



Leadership Training Orientation Course

*No Pain, No Gain!*

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

II Timothy 2:15

# Welcome to the Leadership Training Orientation Course

This course has been designed for Christians who sense a calling into ministry that involves leading others. Generally speaking, leadership is influence and just as other vocations require basic and continual training, spiritual leaders must also submit to God's training process. God's training is not for the lazy and lighthearted. His training is intensive and there are no shortcuts! What does God's training demand and are leaders today willing to pay the price to become the servant leaders that will arise in the last hour to glorify the name of the Lord Jesus Christ? This "boot level" training course is all about what God requires of those He calls to serve as leaders.

## Recommended Texts:

Damazio, Frank. *The Making of a Leader* (Portland, OR: City Bible Publishing, 1988).  
ISBN 0-914936-84-0

Damazio, Frank. *A Personal Study Guide* (Portland, OR: City Bible Publishing, 1991).  
ISBN 0-914936-57-3

Gross, Michael D. *Leadership Training Orientation Course* (North Canton, OH: 5-Fold Global, 2006)  
<http://www.5foldglobal.org/resources/equipping-leaders.html>

Maxwell, John C. and Elmore, Tim, eds. *The Maxwell Leadership Bible: Maxwell Motivation, Inc.*, 2002, 2007.

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# Leadership Training Orientation Course

## Session I

### *Leaders Approved by God*

*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*  
II Timothy 2:15 KJV

#### spoudazō

*spoo-dad'-zo*

From [G4710](#); to *use speed*, that is, to *make effort, be prompt or earnest*:—do (give) diligence, be diligent (forward), endeavor, labor, study.

#### dokimos

*dok'-ee-mos*

From [G1380](#); properly *acceptable (current after assayal)*, that is, *approved*:—approved, tried.

#### ergatēs

*er-gat'-ace*

From [G2041](#); a *toiler*; figuratively a *teacher*:—laborer, worker (-men).

#### orthotomeō

*or-thot-om-eh'-o*

From a compound of [G3717](#) and the base of [G5114](#); to *make a straight cut*, that is, (figuratively) to *dissect (expound) correctly* (the divine message):—rightly divide.

### Five Criteria Every Leader is Required to Meet

*For many are called, but few are chosen. Matthew 22:14*

1. **Calling** – There should be evidence of a call to ministry. Acts 13:2
2. **Training** – There should normally be training and graduation from a recognized Christian seminary, Bible school, or other vocationally-appropriate curriculum. II Timothy 2:15
3. **Affirmation of others** – There should be evidence of the affirmation of others (written and verbal) and/or prophetic confirmations. II Timothy 1:18
4. **Fruit** – There should be at least initial evidence of ministry fruit, demonstrating the call of God to a particular ministry, and the anointing to go with that call. Matthew 12:33
5. **Character** – There should be evidence of a life-character lived in harmony with the standards laid down for leadership. II Timothy 3:1-13

Governmental and Congregational Ministries – All Christians are called to minister and have a very important function in the Body of Christ.

- The governmental ministries oversee and equip the members of the body of Christ for various ministries consistent with their specific callings and giftings from God. (See Damazio, pp. 19-22)

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ephesians 4:11-12*

- Congregational ministries are the various ministries listed in I Corinthians 12:4-11 and Romans 12:3-8. These gift-function areas operate with the oversight and equipping of the governmental ministries. (See Damazio, pp. 13-18)

### Romans 12:3-8: An example of congregational ministry

*<sup>3</sup>For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. <sup>4</sup>For as we have many members in one body, but all the members do not have the same function, <sup>5</sup>so we, being many, are one body in Christ, and individually members of one another. <sup>6</sup>Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; <sup>7</sup>or ministry, let us use it in our ministering; he who teaches, in teaching; <sup>8</sup>he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

Why do we call these seven different functions “motivational gifts?”

- They must be developed by faith
- Each believer is responsible for developing the gift God has given them by His grace
- These gifts are resident (they stay with us as a permanent part of our nature)

Note: In the Armenian language to motivate means to pump or push forward

1. **prophecy** (*propheta*) – view with ongoing prophetic insight: Acts 14:8-10
2. **ministry** (*diakonia*) – serve the body of Christ in physical ways. Acts 9:36-43
3. **teaching** (*didasko*) – instruct God’s word to others
4. **exhortation** (*parklesis*) – encourage others to apply God’s principles and truths to their lives. An intercessor, a consoler, a comforter. Acts 11:22-24
5. **giving** (*metadidomi*) – contribute abundantly to the needs of others including the support of God’s work. Means to give over, share, impart. Do it with *hapiotes*, singleness, sincerity, generously with no self-seeking. Acts 5:36-37; 10:1-4
6. **leading** (*proistem*) – to stay before, influence others with *spoude*, speed, eagerness, earnestness and forwardness. Acts 14:23
7. **mercy** (*eleeo*) – strong and continual acts of charity, relief. The support of others in times of emotional, physical, and spiritual trouble. Do this with *hilarotes*, cheerfulness.

*praxis*

*prax'-is*

From [G4238](#); *practice*, that is, (concretely) an *act*; by extension a *function*:—deed, office, work.

*charisma*

*char'-is-mah*

From [G5483](#); a (divine) *gratuity*, that is, *deliverance* (from danger or passion); (specifically) a (spiritual) *endowment*, that is, (subjectively) religious *qualification*, or (objectively) miraculous *faculty*:—(free) gift.

For a listing of gifts and ministries in the New Testament church see Damazio, pp. 47-52

## Reasons why Biblical and/or Theological Training is Necessary for Leaders

- That you may know, guard & teach the true Biblical faith and righteous standards
- That you may contend and defend the faith against false theologies
- That you may continually grow and inspire others to grow in Godly character
- That you may equip others to strengthen and bring believers to maturity and reflect Christ's image

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.  
II Timothy 3:16-17*

*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. II Timothy 2:2*

## Some Promises Regarding a Leader's Calling

- *Faithful is he that calleth you, who also will do it. I Thessalonians 5:24*
- *For the gifts and calling of God are without repentance. Romans 11:29*
- *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: II Peter 1:10*
- *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. I Corinthians 1:26*
- *And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28*

# Leadership Training Orientation Course

## Session II

### *The Example of Leaders*

*Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.* 1 Timothy 4:12

#### *kataphroneō*

*kat-af-ron-eh'-o*

From [G2596](#) and [G5426](#); to *think against*, that is, *disesteem*:—despise

#### *tupos*

*too'-pos*

From [G5180](#); a *die* (as *struck*), that is, (by implication) a *stamp* or *scar*; by analogy a *shape*, that is, a *statue*, (figuratively) *style* or *resemblance*; specifically a *sampler* (“type”), that is, a *model* (for imitation) or *instance* (for warning):—en- (ex-) ample, fashion, figure, form, manner, pattern, print.

#### *logos*

1) of speech

1a) a word, uttered by a living voice, embodies a conception or idea

1b) what someone has said

1b1) a word

1b2) the sayings of God

1b3) decree, mandate or order

1b4) of the moral precepts given by God

1b5) Old Testament prophecy given by the prophets

1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

1c) discourse

1c1) the act of speaking, speech

1c2) the faculty of speech, skill and practice in speaking

1c3) a kind or style of speaking

1c4) a continuous speaking discourse—instruction

1d) doctrine, teaching

1e) anything reported in speech; a narration, narrative

1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

1g) the thing spoken of or talked about; event, deed

#### *anastrophē*

1) manner of life, conduct, behaviour, deportment

#### *agapē*

*ag-ah'-pay*

From [G25](#); *love*, that is, *affection* or *benevolence*; specifically (plural) a *love feast*:—(feast of) charity ([-ably]), dear, love.

*pneuma*

*pnyoo'-mah*

From [G4154](#); a *current* of air, that is, *breath (blast)* or a *breeze*; by analogy or figuratively a *spirit*, that is, (human) the rational *soul*, (by implication) *vital principle*, mental *disposition*, etc., or (superhuman) an *angel*, *daemon*, or (divine) God, Christ's *spirit*, the Holy *spirit*:—ghost, life, spirit (-ual, -ually), mind.

*pistis*

- 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it
  - 1a) relating to God
    - 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ
  - 1b) relating to Christ
    - 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God
  - 1c) the religious beliefs of Christians
  - 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
- 2) fidelity, faithfulness
  - 2a) the character of one who can be relied on

*hagnos*

*hag-nos'*

From the same as [G40](#); properly *clean*, that is, (figuratively) *innocent, modest, perfect*:—chaste, clean, pure.

#### An Example of the Detail and Profound Nature of the Six Areas to be Exemplified

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; I Timothy 3:2

...in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, I Timothy 2:9

Note that our overall conduct is connected with good behavior and good behavior is connected with purity and purity involves modesty, which also encompasses godliness even to the point of the example of our outward appearance. In fact the same word is used in the above Scriptures, *kosmios*, whose primary meaning is orderly or well arranged in relation to good behavior and modesty. The Life in the Spirit Study Bible has the following notes on the topic of modesty in the way we dress:

(1) Modesty involves dressing in such a way as not to draw attention to the body or to cross the boundaries of proper reserve. The source of modesty is one's heart or inner character, i.e., modesty is the outward manifestation of an inward purity. (2) Dressing in such a way as to stimulate impure thoughts or desires in others is as wrong as the lust it provokes. No activity or circumstance justifies the wearing of immodest attire that would expose the body in such a way as to stimulate lust in someone else (cf. Gal 5:13; Eph. 4:27; Tit 2:11-12). (3) The fashion industry designs some clothing deliberately to accentuate the body sensually and sexually. It is a sad commentary on the church that ignores the Biblical standard for modest dress and embraces the fashion fads of the world even though they are sensually designed. In a day of sexual permissiveness, the church should act and dress differently from a corrupt society that throws aside and ridicules the Spirit's desire for modesty, purity and godly restraint (cf.

Rom 12:1-2). To teach that God is concerned only with inner attitudes and not with "externals" departs from God's clear revelation in Scripture. To dress properly and modestly is a Biblical principle of lasting validity.

**Warning:** Don't make a legalistic litmus test for holiness out of how people dress. At the same time do not ignore the importance of what God's word says regarding purity and modesty, particularly in the context of a leader's example..

### The Example of Paul

*"Every leader should spiritually blend the principles of leadership from the lives of all the leaders in the Bible, particularly Jesus Christ and Paul, in their preparations for positions of responsibility in God's kingdom."* (Damazio, p. 274)

\*\*Romans 6:17 – that form (*tupos*) of teaching to which you were committed.

\*I Corinthians 4:16 – be imitators (*mimetes*) of me...

\*I Corinthians 11:1 – be imitators or me...

\*\*II Corinthians 1:7 – you became an example of all the believers...

\*\*II Corinthians 3:9 – in order to offer ourselves as a model for you...

\*\*Philippians 3:17 – Brethren, join in following my example...

\*I Thessalonians 1:6 – You also became imitators of us...

\*\*II Thessalonians 3:7 – For you yourselves know how you ought to follow our example...

Brethren, join in following my example [*summimetes* – co-imitator], and note [*skopeo* – aim at] those who so walk, as you have us for a pattern [*tupos*]. Philippians 3:17

Note: II Corinthians records 15 problems in the church and Paul gives 114 principles/exhortations for leaders. (Damazio, pp. 273, 274-278)

### The Truth About Nurturing (Hebrews 12:5-12)

- Teaching and instruction
- Learning and growing
- Correction and admonishment

*In the New Testament, nurture does not mean gently nursing to maturity, but the strong teaching a child needs to mature in the Lord...The ministry of a spiritual father includes strong teaching. A true spiritual father must be prepared to strongly correct his spiritual children. He must mold the character of the child through teaching that is hard and grievous for the child at times, but that is still necessary...All spiritual fathers in the Lord must decide to admonish.* (Damazio, pp. 79-80)

And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to *do* his will. II Timothy 2:25-26

As many as I love, I rebuke and chasten. Therefore be zealous and repent. Revelation 3:19

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. II Timothy 3:16-17

### *paideuō*

1) to train children

1a) to be instructed or taught or learn

- 1b) to cause one to learn
- 2) to chastise
  - 2a) to chastise or castigate with words, to correct
    - 2a1) of those who are molding the character of others by reproof and admonition
  - 2b) of God
    - 2b1) to chasten by the affliction of evils and calamities

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves. Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. I Thessalonians 5:12-14

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. Romans 15:14

*noutheteō*

*noo-thet-eh'-o*

From the same as [G3559](#); to *put in mind*, that is, (by implication) to *caution* or *reprove* gently:—admonish, warn.

# Leadership Training Orientation Course

## Session III

### *Moral Qualifications for Leaders*

*This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 1 Timothy 3:1-2*

#### *oregomai*

*or-eg'-om-ahee*

Middle voice of apparently a prolonged form of an obsolete primary (compare [G3735](#)); to *stretch* oneself, that is, *reach* out after (*long* for):—covet after, desire.

#### *episkopē*

1) investigation, inspection, visitation

1a) that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad

1b) oversight

1b1) overseership, office, charge, the office of an elder

1b2) the overseer or presiding officers of a Christian church

#### *epithumeō*

*ep-ee-thoo-meh'-o*

From [G1909](#) and [G2372](#); to set the *heart upon*, that is, *long* for (rightfully or otherwise):—covet, desire, would fain, lust (after).

#### *episkopos*

1) an overseer

1a) a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent

1b) the superintendent, elder, or overseer of a Christian church

#### *kal-os'*

Of uncertain affinity; properly *beautiful*, but chiefly (figuratively) *good* (literally or morally), that is, *valuable* or *virtuous* (for *appearance* or *use*, and thus distinguished from [G18](#), which is properly *intrinsic*):—X better, fair, good (-ly), honest, meet, well, worthy.

#### *ergon*

*er'-gon*

From ἔργον *ergō* (a primary but obsolete word; to *work*); *toil* (as an effort or occupation); by implication an *act*:—deed, doing, labour, work.

#### *anepilēptos*

1) not apprehended, that cannot be laid hold of

2) that cannot be reprehended, not open to censure, irreproachable

### *didaktikos*

1) apt and skillful in teaching

### Eight Major Areas of Character Development for Christian Leaders (Damazio, pp. 119-120)

1. Spiritual life
2. Personal life
3. Home life
4. Social life
5. Educational life
6. Ministerial life
7. Marital life
8. Financial life

*Paul's teaching to Timothy and Titus forms a powerful profile for testing a Christian's maturity level. A man of God does not "suddenly appear." He is cultivated by the Holy Spirit in a slow process. (Damazio, p. 120)*

### Ten Truths Regarding the Moral Qualifications for Overseers

- Leadership (oversight) is a very important work in the church (1 Tim 3:1)
- God has established for the church certain specific qualifications (1 Tim 3:1-13; Tit 1:5-9).
- Individuals must have the desire confirmed by God's Word (1 Tim 3:1-10; 4:12) and the church (1 Tim 3:10).
- Leaders must be tested by members of the church according to the Biblical standards of 1 Tim 3:1-13; 4:12; Tit 1:5-9.
- Character supersedes gifting in God's value system (1 Tim 3).
- Christian leaders must be an example of the believers (1 Tim 4:12, 15).
- God's people must learn Christian ethics and true godliness not only from God's Word but also from godly leaders who live according to NT apostolic standards.
- The Holy Spirit regards the leader's servanthood and humility as leader in home, marriage and family relationships as of highest importance (1 Tim 3:2, 4-5; Tit 1:6).
- Those within the church who become guilty of serious sin or moral failings disqualify themselves from church leadership (1 Tim 3:8-12).
- Genuine forgiveness does not necessarily imply restoration to leadership (1 Tim 3:2, 7)

*"Today's churches must not turn from the righteous requirements for an overseer set forth by God in the original revelation of the apostles. The church must continue to require from its leaders the highest standard of holiness, perseverance in faithfulness to God and His Word, and godly living." (Life in the Spirit Study Bible)*

### **Moral Qualifications for Church Leaders**

*This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4one who rules his own house well, having his children in submission with all reverence 5(for if a man does not know how to rule his own house, how will he take care of the church of God?); 6not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. 1 Timothy 3:1-7 NKJV*

## Leaders and Their Families

None of the moral qualifications for leadership have been subjected to as much scrutiny as the underlined portions of the above text. While the permissive mindset of Christians living in our modern society tend to ignore the text altogether, the other extreme presents a strict legalistic view that would disqualify almost everyone from leadership even when the situations occurred prior to salvation. We must face the reality that both these extremes lead to heretical thinking, heretical teaching, and misapplication of these Scriptures. The purpose of this brief is to direct us toward a healthy understanding and application of these Scriptures by examining what they actually mean.

**A bishop must be blameless** (*dei oun ton episkopon anepilepton*) – Paul also indicates that elders must be “blameless” in Titus 1:6. What does this mean? There is no doubt that God holds leaders under a stricter evaluation (James 3:1). Although we must be careful never to lessen the high standards God places upon leaders, neither should we elevate them beyond what the Scriptures indicate. Often leaders and their families are subjected to evaluations of perfection. As John MacArthur correctly points out regarding these verses, “That doesn’t mean perfect. If that were true we’d all be disqualified. He means there should not be a great blot on a man’s life that would provoke criticism by others.” The word translated “blameless” does not mean perfect at all. It literally means not apprehended, not arrested, irreproachable, inculpable, unrebukeable or not open to censor. This reveals that leaders don’t have to be perfect, but they need to be on their way.

**One wife man** (*mias gunaikos andra*) – Polygamy, easy divorce, and remarriage were also prevalent in the 1<sup>st</sup> century. Monogamy (till death do us part) is obviously God’s perfect will for spiritual leaders. Interestingly, the Bible presents the same qualification for women in the early church who were to be considered true widows (I Tim. 5:9). Obviously, if a marital situation took place prior to salvation, then all this is forgiven and God provides a new beginning. For example, Paul could never have become a church leader if his past was used to disqualify him. Although God hates divorce, it is not the unforgivable sin. In fact, there are three situations in Scripture that God will permit separation: Sexual immorality (Matt. 19:9); Abandonment/desertion (I Cor. 7:10-16; 27, 28); and Death (Rom. 7:2). In each case, the innocent party is free to remarry another believer. But there is no Biblical obligation to put them away or separate. In fact, not to do so demonstrates an action consistent with God’s mercy. These same principles must be applied to church leaders today.

**One that rules his own house well** (*kalos proistamenon*) - Scripture upholds the man as the spiritual head of the house; however, it is important to note that this verse and the one that follows is emphasizing the quality of the leadership example in the home and not the position. What does it mean to “rule well?” The word translated “ruling” is used eight times in the New Testament. Half of these occurrences are in I Timothy where Paul sets up the qualifications for leaders. It literally means, to stand in front of or prior to and this directly applies to the leader’s example, particularly moral example, in the home where they are continually in front of their spouse and children. There can be no hypocrisy in the leader’s example to his spouse and children. The focus of the verse is on a caring leadership in the home that will enable him or her to provide it also in the church. There is a progression directly from the home to caring for the church. John Piper says, “So what Paul is saying is that the way a man manages his own household is a good test of whether he can provide what the church really needs, namely, leadership that has a caring heart that has the strength to lead.” It is also important to note again that the Bible says one who “rules well” and not one who “rules perfectly.”

**With reverence** (*meta pases semnotetos*) – This phrase is better translated “with all dignity.” This quality is the characteristic of a person which entitles him or her to the reverence and respect from spouse and children alike. It is the opposite of the strict reserve and dictatorial or somber sternness commonly associated with our approach to leaders and their families. This view presents the leader as a stern master over his family that controls their wills and minds. This is heresy when we take into account that not even God Himself controls the free will of a person. The dignified manner of the leadership in the home, as presented by the Scriptures, is the type of example that the children can respect and follow. This

is evidence, therefore, that the leader can provide the same for the church. This is why we need to understand these Scriptures better prior to applying them. Some entertain the notion that if a member of a spiritual leader's family departs from God that the leader is disqualified for ministry. This is not the case unless the leader is openly practicing sin. The moral principle of God that stands forever as the measuring stick for leaders and their families is the leader's persevering faithfulness to his or her spouse and children.

## Principles of Promotion

Hebrew, *rum* (room), to be high, exalted, basically represents the state of being on a higher plane or movement in an upward direction. Used in the negative sense, the word means to be haughty.

- 1 Sam 2:1, 10: Triumph over one's enemies in the strength of the Lord

*And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation... The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.*

- Psalms 3:3: Place in a position of strength, mark with distinction, give honor to

*But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.*

- Psalms 75:4-7: Raise one's eyes or heart in pride and arrogance.

*I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:*

*Lift not up your horn on high: speak not with a stiff neck.*

*For promotion cometh neither from the east, nor from the west, nor from the south.*

*But God is the judge: he putteth down one, and setteth up another.*

## Chapter 12 The Test of Promotion

- *Promotion does not come from man but from God, and it comes according to one's unique and divine calling. God calls and exalts leaders, man does not.*
- *Every leader must know his own place of ministry, and stay in it!*
- *So must every leader accept the place of ministry which God has given him (and from time to time gives him) in His vineyard. Much strife, jealousy and hurt feelings could be avoided if God's leaders would just find their ministries and stay within their boundaries. Every leader must be satisfied with being only that which God intended him to be.*
- *No matter what a person's religious or spiritual position is in the Church, he still must obey all of God's moral and ethical laws.*
- *If someone has a call of God upon his or her life, God will exalt that person in His due season.*
- *A man must have a divine call and a divine, charismatic ability to preach or teach before he can succeed in ministry.*
- *Only God can call a person into the ministry. And if God has called, a person's gift will be recognized and he will not have to strive or struggle to gain notice.*
- *A man of God does not need to declare his abilities to other people. Others will be able to see them clearly by themselves. A leader should seek no position except one of humility before the face of the Lord.*
- *A true leader need never fear that God has forgotten him. He can be assured that as he gives himself to character development, God will expand his ministry.*
- *In the same way, every leader can develop a servant's heart, a righteous life and a broken spirit before the Lord – and then trust the Lord to fulfill the ministry to which He called him. God exalts ministry at the proper time. May all leaders, with trust and contentment in God, wait patiently for God to bring His will to pass in their lives and ministries.*

# Leadership Training Orientation Course

## Session IV

### *The Training of Leaders in Godliness*

*But reject profane and old wives' fables, and exercise yourself toward godliness. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 1 Timothy 4:7-8*

#### *gumnazō*

- 1) to exercise naked (in a palaestra or school of athletics)
- 2) to exercise vigorously, in any way, either the body or the mind

#### *gymnasia*

*goom-nas-ee'-ah*

From [G1128](#); *training*, that is, (figuratively) *asceticism*:—exercise.

#### *eusebeia*

*yoo-seb'-i-ah*

From [G2152](#); *piety*; specifically the *gospel* scheme:—godliness, holiness.

#### *ōphelimos*

*o-fel'-ee-mos*

From a form of [G3786](#); *helpful* or *serviceable*, that is, *advantageous*:—profit (-able).

*But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:14*

*Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Hebrews 12:11*

Note: A leader's training in godliness is through a proper diet of God's Word and correction.

### The Importance of Godly Character

*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Hebrews 1:3*

#### *charaktēr*

*khar-ak-tar'*

From the same as [G5482](#); a *graver* (the tool or the person), that is, (by implication) *engraving* ([“character”], the *figure* stamped, that is, an exact *copy* or [figuratively] *representation*):—express image.

*And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. Romans 5:3-5 (See also James 1:2-4)*

## *dokimē*

- 1) proving, trial
- 2) approved, tried character
- 3) a proof, a specimen of tried worth

## The Importance of the Fruit of the Spirit

- Defining the Fruit of the Spirit

The Biblical perspective of the fruit of the Spirit is the prerequisite for desiring and operating effectively in the gifts of the Spirit. In the Parable of the Sower, Jesus clearly describes those who bear fruit for God.

*But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.” Matthew 13:23*

The definition of bearing fruit in the above passage literally means to be fertile, to bring forth fruit. It is to bring forth something by the Spirit that can be used by others. Notice that the seed, the capability to bear fruit is in us by the indwelling Spirit of Christ. Another thing that defines the fruit of the Spirit is that it determines our spirituality. The fruit is both the mark and test of true discipleship.

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

With this in mind, let's examine the fruit of the Spirit. The following Scripture identifies nine fruit of the Spirit.

*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. Galatians 5:22, 23*

Notice the passage is clearly contrasted with the previous segment which lists at least 17 works of the flesh that epitomize the corrupt fruit of the sinful nature. The Greek word for fruit is *karpos*. This word is used 66 times in the New Testament and refers to fruit that is plucked. Surprisingly, it is a singular noun, which indicates that the other fruit listed are the result of Christ's love. In other words, the fruit of the Spirit begins, ends, and flows with God's love. This also heightens the significance of the placement of 1 Corinthians 13 in the midst of Paul's teaching on spiritual gifts. The following is a list of the nine fruit of the Spirit with brief definitions for each, some of which have been taken from the Life in the Spirit Study Bible:

1. **Love** (*agape*) – a caring for and seeking the highest good of another person without motive of personal gain (Rom 5:5; 1 Cor 13; Eph 5:2; Col 3:14).
2. **Joy** (*chara*) – the feeling of gladness based on the love, grace, blessings, promises and nearness of God that belong to those who believe in Christ (Ps 119:16; 2 Cor 6:10; 12:9; 1 Pet 1:8).
3. **Peace** (*eirene*) – the rest of heart and mind based on the knowledge that all is well between the believer and his or her heavenly Father, resulting in freedom from the turmoil of anxiety (Rom 15:33; Phil 4:7; 1 Thes 5:23; Heb 13:20).
4. **Longsuffering** (*makrothumia*) – endurance, patience; being slow to anger or despair (Eph 4:2; 2 Tim 3:10; Heb 12:1).
5. **Gentleness/Kindness** (*chrestotes*) – kindness; not wanting to hurt anyone or cause them pain (Eph 4:32; Col 3:12; 1 Pet 2:3).
6. **Goodness** (*agathosune*) – zeal for truth and righteousness and a hatred of evil; it can be expressed in acts of kindness (Lk 7:37-50) or in rebuking and correcting evil (Mat 21:12-13).
7. **Faith/Faithfulness** (*pistis*) – firm and unswerving loyalty to a person to whom one is united by promise, commitment, trust and honesty (Mat 23:23; Rom 3:3; 1 Tim 6:12; 2 Tim 2:2; 4:7; Tit 2:10).
8. **Meekness/Gentleness** (*prautes*) – gentleness; restraint coupled with strength and courage; it describes a person who can be angry when anger is needed and humbly submissive when submission is needed ( 2 Tim 2:25; 1 Pet 3:15; for gentleness in Jesus, compare Mat 11:29 with Mat 23 and Mark 3:5; in Paul, compare 2 Cor 10:1 with 10:4-6 and Gal 1:9; in Moses, compare Num 12:3 with Ex 32:19-20).

9. **Temperance/Self control** (*egkrateia*) – self-control; mastering one's own desires and passions, including faithfulness to one's marriage vows; also purity (1 Cor 7:9; 9:25; Tit 1:8; 2:5)

These are produced in believers as they allow the Holy Spirit to direct and influence their lives to the destruction of sin's power. All Christians can and must practice and produce the fruit of the Spirit. Paul concludes that there is no law keeping us from living according to these godly principles.

- **The Relationship between the Fruit of the Spirit and the Gifts**

The fruit of the Spirit is one of the most neglected topics in Spirit-filled churches around the world. Most would agree that there has been much more emphasis upon the gifts rather than the fruit of the Spirit. Could it be possible that in our zealous pursuit of spiritual gifts, we have created an environment centered on the gifts when, in truth, God centers everything on the fruit? In fact, the Bible concludes that the operation of spiritual gifts without the fruit is just a bunch of noise.

*Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. <sup>3</sup>And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. 1 Corinthians 13:1-3*

The point is this: we diminish the effectiveness and increase the misuse of spiritual gifts when we ignore the fruit of the Spirit. Obviously, God's word tells us not to be ignorant of the gifts, to desire them, and to cultivate the best or greater gifts. However, this is not the primary emphasis of 1 Corinthians 12-14 in the context of the church. Review these important points from chapter 12 of first Corinthians to see the inseparable balance between the fruit and gifts of the Spirit.

- 12:3 – the ultimate tribute to the Spirit's presence is saying through the believer that Jesus is Lord!
- 12:7 – the chief purpose for desiring the gifts is the profit of all!
- 12:28 – the recognition of Christ's reign as the head of the church, who Himself structures it!
- 12:31 – the more excellent way to operate in spiritual gifts is through love!

We must understand that the fruit of the Spirit is at the center of God's heart. The spiritual gifts operate effectively only in the fruit of the Spirit. This must also be our perspective as we desire and operate in the gifts. The believer's pursuit of the fruit of the Spirit needs to be of the greatest intensity. The Bible does not say that we will be known to all by our spiritual gifts, but by our fruit!

*By this all will know that you are My disciples, if you have love for one another." John 13:35*

In addition, false prophets outwardly disguised and those who are hypocritical though operating in various spiritual gifts are known by their fruits.

*Therefore by their fruits you will know them. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' Matthew 7:20-23*

Although the Bible warns believers not to judge, we do have the right to be fruit inspectors. The reason this is so important is because it is the fruit of the Spirit born through us that will change the world around us. Our fruit is an expression of our character and God's command for us to bear fruit is a call to godly character.

- God's Purpose for the Church (Damazio, p. 106)

*God's purpose for the Church is to bring many sons to glory. For the Church to reach this goal, her leaders must lead the way. The leaders of the Church must be the first partakers of the glorious plan of God in maturing His sons. Generally, He must develop the character and personality of the Lord Jesus in the Church leaders before He can form it in His people at large. Many churches have emphasized the gift and power of a leader, far above his character development. This imbalance has caused many problems in the Church, including the backsliding of many leaders. Today, however, God is bringing us back to a balance between gift and character. The Lord is not concerned with a leader's gift and anointing only. He also cares deeply about a leader's lifestyle and character. He desires a balance between gift and character in every one of His true leaders.*

# Leadership Training Orientation Course

## Session V

### Case Studies

*These case studies can be used in conjunction with the leadership principles outlined during the training or instructors can write others to enhance discussion and application.*

#### Case Study #1

Rev John Doe is pastor of Christ Fellowship Church, a small growing church in Engagement, Ohio, located between Dayton and Marion. Pastor John is well-liked by the congregation and has established and trained a team of elders that are working effectively with him. One evening an elder called the pastor with an urgent matter regarding a man on the worship team named Karl. The elder and his wife reported to Pastor John that Karl had been making inappropriate comments and advances toward the elder's wife particularly in telephone conversations. The wife shared that this had been going on for some time and confessed that she should have put a stop to it a long time ago. The next day Pastor John confronted Karl on the matter. Karl did not deny what had been going on, but implied that the elder's wife was not innocent in the matter. Pastor John immediately removed Karl from the worship team even though he was a most skilled trumpeter. Karl had a background which included being abandoned by his mother. He had also been a pastor at one time, but was unsuccessful due to alcoholism. Karl had been free from this for ten years. Everyone in the congregation liked and greatly enjoyed Karl. Within the week Karl came to Pastor John to repent of his involvement in the situation and indicated his willingness to do all that would be required to be restored to fellowship. Pastor John placed Karl on a six month restoration plan. Karl completed all steps of the plan and was restored to fellowship and the worship team. Shortly afterwards, the elder and his wife left the church.

*Did Pastor John make the right decision regarding Karl? What would you have done differently? What is Karl's problem and history an indication of?*

#### Case Study #2

Rev Ed Jones was a new youth pastor of Faith Community Church in Atlanta, Georgia. Pastor Ed's ministry philosophy was to first become friends with the young people in order to win them to Christ. The Senior Pastor and elders of the church were very excited about the youth ministry at first, but within a few months there were some serious issues. First, Pastor Ed's appearance had undergone a major transformation which included long hair, a tongue, lip, nose rings, large studded ear rings and the like. On top of this, the Senior Pastor received a phone call from a girl at a nearby college who had been asked with her sister to assist in the youth ministry for the summer. She shared that she and her sister were uncomfortable with how the church's youth pastor looked at them and the way he was relating to the girls. The Senior Pastor talked to Pastor Ed and his wife, who at the meeting shared that she had also noticed this and had told her husband to be careful in his relationship with the girls. The Senior Pastor counseled Pastor Ed and demonstrated proper ways to relate to young people, particularly of the opposite sex. The next week Pastor Ed told the youth group that the Senior Pastor said he was no longer permitted to hug them. In addition, a mother of one youth reported that Pastor Ed had two young girls sitting on his lap while doing a Bible Study around the camp fire at a youth outing over the weekend.

*How should the Senior Pastor handle this situation? What is Pastor Ed's problem? Why would he not receive counsel and correct the situation?*