be used in pastoral counseling.

PASTORAL COUNSELING

Discussion Point

Notes —

Discuss the following diagram that presents the five types of questions, listed within three uses for those questions.

Class Activity:

Have the students form pairs. One student is the Pastor.

The other student is to make up a situation and ask for counsel about a problem he has with his wife.

The Pastor must ask two or three questions from each of the five types of questions defined above.

They, Change positions. Afterwards, discuss what you learned from the activity.

PASTORAL COUNSELING

Notes —

3. Confrontation.

- a. Always begin a time of confrontation with a statement of assurance that tells the person:
 - 1) I understand.
 - 2) I am aware of all of the circumstances.
 - 3) I have considered the whole situation.
- b. Always use Scripture when confronting a person (2 Tim 3:16).
- c. Be firm. Be specific. Be direct. When the time comes to confront the person and challenge him it does not help to be general or vague.
- d. Encourage and allow a response.

Class Activity:

Repeat the exercise of asking questions. Create a situation that requires being confronted. The person asking questions should now take time to confront. Afterwards, share what was learned from the activity.

Discussion Point

Discuss any further questions or comments related to the skills of listening, asking questions, and confronting before proceeding to the next section.

PASTORAL COUNSELING

B. Counseling Tools.

1. Assignments. (Giving assignments to the person being counseled).
 - a. Study Jn 9:7.
 - b. Challenge the person to do something to help himself and to prove his desire to be helped (make him responsible).
 - c. Some people come for help but are not willing to make the effort to help themselves. They say that they want to change but do not show it by their actions. Giving an assignment to these people will help them take corrective action to solve their problem.
 - d. Points to remember:
 - 1) Be consistent. Give assignments after every meeting.
 - 2) Do not begin the next meeting until you receive the completed assignment. Do not accept any excuse. Simply say: We will wait until you have had time to finish the assignment before meeting.
 - 3) The first assignment should be brief and easy.
 - 4) The assignment should be specific. It should be able to be evaluated. A written assignment usually works well.
 - 5) The assignment should provide the person with a hope for change. For example, if the person has trouble with lust, then he could be given an assignment to study certain Scriptures that would challenge and encourage him.

Notes —

Insert Your Illustration:

PASTORAL COUNSELING

Notes —

2. The Bible.

- a. The Bible should be the pastor's most important tool for counseling (see II Tim 3:16).
- b. It is helpful to use a Bible that has a concordance and a topical index.
- c. The Bible can be used to:
 - 1) Confront.
 - 2) Teach.
 - 3) Reprove.
 - 4) Correct.
 - 5) Instruct in righteousness.
 - 6) Renew the mind.
 - 7) Change habits.
 - 8) Meditate.
 - 9) Comfort and encourage.

Insert Your Illustration:

PASTORAL COUNSELING

3. The Holy Spirit.

- a. Consider the implications of Jn 16:13-15.
- b. Have the expectation that the Holy Spirit will give you revelation, understanding, and discernment.
- c. Pray for the gifts of the Spirit to be manifested (healing, word of wisdom, word of knowledge, etc.).
- d. Ask the Holy Spirit to give you a sincere burden for the person.
- e. Remember the Holy Spirit is “the Counselor” (Jn 16:7; Is 9:6).

Insert Your Illustration:

4. Prayer.

- a. Pray with the person (Mt 18:19; Jms 5:16).
- b. Pray for the person (1 Sam 7:5-11).

Notes —

PASTORAL COUNSELING

Notes —

5. Referral (send him to another counselor).

- a. Sometimes you may not feel capable to counsel in a certain situation. In those cases, the wisest thing to do is to refer the person to someone else.
- b. Examples:
 - 1) A severe physical or psychological case.
 - 2) A very specific problem in which you do not have much experience. You may know another person who is an expert counselor in that area or who has gone through the same problem.
 - 3) A case where it may not be wise to have a man counseling a woman, or just the opposite.

Insert Your Illustration:

Discussion Point

Discuss any questions or comments related to using the counseling tools of assignments, the Bible, the Holy Spirit, prayer, and referrals.

PASTORAL COUNSELING

IV. Effective Counseling.

Notes —

A. Traits that Make Counselors More Effective (A Study of Proverbs).

1. Purity of life (Prov 4:18,19).
2. Confidentiality (Prov 11:13).
3. Timing and tact with words (Prov 15:22, 23, 28).
4. Good listening skills (Prov 18:13, 15).
5. Objectivity and discernment (Prov 18:17).
6. Understanding (Prov 20:5).
7. Honesty (Prov 24:24-26).
8. Sincere interest and love (Prov 27:9).

Discussion Point

Are you prepared to pursue these traits so that you can be a more effective counselor? Allow a time of prayer asking God to work these traits into the lives of the class.

B. Regarding the Root of Unforgiveness.

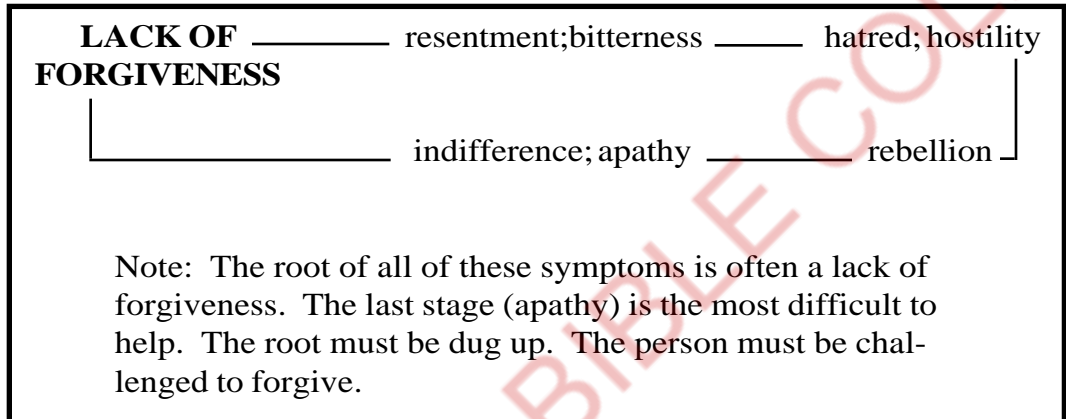
1. The consequences of unforgiveness are dangerous. According to Mt 6:14, 15, “If you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your father will not forgive your sins.”
2. The lack of forgiveness against another person is often the root of many other problems. Many times, the symptoms of a problem may be easy to see while the root of the problem is hidden. A common root is unforgiveness.

PASTORAL COUNSELING

Notes —

Discussion Point

Study the following diagram and use it to promote discussion and application.



C. Eight Ways to Get Better and Quicker Results in Counseling³.

1. Avoid counseling when the person is emotionally disturbed or distraught. This is the time to simply listen and comfort (Prov 25:20).
2. Ask for a summary (one or two sentences) of the problem (Prov 18:17; 21:2). In this way you can avoid the details that a person uses when rationalizing (excuses).
3. Look for evidence of three root problems (Heb 12:15-17):
 - a. Bitterness (lack of forgiveness).
 - b. Greed.
 - c. Moral impurity.
4. Phrase the challenge in a question not a direct statement (Prov 15:1):
 - a. Say, "Were you lying?"
 - b. Do not say, "You were lying."

PASTORAL COUNSELING

5. Look for two levels of the problem (Prov 13:18):
 - a. The surface--this will be the “respectable” problem.
 - b. The root--this will be the more serious and more embarrassing problem. The person will evaluate the counselor’s response to the surface problem. If he is comfortable with the counselor’s response and feels a sense of trust and rapport with him then he will allow the counselor to see the root problem. The experienced counselor will listen patiently and then at the opportune time he might ask: In addition to that do you have any other problems?
6. Assume that the person who comes with the problem is usually the key to the solution (Rom 2:1-3; and Lk 12:13-15).
7. Set up appointments instead of giving immediate counsel (Prov 20:5). If the problem is not serious or if it is only a surface problem then it will have time to be resolved.
8. Great care should be taken to avoid law suits between Christians. Biblical wisdom and a spirit of reconciliation may be required of you as a counselor (I Cor 6:1-10).

Notes —

D. Biblical Perspectives on Counseling.

1. What is counseling according to the Old Testament? (See Deut 11:18, 19; Prov 15:22; Ps 64:2; Prov 1:5; and Prov 12:20).
2. What are the benefits of counseling?
 - a. To help and to relieve anxiety (Prov 12:18, 25).
 - b. To offer security and satisfaction (Prov 11:14).
 - c. To help with plans (Prov 16:9; 19:21; 20:18).
 - d. To have wisdom (Prov 12:5, 15; 13:10; 19:20).

PASTORAL COUNSELING

Notes —

3. What types of people do not receive the benefits of counseling?
 - a. Those who reject the truth (Prov 10:17).
 - b. Those who only want to speak (Prov 18:2).
 - c. Those who are mad and do not want to change (Prov 19:19).
 - d. Those who despise the truth (Prov 23:9).
 - e. Those who try to avoid controversy by using laughter or rage (Prov 29:9).
 - f. Those who do not want to respond to the problem or issue (Prov 29:19).
4. **Remember:** We have a Counselor who is always available (Is 9:6).

Discussion Point

Discuss any questions or comments related to the meaning, benefits and obstacles of counseling.

PASTORAL COUNSELING

V. Appendix.

Notes —

A. Counseling Specific Problems.

1. Counseling for grief and mourning.

- a. Mourning is the natural way of healing in situations of loss (for example, mourning the death of a spouse). It is a process that the person must go through. It is healthy when the grieving person is able to express deep feelings. The counselor can help the person go through this process.
- b. Phases of mourning.

Discussion Point

Study and discuss the following diagram.

PHASE	FEELINGS & ACTIONS
The conflict event — the loss	Denial; stupor; lethargy
The longing for that which was lost	Anger; pain; guilt
A lack of organization; despair	Struggle; strife; uncertainty
Reorganization; replacement	Healing; love directed toward others

c. Counseling responses to mourning.

- 1) Remember that mourning can last for several years.
- 2) Listen even when the person is repeating the story over and over again. The best way to counsel for mourning is to say nothing and just listen.
- 3) Allow the person to express anger and guilt (even if it is not an appropriate response from your perspective). It is part of the process. The person must express those emotions as a means to release the tension and power of them.

PASTORAL COUNSELING

Notes —

4) Use the situation to discuss spiritual things. Many people are much more open to talk about God when there has been irreversible losses (such as death, loss of employment, dismemberment, etc.).

5) Discourage the person from making big decisions and changes in his life especially during the first year of mourning.

d. Areas of Caution.

1) Do not say: "Do not cry." Give the person the freedom to cry. Cry with the person.

2) Do not become too worried if the person seems to be unable to control himself immediately after the death or the loss. Comfort and protect him.

3) Allow and assist children to go through the mourning process. It is very dangerous to allow a child to deny a death or to create a fantasy that replaces the reality.

e. General advice.

1) In the beginning, more than anything else, the counselor can help simply by being present and listening.

2) In the end (after time has passed), more than anything else, the counselor can help by providing spiritual understanding of the loss. The counselor can also use the situation to challenge the person to grow spiritually.

2. Counseling a crisis situation.

a. Negative ways for a person to confront a crisis situation.

1) To deny that the problem exists.

2) To avoid the problem.

3) To refuse help.

4) To hide feelings of anger, guilt, etc.

PASTORAL COUNSELING

- 5) To not think about the crisis. To try to forget it.
 - 6) To refuse to consider practical solutions.
 - 7) To blame others and to wait for them to provide the solution.
 - 8) To avoid friends and parents.
 - 9) To convince yourself that the crisis is the punishment of God.
- b. Positive ways for a person to confront a crisis situation.
- 1) To accept that there is a problem.
 - 2) To try to understand the situation better.
 - 3) To accept help from parents, friends, etc.
 - 4) To acknowledge feelings of anger, guilt, etc. To try to resolve them.
 - 5) To distinguish between what can be changed and what can not be changed. To accept what can not be changed.
 - 6) To consider practical solutions. To take small steps (initially) to implement the solution.
 - 7) To accept your own responsibility for the problem.
 - 8) To draw close to family and friends.
 - 9) To pray and concentrate on the sovereignty of God.

Notes —

PASTORAL COUNSELING

Notes —

3. Marriage Counseling.

- a. Many times, a divorce is the result of a lack of good communication in a marriage.
- b. The following points form a guide for communication in a marriage. The counselor could use these points to encourage, to challenge, or to correct the couple's pattern of communication. Each of these points could be the basis for assignments outside of the counseling time together.
 - 1) General verses. (See Prov 18:21; 25:11; Job 19:2; Jms 3:8-10; and 1 Pt 3:10).
 - 2) Spouses should listen to one another. Do not respond until he or she has finished (Prov 18:13; Jms 1:19).
 - 3) Words should be guarded. Think before speaking. Speak in a way that the other person can understand (Prov 15:23,28; 21:23; 29:20; Jms 1:19).
 - 4) Do not use silence to frustrate the other person. Explain yourself if you want to be silent.
 - 5) Always speak the truth. Speak it in love. Do not exaggerate (Eph 4:15, 25; Col 3:9).
 - 6) Do not argue. It is possible to disagree without arguing (Prov 17:14; 20:3; Rom 13:13; Eph 4:31).
 - 7) Do not respond with anger. Be gentle (Prov 14:29; 15:1; 25:15; 29:11; Eph 4:26, 31).
 - 8) Admit when you are wrong, and ask for forgiveness (Jms 5:16).

PASTORAL COUNSELING

- 9) When the other person asks forgiveness from you: forgive, forget it, and do not mention it again (Prov 17:9; Eph 4:32; Col 3:13; 1 Pt 4:8).
- 10) Do not nag (Prov 10:19; 17:9; 20:5).
- 11) Do not criticize. Be an encourager (Rom 14:3; Gal 6:1; 1 Thes 5:11; Rom 12:17, 21; 1 Pt 2:23; 3:9).
- 12) Try to understand the other person's opinion. Show interest in that opinion (Phil 2:1-4; Eph 4:2).

Notes —

B. Counseling Exercises.

Example Counseling Case #1:

Maria is 13 years old. She is a member of the church and you are the pastor. Recently, Maria's grandmother died. She has come to your office to receive counseling. She says, "What is it like to die? Where does your spirit go?" She asks at least 12 other similar types of questions. In the end she says, "I do not understand what happened to my grandmother. Death makes me sad, but at the same time it fascinates me. Sometimes I really am afraid of it. Do I have a problem?"

1. What type of help does Maria need?
2. Do you think that she has serious problems that have not been revealed yet?
3. What will you try to do during this meeting?
4. What type of assignment will you give to her?

PASTORAL COUNSELING

Notes —

Example Counseling Case #2:

John and Betty are a married couple in the church. You are the pastor. They come to you to receive counseling. John says that Betty does not love him anymore. Betty says that John does not respect her anymore. John says, "I try to provide everything for her. I work hard everyday and what do I get for it?" Betty begins to speak: "It is hard for me." Immediately she is interrupted. John shouts, "It is not hard to sit in the house all day!" This type of discussion continues until Betty begins to cry.

1. What will you do now?
2. Do you think that it will be necessary to have meetings with each one individually?
3. How can they begin to build a better relationship?
4. What are some questions you can ask them now?
5. What type of assignment will you give to them?

PASTORAL COUNSELING

Pastoral Counseling: Endnotes

Notes —

¹Class Notes, “Pastoral Counseling” course, Regent University, 1986. Parts of the diagram are formed from concepts developed by Joe Kloba, Education Professor at Regent University. Other parts of the diagram are formed from William Kirwan’s model of counseling (Fig. 23) in Biblical Concepts of Christian Counseling (Baker, 1983).

²Adapted from the teaching of Dr. Joseph Umidi as received in the course, “Pastoral Counseling,” Regent University, 1986. Used by permission.

³Adapted from a teaching of “Institute in Basic Youth Conflicts,” 1979.

PASTORAL COUNSELING

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

PREACHING AND TEACHING

Preaching and Teaching: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. Sermons and Teachings:
 - A. Differences Between Sermons and Teachings.
 - B. Creating a Sermon or Teaching.

CLASS #2:

- II. Sermons and Teachings:
 - C. Format of Sermons and Teachings.
 - D. Types of Sermons or Teachings.

CLASS #3:

- III. How to Prepare a Message.
- IV. How to Present a Message.

CLASS #4:

Student Teachings.

CLASS #5:

Student Sermons.

PREACHING AND TEACHING

Notes —

Preaching and Teaching: Exam

The MOTMOT™ course, Preaching and Teaching will not have an exam like other courses. The normal exam time will be used for students to present their sermons.

PREACHING AND TEACHING

I. Course Introduction.

A. The Message.

1. Like Jeremiah the prophet, one might say that preaching and teaching starts from deep down inside a person (Jer 20:9). The sermon or the teaching must be a message. It must be a message that was born and that lives in the messenger.
2. It has been said that there are only two kinds of speakers:
 - a. Those who have something to say.
 - b. Those who have to say something.
3. Preachers and teachers must have something to say. They must be walking epistles (2 Cor 3:2, 3).

B. The Messenger.

1. Preachers and teachers must be people of love.
 - a. They must love who they speak to.

Author's Illustration:

A pastor or teacher who does not love people is like a shepherd who is allergic to sheep. He is like a woman who wants to have a family but hates children.

Insert Your Illustration:

Notes —

PREACHING AND TEACHING

Notes —

- b. They must love to study the Word of God.

Author's Illustration:

A pastor or teacher who does not love the Word of God is like a shepherd who is not willing to search for a grassy field. He is like a woman who wants to have a family but is not willing to give birth.

Insert Your Illustration:

- c. It is hard work to prepare a good sermon or teaching. You must seek God and search for revelation in the Bible. It is a process. You must give birth to the message.

C. Two Variables of Preaching and Teaching.

1. The **message**.
2. The **messenger**.

Discussion Point

Which is more important? The **message**? Or the **messenger**?
How do they affect each other?

PREACHING AND TEACHING

D. Course Description.

Notes —

1. This course offers general information about preaching and teaching.
2. We will study how to prepare the **message**.
3. We will study how the **messenger** delivers the message.
4. We will study how to analyze the audience who hears the message.
5. The later part of the course is intended to allow students to give presentations to the class for critique.
 - a. This is only an introductory course. The 12-14 hours of teaching materials give a foundational understanding of preaching and teaching. It is suggested that the teaching materials be taught in the first half of the course.
 - b. The second half of the course should be used for students to practice preaching and teaching.
 - 1) If possible (15 students or less) each student should present 1 sermon and 1 teaching.
 - 2) Each presentation should be 15-20 minutes.
 - 3) The student should present a written outline to the teacher.
 - 4) One of the presentations should be an expository message. The other should be a topical message.
 - 5) After each presentation, the other students and the teacher should give constructive criticism to the student who made the presentation.
 - a) Tell the student what was good about the presentation.
 - b) Make suggestions concerning how the presentation can be improved.

PREACHING AND TEACHING

Notes —

- 6) Students should evaluate and grade each other. Here are some suggestions.
 - a) See the appendix for a sample evaluation form.
 - b) Five different students could be used each time to complete an evaluation form for the student who is making a presentation. This could represent 50% of the grade for that presentation.
 - c) The teacher could also complete an evaluation form. This could represent 25% of the grade for that presentation.
 - d) The other 25% of the grade could be the teacher's evaluation of the written outline of the presentation.

II. Sermons and Teachings.

A. Differences Between Sermons and Teachings.

1. It is important to understand that there are general differences. They are tendencies, not rules. They are relative differences, not absolute differences.
2. In general, a teaching is more theoretical. A sermon is more practical.
3. However, a particular teaching or part of a teaching might be more practical than a particular sermon or part of a sermon. Teachings can be and should be very practical.
4. Likewise, a particular sermon or part of a sermon might be more theoretical than a particular teaching or part of a teaching. Sermons can be and should be theological.

Discussion Point

Study the following list of common differences between sermons and teachings. Promote discussion. Explain each point and give illustrations.

PREACHING AND TEACHING

SERMONS	TEACHINGS
More emphasis on persuasion and encouragement	More emphasis on instruction and information
More stories and descriptions of the events of everyday life	More analogies and Scripture illustrations
More body communications (acting things out)	More visual aids: charts, diagrams, lists
More of a focus on one point or on one specific challenge	More of a focus on one theme or on one specific section of Scripture
More practical	More theoretical
More of a monologue	More of a dialogue: Class participation
More appealing to the emotions and the will	More appealing to the intellect
More communication about everyday life	More communication about ideas and concepts

Notes —

B. Creating a Sermon or Teaching.

1. Think of the development of a sermon or a teaching as a process that has several steps:
 - a. Pray. Ask God what He wants to share with that particular group of people at that particular time.
 - b. Search the Bible and write down specific Scripture references.
 - c. Meditate.
 - 1) This may include many days of keeping the topic in your mind. God may add revelation through events that happen in your life.
 - 2) He may show you something more in the Bible.
 - 3) Current events, news, or circumstances might suggest more information that relates to the topic and can be used to apply a certain point of your message.

PREACHING AND TEACHING

Notes —

- d. Begin to organize.
 - 1) Organize your thoughts into categories.
 - 2) Number the categories in a logical and effective way. Try to form a logical flow from one category to the next.
- e. Write out a basic outline. This is done by writing out your most important thoughts, and placing them in the best order for your audience.
- f. Fill in the specific parts of the outline. Put details under the key points of the basic outline.
- g. Read over the outline five or six times before the presentation.
 - 1) Consider how and when to build momentum with your voice.
 - 2) Consider when to use pauses and how to use body communication.
- h. Deliver the sermon or teaching after praying for God's anointing and for the presence and ministry of the Holy Spirit.

PREACHING AND TEACHING

Author's Illustration:

Remember that a sermon or a teaching must be born in you before it can be presented effectively. There is a process that is analogous to giving birth. There is much hard work before the beautiful, new baby is presented to the public.

The Process:

Intimacy with God and His Word.

Conception.

Waiting (carrying the message).

Hard work (labor pains). Consider 2 Tim 2:15.

Giving birth to the message.

Presenting the "baby" to the public.

Notes —

Insert Your Illustration:

2. Do not be afraid of repetition. Use it. It is essential in the learning process.
 - a. Repeat key themes or points in the message.

PREACHING AND TEACHING

Notes —

- b. Be creative in how you repeat something.
 - 1) Use creativity with the contents by explaining the same point from different angles or points of view.
 - 2) Use creativity in the structure or form of the presentation by repeating words or phrases that connect different parts of the message together.
 - c. Repeat Scriptures or parts of Scriptures that are essential in your message.
3. Be specific.
- a. Use specific verses.
 - b. Use fewer points with more details related to each point.
 - c. Make applications specific and concrete.

Author's Illustration:

When making applications for preaching or teaching, instead of saying, "And so you must be honest"...

You could say, "What do you do when you see someone drop a \$10 bill?"

4. Remember that there are two phases of teaching and preaching. Both are essential.
- a. Preparing the message. What do I say?
 - b. Presenting the message. How do I say it?
 - 1) A presentation without serious preparation is often a waste of time. The presentation may be done well, but there is not much to say.

PREACHING AND TEACHING

Author's Illustration:

A message that has a good presentation but has been done without serious preparation is like a good tasting medicine that has no healing medication in it.

Insert Your Illustration:

- 2) Much preparation without a good presentation is often a waste of time. There is much to say, but the ineffective presentation negates the possible benefits to others.

Author's Illustration:

A message that has had serious preparation but is given with a poor presentation is like a potent medicine that appears and tastes so terrible that many people are not willing to take it.

Insert Your Illustration:

Notes —

PREACHING AND TEACHING

Notes —

C. Format of Sermons and Teachings.

1. A sermon or a teaching should begin with an introduction.
 - a. What will I say?
 - 1) An introduction should tell people what you will be speaking about.
 - 2) At the end of the introduction a brief outline can be given that will identify the various parts or purposes of your message.

Author's Illustration:

An example of an outline given at the end of an introduction might be, "And so we will consider..."

Some common causes of discouragement.

Some effective solutions to discouragement.

Some ways to avoid discouragement.

Insert Your Illustration:

- b. Why should others listen?

- 1) An introduction should give people a reason to listen. It must arouse interest.

PREACHING AND TEACHING

Author's Illustration:

There was a man who wanted to train his mule. So he hit the mule between the ears with a big stick. The mule almost fell down. Someone asked the man, "Why did you do that?" The man answered, "To teach a mule you must first get his attention."

This is very true with people. Interest must be awakened before learning can occur.

Notes —

Insert Your Illustration:

- 2) There are various ways to try to promote interest.
 - a) Challenge the people.

Author's Illustration:

One way to promote interest when giving a message would be to say, "Do you know how to pray effectively? Do you get results when you pray?"

Insert Your Illustration:

PREACHING AND TEACHING

Notes —

b) Promise them information.

Author's Illustration:

One way to promise the audience information would be to say, "Today I want to teach you how you can get more results from your prayers."

Insert Your Illustration:

c) Explain how your topic is important and relative to their lives.

Author's Illustration:

One way to make your topic seem important to the audience would be to say, "You will be more successful if your prayers are more effective. The more results that you have from prayer, the more blessings that you will have in your life. There is always hope because there is always prayer."

Insert Your Illustration:

PREACHING AND TEACHING

- d) Propose a problem and promise a solution (make a proposition).

Notes —

Author's Illustration:

One way to present a problem and promise a solution would be to say, "Much time is wasted in ineffective prayer. Today we want to learn how to pray effectively so that every one of our prayers will count."

Insert Your Illustration:

- c. An introduction should be like an alarm clock. It should wake people up. Your introduction must promote interest.
- 1) Use funny stories. Often times, the naked truth about real life personal situations can provide humor.

PREACHING AND TEACHING

Notes —

Author's Illustration:

An introductory story might be, “Yesterday I prayed for one hour. The only problem was that I was distracted the whole time, I was thinking about all that I had to do that day. At the end of the hour I had a very well organized plan in my mind of how to schedule my day. What a fruitful hour (pause). The rest of the day was terrible. I did not get anything done (pause). Well, at least I was organized while I got nothing done (pause). Maybe I should try to pray more effectively.”

Insert Your Illustration:

- a) Humor is a very powerful communication tool. It creates a good “listening climate” and lowers defenses which people generally have when being persuaded. It arouses interest.
- b) Most importantly, a person who laughs at something is better prepared to think seriously about that thing. When he stops laughing he must evaluate and consider the more profound message that is associated with the humor.

PREACHING AND TEACHING

2) Use shocking statistics.

Notes —

Author's Illustration:

An example of presenting shocking statistics might be, "50% of all marriages end in divorce. But less than 1% of the married couples who pray together get divorced."

Insert Your Illustration:

2. A sermon or a teaching should end with a conclusion.

a. What did I say?

1) A conclusion should include a brief summary.

Author's Illustration:

An example conclusion might be, "And so we have considered some of the causes of discouragement. We have studied various solutions. Most importantly, we have offered various ways to avoid discouragement."

Insert Your Illustration:

PREACHING AND TEACHING

Notes —

- 2) It is often effective in the conclusion to make a link back to the introduction.

Author's Illustration:

An example of connecting back to the introduction might be to say, "Will your marriage be one of the 50% that will end in divorce?"

Insert Your Illustration:

- b. What are the implications for you?

- 1) The conclusion should include a strong challenge. The challenge should be specific. Force the listeners to make a decision.

Author's Illustration:

An example challenge within a conclusion might be to say, "Do you pray with your wife? What about tomorrow? Make a decision today to give your marriage a greater chance to survive. Pray with your wife. Pray with your husband."

Insert Your Illustration:

PREACHING AND TEACHING

- 2) The conclusion should encourage the listeners and promote vision.

Notes —

Author's Illustration:

An example of giving encouragement within the conclusion might be to say, "I want to encourage you **today** to make a plan together **tonight** about when you will pray together **tomorrow**. Start out slow if you need to. Plan on five minutes when you wake up and five minutes when you go to bed."

Insert Your Illustration:

- c. Avoid turning the conclusion into another sermon. It is important to know when and how to end.

Author's Illustration:

Consider this in regard to ending a sermon. Someone once gave the following advice to a young preacher: "A sermon is like a good meal. You should end it just before we have had enough."

Insert Your Illustration:

PREACHING AND TEACHING

Notes —

3. A sermon or a teaching will have a “body.” The body contains the details of the message. In the introduction, you tell them what you will say. In the conclusion, you tell them what you said. In the body, you must say it!
 - a. The body contains the major points: You should try to organize your sermon into 3-5 major points or divisions. A teaching may have more primary points.

Author’s Illustration:

For example, the following outline might be used for a sermon or a teaching called “How to pray effectively.”

Who I am when I pray.

What I pray for.

How I pray for it.

It is often effective to use repetition in your major points (notice the repetition of the words “I pray”).

Insert Your Illustration:

PREACHING AND TEACHING

- b. Subpoints: Each major point can have several subpoints.

Notes —

Author's Illustration:

For example, the following outline illustrates the use of subpoints:

1. Who I am when I pray.
 - Purity of the believer.
 - Authority of the believer.
2. What I pray for.
 - Praying in God's will.
 - Motives of the prayer.
3. How I pray for it.
 - In faith.
 - With love.

Insert Your Illustration:

PREACHING AND TEACHING

Notes —

- c. Each major point or each subpoint (depending on how long the message is) should include explanation, illustration, and application.
 - 1) Explanation is the process of defining and explaining the meaning of the point. For example:
 - a) What is the meaning of the verse?
 - b) What is purity?
 - c) Why does it affect prayer?
 - 2) Illustration is the process of presenting and describing a situation in which the point can be seen. The preacher or teacher might use:
 - a) Bible stories or principles (consider how you could use Heb 5:7 to illustrate how purity affects prayer).
 - b) Analogies (purity is to prayer what a clean trumpet is to a good sound).
 - c) Examples or stories from your personal life.
 - d) Historical events.
 - e) Quotations.
 - f) Current events.
 - 3) Application is the process of making the point relative to the life of the listener. It brings the point into the homes, jobs, schools, and daily lives of the listeners. The listener can see and feel how the point relates to him. The preacher or teacher might use:
 - a) Challenging questions. (Do you believe that God can and will do what you pray?)
 - b) Hypothetical situations. (You are paying for your food. The clerk gives you \$10 more than you are due in change. What will you do? Are you honest enough to tell the clerk?)

PREACHING AND TEACHING

- c) Any of the tools that could be used for illustration (Analogies, current events etc.). Many times illustration can be combined with or lead directly into application.
- d. Other suggestions for the body.
 - 1) Transitions are very important. Work hard to provide a clear transition from one point to the next. The flow of a sermon or a teaching depends on good transition sentences.

Notes —

Author's Illustration:

An example transition from point to the next point of a sermon might be to say, "Yes, what I pray for is very important if I want to pray effectively. However, even if I pray for the right things, my prayers may not be effective if I do not pray in the right way. Let us consider our third point in effective praying: 'How I pray for it.'"

Insert Your Illustration:

- 2) The structure of your outline should be clear in your own notes. Points and subpoints should be clearly distinguishable on your paper. Then, there is more of a chance that they will be clearly distinguishable to the ears of the listeners. The flow of a sermon or a teaching also depends on how clearly the preacher or teacher can distinguish between his different points.
- 3) Specific verses should be clearly linked to corresponding points and subpoints.

PREACHING AND TEACHING

Notes —

4. A sermon or a teaching can be remembered easier when it has a title.
 - a. It can be useful to have a creative title.

Author's Illustration:

In regard to sermon titles, instead of “How to pray effectively” you might use the title “How to get a good return on your prayer investment.”

Insert Your Illustration:

- b. A creative title can be used to promote interest before a sermon or a teaching is given. It can also help people to recall the main points of the sermon or teaching after it has been given.
- c. However, care should be however not to trivialize very important, or holy things.

D. Types of Sermons and Teachings.

1. Topical messages.
 - a. This type of message is based on a theme of the Bible.
 - b. It might focus on many passages of the Bible.
 - c. A topical message tends to be developed in a more deductive manner (although it can be developed inductively). A topic is chosen. The preacher or teacher then searches the Bible for principles to use in order to develop that topic.
 - d. For example, a message that has the title “How to get a good return on your prayer investment” may have an outline like the one that we used earlier.

PREACHING AND TEACHING

2. Expository messages.

- a. This type of message is based on one passage of the Bible.
- b. The preacher or teacher may refer to other Scriptures but the focus is one specific portion of Scripture.
- c. An expository message should be developed in an inductive manner. A passage is chosen. The preacher or teacher then studies the passage in order to develop a message regarding what that passage says.

Notes —

Author's Illustration:

An expository message that has the title "How to get a good return on your prayer investment" might be based on Mt 6:5-15. It might have the following outline in its "body".

1. How to pray (vs. 5-8).
 - Without hypocrisy (vs. 5, 6).
 - Without ritual (vs. 7, 8).
2. What to pray (vs. 9-13).
 - Praise (vs. 9).
 - Petition (vs. 10).
 - Provision (vs. 11).
 - Pardon for me (vs. 12a).
 - Pardon for others (vs. 12b).
 - Protection (vs. 13a).
 - Praise (vs. 13b).
3. When to pray (vs. 14, 15). (After you forgive others.)

PREACHING AND TEACHING

Notes —

Insert Your Illustration:

III. How to Prepare the Message.

Author's Illustration:

Francis Bacon, a 16th century philosopher said, "Some students never study but, like the spider, spin everything out from within, beautiful webs that never last. Some are like ants that steal whatever they find, store it away, and use it later. But the bee sets the example for us all. He takes from the many flowers, but he makes his own honey."¹

Insert Your Illustration:

PREACHING AND TEACHING

A. Preparing the Message through Research.

1. We have already said that to prepare a message, it is helpful to organize our thoughts in writing and to develop a written outline.
2. We must develop our materials through research. 'Research' is simply the process of inquiry and reporting. Whenever we ask questions and collect the information that we need to obtain the answers, we are conducting research. It may involve books and libraries, but not always. Sometimes it involves asking opinions of others, or comparing and contrasting. But usually, it is a process of asking questions and getting answers.
 - a. Research in the Bible.
 - b. Research in theological and devotional books.
 - c. Research through discussion with others.
 - d. Research through experiencing daily life.
3. We should develop materials for messages with originality. We should allow God to use our unique personalities and gifts to develop fresh and relevant materials.

B. Developing Materials for Expository Messages.

Author's Comments:

Refer to MOTMOT Book two, called Bible Study, for a more detailed consideration of Biblical exegesis.

For this study, we will simply offer some possible practice portions of Scripture. Lead the students in a workshop type of a study. Challenge them to form creative outlines of several portions of Scripture.

Notes —

PREACHING AND TEACHING

Notes —

Class Exercise #1:

A Study of Mt 11:20-30.

Ask the students to read the passage. As a class, begin to form a basic outline for a teaching.

1. Discouragement in the ministry of Jesus was a reality (vs. 20-24).
2. Jesus transformed discouragement into fruitfulness (vs. 25-27).
 - a. He praised (vs. 25).
 - b. He recognized and focused on the sovereignty of God (vs. 25, 26).
 - c. He remembered and took courage in His identity as the Son of God (vs. 27). (As we are to remember and stand firm in our calling.)
3. Victory over discouragement results in availability for fruitful service (vs. 28-30). (When we overcome, we too are available).

How could you begin to fill in this outline with more details?

How could you form this into more of a sermon?

What title would you give to this message?

PREACHING AND TEACHING

Class Exercise #2:

A Study of Mk 5:35-43.

Notes —

Ask the students to read the passage. As a class, form a basic outline for a sermon.

1. Revival: The fight (vs. 35).
2. Revival: The faith (vs. 36, 37).
3. Revival: The feelings (vs. 38-41).
4. Revival: The feeding (vs. 42, 43).

How could you begin to fill in this outline with more details?

How could you form this into more of a teaching?

What title would you give to the message?

C. Developing Materials for Topical Messages.

Author's Comment:

There is much to be said about topical messages. Try to gain a general understanding of how to develop topical material (especially teaching materials) in an inductive way. We will do this by moving from the development of specific **principles** found in Bible study to the organization of general **areas** of theology.

1. Consider the following process (using chapters 6-8 of the book of John).
 - a. Write down Biblical **principles**.
 - 1) For example: Good works are directly related to faith (Jn 6:28, 29).
 - 2) Perhaps you may find 30 Biblical **principles**.

PREACHING AND TEACHING

Notes —

b. Organize these **principles** into **topics**.

- 1) What is the relevance of this principle?
- 2) Try to give a one or two word title to each principle.
- 3) These titles will be your topics.
- 4) Each principle may be placed into more than one topic. For example, the principle above may be put into a topic called “Faith” and a topic called “Good Works.”
- 5) Many topics will include more than one principle. Perhaps you can organize the 30 principles into 15 topics.
- 6) Once the topic is established, you should organize it into a chain of principles by considering how each principle could flow into the next.
- 7) Put the principles within each topic in a logical order.

c. Organize the **topics** into **themes**.

- 1) Some topics will have something in common.
 - a) For example, you may have two topics called “Marriage” and “Neighbors.”
 - b) Remember that within each of these topics are principles that have been put in an order or a “chain.”
 - c) These two topics could be combined to form a theme called “Human relationships.”
- 2) Perhaps the 15 topics could be organized into 8 themes.

PREACHING AND TEACHING

d. Organize the **themes** into **categories**.

- 1) Perhaps you have two themes called “Human relationships” and “Human problems.” These two themes could be formed into one category called “Humanity”.
- 2) Perhaps you could organize the eight themes into four categories.

e. Organize the **categories** into **areas**.

- 1) For example, perhaps you have two categories called “Humanity” and “History of the world”. These two categories could be formed into one area.
- 2) Perhaps you could organize the four categories into two areas.

f. The idea is not necessarily to use all of the levels (Principles, topics, themes, categories, areas).

- 1) You may not need to use all of them, especially if you do not have many principles to begin with.
 - 2) The idea is to find Biblical principles and organize them in a logical and effective way.
 - a) For example, your 30 principles may be organized into ten topics.
 - b) Those ten topics may be organized into three themes.
 - c) You would not have to use categories and areas.
2. Lead the students through a short version of this process. Use Jn 6:26-8:59 to find the initial principles to work with.

Notes —

PREACHING AND TEACHING

Notes —

3. How could this type of process be used to develop a topical sermon or teaching on “Evangelism?”
 - a. Use a concordance to find Scriptures about Evangelism.
 - b. Organize the Scriptures into topics (within each topic is a chain or order of verses or principles). For example:
 - 1) The importance of evangelism.
 - 2) The purpose of evangelism.
 - 3) The methods of evangelism.
 - 4) The source of evangelism.
 - 5) The results of evangelism.
 - 6) The need for evangelism.
 - 7) The motivation to evangelize.
 - 8) The resources for evangelism.
 - c. Organize the topics into themes. For example:
 - 1) Why evangelize? (importance, purpose, results, need).
 - 2) How to evangelize? (methods, source, motivation, resources).
 - d. Now you are ready to prepare a message.

PREACHING AND TEACHING

IV. How to Present the Message.

Notes —

Author's Comment:

We need to briefly consider various communication techniques and principles. Communication is much more than what you say. It is also how you say it.

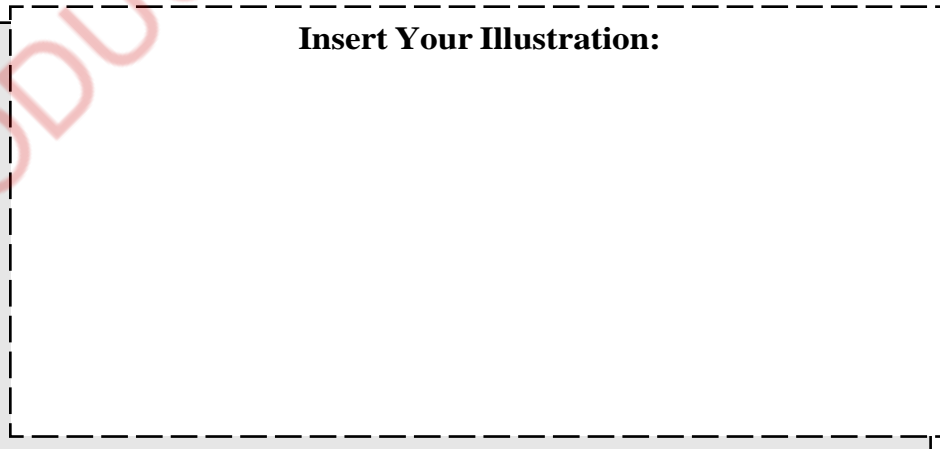
Communication studies have shown that a speaker's effectiveness depends greatly on his presentation. About 90% of a presentation includes such things as body language, facial expressions, and tone of voice.

For example, the key to humorous storytelling is the presentation. Comedians say that comedy is 10% content and 90% timing. That is why two different comedians can use the exact same story and get a completely different response from the same audience.

A. Communication Principles.

1. Audience analysis.
 - a. Who are you speaking to? The answer to this question will affect your presentation.
 - b. Audience analysis should be done before, during, and after the presentation.

Insert Your Illustration:



PREACHING AND TEACHING

Notes —

Discussion Point

Consider the following groups and discuss how your presentation would be different for each audience - children, teenagers, senior citizens, unbelievers, or apathetic believers.

2. Feedback.

- a. The preacher or teacher must observe the reactions of his audience.
- b. He should maintain good eye contact with many different people.
- c. He should make adjustments in his presentation if the feedback is negative.

Insert Your Illustration:

Discussion Point

How can you use feedback to improve the presentation of your message?

3. Identifying with the audience.

- a. To identify with the audience, you might express compassion or be vulnerable.
- b. However, people can tell if you are being honest. They want to see the real you.
- c. People want to feel like they know you and want to see that you can identify with them.

PREACHING AND TEACHING

Insert Your Illustration:

Notes —

Discussion Point

How can you relate to the people you speak to as a preacher or a teacher?

4. Body language.
 - a. It is often said, “actions speak louder than words.” Non-verbal communication is very important (see Prov 6:12, 13).
 - b. Facial expressions, gestures, touching, scratching, changes in body position, head movements, eye contact, shifting of the feet, etc., all communicate to an audience.

Insert Your Illustration:

Discussion Point

How can body language be used positively? How might it be negative?

PREACHING AND TEACHING

Notes —

B. Considerations for Presenting a Message.

1. The use of the voice.
 - a. The same thing can be said in many different ways by simply changing the way you speak.
 - b. The following areas of voice can each modify the meaning of what is said:
 - 1) Voice inflection.
 - 2) Volume.
 - 3) Speed of speech.
 - 4) Variation of volume and speed.
 - 5) Emphasis on certain words or phrases.
 - 6) Pauses (the use of silence).

Class Activity:

Use Jn 3:16 to demonstrate how to use the voice in different ways.

Say the verse with three different voice inflections. Ask the students how each one changed the meaning or the effect of the verse (repeat this question in the following cases also).

Say the verse using three different volumes.

Say the verse using three different speeds.

Say the verse using a variation of volume and speed.

Say the verse three different times. First emphasize the word “world.” Next emphasize the word “gave.” Finally, emphasize the word “perish.”

Read the verse and pause after the word “only.” Read the verse again and pause after the word “whoever.”

PREACHING AND TEACHING

2. The use of the body.

- a. The body can also be used to say the same thing in a different way.
- b. The following uses of the body can each modify the meaning of what is said.
 - 1) Body posture and position.
 - 2) Gestures.
 - 3) Facial expressions.

Notes —

Class Activity:

Use Jn 3:16 to demonstrate how to use the body in different ways.

Say the verse while in three different positions. Ask the students how each one changed the meaning or the effect of the verse (repeat this question for each of the following cases).

Say the verse while using three different gestures.

Say the verse while having three different facial expressions.

3. Other considerations.

- a. Variety of energy levels.
 - 1) Some speakers talk very loudly through the whole presentation.
 - 2) Others speak softly through the whole presentation.
 - 3) Try to use a balance of these approaches. Try to use variety in your energy level.

PREACHING AND TEACHING

Notes —

b. Enthusiasm.

- 1) An audience knows whether you care about them and the message. Be enthusiastic about what you are saying.
- 2) Enthusiasm spreads to others.

c. Pronunciation.

- 1) It is very important that the audience hear and understand you clearly.
- 2) Concentrate on good pronunciation.

d. Rapport.

- 1) The best speakers can build a rapport with their listeners. The listener can say, "I feel like I have known him all of my life".
- 2) Developing a rapport will cause people to want to hear you speak.

e. Visual Aids.

- 1) This includes many more things than charts and diagrams. The speaker can use the audience as participants in order to accomplish a more visual presentation. He can conduct role playing as a visual aid. He can use "props" as visual aids. Try to be creative.
- 2) Creativity will help you to be more effective.

PREACHING AND TEACHING

V. Appendix: Evaluation Form.

Notes —

	Points Possible	Points Received
Introduction	4	
Body	4	
Conclusion	4	
Explanations	4	
Illustrations	4	
Applications	4	
Structure/Flow	4	
Transitions	4	
Use of the Bible	4	
Use of Repetition	4	
Specific	4	
Profound	4	
Interesting	4	
Total: Message	52	
Facial Expressions	4	
Voice Inflection	4	
Volume	4	
Pronunciation	4	
Speed	4	
Pauses	4	
Enthusiasm	4	
Body Posture	4	
Gestures	4	
Variety of Energy	4	
Rapport	4	
Visual Aids	4	
Total: Messenger	48	
Combined Total	100	

PREACHING AND TEACHING

Notes —

Preaching and Teaching: Endnotes

¹Michael P. Green, Ed., Illustrations for Biblical Preaching (Grand Rapids, MI: Baker Book House, 1989, p. 283.

GIFTS OF THE SPIRIT

Gifts of the Spirit: Syllabus

Notes —

CLASS #1:

- I. Introduction.
- II. Gifts of the Holy Spirit:
 - A. A Study of 1 Cor 12:1-11.
 - B. Context of the Passage (1 Cor 12:1-11).
 - C. Background of 1 Cor 12:1-11.

CLASS #2:

- II. Gifts of the Holy Spirit: (cont.)
 - D. Profile of the Gifts of the Holy Spirit.

CLASS #3:

- II. Gifts of the Holy Spirit: (cont.)
 - E. The Structure of 1 Cor 12:8-10.
 - F. A Study of Each Gift.

CLASS #4:

- III. The Functional Gifts of God's Grace:
 - Diagram One.
 - Diagram Two.

CLASS #5:

- III. The Functional Gifts of God's Grace. (cont.)
- IV. The Equipping Gifts of Christ.
 - Appendix: Functional Gifts Survey

GIFTS OF THE SPIRIT

Notes —

Gifts of the Spirit: Exam

Possible 20 Point Questions

- 1) Explain how the Trinity can be seen in the listing of the spiritual gifts and how that can be related to the three different lists in the New Testament (pp. 261-263, 265, 266).
- 2) Explain the difference between the gifts of the Spirit and the fruit of the Spirit (pp. 267, 268).
- 3) Describe the divine and human activity as it relates to the gifts of the Spirit (pp. 268-271).
- 4) Develop points of criteria for judging Spiritual gifts (pp. 271, 272).
- 5) Choose one of the Spiritual gifts and define and describe it. Use various Scriptures (pp. 280-286).
- 6) Choose one of the gifts of God's grace and list various common characteristics of those who have that gift, the gift's focus and orientation, and the vulnerabilities of the gift (p. 290, 291).

Possible 10 Point Questions

- 1) List the seven gifts found in Rom 12:6-8 (pp. 261).
- 2) What is the context of all three major listings of gifts? Why is this significant? (p. 260).
- 3) Explain the idea of "manifestation" (pp. 266, 267).
- 4) In what two ways do the gifts of the Spirit edify the whole community of believers (pp. 273, 274).
- 5) Use 1 Cor 4:7 to show why there should be no boasting about gifts (p. 274).
- 6) What are the greater gifts? (pp. 275-277).
- 7) List the gifts of the Spirit according to three groups (p. 279).
- 8) Use two Scriptures to show how the "functional" gifts may be given at the new birth or at your natural birth (pp. 288, 289).
- 9) List four vulnerabilities associated with prophecy (p. 290).
- 10) What is the focus of the gift of mercy? (p. 291).
- 11) Give a Biblical example and the key phrase associated with the gift of leading (p. 291).
- 12) Why can we refer to the Eph 4 gifts as equipping gifts? (p. 293).

GIFTS OF THE SPIRIT

I. Introduction.

Notes —

A. The Purpose of this Course.

1. The importance of Spiritual gifts.
 - a. The importance of the Holy Spirit and His ministry in and through Christian lives is obvious. We must study and understand the operations and gifts of the Spirit.
 - 1) It is the Spirit who regenerates (Jn 3:3, 5), lives in us (Rom 8:11), anoints (1 Jn 2:20, 27), guides and convicts (Jn 16:8-11), teaches and comforts (Jn 14:26), and gives gifts (1 Cor 12:3-11).
 - 2) These gifts (we will go beyond the specific gifts related to the Holy Spirit to include other “spiritual gifts” of God) are essential in our lives and ministries. Without them we are limited. With them the Church goes forth equipped, enabled, and empowered.
 - b. Paul refers to the importance of the gifts when he says, “I do not want you to be unaware” (1 Cor 12:1).

Author’s Comment:

Spiritual gifts is the phrase used to describe in general all the types of spiritually related gifts.

This course will present three types of spiritual gifts:

- 1) The Gifts of the Holy Spirit (manifestation gifts) described in 1 Cor 12:8-10.
- 2) The Gifts of God’s Grace (or functional gifts) described in Rom 12:6-8.
- 3) The Gifts of Christ (or equipping gifts) described in Eph 4:11, 12).

GIFTS OF THE SPIRIT

Notes —

2. Spiritual gifts should unify the body of Christ.

a. God does not give gifts to the Church to separate the Church. This would contradict His own goal and desire, which is to unify the body of Christ. Yet the “gifts” have unnecessarily been used to divide Christians.

b. Unity is the context of the three major listings of spiritual gifts.

1) 1 Cor 12:8-10.

a) The gifts of the Holy Spirit listed in 1 Cor 12:8-10 is preceded by a plea for unity in the Lord’s Supper (11:17-34).

b) The list is immediately followed by one of the great teachings on unity (12:12-31).

c) The emphasis of the verses that precede and follow the list (see 12:4-7,11) is emphatically that of unity. Note the repetition in these verses of words and phrases such as **same, common good, and all.**

2) Rom 12:6-8.

a) This list of gifts is preceded by an explanation of the reality of unity (vs.-5).

b) It is followed by an emphasis on unity through various references to **love** (vs. 9), **devotion and preference to one another** (vs. 10), **hospitality** (vs. 13), **having the same mind** (vs. 16), **and peace** (vs. 18).

3) Eph 4:11.

a) This list of gifts is also preceded by an emphasis on unity (vs. 3). Also note the repetition of the term “one” in vs. 4-6.

b) It is also followed by a focus on unity. Indeed, the very purpose of the gifts is to bring unity (consider vs. 13, 16).

GIFTS OF THE SPIRIT

B. The Contents of This Course.

1. The contents of this course will be based on a study of the three major lists of “spiritual gifts.”
2. Use the following diagram as an introduction to these gifts (**Note:** As the title of the course indicates, our emphasis will be to study the gifts of the Holy Spirit that are found in 1 Cor 12:8-10).

Notes —

	Eph 4:11,12	Rom 12:6-8	1 Cor 12:8-10
List of Gifts	Apostles Prophets Evangelists Pastors Teachers	Prophecy Serving Teaching Exhorting Giving Leading Showing Mercy	Word of Wisdom Word of Knowledge Faith Gifts of Healing Miracles Prophecy Discerning Spirits Kinds of Tongues Interpretation of Tongues
Number of Gifts	5	7	9
The Giver	Christ	God	Holy Spirit
Type of Gifts and Related Greek Word	Gifts of Christ Domata (v. 8)	Gifts of God's Grace Charismata (v.6)	Gifts of the Holy Spirit Pneumatikos (v.1)
Description	Equipping Gifts	Functional Gifts	Manifestation Gifts
Related Passages	1 Cor 12:27-30	1 Pt 4:10,11; 1 Tim 4:14; 2 Tim 1:6	Rom 1:11; 1 Cor 12:27-30

Discussion Point

The three different types of giftings are each related to a different person of the trinity and have distinct purposes. Briefly introduce and discuss these three distinctions.

GIFTS OF THE SPIRIT

Notes —

II. Gifts of the Holy Spirit (based on the teachings of Dr. J.R. Williams).¹

A. A Study of 1 Cor 12:1-11.

1. It is clear that the list of gifts in vs. 8-10 are specifically gifts of the Holy Spirit.
 - a. In vs. 1 Paul specifies that he is writing about “pneumatika” or spiritual gifts.
 - b. In vs. 4 he connects the idea of gifts to the Holy Spirit.
 - c. In vs. 11 he again emphasizes that the source of the previously listed gifts is the Holy Spirit.
2. Interestingly, Paul seems to refer to three sets of “gifts” in vs. 4-6.
 - a. In vs. 4 he directly refers to the specific gifts he will list in the current passage. They are spiritual gifts (“pneumatika”: vs. 1).
 - b. In vs. 5 he refers to ministries that are associated with the Lord.
 - 1) Recall that in Eph 4:11 there is another list of gifts that are specifically associated with the Lord Jesus.
 - 2) These gifts are clearly different than the gifts of the Spirit that are listed in 1 Cor 12.
 - 3) In distinguishing between the two lists, we might consider the gifts of Eph 4:11 as gifts of ministries that Christ gives to the Church, as opposed to manifestations of the Spirit that are given to each one on needed occasions (1 Cor 12:7).
 - c. In vs. 6 Paul refers to “effects”. These are associated with “God”.
 - 1) Recall that in Rom 12:6-8 there is another list of gifts that are associated with God the Father (see Rom 12:3).
 - 2) These gifts are clearly different than the gifts of the Spirit that are listed in 1 Cor 12.

GIFTS OF THE SPIRIT

- 3) In distinguishing between the two lists, we might consider the gifts of Rom 12:6-8 as gifts of effects (energy, unction, functional, motivational, or characteristic that molds a personality) that God forms in us, as opposed to manifestations of the Holy Spirit.

Notes —

Discussion Point

Discuss further any questions or comments about the distinctions between the gifts listed in 1 Cor 12:8-10; Eph 4:11, 12, and Rom 12:6-8.

This is an important foundation to understanding all the spiritual gifts of God.

B. Context of the Passage (1 Cor 12:1-11).

1. It is important to realize that Paul was writing to the Corinthians about what they had already experienced.
 - a. The Corinthian church had no lack of pneumatic (Holy Spirit led) expression. The gifts of the Holy Spirit were in operation in abundance.
 - b. Examine 1 Cor 1:5-7 and note that the confirmation that is referred to is probably the reception of the Gift of the Holy Spirit (consider the similarity of Acts 15:8).
 - c. The Corinthians were very experienced in the gifts of the Spirit. Yet they still needed instruction. In this sense they were “unaware” (1 Cor 12:1). That is they lacked understanding. Thus, they needed to learn how to allow the gifts to operate in an orderly and proper way (1 Cor 14:39, 40).

GIFTS OF THE SPIRIT

Notes —

2. It is important to understand that an abundance of spiritual gifts implies an abundance of the Spirit Himself.
 - a. As we have already seen this connection was made in 1 Cor 1:5-7. The existence of the gifts of the Spirit imply the existence of the gift of the Spirit (filling or baptism or promise; see Acts 1:4,5, 8).
 - b. The connection was also made when Paul spoke of having an abundance of the Spirit Himself in 12:13 (drink of the Spirit). The gifts of the Spirit are manifested in the context of the out-pouring or baptism of the Spirit.
3. The topic of spiritual gifts is by its very nature experiential. It is somewhat futile to talk about the gifts of the Spirit outside of a context of experiencing them and participating in them. Participation in the gifts is certainly the context of 1 Cor 12-14.

Discussion Point

How can we as leaders teach about the gifts of the Spirit, unless we encourage an environment that welcomes a dynamic presence of the Spirit and allow the gifts to be experienced? Discuss ideas that make this possible in a healthy and balanced way.

GIFTS OF THE SPIRIT

Notes —

C. Background of 1 Cor 12:1-11.

1. The Lordship of Christ.

- a. Paul makes it clear that it is only through the recognition of the Lordship of Jesus that the spiritual gifts can be manifested.
- b. According to vs. 3, the Lordship of Christ is directly linked to being “in” the Spirit. This connection is made before the list of spiritual gifts is given.
 - 1) There is a certain implied cause and effect relationship here. The important thing to notice is that the Spirit causes (as the source) one to be able to make Christ his Lord, but it is the Lordship of Christ that causes (as the source) the manifestation of the spiritual gifts.
 - 2) That is to say that the “pneumatic community” is not a Spirit-centered community, but is a Christ-centered community. The focus is not the Spirit, because the Spirit does not focus on Himself. He focuses on Jesus (Jn 16:13-15).
 - 3) The real existence of the Lordship of Jesus Christ results in the real existence of the movement and action of that Lord through the Spirit who manifests Himself through the gifts.

Discussion Point

Discuss the problem that has existed in the Charismatic community of being too Spirit-centered and over emphasizing manifestations of Spiritual power. How will you help prevent this error?

2. The Triune God.

- a. Review 1 Cor 12:4-6.
 - 1) The gifts of the Holy Spirit are listed in the context of unity within diversity, which is found in the Trinity.
 - a) Diversity means “varieties.”
 - b) Unity means “same.”

GIFTS OF THE SPIRIT

Notes —

- 2) We might note the order of the Trinity.
 - a) The Spirit reveals the Son and the Son reveals the Father.
 - b) In the same way, vs. 4 leads to vs. 5, and vs. 5 leads to vs. 6.
- 3) In a very real way, the gifts of the Spirit operate through the Trinity. In general, it is the Trinity that is behind the specific manifestation of the Holy Spirit.
 - b. Review our above discussion that proposes the possible connection of vs. 4-6 with the three different lists of gifts in the New Testament.
3. The manifestation of the Holy Spirit.
 - a. In 1 Cor 12:7 the word “manifestation” signifies an open showing or revelation of the Holy Spirit. He reveals Himself through a dynamic demonstration. This demonstration flows through Christians.
 - 1) The open demonstration is both visible and audible.
 - 2) In Acts 2:33, the people saw and heard the manifestation of the Spirit. One of the things they heard was people speaking in tongues. The manifestation of the Spirit includes all of the spiritual gifts. And so the Scripture also includes what they saw as well.
 - b. The manifestation of the Spirit is the visible demonstration of He who is invisible.

Author's Illustration:

When a light comes on we do not see the source of power. We only see the demonstration of the power. The light is evidence of the existence and presence of the power source. So too, the gifts of the Holy Spirit are evidence of the presence of the Spirit.

GIFTS OF THE SPIRIT

Insert Your Illustration:

Notes —

- c. It should be understood that the gifts of the Spirit are completely different than the fruit of the Spirit (see Gal 5:22).
 - 1) The fruit of the Spirit are developed as a result of maturing in Christ. The growth of fruit implies that there is a process.
 - 2) The gifts of the Spirit are immediate expressions or demonstrations of the Spirit that are channeled through vessels who are open to His presence and power.

- d. It is true that very young Christians can be used in the gifts (this was true in the Corinthian church). Because of the immediate nature of the gifts, the Spirit only needs a willing vessel (whereas with the fruit of the Spirit, He needs a willing vessel and time, because it involves a process of maturation).
 - 1) At the same time, it should be understood that there is a certain learning process involved in being used in the gifts. The more a person is used the more comfortable and effective he is in operating in the gifts of the Holy Spirit.

GIFTS OF THE SPIRIT

Notes —

- 2) In this context, it is interesting to note that in 1 Cor 14 Paul uses three separate Greek words to distinguish between three groups of people.
 - a) He refers to those who believe.
 - b) He refers to unbelievers.
 - c) He refers to the “idiotas” in vs. 16, 23, 24. The word means “unlearned” and seems to refer to those Christians who do not know of the spiritual gifts. To a certain degree, there is a learning process in the use of the gifts.

Discussion Point

What are some of the positive aspects of the Holy Spirit demonstrating Himself powerfully through God’s people? In what areas should there be caution, particularly regarding young believers? As leaders, what should you do to maintain a mature balance?

D. Profile of the Gifts of the Spirit.

1. Divine and human activity.
 - a. Divine activity.
 - 1) The gifts of the Spirit are the manifestation of God Himself. In this sense, they are supernatural. They are extraordinary.
 - a) It must be understood that the gifts of the Spirit are not simply an advanced expression of natural talents or trained abilities.
 - b) They are not the mere working of the Spirit that causes our talents and abilities to be more effective.

GIFTS OF THE SPIRIT

- 2) The gifts of the Spirit are distributed by the Spirit as He wills (vs. 11).
 - a) Thus, the Spirit can operate in a person regardless of his talents, natural abilities, or experience.
 - b) The gifts of the Spirit are not dependent on education and training (consider what is said about Peter and John in Acts 4:13).

b. Human activity.

- 1) According to 1 Cor 12:7, to each is given the manifestation of the Spirit. A person is the recipient. It is the person who acts.
 - a) For example, in Acts 2:4 we see that it was they who began to speak in tongues as the Spirit gave them utterance.
 - b) The Spirit did not do the speaking.
 - c) He gave the speaker (human) the words to speak.
- 2) The gifts are not manifested automatically or forced upon people.
 - a) In this sense, the human factor does exist in its fullness. That is, the abilities, talents, and experience of the vessel who is used do affect the manifestation.
 - b) The manifestation does not depend on these things, but this does not mean that the Spirit cannot or does not use these variables.

Notes —

GIFTS OF THE SPIRIT

Notes —

- c) The idea is that the human is the vessel. The criteria for the vessel's use is based on the preparation and availability of the vessel.
 - d) The vessel can be better prepared and more available through study, practice, and experience. The source does not depend on these things, but the source can and will use these things.
- 3) The principle of the divine working through humanity is consistent with how God used humans to produce the inspired Scripture (see 2 Pt 1:21).
- a) It is not a matter of the human will. That is, the Spirit (the source) did not depend on man (the vessel).
 - b) Yet, it is man (the vessel) who is moved by the Spirit (the source).
 - c) The implication is that the final result will be affected by the vessel since it goes through the vessel.
 - d) This is the reason why there are four gospels. It is the Spirit (same source) working through four different men (different vessels) to produce four different results. The Spirit did not depend on the specific characteristics, abilities, personalities, and talents of the four gospel writers. Yet, He did use these different variables for His purposes.
 - e) On the other hand, this very same principle can result in the manifestation of the gifts in a way that is not perfect. The vessel can allow their human nature to interfere with what the Spirit is doing. The result can be disorder and confusion as it was in the Corinthian church.
 - f) However, in the writing of the Scripture, which is infallible, God did not allow the vessels to prevent what the Spirit was doing. The vessels were yielded to what the Spirit was doing.

GIFTS OF THE SPIRIT

- 4) According to 1 Cor 12:11, the human activity is not permanent. The Spirit distributes as He wills. Different humans are used on different occasions.
- a) The manifestations of the gifts of the Spirit are not offices or appointments. They are temporary, situational enablements to meet an immediate need or purpose (see 1 Cor 12:7 and 1 Cor 14:26, 31).
 - b) The manifestations of the Spirit within human activity will vary. These gifts are not possessions. The Spirit moves freely (Jn 3:8) and according to His choice for a particular situation and occasion.
 - c) The gift **is given** (1 Cor 12:7) in the present tense. It is for the present. It is not the result of a gift that has been given in the past and has been “stored” for future use.
 - d) At any time, and in any situation, the Spirit may choose to use us in any of the gifts. We must be prepared and available.

Notes —

Discussion Point

Realizing that God uses human vessels to manifest the gifts of the Holy Spirit, how can we remain yielded to His will so that we may continue as instruments of His purpose?
What things will block or prevent our availability?

- c. Criteria for judging spiritual gifts.
 - 1) When the human and divine must come together there is the possibility of error. Paul seems to be referring to false manifestations in vs. 2, 3.

GIFTS OF THE SPIRIT

Notes —

- 2) How can the Christian community know if the manifestation is from the Spirit or from some other source?
 - a) A manifestation of the Spirit will glorify Jesus.
 - b) A manifestation of the Spirit will be consistent with the Word of God. The Spirit, who is the author of the Bible, cannot contradict Himself. Furthermore, no manifestation of the Spirit will add to or go beyond Scripture.
 - c) A manifestation of the Spirit will be confirmed in the spirits of those present. That is, the manifestation of the Spirit will be confirmed **by** the Spirit who lives in us (see 1 Cor 14:29).
2. Ministry in the body (review 1 Cor 12:7).
 - a. The gifts are for the **common good**. They are to be used for the good of the community of believers.
 - 1) Although a gift is manifested through an individual and can be directed toward an individual, its ultimate purpose is to benefit the whole community.
 - 2) The **gift** of the Holy Spirit enables believers to witness powerfully in word and deed, while the **gifts** of the Holy Spirit enable believers to minister effectively one to another.
 - b. The gifts are for the upbuilding or edification of the body of Christ (see 1 Cor 14:12, 26; and 1 Cor 14:4-19).
 - 1) Paul emphasized edification. A tongue edifies the one who speaks it (vs. 4), but a tongue must have an interpretation in order to edify the whole body.
 - 2) The focus is not so much on the gifts themselves. It is on the edification of the body of Christ.

GIFTS OF THE SPIRIT

c. The gifts edify the whole community in two ways:

- 1) All receive from the gifts (1 Cor 14:4, 5, 12).
- 2) All are used in the manifestation of the gifts (note the words in 1 Cor 12:7, **To each one is given**).
 - a) Each member of the community should be involved. Each member should participate.
 - b) The gifts of the Spirit are not only manifested by the leaders or by those who are specially gifted. Each member participates.
 - (1) This promotes a consideration of the importance of small groups. The larger church must be organized into smaller bodies of believers where the Spirit can move in this way.
 - (2) There needs to be a sense of the more public “temple church meetings” as well as the more private and intimate “house church meetings” (note how both exist together in Acts 2:46).
 - c) The fact that all should be used in the gifts naturally assumes that all hold a certain amount of responsibility with respect to the manifestation of the gifts.
 - (1) A member must not suppress a gift when the Holy Spirit leads and prompts him to manifest it (although it is valid to not act on the basis of 1 Cor 14:27, 29 regarding order).
 - (2) All members are responsible and all members are necessary (see 1 Cor 12:14).

Notes —

GIFTS OF THE SPIRIT

Notes —

- (3) So too, all gifts are necessary. We should not despise any gifts (see 1 Thes 5:20).
 - (4) It is interesting to consider the modern day despising of “tongues”. Consider the word, “unseemly” in 1 Cor 12:23. Tongues are classified like those parts of the body which are seen less, yet God considers those parts more honorable, more public, or “seemly”. That is, He does not want it to be despised.
- d. Since each one is **given** the manifestation of the Spirit, it is not valid that there would be boasting regarding to the gifts (see 1 Cor 4:7).
- 1) This pride is not valid in terms of an individual boasting about “his gifts”.
 - 2) It is also not valid in the way we perceive others, showing more respect to some who appear to be “more gifted” or “gifted in the greater gifts”.
 - 3) A true and pure response to the operation of the gifts of the Spirit should place man in the background and leave God to be the only one who can be glorified.

Discussion Point

When the gifts of the Spirit are manifested in your church, do they edify the body? Is their participation by the body in general, or do only a select few operate in the gifts?

How will the correct environment be established in your church?

GIFTS OF THE SPIRIT

3. Spiritual gifts to be earnestly desired.

- a. According to 1 Cor 14:1, the gifts of the Spirit should be desired. The Greek word that is translated as “desired” means “to seek after or to be zealous for something”.
- 1) Having a desire for spiritual gifts is not in conflict with the sovereignty of the Spirit in distributing the gifts.
 - 2) Similarly, the **gift** of the Holy Spirit in Lk 11:9-13 is given to those who seek and knock. Yes, it is given to those who desire it!
 - 3) It is not wrong to desire to have something that is good. Indeed, God delights to **“Give good things to those who ask Him”** (Mt 7:11).
 - 4) The Christian community should be zealous for all of the gifts (1 Cor 14:12).
 - 5) What can be wrong are the person’s motives in wanting to have spiritual gifts. The purpose of the gifts is “other oriented”. Thus, the desire cannot be a self-centered desire.
- b. What are the greater gifts (see 1 Cor 12:31)?
- 1) It cannot simply be stated that the answer to this question is the order of the gifts as they are listed in 1 Cor 12:8-10.
 - a) This would make prophecy the third least important gift.
 - b) Yet, Paul clearly states in 14:1 that prophecy is a greater gift.

Notes —

GIFTS OF THE SPIRIT

Notes —

- 2) It is not that love is the greater gift either. Love is not a gift. It is a fruit.
 - a) When Paul says that he will show a more excellent way, he is referring to the way (the way of love) in which all of the gifts will operate most effectively (1 Cor 13).
 - b) It is important to note that Paul is not saying that love should be sought as a substitute for the spiritual gifts. He is actually saying that they must exist together. And so Paul says in 14:1, “Pursue love, **and** desire earnestly spiritual gifts.”
 - c) The gifts without love are not complete.
 - d) It might also be said that love without the gifts is not complete when we realize that the whole context of this reference to love is the existence and practice of the gifts.
 - e) The verses that refer to love occur between 12:31 and 14:1, which both exhort believers to desire spiritual gifts.
- 3) One clear answer to our question is that prophecy is a greater gift (14:1, 5, 39).
 - a) Prophecy or prophet is the only gift that appears in all three lists of gifts (Rom 12; Eph 4; 1 Cor 12).
 - b) It also makes sense that prophecy is a greater gift when we recall our discussion concerning the purpose of the gifts (to edify the church).
 - (1) Note the emphasis on how prophecy edifies the church in 14:3-5.
 - (2) What could be more edifying to a believer than to listen to the words of God? That is exactly what prophecy is. It is speaking the words of God.

GIFTS OF THE SPIRIT

- 4) Another “greater gift” may be the gift of tongues (when it is accompanied by an interpretation).
- a) Note the implication of the word “unless” in vs. 5. Tongues with interpretation is put on the same level as the “greater gift” of prophecy.
 - b) The fact that tongues is one of the greater gifts should not be a surprise, for it is speaking forth the mysteries of God (14:2). The importance of this type of communication is obvious.
 - c) The key is that when the gift of tongues is accompanied by interpretation it does provide a full communication between God and man. Also, it is a communication about mysteries.
 - (1) When Paul appeared to be devaluating tongues it must be understood that he was only referring to tongues that were not interpreted (remember we are talking about the edification of the body and the body cannot be edified if it does not understand what is said).
 - (2) This is the point of 1 Cor 14:6 and 1 Cor 14:19. It is not that tongues were devalued. If Paul was against tongues, then vs. 18 would not make sense.

Notes —

GIFTS OF THE SPIRIT

Notes

- 5) In summary, we can say with some assurance that the answer to our original question is that both prophecy and tongues (with interpretation) are the “greater gifts” referred to in 12:31.
- a) Indeed, none of the other spiritual gifts are mentioned after his reference to “greater gifts”.
 - b) Paul concluded by referring specifically to those two gifts in 1 Cor 14:39.
 - (1) Desire earnestly to prophesy.
 - (2) Do not forbid (better translated “restrain”) to speak in tongues.
 - c) At the same time, it should be remembered that all spiritual gifts should be zealously desired (1 Cor 14:1).

Discussion Point

If prophecy and tongues (with interpretation) are the “greater gifts,” how do you promote their manifestation, knowing that they also can be the most abused gifts?

E. The Structure of 1 Cor 12:8-10.

1. There seems to be three groups within the gifts of the Spirit listed in 1 Cor 12:8-10.
 - a. The phrase “to another” is repeated eight times.
 - b. However, two times the Greek word is “heteros” and six times the Greek word is “allos.”
 - 1) Literally, “heteros” means “another of a different kind”.
 - 2) Literally, “allos” means “another of the same kind”.

GIFTS OF THE SPIRIT

2. With this understanding, we can see a certain structure within the list. “Heteros” appears between the gifts **word of knowledge** and **faith**. It also appears between **distinguishing of spirits** and **kinds of tongues**. The other occurrences of “to another” are translated from the Greek word “allos.”

a. For example, vs. 8, 9 would better be translated: “For to one is given the word of wisdom through the Spirit, and to another of the same kind the word of knowledge according to the same Spirit; to another of a different kind faith by the same Spirit, and to another of the same kind gifts of healing by the same Spirit.”

b. Thus, we can organize the gifts into three groups:

1) Rational (Mental) gifts:

- a) Word of wisdom.
- b) Word of knowledge.

2) Action-Spectacular (Extra-mental) gifts:

- a) Faith.
- b) Gifts of healings.
- c) Workings of miracles.
- d) Prophecy.
- e) Distinguishings of spirits.

3) Supra-Rational or above reason (Trans-mental) gifts:

- a) Kinds of tongues.
- b) Interpretation of tongues.

Notes —

GIFTS OF THE SPIRIT

Discussion Point

Discuss the three groups of the gifts and why the gifts would be logically placed within these groups.

F. A Study of Each Gift.

Author's Comment:

The body of Christ differs on the meaning and function of some of these gifts. Take time to reflect upon your understanding of these gifts.

1. Word of wisdom and word of knowledge.
 - a. Consider Rom 11:33, 34 and Col 2:3. Discuss the two gifts in relation to this verse.
 - b. These gifts express the mind of the Lord and involve the activity of the human mind.
 - c. The gift is not wisdom or knowledge. It is a word, utterance, or statement of a piece of wisdom or knowledge. That is, it is A word of wisdom or knowledge. It is not a state of wisdom or knowledge.
 - d. Consider 1 Cor 2:1, 2 and 2:13. Discuss how a word of wisdom relates to these two passages.
 - e. The gift of wisdom can give guidance to other gifts since it includes deep understanding, discernment, and judgment.
 - f. Read Acts 6:1-6; 13:1-3; 15:28-31. Consider how a word of wisdom is needed in the government and mission of the church.
 - g. Read Lk 12:11, 12; Mt 22:15-46; Acts 6:8-10. Consider how a word of wisdom can be used to confound an opponent.

GIFTS OF THE SPIRIT

- h. Since the Christian faith is the knowledge of divine truth, a word of knowledge is primarily a declaration of that truth.
- i. Thus, a word of knowledge is particularly important in the ministry of teaching. It gives depth to a teaching (see 1 Cor 14:26).
- j. A word of knowledge can include facts that are past, present, and future (see 2 Sam 12:7-13; Jn 1:47-50; Jn 4:39; Acts 5:1-11).

Notes —

Discussion Point

Discuss these gifts and share testimonies of how they have been manifested.

2. Faith.

- a. We could speak of the gift of faith as “special faith” as opposed to “saving faith” (Eph 2:8) or “fruit/character faith” (Gal 5:22). It is the faith that is received for a special occasion or specific purpose (see Acts 27:25-44).
- b. Consider 1 Cor 13:2 and Mk 11:22, 23. Discuss how the gift of faith might relate to these passages.
- c. It is not a condition of the mind. It is a manifestation of the Holy Spirit. The Holy Spirit activates this faith. It cannot be activated by human will. God is sovereign in this manifestation.

Discussion Point

Discuss this gift and share testimonies of how it has been manifested.

3. Gifts of healings.

- a. It is the manifestation of the Spirit. It is God who heals. We are only vessels of that manifestation (see Ex 15:26).
- b. All believers can be involved in the ministry of healing (Mk 16:18) as the Spirit chooses to manifest this gift.

GIFTS OF THE SPIRIT

Notes

- c. Jesus healed through the power of the Holy Spirit (Lk 4:14, 40; 5:17; Acts 10:38). He continues to heal through believers (Acts 3:6; 4:30; 9:34).
- d. There is a pluralistic aspect to this gift. In the Greek it actually says gifts of healings. Within the one gift are multiple gifts in order to heal multiple sicknesses (see Mt 4:23).
- e. Gifts of healings do not occur because of human will power or personal holiness (Acts 3:12).
- f. Since the gifts are for specific occasions and are not permanent, believers should not portray gifts of healings as if they are resident within themselves.
- g. The gifts of healings are not opposed to natural healing, but are from it. God can use various means to accomplish His distinct purposes in our lives.

Discussion Point

Discuss this gift and share testimonies of how it has been manifested.

- 4. Workings of miracles.
 - a. Literally translated: **The workings or operations of powers.**
 - b. They are often connected with signs and wonders (Acts 2:22, 2 Cor 12:12; Heb 2:4) and are certainly used as a sign of the coming kingdom in its fullness (see Heb 6:5).
 - c. Consider Jn 2:1-11; Lk 8:22-25; Mt 14:22-27; Jn 6:1-14; Mk 5:35-43; Jn 11:1-44. Promote discussion of this gift.
 - 1) Note how the miracles are always done for a purpose and are in a context of compassion, mercy, and concern.
 - 2) They are not done to gain praise or simply to demonstrate power. Their purpose is to point to and glorify God (Lk 7:15, 16; 19:37).

GIFTS OF THE SPIRIT

- d. Miracles do not contradict the laws of nature. They transcend, even suspend laws of nature. The natural world is completely and always subject to God's sovereignty. What He has done, He may do again for His own purposes. He is not limited from natural expectations.
- e. Consider the implications of Jn 14:12 with respect to this gift.
- f. Miracles should regularly accompany the preaching of the gospel (Mk 16:20).
- g. Miracles are performed by God in many ways or methods to work miracles (workings). There are many different types of miracles (note the plural).
- h. We can expect an increase in the workings of miracles (both divine and demonic) in the end days (see Rev 11:3-6; 2 Thes 2:9; Mt 24:24). All that is miraculous in appearance, may not be holy in origin. God would have us discerning.

Notes —

Discussion Point

Discuss this gift and share testimonies of how it has been manifested.

- 5. Prophecy.
 - a. Consider Num 11:29; Acts 2:17; 1 Cor 14:31.
 - b. All may prophesy, but not all are prophets (see Eph 4:11; 1 Cor 12:28, 29).
 - c. Prophecy is based on the revelation of God (1 Cor 14:29, 30) not on human reflection or conceptualization.
 - d. Prophecy can be predictive but is mainly the authoritative speaking of God's heart. Prophecy can be confrontative or exhortive but it will usually edify and esteem. The Old Testament prophets are characterized by their exhortive call to Israel to return to the God that they—Israel had confessed they loved.

GIFTS OF THE SPIRIT

Notes

- e. Prophecy can give specific direction (personal prophecy). However, it should be a confirmation to the person it is directed to (consider Acts 13:1, 2). It may be safer to speak of confirming or preparatory direction.
- f. Prophecy is mainly for believers (1 Cor 14:22), but it can have a powerful effect on unbelievers (see Jn 16:8; 1 Cor 14:24, 25). This too is evidenced in the Old Testament ministry of prophets.
- g. God does not actually speak. He gives the prophet the words to speak. The prophet speaks for God. Consider how Aaron spoke for Moses in Ex 4:14-16. Aaron spoke and Moses gave the words to Aaron. In this sense Moses was “as God” to Aaron and Aaron was a prophet for Moses.
- h. Prophecy is something that can be desired and cultivated as the Spirit grants the gift (1 Cor 14:31). Experience helps the prophet to develop greater degrees of competency with his precious, but serious responsibility.
- i. Prophecy is not without personal control. He is sensibly aware of his God and audience at the same instant (read 1 Cor 14:32). Each individual prophet has control over the prophecy and also should allow other prophets to contribute and judge. Prophets should be in submission one to another. Prophets and their messages should be weighed by other prophets.
- j. Prophets must reverently yield their human faculties to be used by God (consider Jer 23:14). They must have an intimate relationship with God in order to hear from Him (Jer 23:21, 22).
- k. The following points should serve as warnings:
 - 1) Be careful to avoid requests for personal prophecy.
 - 2) Avoid “self-serving” prophecy.
 - 3) Beware of judgmental prophecy.

GIFTS OF THE SPIRIT

- 4) Beware of an unnatural tone of voice used in prophecy. The Spirit uses us according to who we are, not according to who we think we should be.
 - 5) Beware of prophecies that cause an interruption, disorder and indecent proceedings in a corporate gathering.
6. Distinguishing of spirits.
- a. There are various kinds of spiritual manifestations and therefore, a wide range of discerning is necessary.
 - b. The distinguishing must occur between human, demonic, and angelic spirits. Sometimes we engage in “spiritual warfare” against evil spirits when we should rather deny our flesh, or resist our own carnal desires.
 - c. Consider 2 Kings 6:14-17; 1 Kings 22:22, 23; Jer 23:16; Jn 1:47; Mk 1:23-25; 2:8; Lk 11:14; Mt 16:23; Jn 2:25; Acts 5:1-9; 13:9, 10; 16:17, 18. Promote discussion.
 - d. Consider the learning process within this gift (Heb 5:14). ‘Use’ produces greater ability to discern good from evil.
 - e. Consider the importance of this gift by studying 1 Jn 4:1; 1 Tim 4:1; 1 Cor 2:14, 15; 2 Thes 2:9, 10.

Discussion Point

Discuss this gift and share testimonies of how it has been manifested.

7. Kinds of tongues and interpretation of tongues.
- a. Speaking in tongues is a possible and desirable experience for all believers (1 Cor 14:5).
 - b. Speaking in tongues is praying with the Spirit (1 Cor 14:13-15). We can speak of a prayer language (Eph 6:18; Jude 20). We might also speak of a “song of the Spirit” (see 1 Cor 14:15 and Eph 5:18, 19).

Notes —

GIFTS OF THE SPIRIT

Notes —

- c. Tongues (not in the sense of a prayer or a song of the Spirit, but in the sense of it being a gift for the community) should always be followed by an interpretation.
- d. Although tongues are spoken **to** God, its interpretation (note it is not a translation) should be addressed to men. There is a sense that one while alone in prayer may seek 'understanding' for oneself.
- e. Interpretation of tongues assumes the prior manifestation of tongues.

Discussion Point

Discuss this gift and share testimonies of how it has been manifested.

- 8. Consider different ways in which the gifts complement each other and other ministries. For example:
 - a. Distinguishing of spirits often comes before the ministry of deliverance (Acts 16:18).
 - b. The gift of faith might precede the gifts of healings.
 - c. Distinguishing of spirits may be needed to judge the gift of prophecy.
 - d. A word of wisdom or knowledge may precede a gift of faith.

GIFTS OF THE SPIRIT

Are the Gifts of the Spirit for Today?

To answer this question, consider the following passages. They all indicate that the gifts will exist until the return of Christ.

1 Cor 1:4-7;
 Eph 4:7-13;
 Phil 1:9, 10;
 Col 1:9-12;
 1 Thes 5:11-23;
 1 Pt 4:7-10;
 1 Cor 13:8-12

Notes —

Discussion Point

To use 1 Cor 13:8-12 to say that the gifts are not for today, you must say that “the perfect” is the closing of the canon of Scripture. However, a study of the structure of the passage will show that “the perfect” refers to Jesus.

Study the following diagram of the structure of 1 Cor 13:8-12 and promote discussion.

1 COR 13:9,10	1 COR 13:11	1 COR 13:12	
In this age knowledge and prophecy are imperfect	I used to speak, think and reason as a child	Now I see dimly	Now I know in part
When the perfect comes	When I become a man	then	then
Imperfect will pass away	I did away with childish things	face to face	face to face

Note: The key to seeing that the coming of the perfect is the second coming of Jesus is in the words "face to face" with Him. Furthermore, we have many passages of Scripture that refer the return of Christ as His COMEing. Indeed, it is when the perfect COMES that the imperf (spiritual gifts) will be done away with. But until then the gifts will be in operation.

GIFTS OF THE SPIRIT

Notes —

III. The Functional Gifts of God's Grace.

Author's Comment:

At this point, we move away from considering the specific gifts of the Holy Spirit to considering another group of spiritual gifts that we will call the functional "gifts of God's grace" (found in Rom 12:6-8).

- A. In Rom 12:6-8, there is a list of seven "functional gifts" given by God.**
1. It is clear that these are spiritual gifts from vs. 6, where we see the Greek word "charismata".
 2. It is implied by vs. 3 that they are given or "allotted."
 3. The wording of vs. 6-8 and the use of the term "function" in vs. 4 shows that these are "functional" gifts.
- B. These functional gifts are also called "motivational" gifts or "unctions."**
1. These gifts will energize, strengthen, and enable a person to fulfill a certain function.
 2. They are the gifts that naturally lead a person toward certain ministries and emphases. They are consistent with and greatly influence the person's personality because they are gifts that form the person's being.
 3. These gifts reflect how a person functions in the body of Christ (12:4, 5).

GIFTS OF THE SPIRIT

- a. Each member of the body has at least one gift. The natural tendency is to function in corresponding types of ministries. The believer will be or motivated toward that specialty.
- b. The believer is responsible to function in the body in terms of their gift or blend of gifts. Each member is necessary to the body. Each member is interdependent. Each must work with other members (and therefore with other gifts and personalities).
- c. Church leaders are called to fit the different members together. It is to get the right “blend” of gifts working together to accomplish the work of the ministry (Eph 4:11, 12).

Notes —

C. Functional Gifts are Permanent Gifts.

1. Unlike the pneumatic gifts of the Holy Spirit, which are occasional manifestations, the gifts of Rom 12 seem to be permanent gifts that make up a person’s identity and character.
2. Functional gifts might be given by God at or after the new birth. The infilling of the Spirit may enhance and quicken natural traits and skills (see 1 Tim 1:11-16; 2 Cor 9:8).
3. Functional gifts may be given at or through natural birth according to God’s plan for your life (see Gal 1:15; 1 Sam 1-3; Is 49:1, 5; Jer 1:5; Lk 1:13-17).

Discussion Point

Use the following diagram to complete our study of the “functional gifts” listed in Rom 12:6-8. Consider and discuss each gift. How can we describe and understand each gift?

How can we compare one gift to another?

GIFTS OF THE SPIRIT

	♭	♯	♭
♭			

GIFTS OF THE SPIRIT

Notes —

Class Activity:

Do you know what gifts you have been given? Do you know what gifts others around you have? Perhaps you have a general awareness but need confirmation. The “Functional Gifts Survey” (found in the Appendix) can be used to give you awareness and confirmation.

Use the Evaluation as a way to:

1. Promote interest in the gifts.
2. Promote discussion in small groups that will focus on encouraging others to use their gifts.
 - After each person has completed the questionnaire and has calculated his results the class can form small groups.
 - Each individual can share his results. Others can encourage the person and confirm those gifts in the person.
3. Promote discussion of how the different “functional gifts” must work together. Make a list of various ways in which each gift needs the other gifts.
4. Allow a time of prayer and openness for the Holy Spirit to fill believers for greater service in these gifts. It is not uncommon to experience the Spirit’s manifestation of new gifts in the midst of such openness. Trust him to glorify Jesus in your midst.

Note: Do not use the Evaluation as a way to “give” gifts to others. Remember the evaluation is only a tool. It can be used as a tool to confirm or make us aware of our gifts. However, it can not give gifts.

GIFTS OF THE SPIRIT

Notes —

IV. The Equipping Gifts of Christ.

A. A Brief Summary.

1. In Eph 4:11 we find another set of gifts that are given by Christ to the Church. These are often called the “equipping” or “office” gifts.
 - a. These gifts can be thought of as ministry positions, or placements or offices of the church.
 - b. They are used to minister and to multiply ministries through the equipping of others.
2. We will not spend time in this course with any further explanation. These gifts are discussed in several other courses within MOTMOT.

B. Comparing the Types of Gifts.

1. To gain insight into the nature of the three types of gifts, we can use the gift that is found in all three lists (prophecy). These distinctions can be outlined under the headings of three words: being, authorized and action.
 - a. **Being:** The “function” (Rom 12) of prophecy results in a style, tendency, or emphasis of ministry that is prophetic. The person may be said to have a prophetic type of personality.
 - b. **Authority:** The “office” of prophet (Eph 4) is more than a style of ministry. It is a ministry. It is what a person is more than what a person is like.
 - c. **Action or Acts:** The “manifestation” of the gift of prophecy (1 Cor 12) is an occasional use of prophecy for a specific purpose.
2. God made the believer a prophet by orientation and personality. This is being. He gave this person to the church as a gift, and the church recognizes the gift. This is authority and office. This person serves others in the body by acting, or speaking God’s authoritative Word. This is prophetic action.

GIFTS OF THE SPIRIT

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

GIFTS OF THE SPIRIT

V. Appendix: Functional Gifts Survey.

Notes —

Author's Comment:

The enclosed survey is provided to help you discover and affirm your functional ministry gifts as described in Romans 12. These gifts include: prophecy, serving, teaching, exhorting, giving, leading, and mercy. As you become more aware of what your gifts are, you will be more likely to find ministry opportunities that utilize your ministry gifts.

Survey Instructions:

Read each statement below carefully, then write your response (a number from 1-5) in the space next to the statement. For each statement, choose from the following responses to describe how you relate to it:

- 1 = Strongly do not relate
- 2 = Do not relate much
- 3 = Neutral
- 4 = Somewhat relate
- 5 = Strongly relate

Note: Do not spend much time on each one. Record the first response that comes to your mind. This is not a test. There are no right or wrong answers, only honest and accurate ways of describing yourself. You should not answer according to what you want to be or what you think you should be. You should answer according to what you are.

- ___ 1. I am able to identify error easily.
- ___ 2. I enjoy helping others in practical ways.
- ___ 3. I enjoy doing research and discovering truth.
- ___ 4. I am able to get others to think positively about life.
- ___ 5. I feel a sense of great fulfillment when I am able to give in order to meet the physical needs of people.

GIFTS OF THE SPIRIT

Notes —

- ___ 6. I will initiate action in a group when it is needed even if I am not the official person in charge.
- ___ 7. I am very sensitive to the pain of others.
- ___ 8. I have a great desire to motivate others to change when they are involved in error.
- ___ 9. I find fulfillment in assisting others in their ministries.
- ___ 10. I tend to categorize information and define truth in a systematic way.
- ___ 11. I have a strong desire to see others excel in what they do.
- ___ 12. I am motivated to consume less on myself in order to give more to others.
- ___ 13. I am able to organize groups of people and am comfortable initiating activities.
- ___ 14. I often feel deep compassion for other people and their problems.
- ___ 15. I have a strong desire to speak the truth.
- ___ 16. I like to be involved in short-term projects that have more immediate goals and results.
- ___ 17. When studying the Bible, I feel that details and individual words are very important.
- ___ 18. I am able to prompt vision in others.
- ___ 19. I am deeply concerned that what I give financially is used effectively and efficiently.
- ___ 20. I have the ability to receive vision from God and communicate it to others.
- ___ 21. I am not firm or direct with others unless it will clearly help them to avoid more problems.

GIFTS OF THE SPIRIT

- ___ 22. I tend to emphasize what is right and wrong about an issue.
- ___ 23. I enjoy helping others as long as my help is appreciated.
- ___ 24. When I listen to others teach, I tend to analyze and evaluate what they are saying, and check it with the Bible.
- ___ 25. I am consistently involved in giving others counsel and advice.
- ___ 26. Along with my own personal giving, I enjoy encouraging others to give.
- ___ 27. I am able to effectively match needs with resources.
- ___ 28. I do not like to argue with people.
- ___ 29. Other people sometimes think I am a "hard" person because I can be so direct in my interaction with them.
- ___ 30. I am very loyal and committed to those I work with.
- ___ 31. I focus more on theology than practice, and I tend to be more objective than subjective in my view towards issues of truth.
- ___ 32. I view life in a positive way and am oriented toward making progress.
- ___ 33. I am pulled toward meeting physical needs of others.
- ___ 34. I am motivated and able to delegate responsibilities to others in an effective way.
- ___ 35. I have a great desire to defend those who are oppressed.
- ___ 36. I view the issues of life as "black and white," "right and wrong."
- ___ 37. I will do things myself instead of recruiting others to help even if it results in my being overworked.
- ___ 38. I am fulfilled when I am involved in activities that rely heavily on the use of the mind.

Notes —

GIFTS OF THE SPIRIT

Notes

- ___ 39. I am more concerned about the application of the truth than the research of the truth.
- ___ 40. I look for ways in which I can make a difference through financial giving.
- ___ 41. I am a very goal oriented person.
- ___ 42. I am more concerned about the needs and feelings of people than accomplishing tasks.
- ___ 43. I can be insensitive to the feelings of others.
- ___ 44. I view life as a series of activities in which I help others.
- ___ 45. I view life as a collection of information in which truth is defined.
- ___ 46. I tend to urge people toward growth and progress in their lives.
- ___ 47. I tend to give beyond my tithe.
- ___ 48. I tend to be impatient with those who lack ability to accomplish the task at hand.
- ___ 49. I am often too easy on others who need to be confronted and challenged.
- ___ 50. I can be impatient with others who do not agree with my position in a matter.
- ___ 51. I am very active in my church, always looking for opportunities to help others.
- ___ 52. I tend to repeat myself often when I want someone to understand something I am saying.
- ___ 53. I tend to be an optimist, looking at the bright side of situations.
- ___ 54. I tend to be aware of the physical needs of others before most people.

GIFTS OF THE SPIRIT

Notes —

- ___ 55. I am comfortable in offering guidance to others before most people.
- ___ 56. I am fulfilled in ministries that involve comforting and caring for others.
- ___ 57. Even at the risk of personal rejection, I am inclined to speak out when something wrong is said or done.
- ___ 58. I do not mind doing menial tasks especially when it frees up others to more significant ministry.
- ___ 59. I am concerned about the accuracy of what I believe and proclaim even to the smallest detail.
- ___ 60. I have the ability to discern a person's level of spiritual growth and encourage them toward the next level.
- ___ 61. I am bothered by high pressure, emotional appeals for money.
- ___ 62. I tend to be one whom people follow more than one who follows others.
- ___ 63. I desire to minister to those who are neglected by others.
- ___ 64. God uses me to shake up lives and ministries that are stagnant.
- ___ 65. I tend to not be able to say "no" to people who need help.
- ___ 66. I am able to explain difficult Bible passages to others in a way in which they are able to understand.
- ___ 67. I have a strong desire to promote unity among Christians.
- ___ 68. I tend to be involved in projects that require material resources to be completed.
- ___ 69. I am willing and able to take charge of situations.
- ___ 70. I enjoy visiting people in hospitals, prisons, and nursing homes.

GIFTS OF THE SPIRIT

Notes —

Discovering Your Gifts:

After you have completed the survey, copy your response into the table below. then add the numbers withing each column. The columns with the highest totals reflect the functional gift areas you have!

COLUMN 1	COLUMN 2	COLUMN 3	COLUMN 4	COLUMN 5	COLUMN 6	COLUMN 7
1)	2)	3)	4)	5)	6)	7)
8)	9)	10)	11)	12)	13)	14)
15)	16)	17)	18)	19)	20)	21)
22)	23)	24)	25)	26)	27)	28)
29)	30)	31)	32)	33)	34)	35)
36)	37)	38)	39)	40)	41)	42)
43)	44)	45)	46)	47)	48)	49)
50)	51)	52)	53)	54)	55)	56)
57)	58)	59)	60)	61)	62)	63)
64)	65)	66)	67)	68)	69)	70)
TOTAL						
Prophecy	Serving	Teaching	Exhorting	Giving	Leading	Mercy

Highest Gift _____

2nd Highest _____

3rd Highest _____

GIFTS OF THE SPIRIT

Notes —

Reminder:

It Is Important to Remember that your ability to discover, understand, use, and develop your gifts and ministries is **usually in direct proportion to:**

1. Emotional maturity.
2. Spiritual maturity.
3. Consistent use of the gifts.
4. Joy expressed while exercising the gifts.
5. Effectiveness and fruit from the use of the gifts.

Class Activity:

Allow the students to form small groups. Discuss the results.

Many people's results will show two or three gifts that will stand out from the rest (although some only have one that stands out from the rest).

Of these two or three the highest one may stand out from the others.

You may have a 4th gift that is not high but is still significantly higher than the final three gifts.

Consider what these survey results mean to you. Can you, along with others, confirm that these gifts are active in you? Can you see how they mix together and how some are more prominent than others?

GIFTS OF THE SPIRIT

Notes —

Gifts of the Holy Spirit: Endnotes

¹J. Rodman Williams, *The Holy Spirit: Presence and Power* - class notes from Regent University course (Virginia Beach, VA: CBN University Media Center, 1986). The flow of the major points of the outline of this part of the course are adapted directly from the teachings of Dr. Williams. Used by permission.