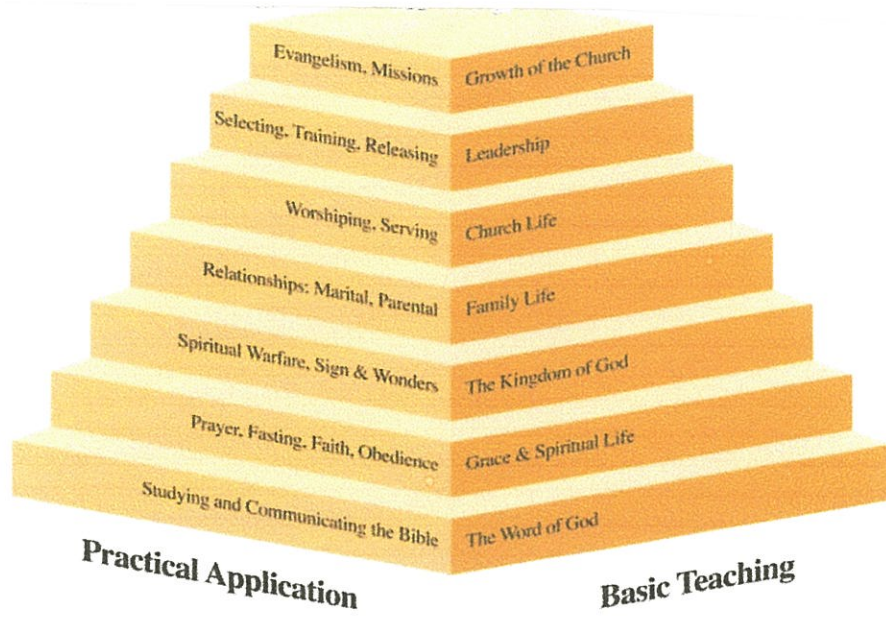


DISCIPLESHIP & LEADERSHIP TRAINING
2017/2018 Goals
Gary Matsdorf

1. We want to address the global culture of Foursquare to improve efforts in the areas of making disciples, training leaders (including training them to become life-long learners), understanding and ministering the baptism of the Holy Spirit and knowing how to determine if a doctrinal understanding is in keeping with what Foursquare believes.
2. This will be approached in an intentional and concentrated manner in 2017 and 2018 by using the materials of Foursquare's "Discipleship and Leadership Training" (DLT) approach...an update of the original "In-Service Leadership Training" (ILT) approach developed in the 1980s by Don McGregor, John Amstutz and others. I will lead this concentrated effort on behalf of the Global Council.
 - a. It is important to note that DLT is not just a curriculum and it is not just for training leaders. It is first and foremost a theology and philosophy of making disciples...from whom emerge leaders for further discipling and training.
 - b. As we move forward with DLT training, we do not want to concentrate just on course content and lose the theology and philosophy on which it is built. Whenever we think of DLT, we must think "making disciples."
 - c. DLT is "character-based training" that is inter-generational in focus and applicability. It believes that leadership starts "in the family." DLT also affirms that every Christ-follower has a story and is a leader in their own sphere of influence.
 - d. DLT is "incarnational learning," meaning that biblical knowledge and understanding are to show up in one's life.
 - e. The content of DLT is the Bible as it is understood and interpreted within the Foursquare family. Foursquare's *Declaration of Faith* and our *Global Distinctives and Values* are key anchor points for understanding how Foursquare understands and interprets the Bible.
 - f. DLT is most effective when presented through a combination of three ongoing venues necessary to effectively make disciples and train leaders--**formal** (classroom training), **informal** (apprenticeship type training...day-to-day life discipleship) and **non-formal** (conferences, seminars).
 - g. The "courses" associated with DLT can be customized to meet the needs of the user...including new convert materials, doctrinal materials, leadership/pastor specific materials, etc. The initial roll out of DLT (2017) will include four courses, with an emphasis on their place in the life of a leader--Biblical Hermeneutics; Spiritual Formation; Church Leadership; and the Baptism With The Holy Spirit. The 2018 DLT courses are yet to be determined.
3. The first step (Amsterdam, February 2017) is to train DLT Regional Champions from each of the fifteen Regions identified by the Global Council to become "trainers of trainers."

4. The second step (throughout 2017) is to host three-day Regional DLT Training sessions (taught by myself and the Regional Champions trained in Amsterdam) to train one or two DLT National Champions from each nation within a Region. National Leaders, Board members and AMs are also encouraged to attend. They will be trained using the materials from Amsterdam.
5. These National DLT Champions will then work within their respective nations to begin training local pastors and leaders, using the DLT theology/philosophy and materials.
6. The third step (throughout 2018) is to again host three-day Regional DLT Training sessions (again taught by myself and the Regional Champions trained in Amsterdam) to follow up with the National DLT Champions to see how their training is developing in their nation and to instruct them in two or three additional areas. The training within each nation will then continue indefinitely, at both the local church and national levels.
7. We also anticipate that there will emerge from the Regional and National DLT Champions some who can help develop additional DLT materials...either specific to their Region or for global use.
8. **END GOAL**--to enhance our Foursquare culture globally (over the next 2-5 years) such that we are firmly committed to and practicing the goals of making disciples and training leaders from a Spirit-filled perspective...all with a common DNA as articulated through DLT. This will continue until Jesus returns!

Leadership Development Overview



Each of the seven levels represents an area of foundation and universal truth upon which enduring and effective ministry is built.

*The Essential Role of Training in Fulfilling Our Call to Develop
Healthy, Reproducing Churches and Church Movements*

The example of Jesus in training the Twelve clearly illustrates the essential role training plays in developing an enduring and expanding movement. Jesus first trained the Twelve to be disciples who faithfully followed and obeyed what He commanded. He then trained them as apostles who would lay the foundation and lead the Church after His return to heaven. As Jesus had given Himself to the training of disciples who learned to continue in what He had taught them, so they must do likewise with those who would come to faith in Him after His ascension. Such *training of faithful disciples* provided the foundation for the subsequent training of the leaders who would guide and multiply the witness of the gospel and the ministry of the Word.

And so it was. The Church in the Book of Acts followed the example of Jesus. Beginning with the Day of Pentecost, all who believed the gospel were discipled in what Jesus had taught. The apostles trained converts as they had been trained. Thus, the foundation was laid for the *training of leaders* from among these disciples who would expand the witness of the gospel among the Samaritans and the Gentiles. Because the pattern of Jesus was faithfully followed in the training of disciples and leaders, the early Church expanded rapidly, even in the face of great opposition. In every city elders were appointed to lead and teach, and their leadership was first confirmed in their families. Furthermore, the primary leadership gifts Jesus gave the Church were for the equipping of the saints for ministry. In other words, Jesus designed the Church for maturation and multiplication by gifting it with apostles, prophets, evangelists, pastors and teachers who train others to do the work of ministry. Thus, from earliest days it was clear that training was to be an essential part of the Church if it was to fulfill its mission to reach the world with the gospel and makes disciples of all nations. Spirit-empowered witnesses to the ends of the earth required the making of disciples and the training of leaders who would continually reproduce their own kind.

Our own history as the International Church of the Foursquare Gospel confirms the example of Jesus and the early Church. Where we have intentionally and consistently given ourselves to the training of disciples and leaders our national churches have matured and expanded. Examples abound in such countries as the Philippines, Sri Lanka, Papua New Guinea, Panama, Ecuador, Chile, Argentina, Brazil and Nigeria. Where we have not done so, the strength and spread of the gospel has been limited.

Our clearly defined purpose, mission and fourfold strategy for the development of strong national church movements can only be fulfilled with intentional and consistent training of disciples and leaders. Such training takes place in a variety of ways from the more informal and relational type mentoring to non-formal in-service training and formal schooling. *In Stage I* the need is for the training of disciples through informal and relational modeling and mentoring. *In Stage II* the need is for the training of parents to lead their families well, for saints to be trained in ministry and for leaders to be developed, equipped and released. Informal, non-formal and formal training approaches are all needed. *In Stage III* the training of leaders for apostolic type church planting ministry is essential so the church can multiply into a movement that saturates a nation with the gospel. The call, equipping and sending of workers cross-culturally is the goal of *Stage IV* so the gospel can spread to all cultural groups both within and beyond a country. Thus, as in the early Church it is clear that today the training of disciples and leaders is absolutely essential to the fulfillment of Christ' commission to reach a world with the gospel and make disciples of all nations.

John L. Amstutz

HISTORY & DEVELOPMENT OF ILT

Don McGregor

September 2016

1. ILT is built on an inter-generational perspective with everyone in the family involved.
2. ILT is built on everyone who's disciplined understanding and using the Bible.
3. ILT is built on healthy seasoned trainers investing in other leaders in areas where they're weak--either personally or professionally.
4. Three stages were initially developed--
 - "Pre-service training" with an emphasis on the nuclear family unit influencing other family members. It's expected that family elders will be respected and that the older family members will influence younger generations. Its *modus operandi* was informal training based on personal stories.
 - "Non-formal training" whereby potential leaders are "observed and developed" in their family context. This time of non-formal training includes helping them define and develop their spiritual gifts and character.
 - "Formal" training in Bible colleges and institutes.

HISTORY & DEVELOPMENT OF ILT

John Amstutz

September 2016

1. ILT is designed to be delivered in intensive short-term (15 hour) sessions.
2. The specific ILT courses are designed to be presented as dialogue-based training.
3. ILT is designed to not only develop leaders of character and skill but to develop them into self-motivated "life-long learners."
4. The Bible is the primary textbook of ILT.
5. ILT is built on the premises that one will "learn it...live it...give it."
6. ILT is designed to address the training of all five "Types of Leaders" (see pg. 9 of "ILT Manual").

DLT Prophetic Word & Vision

Leslie Keegel (September 2016--LA Meetings)

- “I saw DLT like a man riding on the crest of the Spirit’s wave. DLT will be lifted up by the Foursquare Church to ride the crest of God’s current moving (wave) in Foursquare and will be empowered on the shoulders of Foursquare’s global elders. DLT will be used in amazing and powerful ways by the Spirit and we don’t have to worry how it will play out. It will run the distance of its intent and help with revival within Foursquare globally...resulting in a renewed love for God’s Word. It will also contribute substantially to the spiritual transformation of many pastors and leaders around the world. DLT is part of Foursquare’s future and it should be invested in greatly in the immediate future.”

Gary Matsdorf (February 2017--Doorn, Netherlands Meetings)

- “As we were praying this morning (the final session of our week-long training), I saw a tent held by six stakes--one in each corner and two staking ropes from the center pole. The stakes represented ‘spiritual stakes we were putting down in the Spirit’ for this next season of DLT...six areas that we as global leaders in this room are committing to emphasize and to model; we are also committing to do our best to influence every leader in our respective Regions in these areas. The areas of the corners were--
 - A commitment to ‘make disciples’ regardless of what it takes and not to settle for ‘converts.’
 - A commitment to sound Grammatical-Historical hermeneutics despite pressure to embrace other hermeneutical approaches.
 - A commitment to develop leaders of sound character with strong and healthy self-care and homes, including our willingness to look at and not tolerate all areas of dysfunctional behavior (such as narcissistic tendencies, proneness to anger or manipulation, emotional abuse of followers, neglect of family, etc.) and not just the ‘biggies’ of sexual immorality, financial misconduct, addiction or false doctrine. This is also a commitment to embrace the need for well-developed, well-trained and highly skilled leaders and ministers.
 - A commitment to the fullness of the Holy Spirit and moving in kingdom power and authority, including each disciple seeking a ‘personal prayer language’ and praying regularly in the Spirit.

The stakes holding the center pole were--

- A commitment to open global dialogue around controversial and difficult subjects without fear of reprisal or upsetting the status quo.
- A unified global commitment to fully embrace and to advance solutions to the findings of the *National Strategic Assessment* as they pertain to discipleship, leadership and doctrine, using DLT and *International Discipleship Initiative* as primary tools toward that goal.”

DISCIPLESHIP AND LEADERSHIP TRAINING
Foundational Understanding
Gary Matsdorf

I. Course Description:

This is a study and discussion of the bases for Foursquare's DLT ministry. It notes biblical foundations of what it means to **make disciples**, including a biblical definition of a disciple and key traits to be reflected in the lives of disciples and leaders who are **fully mature in Christ**. It also discusses the correlation between Four-Stage Nations, Churches and disciples/leaders and the significance of Ephesians 4:7-16 and 2 Timothy 3:17 in the discipleship process.

II. Course Objectives:

- A. To understand the scriptural foundations upon which Christian discipleship rest.
- B. To recognize biblical characteristics of a mature disciple/leader.
- C. To grasp a clearer insight into Foursquare's "Four-Stage Model" concept as it applies to nations, churches and individuals.
- D. To discuss Ephesians 4:7-16 and why local church leaders must give themselves to **equipping His people for works of service**.
- E. To discuss the importance of these biblical concepts being lived out daily, as discussed in 2 Timothy 3:17.

III. Course Outline:

A. Jesus' call to make disciples.

- 1. What is His call (Matthew 28:19)?
- 2. How is discipleship defined?
 - a. Disciples have their thinking shaped by the Bible (Romans 12:1-2)
 - b. Disciples love God and others (1 John 4:9; John 13:35)
 - c. Disciples are involved in ministry (Ephesians 4:12)
 - d. Disciples display biblical character (Galatians 5:22-23) and moral obedience (Psalm 119:101).

3. Jesus' call to discipleship has unique elements for each disciple and leader (Matthew 4:18-22)--
 - a. Peter and Andrew were called to leave their nets (vs. 20)
 - b. James and John were called to leave their nets and their father (vs 22).
4. The goals of discipleship--
 - a. Toward self is becoming **fully mature in Christ** (Colossians 1:28)
 - b. Toward others is servanthood (Galatians 5:13)
 - c. Toward the world is the Great Commission (Matthew 28:19-20)

B. Foursquare's Four-Stage Model.

1. 'Each stage in the cycle has the goal of reproducing what is infinitely reproducible' (John Amstutz)
2. A Four-Stage Nation makes responsible reproducing disciples and begins a local church (Stage 1)...makes responsible reproducing leaders (Stage 2)...expands local churches who come together as a national movement (Stage 3)...and sends reproducing missionaries cross-culturally (Stage 4).
3. A Four-Stage Church evangelizes and disciples (Stage 1)...makes responsible disciples and trains leaders (Stage 2)...sends out trained leaders to plant churches (Stage 3)...and develops and networks in sending missionaries cross culturally (Stage 4).
4. A Four-Stage Disciple/Leader values evangelism, discipleship and church planting (Stage 1)...is committed personally to knowing Jesus passionately and to growing in Jesus (Stage 2)...serves the Lord according to their gifting and calling (Stage 3)...and influences others for Christ (Stage 4).

C. Aspects of a fully mature disciple.

- Understands salvation (Romans 5:1); the person of Jesus (Philippians 2:7-8; Colossians 1:15-16) and who they are in Christ (2 Corinthians 5:17); understands the place of water baptism and has been water baptized (Matthew 28:19)
- Understands how to handle God's Word (2 Timothy 2:15)
- Understands how to die to sin so it doesn't have dominion (Romans 6:1-14); understands the "old self/new self" and how to "put off/on" aspects of the two natures (Colossians 3:5-14); understands what's morally important to God (Ephesians 4:1)
- Understands how to walk in the Spirit (sanctification/fruit of the Spirit [Romans 8; Galatians 5:22-26]); what it means to be "Spirit-filled" (the importance of a

prayer language; baptism with the Holy Spirit [Ephesians 5:18; Acts 1:8; 1 Corinthians 14:15])

- Knows their spiritual gifting and importance of serving Christ according to their gifting, passion and temperament (Romans 12:3-8; 2 Timothy 1:6; Psalm 139:14); involved in **works of service** (Ephesians 4:12)
- Understands the Church/participates in community (Acts 2:42-46; 4:32-35; Hebrews 10:24-25)
- Understands what it means to influence others for Christ; understands the importance of evangelism; has a global heart for people's spiritual and practical needs (Matthew 25:34-46; 2 Peter 3:9)
- Understands basic Christian disciplines (stewardship/devotions [Matthew 25:14-30; 2 Corinthians 9:6-7; Psalm 119])
- Understands how to pray/fast and worship (Luke 18:1; Matthew 6:9-18; Colossians 3:15-17)
- Understands forgiveness and basic "peacemaking" principles (Romans 12:17-20); understands control of the tongue (James 3:3-12); understands bases of healthy relationships with others; is relationally intelligent (Romans 12:10)
- Understands how the devil and the demonic work; know how to resist him and deal with demonic influences/possession (Luke 10:1-20; Ephesians 6:10-17; James 4:7-8)
- Understands when they have a "besetting" issue in their life that requires extra (sometimes professional) help determining its origin/diagnosis and healing process (Luke 4:18-19); has access to resources within the church that guide them through healing/recovery
- Understands how to do life "by grace and not by works"—both "being with God" and "doing as a result of love for Him"; understands how to grow in Christ (Romans 1-8; 2 Peter 1:5-9)
- Understands how we're healed—physically, spiritually, emotionally (psychologically) and relationally (Luke 4:16-21)
- Is emotionally healthy
- Understands the Bible's teaching on key life specifics (i.e., on marriage/being single [Deuteronomy 24:1-5; Matthew 19:3-12; 1 Corinthians 7:1-16]; gender identity [Genesis 1:27; 2:20-25]; employer and employee roles [Ephesians 6:5-9; Colossians 3:22-4:1]; parenting/parental responsibility in bringing kids to Christ [Deuteronomy 6:20-25; Ephesians 6:1-4; Colossians 3:20-21]; the place of government/the State and being a citizen [Romans 13:1-5; 1 Peter 2:13-17]; healthy submission to spiritual authority [Hebrews 13:17]; the role of women in the Church [Acts 18:24-26, Romans 16:1, 7], etc.)
- Is a discipler of others (Matthew 28:19-20)
- Understands God's "Grand Story" (Genesis 12:1-3; 2 Corinthians 5:18-20)
- Is a life-long learner (Colossians 1:9-10)

D. Equipping disciples (Ephesians 4:7-16).

1. The work of ministry belongs to all disciples (vs. 12)
2. Disciples must be **equipped** to do the work of ministry (vs. 11), which means brought to wholeness in all areas of their lives (spiritually, emotionally, relationally)
3. Equipped disciples doing the work of ministry builds up the Church (vs. 12) and advances the Four-Stage goals

E. The “SO THAT” of 2 Timothy 3:17.

1. Paul states the unique nature and purposes of the Bible (vv. 16-17)
2. The SO THAT of vs. 17 reminds us that all discipling and training must go beyond knowledge to daily living. Christ-likeness must be seen in the day-to-day life of the disciple/leader

Essential Course Bibliography:

Amstutz, John, *Disciples of All Nations--Revised Edition*, Editorial Renuevo, Fresno, CA, 2013.

Amstutz, John, *Making & Multiplying Disciples*, Editorial Renuevo, Fresno, CA, 2013.

Amstutz, John, *Discipling and Multiplying Leaders*, Editorial Renuevo, Fresno, CA, 2015.

Amstutz, John, *Planting and Multiplying Churches*, Editorial Renuevo, Fresno, CA, 2016.

Scott, James, *Towards Intentional Discipleship*, unpublished manuscript to the Eastern Council of Foursquare Churches, Perth, Australia, 2016.

DISCIPLESHIP & LEADERSHIP TRAINING
Foundational Understanding
Gary Matsdorf

JESUS' CALL TO MAKE DISCIPLES--

The fundamental task of the Church, often referred to as The Great Commission, is to “**Go and make disciples of all nations**” (Matthew 28:19).¹ Discipleship is Jesus’ call to totally attach oneself to Him; to follow Him with the intent to direct one’s whole existence toward the will of God. “Jesus’ call clearly points to a lasting association; Jesus is not inviting them to a pleasant stroll along the seashore but inviting them to discipleship; there is the thought of personal attachment.”² Disciples are life-long learners³ who grow increasingly accustomed to God and His priorities, and who undergo personal change and personal transformation by the Holy Spirit (Romans 12:1-2; Colossians 3:1-14). Simply put, “A disciple is someone who’s being made different through relationship with Jesus.”

Disciples are motivated by God’s love (1 John 4:9); in addition to doing **the work of ministry** (Ephesians 4:12 [NRSV]), disciples express their discipleship by such practices as loving others (John 13:35), displaying substantive character (Galatians 5:22-23) and demonstrating moral obedience (Psalm 119:101).

Matthew’s details regarding Jesus’ call of two sets of brothers give an interesting insight into discipleship (Matthew 4:18-22). He notes that when Peter and Andrew were called, **at once they left their nets and followed Him** (vs. 20). When James and John were called, **immediately they left the boat and their father and followed Him** (vs. 22). **And their father** is an important detail, in that it indicates that discipleship involves varied particulars; Jesus manages the specifics of our discipleship on an individual basis, yet always toward the same goal.

- *Following Jesus means togetherness with him and service to him while traveling on the Way...the goal of discipleship toward self is “become like Christ”...the process of becoming like Jesus brings the disciple into intimate relationship with the Lord Jesus Christ, and, as such, is the goal of individual discipleship...the goal toward others is servanthood...authentic discipleship entails selfless servanthood...the goal of discipleship toward the world is the Great Commission...[believers] are to make*

¹ All Scripture, unless otherwise noted, is from the TNIV.

² Morris, Leon, *The Gospel According To Matthew--The Pillar New Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1992, pg. 85.

³ The Greek word translated *disciple* in the New Testament derives from a verb meaning, “to learn.”

*disciples of all the nations (Matt. 28:16-20). To “make disciples” is to proclaim the gospel message among those who have not yet received forgiveness of sins.*⁴

FOUR STAGE NATIONS, CHURCHES AND DISCIPLES/LEADERS--

In the 1980s, Foursquare Missions International (United States) gave definition to elements of the Great Commission *at the National Church level* through of a Four Stage National Church Development process, which was also visually depicted through a “wheel” (see attached). “Each stage in the cycle has the goal of reproducing what is infinitely reproducible.”⁵

- *Stage 1--Initiate--to make responsible, reproducing disciples...and begin a local fellowship of believers; Stage 2--Nurture--to make responsible, reproducing leaders...of godly character...who mentor...and become leaders of leaders; Stage 3--Expand--to make responsible, reproducing congregations who multiply culturally appropriate churches that together become a regional or national church movement; and Stage 4--Send--to make responsible, reproducing missionary-sending national churches who make disciples of the nations.*⁶

In order to have a healthy Four Stage National Church, you must first develop individual **“Four Stage Churches”** that **1)** communicate the gospel to people who are without Christ and after they’re born again intentionally disciple them from converts to fully devoted Christ-followers; **2)** make responsible reproducing leaders who are trained and mentored into reflecting godly character and sound theology and are released to minister; **3)** send out trained leaders to plant responsible reproducing congregations; and **4)** develop and network in sending responsible reproducing leaders (missionaries) across cultures to open countries/people groups/cities.

BUT even more fundamental is the fact that **“Four Stage Churches”** are planted and led by **“Four Stage Disciples/Leaders”**; therefore, *every local church leadership team* must train and release disciples/leaders--**1)** who value evangelism and discipleship, are committed to God’s mission, live an intentionally missional life and multiply healthy-reproducible disciples; **2)** who are committed to personally knowing Jesus passionately and to personal growth in the Lord (being life-longer learners; being committed to God’s life and to being Spirit-filled and moving in

⁴ Wilkins, Michael, *Disciple, Discipleship in Evangelical Dictionary of Biblical Theology*, Elwell, Walter (Editor), Baker Books, Grand Rapids, MI, 1996, pp. 176-177.

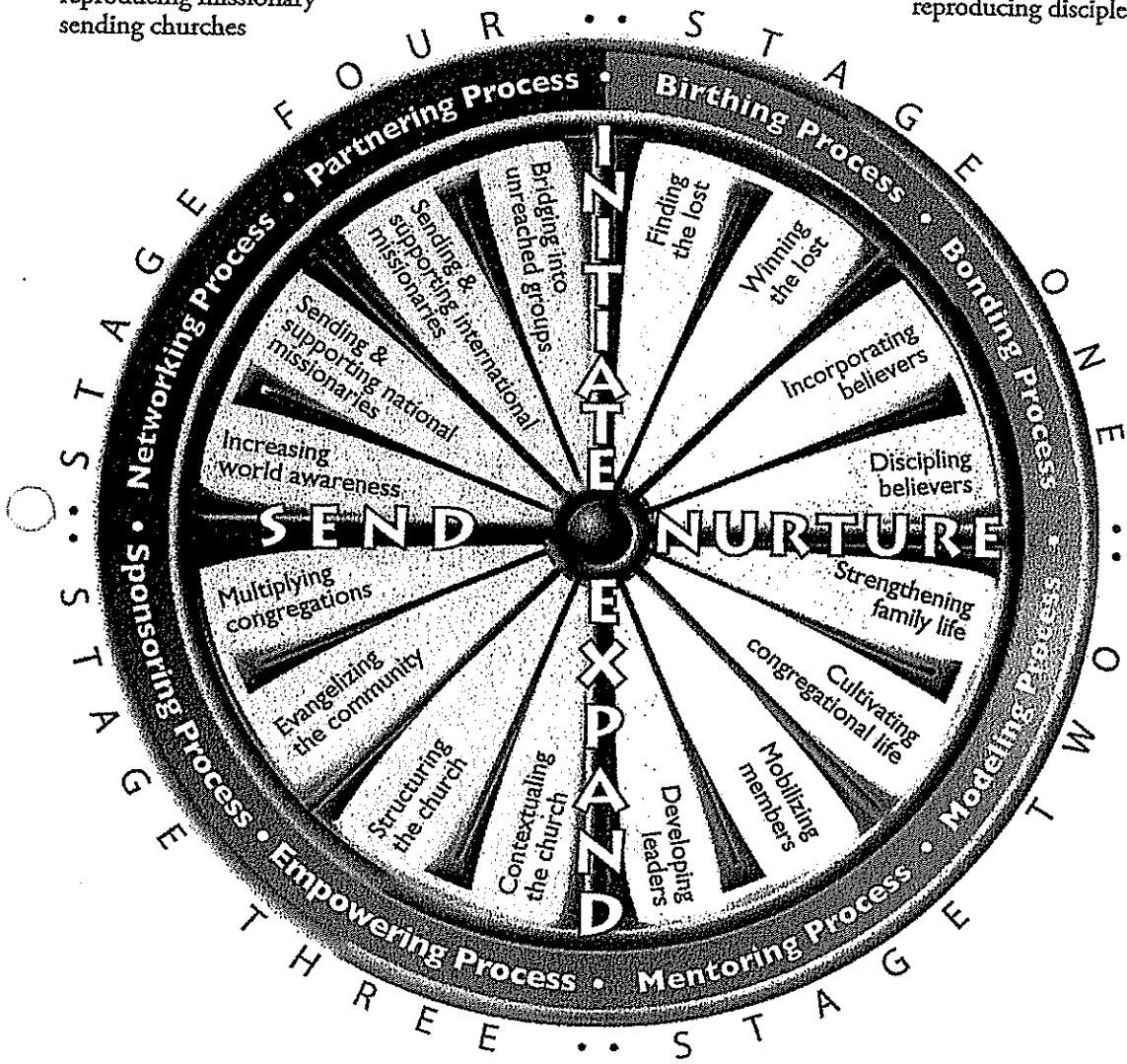
⁵ Amstutz, John, *Disciples of All Nations--Revised Edition*, Editorial Reneuvo, Fresno, CA, 2013, pg. 27.

⁶ *Ibid.*, pp. 30-33.

National Church Development – Four Stages

Stage 4 - Send - extending
 Goal: to make responsible, reproducing missionary sending churches

Stage 1 - Intitiate - evangelizing
 Goal: to make responsible, reproducing disciples



Stage 3 - Expand - multiplying
 Goal: to make responsible, reproducing congregations

Stage 2 - Nurture - strengthening
 Goal: to make responsible, reproducing leaders

kingdom ministry; being healthy in their personal life, their family and their relationships; displaying the fruit of the Spirit, etc.); 3) who serve the Lord according to their gifting and calling; and value the local church as a community of faith and mission and 4) who influence others for Christ (committed to the Great Commission) and who value training and releasing (sending) the next generation of leaders and planting viable indigenous churches.⁷

AREAS INFLUENCED BY DISCIPLESHIP/LEADERSHIP DEVELOPMENT--

As noted above, Scott defines the broad aspects of discipleship as “personal formation, life-skill formation and ministry formation.” Others define it in terms of transformation of a Christ-followers’ “head, heart and hands” or “knowing Christ, growing in Christ, serving Christ and influencing others for Christ.” Regardless of how one categorizes the aspects of discipleship, it is that of **present[ing] everyone fully mature in Christ** (Colossians 1:28), such that they reflect that maturity by influencing those around them for Christ and for the life of the kingdom of God. “Viewed from the perspective of God’s ultimate intention for us, salvation is one divine act, the work of the Spirit in bringing us into full conformity with the likeness of Christ.”⁸ This begins with one’s family (I Timothy 3:4) and extends outward from there.

A sample of what the Bible says identifies a fully mature Christ-follower includes a believer who--

- Understands⁹ salvation (Romans 5:1); the person of Jesus (Philippians 2:7-8; Colossians 1:15-16) and who they are in Christ (2 Corinthians 5:17); understands the place of water baptism and has been water baptized (Matthew 28:19)
- Understands how to handle God’s Word (2 Timothy 2:15)
- Understands how to die to sin so it doesn’t have dominion (Romans 6:1-14); understands the “old self/new self” and how to “put off/on” aspects of the two natures (Colossians 3:5-14); understands what’s morally important to God (Ephesians 4:1)
- Understands how to walk in the Spirit (sanctification/fruit of the Spirit [Romans 8; Galatians 5:22-26]); what it means to be “Spirit-filled” (the importance of a prayer language; baptism with the Holy Spirit [Ephesians 5:18; Acts 1:8; 1 Corinthians 14:15])

⁷ See Scott, James, *Towards Intentional Discipleship*, unpublished manuscript presented to the Eastern Council of Foursquare Churches, Perth, Australia, October 2016, who terms intentional discipleship, “A way of thinking about discipleship as ‘Personal Formation,’ ‘Life-Skill Formation,’ and ‘Ministry Formation’ through coaching and mentoring.”

⁸ Grenz, Stanley, *Theology For The Community Of God*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1994, pg. 433.

⁹ “Understands” entails practicing, living out, as well. See below on 2 Timothy 3:17.

- Knows their spiritual gifting and importance of serving Christ according to their gifting, passion and temperament (Romans 12:3-8; 2 Timothy 1:6; Psalm 139:14); involved in **works of service** (Ephesians 4:12)
- Understands the Church/participates in community (Acts 2:42-46; 4:32-35; Hebrews 10:24-25)
- Understands what it means to influence others for Christ; understands the importance of evangelism; has a global heart for people's spiritual and practical needs (Matthew 25:34-46; 2 Peter 3:9)
- Understands basic Christian disciplines (stewardship/devotions [Matthew 25:14-30; 2 Corinthians 9:6-7; Psalm 119])
- Understands how to pray/fast and worship (Luke 18:1; Matthew 6:9-18; Colossians 3:15-17)
- Understands forgiveness and basic "peacemaking" principles (Romans 12:17-20); understands control of the tongue (James 3:3-12); understands bases of healthy relationships with others; is relationally intelligent (Romans 12:10)
- Understands how the devil and the demonic work; know how to resist him and deal with demonic influences/possession (Luke 10:1-20; Ephesians 6:10-17; James 4:7-8)
- Understands when they have a "besetting" issue in their life that requires extra (sometimes professional) help determining its origin/diagnosis and healing process (Luke 4:18-19); has access to resources within the church that guide them through healing/recovery
- Understands how to do life "by grace and not by works"—both "being with God" and "doing as a result of love for Him"; understands how to grow in Christ (Romans 1-8; 2 Peter 1:5-9)
- Understands how we're healed—physically, spiritually, emotionally (psychologically) and relationally (Luke 4:16-21)
- Is emotionally healthy
- Understands the Bible's teaching on key life specifics (i.e., on marriage/being single [Deuteronomy 24:1-5; Matthew 19:3-12; I Corinthians 7:1-16]; gender identity [Genesis 1:27; 2:20-25]; employer and employee roles [Ephesians 6:5-9; Colossians 3:22-4:1]; parenting/parental responsibility in bringing kids to Christ [Deuteronomy 6:20-25; Ephesians 6:1-4; Colossians 3:20-21]; the place of government/the State and being a citizen [Romans 13:1-5; 1 Peter 2:13-17]; healthy submission to spiritual authority [Hebrews 13:17]; the role of women in the Church [Acts 18:24-26, Romans 16:1, 7], etc.)
- Is a discipler of others (Matthew 28:19-20)
- Understands God's "Grand Story" (Genesis 12:1-3; 2 Corinthians 5:18-20)
- Is a life-long learner (Colossians 1:9-10)

As a disciple matures, leaders around them begin to perceive if they have a specific call to recognized leadership within the C/church...some of whom may be called to "vocational ministry." **They must first be tested; and then if there is nothing against them, let them serve as (leaders) (1 Timothy 3:10). Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you (1 Timothy 4:14).** Such callings

will then entail additional skills training in specific areas (1 Timothy 3:2; 5:17),¹⁰ as well as a heightened awareness of the importance of being and modeling life **fully mature in Christ** (see 1 Timothy 5:17-21).

EQUIPPING DISCIPLES (Ephesians 4:7-16)--

Paul makes it clear in Ephesians 4 that the work of the ministry belongs to all believers and not a “professional priesthood.” **Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature** (Ephesians 4:11-13). But such serving first requires effective “equipping.” **Equip** has the idea of making someone fit for a task.¹¹ It includes training them (including helping them define their spiritual gifting, personal temperament and passion) and dealing with any personal difficulties that would hinder performing the task. “God has created and designed us with a purpose in mind. We are ‘wired’ to care about some things more than others. We have been given spiritual gifts to competently accomplish ministry tasks. We have also been designed with a personal style...and given a passion.”¹²

The task for which the saints are equipped is that of **works of service** (vs. 12),¹³ a generic term referring to everything and anything needed to advance the gospel and bring the influence of the kingdom of God to lives and situations. When equipped saints perform **works of service** (ministry), it results in **the body of Christ [being] built up** (vs. 12). Paul goes on to state further that when **every supporting ligament** is equipped and **each part does its work**, it promotes the Church’s growth (vs. 16). This entire process must continue **until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ** (*i.e.*, until Christ returns [vs. 13]). When we are

¹⁰ **The elders who direct the affairs of the church well** (emphasis mine) indicates that Paul expects expertise, proficiency and quality control of the church’s leaders. This requires skill training. “It seems highly unlikely, especially given the limited funds of the church, that Paul would have allowed the church to give double honor to elders doing a poor or mediocre job” (William Mounce, *Pastoral Epistles--Word Biblical Commentary*, Thomas Nelson Publishers, Nashville, TN, 2000, pp. 307-308).

¹¹ “The Greek has several related meanings, including ‘repairing, equipping, preparing, completing, training and disciplining’. The notion of equipping or preparing, in the sense of making someone adequate or sufficient for something, best suits the context” (Peter O’Brien, *The Letter to the Ephesians--The Pillar New Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1999, pg. 303).

¹² Bugbee, Bruce, *What You Do Best In The Body of Christ*, Zondervan Publishing House, Grand Rapids, MI, 1995, pg. 15.

¹³ Or the work of ministry (NRSV).

not fully equipped and involved in kingdom life, we are easily **tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming** (vs. 14).

THE “SO THAT” OF 2 TIMOTHY 3:17--

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, **SO THAT** all God’s people may be thoroughly equipped for every good work (2 Timothy 3:16-17, emphasis mine). We must not forget the SO THAT as we disciple believers and train leaders, meaning that all training must go beyond knowledge to living...to showing up in the day-to-day life of the disciple/leader. “God gave the Bible a mission: God speaks to us so we will be the kind of people he wants and will live the way he wants us to live...if we are committed to missional listening to God as we read the Bible, we will learn, we will be rebuked about our failures, we will be restored...and we will be righteous.”¹⁴

¹⁴ McKnight, Scot, *The Blue Parakeet*, Zondervan, Grand Rapids, MI, 2008, pp. 106, 111. “Ultimately, Paul’s argument about Scripture’s inspiration and usefulness is not an academic matter but a very practical one. In v. 17 he adds a statement that describes the chief purpose toward which his logic has been pressing all along--‘that the “person of God” might be capable, fully equipped for every good deed’” (Philip Towner, *The Letters To Timothy And Titus--The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2006, pg. 592).

NEGLECTED CURRICULUM

"I taught you publicly and house to house" (Acts 20:20, 5:42)

In the main. Training for ministry is varied, but in the main it is a long process. If you factor in college and seminary, biblical languages, counseling and internship it can take up to 7 years. The training aims at leadership in the institutional church **for public meetings**, with the pulpit as the main goal. Programs are plentiful. It would be foolish to criticize this as such. Scholars are needed. We need all possible help. All denominations expect pastors to be good people and apt speakers. Today the emphasis trends toward knowledge--not necessarily 'maturity' (NT qualifications). Often you hear such things as: the pastor needs to be a good businessman, a good administrator, a good counselor, and the like. It is a daunting task. The drop out rate and short-term efforts are enormous. Are we training the wrong people the wrong way? Young people for 'church' ministry or Elders and Deacons for 'kingdom' ministry?

Character. I have been privileged to share in church leadership all of my adult life. This included pastoring local churches and teaching in college. Maurine led a wives institute for many years. I helped organize a ministerial training program in Australia. I have had an ongoing nagging sense that something was being neglected. That something is the NT curriculum. Leaders are selected for their character and spiritual gifting: *"known to be full of the Spirit and wisdom"* (Acts 6:3). A sweeping standard for Paul was to: *"live (daily) lives worthy of God"* (I Th 2:12). Col 1:10 added: *"live a life worthy of God and please him in every way."* Ephesians 4:1-2 continues: *"live a (daily) life worthy of the calling you have received. Be completely humble and gentle, bearing with one another in love."* These aren't exactly neglected but neither always front and center. Holiness is not another one of God's attributes. It is who he is in his entirety. He is holy-love and holy Spirit, for example. A holy person belongs wholly to God. "Holiness makes our (daily) lives fit" (Message).

Marriage and family. Probably the most neglected curriculum is the personal part. One has only to read the NT letters to see how important this is (I Tim 3:1-13, Titus 1:5-9, 2:1-8, age groups, I Pet 3:1-7, prayer togetherness, Eph 5:22-6:4). **The true training ground for church leaders was not a seminary—it was the family.** Marriage, parenting and gifting met the standard--not academic scholarship. Why so? The early church was not a legal corporation or a public institution. It was only people as an extended family. Daily life reflected a **natural spirituality** (Acts 2:42-47). Husbands and wives agreed freely in prayer. Singing happened often and in prison. Our experience with the traditional church would barely leave this conclusion. The early church was house-based. They never aspired to meet in a 'sacred' building, at a 'sacred' place on a 'sacred' day. They were at home assembled in a brother's atrium (patio, courtyard) or alongside a riverbank. Spiritual leaders modeled and practiced family dynamics at home and applied the same to the family of God. Godly parents know how to care, love, teach and train. It doesn't take 7 years to learn this if it is promoted and practiced from birth. **God aims to build the generations** (Gen 18:19, Psa 78, I Cor 7:14, Deut 6, Mal 2:15).

Conclusion. This may sound far-fetched, but we could begin to modify and transcend. Spirit, attitude, focus and intention are basic. We do not have to become anti-building or foolish. Preaching does not have to be a performance, and worship does not have to become theater. Pastors, of course, need to be informed and “apt to teach.” Above all they need to have a good marriage and know how to pray with their wives, and they need to be wise and loving parents, with respectful children. This is not easy! It calls for full attention and prayerful diligence. Marriage and parenting is the primary leadership model and must not be slighted. Early ‘church’ leadership was untitled, non-institutional and non-professional, ordinary, plain people (laymen, idiots, Acts 4:13, II Cor 11:6, Matt 23:8). “*They were ordinary men with no special training*” (NLT). Leaders were trained in daily and family Christian living. Their ministry matched their training. The comments in this paper challenge us personally and clarify early church goals. ‘House to house’ implies personal concerns—family-to-family, person-to-person. The art of Christian living has to be modeled and taught by those who know how (‘idol free’, I John 5:21, Christ substitutes, elemental spirits, “take God’s place in your heart”).

NURTURING NATURAL SPIRITUALITY: THE ART OF DAILY CHRISTIAN LIVING (“What is the Spirit saying to the churches?”)

Bible based. The art of daily Christian living is our challenge. Why were early believers called Christians? Answer: They were God’s universal, *new creation people* through Christ. What does it mean to walk in the Spirit and live in the Kingdom of God? This challenge puts Christ and daily living in the center of biblical theology. Marriage, parenting, family life, character and personal relationships come into focus. A clear understanding of Jesus is “the way, the truth and the life.” For example, the three main ministries of Jesus as Son of David, Son of Man and Suffering Servant fulfill our vocational calling as Royal Priests, Kingdom Agents and Redemptive servants. Our challenge is to ground daily life in biblical truth—as Jesus and the Epistles concur. The Sermon on the Mount, Proverbs (wisdom) and Psalms (prayer, praise) become our functional daily bread.

One mind. Link the pulpit with everyday living. This promotes mutual participation. Edification is the goal of church gatherings: “*Let all things we done for strengthening the church*” (oikodome, build up, bring to maturity). God affirms what he created. His blessing implements his purpose in creation. The Holy Spirit is a perfecting Spirit. Christianity maximizes relationships, personal examples, testimonies and exhortations from loving people and successful parents. The people should be talking about our sermons and responding, like the noble Bereans (see Mal 3:16). The sermon is not done to them but with them.

Young and old. Remember: Build the Generations! Corporate meetings have time limitations and age restrictions. Sacred days are not special in *new creation living*. Daily ministry involves ongoing Bible studies and all kinds of interaction with appropriate age and gender groups and separate families. Titus 2:1-7 guides and goes beyond 'Sunday' and 'Clergy'. The exhortation to both young men and women is summarized as "*self-disciplined, sober-minded, self-control*." It implies maturity, becoming an adult (sophronein, Titus 2:5, 6, includes wisdom and prudence, "able to perceive other people in their humanity and act accordingly"). Leadership training should be **life related and character centered**. This does not negate scholarly pursuits, but it anchors the meaning of Christian. By their fruit (not degrees) ye shall know them. Four suggested things stand out in natural spirituality, S T E P: Singing, Talking, Eating and Prayer.

The Spirit and the Bride. The Spirit and the Bride (Church) harmonize in longing for Jesus to return (Rev 22:17). This dynamic duet has a magnetic appeal to others like the water of life for thirsty men. "*Let anyone who wishes take the water of life as a gift*" (NRSV). The Spirit is the Spirit of life (Gen 1:1, Psalm 104). Jesus called the Holy Spirit the "Spirit of truth." God's word is more than a collection of good ideas. It is life changing and full of living power (Heb 4:12). The Spirit speaks through us. **He (not we) gives life.** Paul insisted: "*My preaching was very plain. I did not use persuasive speeches, but the Holy Spirit was powerful among you*" (I Cor 2:4). The challenge is for our lives and leadership to ring true.

DON PICKERILL

DISCIPLESHIP AND LEADERSHIP TRAINING
Developing Transformational Leaders
Niki Tshibaka

I. Course Description:

This is a study and discussion of some important biblical principles and practices that will help pastors and lay leaders become more effective in their disciple-making efforts. It is designed to be studied in conjunction with DLT's **Foundational Understanding** material.

II. Course Objectives:

- A. To understand and discuss the difference between a disciple and a disciple-maker.
- B. To explore and discuss how to “make” a disciple into a disciple-maker.
- C. To understand and discuss the environment that is needed to develop transformational leaders.
- D. To understand and discuss important ecclesiastical matters that must be adjusted to develop disciple-makers.
- E. To understand and discuss key spiritual skills of a transformational leader.
- F. To understand and discuss the mindset of a transformational leader.

III. Course Outline:

A. What are we making?

1. **Disciples:** A disciple is a believer in Jesus, a student of Jesus, a servant of Jesus, and a follower of Jesus (Luke 6:40; John 2:11; 12:26).
2. There is a difference between a disciple and a disciple-maker. A disciple-maker is a “transformational leader” – someone who multiplies disciples. **Every disciple-maker already is a disciple, but not every disciple is a disciple-maker. One of the Church’s primary goals must be to help every disciple become a disciple-maker.**
3. We will explore how to “make” a disciple into a disciple-maker (a transformational leader) by covering three topics: (i) creating a culture of disciple-makers; (ii) the skillset of a disciple-maker; and (iii) the mindset of a disciple-maker.

B. Creating a culture of disciple-makers--

1. Developing transformational leaders begins by establishing a safe environment in which they can incubate and develop. You will not see a farmer cultivating an

apple orchard in Antarctica. *Why?* Apple seedlings simply will not develop in snow.

C. Rethinking Our Ecclesiology--

1. Temple Mentality: A spiritual paradigm where a building is the center of spiritual activity, where most religious rites are performed, and where only a select few are “chosen” to lead.
2. Incarnational Reality: A new spiritual order in which God became flesh in Jesus and then Jesus becomes flesh in us by giving us His Holy Spirit so that we all are now His temples (John 2:19-22; 14:9-20; Colossians 1:27). We are all now members of a royal priesthood (1 Peter 2:9).

D. Temple Mentality vs. Incarnational Reality--

1. For purposes of simplicity, I will use the term “Temple Church” or “Incarnational Church” to describe churches that lean more toward one of the two ecclesiastical models (Temple Mentality vs. Incarnational Reality).
2. A location or an identity? A Temple Church confuses church with a building or a location where the people of God gather. An Incarnational Church understands that church is a living body of spirit and flesh, the people of God. It is not a location; it is an identity. It is not a building where we gather; it is who we are (1 Corinthians 6:19).
 - a. Temple Church says: “Let’s **go** to church!”
 - b. Incarnational Church says: “Let’s **be** the church!”
3. An event or a lifestyle? The culture and structure of Temple Churches tend to emphasize attendance at Sunday services as the most important spiritual activity of the week. Incarnational Churches recognize the value of a Sunday service, but they also encourage and equip their members to be spiritually active every day, not just on Sundays. Consequently, their members are more likely to be spiritually active daily.
 - a. Temple Church asks: “How was church **on Sunday?**”
 - b. Incarnational Church asks: “How was church **this week?**”
4. Relationally fractured or connected?
 - a. Temple Churches are often fractured and shallow because members’ interactions tend to be episodic and superficial. Incarnational Churches are

connected because they emphasize a process of relationship that creates many opportunities for people to interact on a personal level.

- b. Regular fellowship with each other promotes regular fellowship with God, and vice versa. This is critical to creating a culture of spiritual growth and multiplication. Scriptural examples of this abound (Matthew 18:20; Acts 2, 4:23-31; Hebrews 10:24-25).

Application Exercise: What are three (3) ways you can increase opportunities for fellowship and personal ministry between and among the members of your local church?

5. Few serve or all serve?

- a. In Jesus' day, many Jews attended temple services and ceremonies, but God only authorized a select few (the Levites) to serve in the Temple. Today's Temple Churches continue to follow this model. Only a fraction of their congregations is actively engaged in ministry service.
- b. An Incarnational Church, however, mobilizes most (even all) of its members for the work of ministry. Its people embrace the truth that in order for the Body of Christ to be most fruitful, every part must be fully engaged in carrying out its unique function (1 Corinthians 12:12, 18-21, 27; 14:26).
- c. Suggestions: We could mobilize more people for ministry, if we focused less on using our people to build our churches' programs, and more on using our churches' programs to build our people (e.g., their gifting, their ministry callings, etc.). Instead of just trying to find people to resource our churches' ministries, it may prove more effective to also use our churches to resource our people's ministries. Finally, another way to facilitate ministry engagement is to encourage church members to serve or minister in partnership with someone else (Matthew 28:18-20; Luke 10:1).

Application Exercise: What are three (3) changes you can make to the systems, processes, structures, attitudes, and/or values of your church to help it become more like an Incarnational Church? Put differently, what are three (3) changes you can make to your church culture or environment that will help facilitate the development of transformational leaders?

E. The skill set of a disciple-maker--

1. There is no comprehensive list of skills that every transformational leader (disciple-maker) must possess, for we are all unique creations. Nonetheless, I am proposing a list of spiritual skills that could be useful as a starting point to help local churches begin developing such leaders.

2. Able to Teach--

- a. Jesus commissioned His disciples to “make” other disciples by “teaching” the His followers to “obey” everything He had commanded them (Matthew 28:19-20). Thus, transformational leaders need not be biblical scholars. They must simply be able to teach others what God has taught them (2 Timothy 2:24).
- b. Suggestions: To develop this skill in your congregation, you could regularly set aside time during a service for people to: (i) meditate on a passage of scripture and then share with at least two people what they learned from the passage; and/or (ii) share with at least two people a testimony about something Jesus did in their lives that week.

Application Exercise: In the context of your church community, what opportunities can you create for people to practice teaching others what they have learned about Jesus?

3. Able to study the Bible and hear God’s voice--

- a. A transformational leader should know how to study the Bible, and should be able to recognize the voice and promptings of the Holy Spirit. This logically flows from the proposition that such leaders are able to teach others what God has taught them (John 12:49; 14:26; Psalm 32:8).

Application Exercise: How would you teach another believer to hear the voice of God? How would you teach another believer to study the Bible?

4. Able to develop close relationships with their disciples--

- a. Jesus is “the Good Shepherd,” who “calls His own sheep by name.” He knows them and they know Him (John 10:3, 14). Similarly, transformational leaders must be able to build deep, reciprocal relationships with their disciples – not only must they know them, they must also know the transformational leader. Imagine what it would be like if God knew everything about us, but we knew nothing about Him. How could we become like Him if we did not know Him?

Application Exercise: How well do you know the people you are discipling? How well do they know you? What are some practical steps you can take to know each other on a deeper level?

5. Able to love like Jesus--

- a. Perhaps the most important skill transformational leaders must cultivate is the ability to love others as Jesus has loved them (John 13:34-35). If such

love is absent, nothing a transformational leader does will bear lasting fruit (1 Corinthians 13: 1-3, 13).

- b. This kind of love requires the power and grace of the Holy Spirit, but it is also a skill. It is an ability transformational leaders must develop deliberately and intentionally by, among other things, consistently investing their lives in others: “[W]here your treasure is, there your heart will be also” (Matthew 6:21). As they practice investing their greatest treasure (their lives) in people, their heart will follow.

Application Exercise: What are three (3) specific steps you can take to help yourself (and the people you disciple) grow in the Spirit-empowered skill of loving others as Jesus has loved us?

6. Able to see beyond who people are to who God created them to be--
 - a. A transformational leader must be able to see beyond who people are to who God has created them to be because **it is in the process of discovering who we are in Christ that we learn how we are called to live for Christ** (Matthew 4:18-20).
 - b. We are created in the image of God and, like our Maker, there are multiple layers to who we are. Transformational leaders’ responsibility is simply to lead their disciples farther along in their lifelong process of discovering who they are in Christ and, by extension, how He has uniquely created them to reflect His image on Earth.
 - c. For example, God used Samuel to help David recognize that he was more than a shepherd; he was a king. This revelation set David on a lifelong process of discovering the many layers of his God-given identity. He later would learn that he also was a warrior, a Holy Spirit-inspired psalmist, an exorcist, an architect (of God’s temple), and a judge (1 Samuel 17:32-58; 16:18; Psalm 3-5; 1 Samuel 16:23; 1 Chronicles 28:11-18; 2 Samuel 8:15).

Application Exercise: Think of a person you are discipling or a person you plan to disciple. Identify one or two passages of Scripture that God has given you concerning that person. What do those scriptures reveal to you about that person’s identity in Christ?

7. Able to help others live according to their God-given identities--
 - a. An individual asked Michelangelo how he made the sculpture of King David. Michelangelo replied: “It was easy[.] . . . All I did was chip away everything that didn’t look like David.” (Note: This story may not be historically accurate.)

- b. Transformational leaders must not only be able to see “David” in a slab of stone, they must also be able to chisel off the slab “everything that [doesn’t] look like David.” As they live in community and fellowship with their disciples, God will create opportunities for them to partner with Him in chiseling away the things in their disciples’ lives that are not consistent with their identities in Christ.

Application Exercise: Identify a person for whom God has given you revelation regarding an aspect of his identity in Christ – e.g., he is a mercy-shower, giver, pastor, etc. What are three (3) things you can do to help him live according to his identity? Put differently, what can you do to help carve off that “slab of stone” everything that is not “David,” until only what is “David” remains?

F. The mindset of a disciple-maker--

1. Transformational leaders must have a biblical mindset, a kingdom way of thinking, that informs and shapes their approach to disciple-making. What follows are some thought patterns that I believe are critical to developing the mindset of a fruitful transformational leader.
2. Making disciples is a command, not a request. Jesus said, “Go and make disciples of all nations” (Matthew 28:19). He did not speak these words as a suggestion, but as a command. Thus, a transformational leader believes disciple-making is a sacred duty, not an optional spiritual pastime or hobby.
3. Every disciple is called to become a transformational leader. Transformational leaders understand that leadership in God’s Kingdom is not reserved for a chosen few, but rather is the calling and the inheritance of every Jesus follower. They also understand, however, that we are not all created or called to lead in the same way. Thus, a transformational leader who is a prophet will lead differently from one who is a teacher, and a transformational leader who is an exhorter will lead differently from one who is a giver. God designed ears and eyes to lead the body, but in different ways (1 Corinthians 12:12-31).
4. Discipling relationships have an expiration date. Transformational leaders understand there will come a time when they will have little (or nothing) left to teach their disciples, or when their spiritual development will be better served if they establish new relationships with other disciple-makers. In short, transformational leaders understand that, like food products, discipling relationships will have an expiration date (John 1:35-42, 15:15, 16:7).
5. Disciples are to be released and sent. Transformational leaders’ responsibility to release and send their disciples is a logical extension of the spiritual reality that discipling relationships have an ending point. When Jesus had taught His disciples everything they needed to learn from Him, He released them to His Holy Spirit, and He sent them out to make more disciples (John 16:7; Acts 1:8, 2:1-4).

6. Making disciples is painful, costly and worth it! Transformational leaders understand that making disciples is costly, but they also believe that the value of their work is incalculable and far outweighs the cost (Acts 5:41, 7:54-60). Their disciples are their crowns (1 Thessalonians 2:19).
7. Transformational leaders must decrease so their disciples can increase. Transformational leaders desire that their disciples surpass them in fruitfulness, as they pour out their life for their disciples. Their passion is for the disciples to receive a crown of glory and a scepter of authority, as they wash their feet with the towel of servanthood. Consequently, they look for opportunities to share, delegate or relinquish their own positions of authority to advance the spiritual development of their disciples. It is a simple conviction: The disciples must increase, but the transformational leader must decrease (John 3:30; 14:12).

Application Exercise: Identify three (3) ways you can help someone you are discipling surpass you in his spiritual development, or be placed in a position of authority that is even greater than your own. Alternatively, how can you share with your disciples a position of power or prominence you currently hold?

G. Conclusion--

1. The Church is called to turn every disciple into a transformational leader, every believer into a disciple-maker. Unlike a World Cup soccer final, there should be no spectators in Christ's Church – everyone is called to “play the game” of disciple-making. We may not all play the same positions or have the same level of skill, but we are all called to play. It is our duty. It is our privilege. It is our birthright.

DEVELOPING TRANSFORMATIONAL LEADERS

Niki Tshibaka and Dr. Daniel Brown

INTRODUCTION

Jesus charged a small group of approximately 70 ordinary people to “go and make disciples of all nations.” (*Matthew 28:18-20*). History has long forgotten many of their names and Kingdom exploits. But their acts of faith will be celebrated throughout eternity

I assume that, like me, you want to obey Jesus’ command to make disciples, but perhaps, as an ordinary person like me, you have often asked yourself: “*How do I do it? How do I make disciples who will make more disciples?*” While there are enduring biblical principles and truths concerning discipleship, I believe every generation of believers must rethink and reimagine how to apply those principles and truths in new ways to different cultural, political, social, religious, and economic contexts in a world of dynamic change. The purpose of this paper is to provide a number of those biblical principles that will help pastors and lay leaders become more fruitful and effective in their disciple-making efforts.

Before we begin exploring how to “make disciples,” it is important we have a working definition of a disciple. *After all, if we do not have a shared understanding of what a disciple is, how can we know how to “make” one?* There are, of course, a number of ways to define a disciple of Jesus. But I propose: *A disciple is a believer in Jesus, a student of Jesus, a servant of Jesus, and a follower of Jesus.*¹⁵ I would also like to suggest another aspect that is often missing in our definitions of a “made” disciple. A true disciple of Jesus ought, also, to be a disciple-maker. **Every disciple-maker is already a disciple, but not every disciple is a disciple-maker.**

A disciple-maker multiplies disciples by leading people to faith in Christ and/or helping them mature as believers, students, servants, and followers of Jesus. **One of the Church’s primary goals must be to help every disciple become a disciple-maker.** Throughout this paper, I will refer to disciple-makers as “transformational leaders.” I believe this terminology is helpful in emphasizing the critical importance and significance of turning disciples into disciple-makers. **Disciples are changed people, but disciple-makers are change agents. Disciples may impact the present order, but disciple-makers (transformational leaders) conceive and give birth to the future Church.**

¹⁵ See Luke 6:40; John 2:11; John 12:26

Accordingly, the following pages will explore how to “make” a disciple into a disciple-maker. To that end, we will cover three topics: (i) creating a culture of disciple-makers; (ii) the skillset of a disciple-maker; and (iii) the mindset of a disciple-maker.

CREATING A TRANSFORMATIONAL CULTURE

Without a certain kind of environment or culture, it is virtually impossible to produce transformational leaders. You will not see a farmer cultivating an apple orchard in Antarctica. *Why?* Apple seedlings simply will not develop in snow. Just like a farmer, we need to understand what conditions create a “spiritual ecosystem” in which transformational leaders can grow, thrive, and multiply. Without a proper spiritual ecosystem or a spiritually fertile environment, neither the sincerity nor the intensity of our efforts will successfully produce transformational leaders.

So, how do we create a spiritual environment that will effectively incubate and produce transformational leaders within a local church? The answer to those questions begins with reevaluating our theology of the nature and purpose of church.

Rethinking Our Ecclesiology

In John 2, Jesus cleared the temple in Jerusalem and rebuked its leaders for turning God’s house into a marketplace. The Jews, furious at Jesus for upending the environment they had established in the temple courts, demanded a sign of His authority. Jesus seized the opportunity to give them a sign so magnificent, so mystifying, that none of them (not even His disciples) understood

He said: “Destroy this temple, and I will raise it again in three days” (John 2:19). The crowd was stunned. *How could Jesus rebuild in three days a temple that had taken hundreds of people almost half a century to construct?* They did not understand that Jesus was introducing them to a new spiritual reality. Yahweh no longer resided in a house of stone; their Emmanuel had come down from heaven to dwell among them in a house of flesh. He was now the temple of God. The people did not need to go to the temple to worship God anymore, they could simply come to the feet of Jesus. This was an earth-shattering, history-changing revelation. Through Jesus, the Spirit of God would no longer occasionally fill a temple of stone and cedar; He would dwell permanently in temples of flesh.

Until Jesus’ day, God’s people lived according to a “Temple Mentality.” Under this spiritual paradigm, the temple was God’s house and a physical representation of His presence in Israel.

Consequently, the temple was the primary center of prayer, teaching, religious rites, and spiritual activity. Furthermore, only people from a certain tribe in Israel (the Levites) were allowed to serve as priests in the temple. But Jesus established a new “Incarnational Reality” – a new spiritual order in which God enfleshed Himself in Jesus¹⁶ and then Jesus enfleshed Himself in us, depositing in us His Holy Spirit so that we (His Church) would become His body on Earth!¹⁷ Because His Holy Spirit lives in us, we are now temples of the Living God.

Today, many believers and churches still live according to this Temple Mentality. They continue to operate under a spiritual paradigm in which a building is the primary center of spiritual activity, where God’s presence is believed to abide, where most religious rites are performed, and where only a select few serve as leaders. But our new “Incarnational Reality” necessitates a radical change in the Church’s organizational and leadership structure, as well as a new spiritual ecosystem—one that will facilitate the Church’s ability to “make” disciple-makers (transformational leaders).

Temple Mentality vs. Incarnational Reality

For purposes of simplicity, I will use the term “Temple Church” or “Incarnational Church,” recognizing that every church operates on a spectrum between the two. In distinguishing between these two kinds of churches, I do not mean to engage in judgment or criticism. My intent is simply to demonstrate how and why Incarnational Churches are likely to be more effective than Temple Churches in producing disciple-makers.

A Location or an Identity?

A Temple Church confuses church with a building or a location where the people of God gather. An Incarnational Church, however, understands that church is a living body of spirit and flesh, the people of God.

Years ago, I noticed the environment I had fostered in my congregation was influenced by a Temple Mentality because of a simple phrase I often used: “going to church.”¹⁸ In using that phrase, I was unintentionally communicating that church is somewhere we go – a building or location. But if, as Scripture says, *we* are now the temples of the Holy Spirit and the body of

¹⁶ See John 14:9b-11.

¹⁷ See John 14:16-18, 20; 1 Corinthians 12:27; Colossians 1:27.

¹⁸ Cf. Luke 6:45b

Christ, then church is not a location; rather, it is an identity.¹⁹ It is not a building where we gather; it is who we are.

I realized I had to help myself and my congregation change our thinking. So, instead of talking about “going to church,” we focused on “being the church.” That simple change of wording transformed our thinking and the spiritual ecosystem of our church. As we focused more on “being the church,” we increasingly associated church with who we were as the people of God, not just with a location we visited on Sundays.

An Event or a Lifestyle?

Another example of how our language sometimes reflected a Temple Mentality was a question we occasionally asked each other: “*How was church on Sunday?*” While it was a sincere and innocent question, it reflected a mistaken perspective that church was a service or event that was limited to Sundays. So, we once again changed our language: “*How was church on Sunday?*” became “*How was church this week?*” It is a question I now ask every Sunday. And when I do, one or more congregants will share a story of how God used them to be an image-bearer of Jesus during the week, or will give a testimony about something God taught them or did in their lives. In short, a simple question has enabled us to operate more like an Incarnational Church, and has helped us create a spiritual ecosystem that facilitates the development of transformational leaders.

I am not dismissing the significance and relevance of Sunday services. Temple Churches and Incarnational Churches both appreciate and recognize the importance of a Sunday service. The culture and structure of Temple Churches, however, tend to emphasize attendance at Sunday services as the most important spiritual activity of the week. As a result, many of their members do not participate in significant spiritual or ministry activities beyond the weekly service.

Incarnational Churches recognize the value of a Sunday service, but they also encourage and equip their members to be spiritually active every day, not just on Sundays. To that end, their overall structure and processes, including their Sunday services, are designed to facilitate ministry activity throughout the week.

Relationally Fractured or Connected?

People’s encounters with each other in Temple Churches tend to be episodic and superficial

¹⁹ See 1 Corinthians 6:19.

because they are mostly limited to Sunday services. Relationships are generally fractured and shallow. An Incarnational Church, not tied to a location or events, emphasizes a process of relationship and creates many opportunities for people to engage each other regularly and on a personal level.

In Acts 2:46-47, Luke writes:

- *Every day [Jesus' disciples] continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

The early Church generated many transformational leaders. Luke gives us some insight as to why – they were in regular, intimate fellowship with the Lord and each other. In fact, it appears that the regularity of their fellowship with God was integrally tied to the regularity of their fellowship with each other, and vice versa. Their continual, deep fellowship with each other and with the Lord fueled their personal growth and their ability to multiply.²⁰

Application Exercise

What are three (3) ways you can increase opportunities for fellowship and personal ministry between and among the members of your local church?

Few Serve Or All Serve?

In Jesus' day, many Jews attended temple services and ceremonies, but God only authorized a select few (the Levites) to serve in the temple. Today's Temple Churches continue to follow this model. Only a fraction of their congregations are actively engaged in ministry service. Congregants attend services and events largely to receive personal edification or personal ministry. But they believe that ministry service has been entrusted by God to a select few – a chosen cadre of “super saints.” They have not fully understood or embraced the implications of Peter's revelation that every believer is now a member of God's “royal priesthood.” (1 Peter 2:9). Consequently, they choose “Levites” from amongst themselves to do the work of ministry. An Incarnational Church, however, understands the priesthood of all believers and works to mobilize its entire congregation for the work of ministry.²¹ Its members have embraced the truth that in order for the body of Christ to be most effective and fruitful, every constituent part

²⁰ Cf. Hebrews 10:24-25. See, e.g., Matthew 18:20; Acts 2, Acts 4:23-31.

²¹ Cf. 1 Corinthians 14:26.

must be fully engaged in carrying out its unique function. Not a single member of the body is expendable. Every part is essential:

- *Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ... God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" Now you are the body of Christ, and each one of you is a part of it.*²²

Paul's spiritual metaphor describes an Incarnational Church – a church in which every member is carrying out his God-given functions.²³

While developing a culture of full-engagement is challenging, there are a number of approaches that can be effective in mobilizing people. For example, we could focus less on using people to build our churches' programs, and more on using our churches' programs to build our people (e.g., their giftings, their ministry callings, etc.). And instead of just trying to find people to resource our churches' ministries, it may prove more effective also to use our churches to resource our people's ministries.

Another way to facilitate more engagement is to encourage church members to serve or minister in partnership with someone else. Jesus sent out His disciples in pairs. Ministry is meant to be performed in community.²⁴

Application Exercise

What are three (3) ways your church reflects a Temple Mentality in its systems, processes, structures, attitudes, and/or values?

What are three (3) changes you can make to the systems, processes, structures, attitudes, and/or values of your church to help it become more like an Incarnational Church? Put differently, what are three (3) changes you can make to your church culture or environment that will help facilitate the development of transformational leaders?

SPIRITUAL SKILLS OF A TRANSFORMATIONAL LEADER

Every believer is a singular creation blessed with a combination of giftings, ministries, and

²² 1 Corinthians 12:12, 18-21, 27 (NIV).

²³ Cf. Romans 12:3-8; 1 Corinthians 12:28-30

²⁴ Cf. Matthew 28:18-20; Luke 10:1.

callings that are as unique as a human thumbprint. Consequently, there will always be variations in the spiritual skills transformational leaders need in order to be fruitful in their particular function(s) within the body of Christ. Nevertheless, this section proposes a partial list of spiritual skills that are foundational to the development and fruitfulness of any transformational leader.

Able to Teach

Jesus commissioned His disciples to “make” other disciples by “teaching” them to “obey” everything He had commanded them. (Matthew 28:19-20). Thus, transformational leaders (disciple-makers) must be able to teach others simply what God has taught them (e.g., through His Holy Spirit, Scripture, other leaders, life experiences, etc.).²⁵ They need not be biblical scholars or theologians.²⁶

One way to develop this skill in your congregation would be to regularly set aside time during a service for people to: (i) meditate on a passage of scripture and then share with at least two people what they learned from the passage; and/or (ii) share with at least two people a testimony about something Jesus did in their lives that week.

Additionally, or alternatively, if you have a small group ministry in your church, you could propose that members of your small groups take turns giving a short devotional at their meetings.

Application Exercise

In the context of your church community, what opportunities can you create for people to practice teaching others what they have learned about Jesus?

What are three (3) doctrines (e.g., salvation) and three (3) spiritual disciplines (e.g., prayer) that you personally believe every transformational leader (disciple-maker) should be able to teach someone else? What steps can you take to ensure everyone in your church community understands and is able to teach someone else those doctrines and spiritual disciplines?

²⁵ Cf. 2 Timothy 2:24.

²⁶ This, of course, raises the question of what in particular (e.g., what doctrines or spiritual disciplines) transformational leaders should know before they can disciple someone else. For purposes of this paper, my answer is they should know at least a little more than the person they are discipling, or they should understand things the person they are discipling does not. Fortunately, this *Discipleship & Leadership Training* program provides a substantive curriculum that transformational leaders can use to grow in their spiritual understanding and teaching skills.

Able to Study the Bible and Hear God's Voice

In order to teach others what God has taught them, transformational leaders should know how to study the Bible, and how to recognize the voice and promptings of the Holy Spirit.²⁷ Without Scripture and without the instruction of the Holy Spirit, disciple-makers have nothing to teach anyone else.²⁸ For disciples to become disciple-makers, they must be able to feed themselves and others. Consequently, it is critical every local church teach people how to study the Word of God on their own, and how to recognize the voice of the Holy Spirit (which begins with reading Scripture and learning to recognize God's voice through what He already has spoken).²⁹

If churches fail to do this, their congregants will remain in a perpetual state of dependency on their pastors for spiritual sustenance, and they will not be able to mature independently in their relationships with God. A weekly Sunday sermon provides only enough spiritual bread for one meal. Like the flesh, however, the spirit cannot thrive on one meal per week.

Application Exercise

How would you teach another believer to hear the voice of God? How would you teach another believer to study the Bible? What would you do if the people you are discipling are illiterate and unable to read the Bible themselves?

Able to Develop Close Relationships with Disciples

Jesus is "the good shepherd," who "calls His own sheep by name." (John 10:3,14). He knows them and they know Him. Similarly, transformational leaders must have personal relationships with their disciples, knowing their personalities and convictions, their struggles and hopes, their victories and defeats, their strengths and weaknesses.

But it cannot be a one-way relationship. Not only must the disciple-maker know them, they must also know him. As they share their hearts with him, he also shares his heart with them; as they share their thoughts with him, he also shares his thoughts with them; and as they share their pains

²⁷ For an excellent and practical teaching on how to hear the voice of God that you can share with people you are discipling, I recommend an article entitled *Hearing God* that my wife, Rev. Kelly Tshibaka, has written. It is available on our church website, and can be accessed at: <http://thelighthousefellowship.org/home/media/documents/spiritual-insight/hearing-god/>.

²⁸ See John 12:49; John 14:26. Cf. Psalm 32:8

²⁹ There are a number of ways to teach people how to study the Bible. Whatever approach you take, consider what will be most helpful to the people you are teaching.

and fears with him, he also shares his pains and fears with them.³⁰ It is through this dynamic, vulnerable, transparent, and reciprocal relationship that the sheep become more like their shepherd. They begin to reflect their shepherd's heart, mind, and character; they begin to adopt their shepherd's way of living; and, eventually, they become shepherds themselves.

Imagine what it would be like if we knew nothing about God. *How could we become like Him? How could we develop hearts like His, if He did not reveal His own heart to us? How could we learn to think like Him, if He did not reveal His own thoughts to us?* We can become like our Father because He has chosen to make Himself known to us, offering us an intimate, two-way relationship with Him. Similarly, transformational leaders must build deep, reciprocal relationships with their disciples because the most effective learning and transformation takes place in the context of such relationships.³¹

Application Exercise

How well do you know the people you are discipling? How well do they know you? What are some practical steps you can take to know each other on a deeper level?

Able to Love Like Jesus

Perhaps the most important skill transformational leaders must cultivate is the ability to love others as Jesus has loved them.³² This requires a love that is patient, kind, forgiving, humble, selfless, hopeful, trusting, and unending; a love that compels disciple-makers to lay down their lives for others; a love that leads them to embrace and pray for their enemies with sincere affection.³³ Absent such a love, nothing a transformational leader does will bear lasting fruit.³⁴

This kind of love requires the power and grace of the Holy Spirit, but it is also a skill. It is an ability a transformational leader must develop deliberately and intentionally by, among other things, consistently investing in others: “[W]here your treasure is, there your heart will be also.” (*Matthew 6:21*). As transformational leaders practice investing their greatest treasure (their lives) in people, their hearts will follow. The more they invest in others (serving them, praying for them, meeting their needs, etc.), the more their love for people will grow and the more effective they will be at making disciples.

³⁰ Cf. John 11:14-15, 32-37

³¹ Cf. 1 Corinthians 4:15-17

³² See John 13:34-35

³³ See 1 Corinthians 13:4-8; John 15:13; 1 John 3:16; Matthew 5:44-45

³⁴ See 1 Corinthians 13:1-3, 13

Application Exercise

What are three (3) specific steps you can take to help yourself (and the people you disciple) grow in the Spirit-empowered skill of loving others as Jesus has loved us?

Able to See Who God Created People to Be

A transformational leader must be able to ‘overlook’ who people are today to see who God created them to be. This takes a measure of discernment, just like the other skills of hearing God’s voice and developing close, reciprocal relationships with people.

That said, humans are not one-dimensional creatures. We are created in the image of God and, like our Maker, there are multiple layers (multiple dimensions) to who we are. Transformational leaders do not need to recognize and discern everything about their disciples’ unique identities in Christ. Rather, their responsibility is simply to lead them farther along in their lifelong process of discovering who they are in Christ and, by extension, how He has uniquely created them to reflect His image on Earth.

Jesus demonstrated this spiritual skill through His discipleship of a fisherman named Simon. When Jesus invited Simon to be one of His disciples, He said Simon would be called Peter (which means “rock”) and would become a fisher of men.³⁵ Jesus set Simon on a journey of discovering more about who God had created him to be. As a result, Simon Peter would learn that he also was an apostle, an evangelist, a healer, a miracle worker, a pillar of the early Church, and a martyr.³⁶

It is important for a transformational leader to discern one or more facets of his disciple’s unique identity in Christ, because **it is in the process of discovering who we are *in* Christ that we learn how we are called to live *for* Christ.**³⁷

One practical way to help transformational leaders develop this skill is to provide them with teaching on the various gifts and ministries of the Holy Spirit that are listed in Romans 12:6-8, 1 Corinthians 12, and Ephesians 4:11-13. A basic understanding of these gifts and ministries will make it easier for these leaders to identify them in the people they disciple.³⁸

³⁵ See John 1:42; Matthew 4:18-20

³⁶ See Luke 6:12-16; John 21:18-19; Acts 2:14-41; Acts 3:1-10; Galatians 2:9

³⁷ See also Judges 6:12; John 1:47

³⁸ Dr. Daniel Brown, for example, has an excellent teaching series on “Ministry Gift Mixes.” It is available at his ministry’s website: <http://ctw.coastlands.org>. Additionally, my wife, Rev. Kelly Tshibaka, has preached two

Application Exercise

What are three (3) scriptures God has given you that describe different aspects of your identity in Christ? What are three (3) things you can do to live more consistently with who God says you are in Christ?

Think of a person you are discipling or a person you plan to disciple. Identify one or two passages of Scripture that God has given you concerning that person. What do those scriptures reveal to you about that person's identity in Christ?

Able to Help Others Live According to Their God-Given Identities

I once read a wonderful story about Michelangelo's famous sculpture of King David. Apparently, an individual who was awed by the artistic wonder Michelangelo had created asked him, "How in God's name could you have achieved a masterpiece like this from a crude slab of marble?" Michelangelo replied: "It was easy[.] . . . All I did was chip away everything that didn't look like David."³⁹

While the accuracy of this story cannot be confirmed, Michelangelo's response beautifully describes another skill transformational leaders should possess. In addition to helping people develop a deeper understanding of their identity in Christ, transformational leaders must also be able to help them live in alignment with their God-given identity. Put differently, these leaders must not only be able to see "David" in a slab of stone, they must also be able to chisel off the slab "everything that [doesn't] look like David."

The practical application of how this spiritual "sculpting" is done will vary. But it will at least require that, like Michelangelo, transformational leaders be able to use different "tools" (e.g., the Holy Spirit; Scripture; the Church; spiritual gifts, like prophecy or deliverance; teachable moments; relevant spiritual exercises/training; etc.) to help sculpt their slabs of stone into the "Davids" God has created them to be.

As these leaders live in community and fellowship with the people they disciple, God will create

excellent sermon series on the gifts and ministries of the Holy Spirit. Both series are entitled "Spiritual Gifts" (one is a three-part series and the other is a nine-part series) and can be accessed at: <http://thelighthousefellowship.org/kelly-tshibaka/>.

³⁹ "You Just Chip Away Everything That Doesn't Look Like David." *Quote Investigator: Exploring the Origins of Quotations*, 22 June 2014, <http://quoteinvestigator.com/2014/06/22/chip-away/#more-9231>. Accessed 28 November 2016 (citing 1974 November 22, Boston Herald American, "Galileo Wouldn't Have Believed In" by Bob Considine, Quote Page 18, Column 3 and 4, Boston, Massachusetts).

opportunities for them to partner with Him in chiseling away the things in their disciples' lives that are not consistent with their identities in Christ.

Application Exercise

Identify a person for whom God has given you revelation regarding an aspect of their identity in Christ – e.g., they are a mercy-shower, giver, exhorter, leader, teacher, pastor, etc. What are three (3) things you can do to help them grow or mature in living according to their identity? Put differently, what can you do to help carve off that “slab of stone” everything that is not “David,” until only what is “David” remains?

THE MINDSET OF A TRANSFORMATIONAL LEADER

Thus far, we have learned that in order to produce transformational leaders, we must cultivate a culture that is conducive to their development, and we must help them become proficient in a number of spiritual skills. In addition, however, a transformational leader must have a biblical mindset, a Kingdom way of thinking, that informs and shapes his approach to disciple-making. In Romans 12:2, Paul writes that we must “be transformed by the renewing of [our] mind. Then [we] will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

Becoming a transformational leader requires changing any thought patterns about disciple-making that are inconsistent with the mind and will of God. As an aspiring transformational leader conforms his perspective on disciple-making to the Lord’s, his mind will be renewed (changed) and he will become more fruitful in making disciples. This third and final section addresses some of the thought patterns that collectively form the mindset of a fruitful transformational leader.

Making Disciples Is a Command, Not a Request

Jesus said, “Go and make disciples of all nations” (Matthew 28:19). He did not speak these words as a suggestion, but as a command. He did not communicate that disciple-making was an optional spiritual pastime or hobby; rather, it was a sacred duty.

The early Church multiplied exponentially throughout the Roman Empire because Jesus’ first followers aligned their thinking with His. Consequently, they continually looked for opportunities to “train everyone [they met], far and near, in this way of life” (Matthew 28:18-20) (MSG). Transformational leaders share this mindset. They continually seek out opportunities to

turn unbelievers into disciples and to transform disciples into disciple-makers.

Application Exercise

What are three (3) things you can do to create more space in your life (e.g., more time and energy) to focus on making disciples?

Every Disciple Is Called to Become a Transformational Leader

Every believer is commanded to make disciples, and making disciples requires leadership.⁴⁰ Accordingly, transformational leaders understand that leadership in God's Kingdom is not reserved for a chosen few, but rather is the calling and the inheritance of every Jesus follower. They also understand, however, that while every disciple is called to lead, we are not all called to lead in the same way. A transformational leader who is a prophet will disciple differently from one who is a teacher, and a transformational leader who is an exhorter will disciple differently from one who is a giver. God designed ears and eyes to serve the body, but in different ways.⁴¹

Thus, when a transformational leader stands in a roomful of disciples, he sees a roomful of potential disciple-makers, all of whom are called to lead according to their unique design and function in the body of Christ.⁴² And with that perspective, he engages in the work of transforming fishermen into fishers of men, prostitutes into pastors, and murderers into missionaries.

Application Exercise

Identify a person you previously thought did not have any potential or ability to become a transformational leader (a disciple-maker). Now that you know every Jesus follower can become a transformational leader, what are three (3) things you can do to begin helping that person become a disciple-maker?

Discipling Relationships Have an Expiration Date

Disciple-makers understand that every Jesus follower is engaged in a lifelong process of sanctification, one that will not be completed until we join our Savior in heaven.⁴³ Thus, it is not disciple-makers' responsibility to produce "perfect" disciples. Rather, their task is to teach and

⁴⁰ See Matthew 28:19

⁴¹ Cf. 1 Corinthians 12:12-31

⁴² Cf. Romans 12:3-8; 1 Corinthians 12:28-30

⁴³ See 2 Corinthians 3:18

train others as the Lord has taught and trained them.⁴⁴ There will come a time, however, when a disciple-maker will have little (or nothing) left to teach his disciples, or when their spiritual development will be better served if they establish new relationships with other transformational leaders.

Thus, transformational leaders understand that discipling relationships often have an expiration date. For example, after John the Baptist revealed that Jesus was the long-awaited Messiah, two of his disciples left him to follow Jesus because John had led them as far as he could.⁴⁵ He had baptized them with water, but Jesus would baptize them with “the Holy Spirit and fire.”⁴⁶

A few years later, Jesus reached a similar juncture with His disciples, saying: “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.”⁴⁷ Thus, even Jesus reached an ending point with His disciples, a point at which He had imparted to them everything the Father had told Him to teach them. It was time to pass the mantle of discipleship to someone else: the Holy Spirit.

In fact, if Jesus had not transitioned His disciples to the Holy Spirit’s care, it would have impeded their spiritual development: “I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper (Comforter, Advocate, Intercessor— Counselor, Strengthener, Standby) will not come to you; but if I go, I will send Him (the Holy Spirit) to you [to be in close fellowship with you]” (John 16:7) (*AMP*).

Transformational leaders embrace this thinking, accepting that their role as a disciple-maker in a person’s life is seasonal, not perennial.

The Goal is to Release And Send Disciples

Since discipleship relationships have an ending point, the responsibility to release and send disciples makes sense. Transformational leaders recognize that when their discipling relationships have reached an ending point, it is time to release and send them to: (i) do for

⁴⁴ See Matthew 28:19

⁴⁵ See John 1:35-42

⁴⁶ See Luke 3:16

⁴⁷ John 15:15

others what has been done for them; and (ii) learn from others who can lead them in the next season of their spiritual development. Jesus did not abandon His disciples, leaving them alone and directionless. He released them to His Holy Spirit and He sent them out to make more disciples.⁴⁸ Disciple-makers are not hobbyists or collectors. They understand their responsibility is not simply to *end* (complete people in Christ), but also to *send* the ‘done ones’ to do for others.

Making Disciples Is Painful, Costly And Worth It

Jesus did not mince His words regarding the consequences of following Him. He warned that those who wanted to be His disciples should first count the cost because, among other things, it would require denying themselves, taking up their own crosses (not their beach towels), and following Him to Golgotha. (Luke 9:23-24; Luke 14:25-33). And so, Paul later would write, “I have been crucified with Christ and I no longer live, but Christ lives in me” (Galatians 2:20) (*NIV*).

If becoming a disciple of Jesus was costly, becoming a *disciple-maker* would be all the more so. This is clearly evidenced throughout the New Testament, including the Book of Acts. For example, Luke’s account of Peter’s and John’s encounter with the Sanhedrin suggests that if they had remained silent about Jesus, and simply had followed Him in secret, they might not have been persecuted. (Acts 4:16-22). Similarly, if Paul had stopped spreading the Gospel and making disciples, he likely would not have suffered the many threats to his life, beatings, and false accusations he endured. (Acts 23:12-22; Acts 24:1-21; 2 Corinthians 11:25).

Transformational leaders understand that making disciples is costly; it can result in false accusations, threats, rejection or betrayal by the people they seek to help,⁴⁹ and even death.⁵⁰ But these leaders also believe the reward of making disciples far outweighs the cost.⁵¹ Their disciples are their crowns.⁵²³⁸

They Must Increase; I Must Decrease

John the Baptist passionately proclaimed: “[Jesus] must increase, but I must decrease” (John 3:30) (*ESV*). He looked forward to seeing the Messiah’s ministry surpass his own because that

⁴⁸ See John 16:7; Acts 1:8, 2:1-4

⁴⁹ See, e.g., Matthew 26:14-16; Acts 18:4-6

⁵⁰ See, e.g., Acts 7:57-60; Acts 12:2

⁵¹ Cf. Acts 5:41

⁵² See I Thessalonians 2:19

would mean he had accomplished his mission – he had made straight the way for the Lord.⁵³ Jesus expressed a similar heart for His disciples: “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father” (John 14:12) (NIV).

Both Jesus and John the Baptist teach us that transformational leaders do not focus on their own power or position, but rather on the good of those who follow them in the work of God’s Kingdom. The early church father, St. Augustine, beautifully captured this perspective when he penned these words:

*The honour of this world passes away . . . grasping at high office passes. . . . I do not intend to spend a puffed-up existence in ecclesiastical positions: my thoughts are on the day when I must render my account for the sheep committed to me by the Prince of Shepherds. . . . Understand my fear . . . for I fear deeply.*⁵⁴

As they wash the feet of their disciples with the towel of servanthood, and pour out their lives, transformational leaders hope their disciples will surpass them in fruitfulness. Consequently, they look for opportunities to share, delegate or relinquish their own positions of authority to advance the spiritual development of their disciples. It is a simple conviction: “*They* must increase, but *I* must decrease.”

Application Exercise

Identify three (3) ways you can help someone you are discipling surpass you in his spiritual development, or be placed in a position of authority that is even greater than your own.

How can you share with your disciples a position of power or prominence you currently hold?

CONCLUSION

Developing disciple-makers is the call of every believer and every church. Jesus never intended disciple-making to be the task of a select group of “spiritually superior” saints, but rather the commission of every person who claims allegiance to Him and His Kingdom. Today, however, many churches are the spiritual equivalent of a World Cup soccer final: stadium seats packed with thousands of spectators, but only a handful of people on the field.

⁵³ See John 1:23

⁵⁴ Brown, Peter. *Augustine of Hippo: A Biography*. Berkeley and Los Angeles: U. of California Press, 2000, p. 203.

There are at least three reasons for this dynamic: first, the spectators have not been invited to join the game; second, they do not think they are talented enough to play; and third, many of them are more interested in being entertained by the game than they are in the work and challenge of playing it.

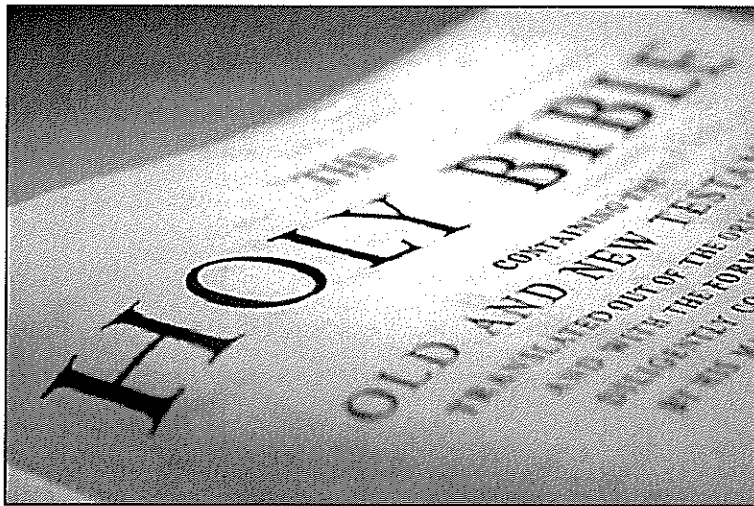
Like the spectators in a World Cup final, many Christians sit and watch the work of expanding God's Kingdom, while only a few "gifted" or "called" individuals are on the field and engaged in the "game" of making disciples. Like World Cup spectators, these believers have not joined the "game" of disciple-making because: (i) they have not been invited or permitted to play;

(ii) they do not think they are "good enough" or "gifted enough" to play; and/or (iii) they are more interested in being entertained by the game than they are in playing it (they are more interested in being disciplined than they are in making disciples).

But this is not what Jesus intended for His Church. In God's World Cup, everyone is a player because everyone has been uniquely empowered by His Holy Spirit to 'play the game.' There are no spectators! The only people in the bleachers are the great cloud of witnesses who have "retired" before us and who are cheering us onward.

Jesus has called every single disciple to become a transformational leader, to become a player in His World Cup: the global commission to make disciples of all nations. We may not all play the same positions or have the same level of skill, but we are all called to play. It is our duty. It is our privilege. It is our birthright.

STUDYING GOD'S WORD



Larry D. Powers
Discipleship and Leadership Training
Doorn, Netherlands 2017

STUDYING GOD'S WORD

HERMENEUTICS
The Principles for Bible Study

EXEGESIS
The Practice of Bible Study

HERMENEUTICS:

The Interpretive Principles That Guide Bible Study

What is your hermeneutic? *This is something you ought to know and be able to explain!*

Many Christians today do not have or use good hermeneutics. They do not have an organized and consistent method of studying the Bible.

An Introduction To Hermeneutics

What Is “Hermeneutics”?

The principles that guide and restrict the interpretation of the Bible

Luke 24:27: *And Jesus expounded to them the things concerning Himself in all the Scriptures (expounded – Gk. hermeneuo)*

Luke 24:32: *“Did not our hearts burn within us while He opened the Scriptures?”*

Why Do We Need Hermeneutics?

Because Every Reader is an Interpreter

Because of Differences in Interpretation

How Is It Related To Other Areas? *Hermeneutics is “Foundational”*

HERMENEUTICS

1. THE PROPER HERMENEUTICAL APPROACH

Historical-Grammatical Interpretation

2. THE GENERAL HERMENEUTICAL APPROACH

a. The Context of the Passage

b. The Content of the Passage

Put The Text Into The Context!

3. THE SPECIAL HERMENEUTICAL APPROACH

a. The Literature of the Passage

What Kind of Material Are You Studying?

Recommend Resource:

How To Read the Bible For All Its Worth (Fee and Stuart)

b. The Language of the Passage

1) Is The Text Literal?

2) Is The Text Figurative?

10 GUIDING PRINCIPLES FOR BIBLE STUDY

A Sampling of the Principles of Historical-Grammatical Interpretation

1. Since Scripture originated in a historical context, it should be understood in light of that historical/cultural setting.
2. Try to see yourself as a part of biblical events. Re-live the story as if you were there.
3. Interpret a passage in harmony with its context. A text without a context can be a pretext for anything.
4. There is only one interpretation of a passage and it is usually literal. If the text makes sense literally, don't look for a figurative meaning.
5. The goal of interpretation is to understand the "plain meaning" to the original recipients. Don't look for hidden or mystical meanings. Say what the text says. Find the point and stick with it.
6. The Bible best interprets itself. Scripture best explains Scripture. Let clear passages help you interpret unclear ones.
7. In general, didactic (teaching) portions of the Bible take precedence over descriptive portions in establishing interpretation and doctrine. Biblical examples are only binding when supported by a command. Is the passage *descriptive* or *prescriptive*?
8. When two ideas (doctrines) in the Bible appear to be contradictory, hold to both, keeping each in perfect balance with the other. Let mystery be mystery and God be God. Remember that the finite mind of man cannot fully comprehend the infinite mind of God.
9. The primary purpose of Bible study is to change our lives not just increase our knowledge. You haven't fully studied the Bible until you have applied it to yourself and others. So make the application of the truth your ultimate goal.
10. Though there is only one interpretation there are many applications. In applying the Bible, the application is to be consistent with the interpretation. A text can never mean what it never meant.

EXEGESIS:

An Inductive Method for Bible Study

What is “Exegesis”? *An orderly and consistent method of studying the Bible so we can apply what it means to ourselves and others.*

The Method? *Use An Inductive Approach.*

Deductive = Describing What We Know

Inductive = Discovering What We Don't Know

1. THE PREPARATION FOR BIBLE STUDY

Needed: A good Study Bible. Bible Resources for Bible study like a Bible Dictionary, Bible Commentaries, Word-Study Books, etc. A computer with access to the internet is highly recommended for it allows you to utilize many other helpful resources.

Three important scriptures to keep in mind when studying the Bible:

2 Timothy 2:15 - *Align Your Thoughts*

Think about the important responsibility of studying and teaching God's Word.

Luke 24:32 - *Aim At Your Target*

Remember that the goal in Bible study is that you and others would have a clearer understanding of God's Word.

Psalms 119:18 - *Ask Your Teacher*

Pray for the illumination of God's Spirit as you study (1 Cor. 2:10-14).

2. THE PROCEDURE IN BIBLE STUDY

The key to effective Bible study is to learn to read the text carefully, and ask the right questions of it. There are two basic kinds of questions one should ask of every biblical passage; these have to do with the *Context* and the *Content*:

a. The **CONTEXT**:

- 1) **HISTORICAL Context**: Consider the historical background of the passage you are studying. Who wrote the text? When was it written? Where was it written? To whom was it written? What is the location and situation of the writer and the readers? What cultural, political, religious, architectural, geographical factors are relevant to the passage?

How? Read the *Introduction to the book you are studying in a Study Bible*. If possible, research the background in Bible encyclopedias, Bible dictionaries, and Bible commentaries.

- 2) **SCRIPTURAL Context**: What is the setting of your passage in the Bible? Work from larger to smaller. Where is your passage in the book you are studying (book context)? How does your text fit in the chapter you are studying (chapter context)? What are the verses right before and right after your text (immediate context)?

How? Use a Bible with paragraph divisions.

b. The **CONTENT**:

To understand the *Content* use this four step method of inductive Bible study.

| | | |
|--------------|---|--|
| LOOK | - | What does it say? (Observation) |
| LEARN | - | What does it mean? (Interpretation) |
| LINK | - | How does it relate? (Correlation) |
| LIVE | - | How does it apply? (Application) |

1) **LOOK: *The Role of A DETECTIVE* (Observation)**

- Key Question: What Does It Say?
 - Purpose: To SEE what has been written.
 - Process: Read the passage carefully as many times as possible, observing as much as you can. USE ONLY THE BIBLE FOR NOW! You may want to make a copy of the passage in your Bible to mark up. Read, read, read! Write, write, write! Underline, circle, connect! Look! Look! Look!
- a) **Observe the NATURE**. What is the TYPE of literature? Is it a story, a saying, a parable, a letter? Is it worship or wisdom literature? Is it prophecy? What is the MOOD or FEELING of your passage? Is the tone joyful, serious, sad, corrective, worshipful, prayerful, or what?
- b) **Observe the FACTS**. Ask six key questions: *WHO* are the characters involved? *WHAT* is happening? *WHEN* are the events taking place? *WHERE* do they happen? *HOW* do they take place? *WHY* are they taking place?
- c) **Observe the WORDS**. What are the key words? What are the key nouns? What are the key verbs and their tenses? Are there repeated words? What is being emphasized? Identify the words that you would like to study further.
- d) **Observe the THEME**. What is the main idea? What is/are the question(s) the text is trying to answer? What is/are the key point(s) of the passage? Is there a key verse?
- e) **Observe the STRUCTURE**. Circle and note any grammatical signals and structural transitions you think affect the structure of your passage. Note the natural divisions of the text and outline the key points by giving a very brief title to each.

2) **LEARN: *The Role of A SCIENTIST* (Interpretation)**

- Key Question: What Does It Mean?
- Purpose: To UNDERSTAND what the passage meant to the original recipients.
- Process: Utilizing good resource tools to dig out the meaning of the text.

a) **GENRE Analysis.**

What kind of literature are you studying? Is it Discourse Material? Narrative Material? Poetic Material? Wisdom Material? Prophetic Material? How will this govern your approach to study? Keep in mind specific interpretive guidelines you may need to employ for your passage.

Recommended Help: *How to Read the Bible For All Its Worth* (Fee and Stuart)

b) **THOUGHT-FLOW Analysis.** Trace the thought-flow of the passage.

(1) *Thought ACTION*: What are the verbs - the action words? Are they past, present, or future? Are they *indicatives* (statements of fact) or *imperatives* (commands), or *conditions* (if-then)? Are they *active* (the subject performs action) or *passive* (subject receives action)?

(2) *Thought DIRECTION*: Note and identify the significance of the *connectives* in the text. Like joints in a plumbing system, the connectives direct the action of a text. Where does the thought-flow start, end, and how does it get there?
(See Appendix - *Identifying and Understanding Connectives*)

c) **COMMENTARY Analysis.** Read the interpretive notes on your passage in the footnotes of your Study Bible to help you understand the meaning. Consult additional biblical commentaries if you have them.

d) **SUMMARY Analysis.** Draw your efforts together into a usable whole, summarizing what you've learned by revising your outline and giving an explanation of the meaning of your passage.

(1) OUTLINE. Expand and/or revise your initial outline of the passage to include the findings of the *Look (Interpretation)* step.

(2) EXPOSITION. Write out an explanation of what your text means. This is in effect your own commentary of the passage.

Optional Steps: (For More In-depth Study)

- * **WORD-STUDY Analysis.** For the key terms in your passage, discover what Hebrew or Greek words are used in the original and what these words mean.

3) **LINK: *The Role of A THEOLOGIAN* (Correlation)**

Two Key Principles:

Scripture Best Interprets Scripture / Scripture Never Contradicts Scripture

- Key Question: How Does It Relate?
 - Purpose: To SYNTHESIZE the text with the broader scope of Scripture.
 - Process: COMPARE Cross-References and CONSULT Theological Resources.
- a) **Compare CROSS-REFERENCES:** Look up other passages of Scripture that relate to your text. As you do, write down any insights that emerge from cross-referencing. There are several kinds of cross-references to look for.

WORD Cross-References. Compare key words in your text throughout Scripture.

IDEA Cross-References. Compare the main thought of your passage with another one that has a similar main thought.

OT/NT Cross-References. Compare the OT reference quoted by the NT.

EVENT/STORY Cross-References. Compare the different accounts of the kings of Israel in Kings and Chronicles. Compare the different accounts in the Gospels. Compare the OT events that are cited in the NT.

CONTRASTING Cross-References. Compare the text with contrasting statements or examples in Scripture.

How? *Look up the cross-references that relate to your passage in the margin or footnotes of a Study Bible.* If you want or need additional cross-references, you can use the *Treasury of Scripture Knowledge*.

- b) **Consult THEOLOGICAL SOURCES:** If possible, investigate themes that are significant to your passage in any theology books or theological resources you may have to supplement your study.

How? *Use the Scripture index in theological resources to find information on your text, or use the table of contents or subject index to find themes that relate to it.*

4) **LIVE: *The Role of A DOCTOR* (Application)**

- Key Question: How Does It Apply?
- Purpose: To SERVE the Lord more effectively as the truth(s) of the passage are applied in our own lives, and to SHARE these truths with others.
- Process: Again, keep in mind that a text cannot mean what it never meant! Pray and meditate on the passage. Follow these *three steps*.

- a) **REFLECTION**. *Find the principles!* What are the eternally applicable truths (in contrast to the time-bound illustrations and practices) that have emerged from your study? *Pray* and *Meditate* on the spiritual and practical ideas found in your passage.
- b) **ACTION**. Transfer the labors of your study into practical obedience. Answer the following questions with a view toward being a doer of the Word:

Personalize the Truth - What Should I Be/Do? What does this passage suggest I should be or do as a believer? Are there examples I should follow? Are there commands I should obey? Are there errors I should avoid? Are there sins I should forsake? Are there promises I should claim? Are there new thoughts about God I should have? Are there principles I should live by? *Practice the Truth – What Will I Be/Do?* What specific things will I do to apply what I have learned? How will I change? How will what I have learned affect my family, friends, work, etc.? Where am I now in this area of my life? What steps will I take to do what this passage teaches?

- c) **PROCLAMATION**. True learning does not occur until you are able to teach someone else what you have been taught. Put together a plan for how you will share the truth with others.

- (1) *Clarify*. Reflect on how the truths of the passage could be communicated in your present ministry context -“contextualize” the message. Clarify two things:

The Nature of Your PASSAGE. Does this passage teach something those to whom I minister need to believe or something they need to do?

The Needs of Your PEOPLE. Who are the people you are teaching and what are they like? What do they need? What issues affect them?

- (2) *Revise*. Adjust your outline for the purpose of teaching or preaching.

- (3) *Illustrate*. A picture is worth a thousand words. Use simple, short, and applicable illustrations from the Bible, history, and your own life.

RECOMMENDED STUDY BIBLES

- **NIV Study Bible (Zondervan)**

One of the best all-purpose Study Bibles. Over 20,000 study notes. 900 Character Profile icons. 425 Archaeology icons. Almost 3,000 Personal Application icons. Introductions and outlines provide valuable background information for each book of the Bible. In-text maps, charts, diagrams, and illustrations right where you want them.

- **Life Application Study Bible (Tyndale)**

The #1 selling Study Bible today because of its focus on application. Nearly 10,000 Life Application Study Tools. Packed with helpful notes, maps, charts, and other features to aid your personal study and application of Gods Word.

- **Nelson's Study Bible (Thomas Nelson)**

Nelson's Study Bible includes over 15,000 study notes that help you understand the text and apply the Bible to your life. Features include in-text maps, Quick View charts, a prophetic reference system, and expository study notes. Word studies, keyed to *Strong's Concordance*, help you access terms in the original languages. In-depth articles on key topics and timelines of each book also allow you to take your study as deep as you want.

- **Spirit-Filled Life Bible (Thomas Nelson)**

Jack Hayford led a team of anointed leaders to produce the *Spirit-Filled Life Bible*, which offers a fresh look at the Scriptures and the work of the Holy Spirit, addressing important issues of Spirit-filled living in the context of solid biblical scholarship. Readers will be glad to see the popular "Word Wealth" feature and the "Kingdom Dynamics" feature throughout the Bible.

- **The Open Bible (Thomas Nelson)**

This Bible is filled with amazing study aids including comprehensive book introductions and outlines, 64-page concordance, Read-Along references and translation notes, and Cyclopedic Index with over 8,000 textual entries. Gives a Visual Survey of the Bible, The Christian's Guide to New Life and The Greatest Archeological Discoveries of the Bible.

- **Harper Study Bible (Harper Collins)**

Study Notes provide historical and theological insights on every page. Book Outlines are located within the text. Book Introductions present background information on each book of the Bible. Cross-Reference System directs you to related Scripture passages. Maps and Charts enable you to visualize Bible history. Complete Concordance.

IDENTIFYING AND UNDERSTANDING CONNECTIVES

1. **Temporal:** Connectives that show TIME.

after, then, while, before, until, now, when

2. **Emphatic:** Connectives that show EMPHASIS.

truly, verily, surely, indeed, only

3. **Locale:** Connectives that show PLACE.

*where, beside, above, around, before, below,
behind, near, in, at*

4. **Logical:** Connectives that show RELATIONSHIP.

Comparison: *also, as, so... like, likewise*

Condition: *if ... then*

Contrast: *but, nevertheless, much, yet, more, however*

Series/Progression: *and, nor, first, or*

Reason: *for, since, because*

Result (purpose, conclusion): *therefore, then, so that, so then*

Manner (explain how an action takes place): *by, through*

Idea-Explanation/General-Specific (statements that redefine, or clarify):

that is, for... (or certain punctuation marks)

ANNOTATED BIBLIOGRAPHY

- Arthur, Kay, *How to Study Your Bible Precept Upon Precept*, Chattanooga, TN, *Precept Ministries*, 1986.

Helpful on observation, interpretation and application. Heavy emphasis on grammatical aspects of Bible study.

- Fee, Gordon and Douglas Stuart, *How to Read the Bible for All Its Worth--Third Edition*, Grand Rapids, MI, *Zondervan*, 2003.

Excellent guide on interpreting various types of literature within the Scriptures such as the Epistles, Gospels, Prophets, Psalms, etc.

- LaHaye, Tim. *How To Study the Bible For Yourself*. Eugene, OR: *Harvest House Publishers*, 1976.

Gives the background and philosophy of Bible study. Includes forms to follow for Spiritual Diagnosis, Outlining, and Character Analysis.

- Mayhue, Richard and Gould, Dana. *How to Interpret the Bible for Yourself*. Chicago, IL: *Moody Press*, 1986.

Used in the course on Bible study from the Moody Bible Institute. Helpful section on avoiding common errors in Bible interpretation.

- McKnight, Scot, *The Blue Parakeet*, Grand Rapids, MI, *Zondervan*, 2008.

A guide to know how to “discern” which Bible laws and commandments are for us today and how to read the entire Bible as God’s grand narrative.

- Mickelsen, A. Berkeley and Alvera Mickelson, *Better Bible Study*, Ventura, CA, *Regal Books*.

A practical book helping to apply sound principles of Bible study.

- Nyquist, James F. *Leading Bible Discussions*. Downers Grove, IL: *InterVarsity Press*.

A brief, but helpful guide to the observation-interpretation-application approach to inductive Bible study used by Campus Crusade.

- Sproul, R.C., *Knowing Scripture*, Downers Grove, IL, *InterVarsity Press*, 1972.

A hermeneutics book for the lay person with an especially good section on the importance of understand the cultural background to the Bible.

- Traina, Robert A., *Methodical Bible Study*, Grand Rapids, MI, *Zondervan*, 1985.

The classic book on inductive Bible study, with long sections on observation, interpretation, and application. Filled with illustrations and examples of each step.

- Wald, Oletta, *The Joy of Discovery in Bible Study*, Minneapolis, MN, *Augsburg*, 1975.

Emphasizes inductive Bible study, with many step-by-step exercises.

- Zuck, Roy B., *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*, Wheaton, IL, *Victor Books*, 1991.

A biblical and comprehensive book on hermeneutics that is comprehensive yet simple and uncomplicated.

DISCIPLESHIP & LEADERSHIP TRAINING
Introduction to Hermeneutics Supplement
Gary Matsdorf

Any document must be interpreted and it must be done with care. Hermeneutics is the technical name for the science of interpretation.

- *Hermeneutics can be generally defined as the principles, rules and methods of the interpretation of literary texts. Interpretation refers here to a specific twofold process that is initiated with a methodical search for the original meaning of a text (exegesis) and is concluded with a determination of the meaning of this same text for the modern reader. Throughout this process the interpreter must deal with any linguistic, cultural, geographical or temporal barriers that hinder his or her understanding of the text.*⁵⁵
- *We have two tasks in Bible study. First, to find out what the text originally meant; this task is called “exegesis.” Second, we must learn to hear that same meaning in the variety of new or different contexts of our own day; we call this second task “hermeneutics.” In its classical usage, the term “hermeneutics” covers both tasks, but in this book we consistently use it only in the narrower (second) sense.*⁵⁶

Careful interpretation is especially necessary regarding the Bible. **Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth** (2 Timothy 2:15)⁵⁷ carries the idea of carefully and diligently handling the Bible, to lay out its truths as precisely and accurately as possible. As noted above, this includes both understanding its original intent and translating that intent into contemporary situations. “Fixing as accurately as possible the general and also the detailed meaning of Scripture is the vital and inescapable task of interpretation.”⁵⁸ Bromiley goes on to note that sound hermeneutics is crucial with reference to the Bible because Scripture’s authority is nullified if the true meaning is missed.

All biblical readers, aware or not, interpret (practice hermeneutics); unfortunately, most interpret only in terms of what the words suggest to them. This may miss the true meaning altogether—sometimes in extremes as evidenced in the many “Bible-based” cults.

⁵⁵ Arrington, F. L., *Hermeneutics in Dictionary of Pentecostal and Charismatic Movements*, Stanley Burgess and Gary McGee [General Editors], Zondervan Publishing House, Grand Rapids, MI, 1988, pg. 377.

⁵⁶ Fee, Gordon and Stuart, Douglas, *How To Read The Bible For All Its Worth – Third Edition*, Zondervan Publishing House, Grand Rapids, MI, 2003, pg. 15.

⁵⁷ All Scripture references are from the TNIV unless otherwise noted.

⁵⁸ Bromiley, Geoffrey, *The Interpretation of the Bible in The Expositor’s Bible Commentary – Volume 1*, Frank Gaebelin [General Editor], Zondervan Publishing House, Grand Rapids, MI, 1979, pg. 61.

A major factor regarding interpreting the Bible is being honest regarding one's presuppositions on any topic or text.

- The fact that we all have presuppositions “lays upon every scholar the demand to recognize his presuppositions and to be honestly critical of them and of himself in the light of established historical facts.”⁵⁹
- *The interpreter...cannot be a neutral spectator. It is true that this involvement may bring a wrong kind of subjectivity—that is, the interpreter may pretend to be clarifying the idea of Paul or John when he is setting forth his own idea. No procedure could be more erroneous. Yet we cannot escape subjectivity in our interpretation of the Bible. An interpreter brings to bear upon the text all that he is, all that he knows, and even all that he wants to become. It will help us just to be aware that this is so.*⁶⁰
- *No one interprets in a theological vacuum. Interpretation, indeed, the very approach to the task of interpretation, is shaped by the theological presuppositions that the interpreter brings to the process. (Furthermore), experience can and does impact the hermeneutical task...(however), when experience becomes the starting point for interpretation, it tends to usurp biblical authority.*⁶¹

Another important aspect of effectively practicing sound biblical interpretation is knowing the Holy Spirit's role in hermeneutics. We do not want to practice “pneumatic hermeneutics” (see below) but neither do we want to overlook His role in the process.

- *The believer comes to understand the Word of God only in his relationship with its ultimate author, the Spirit of God...there is, however, an imminent danger of relying solely on this pneumatic guidance in the hermeneutical process. This danger lies in the potential that the interpreter confuses his or her own (or some other) spirit with the Spirit of God. Because the interpreter has claimed divine guidance, the resulting interpretation is assumed to be above questioning and thus implicitly demands an authority on par with Scripture itself. This unchallenged status ostensibly renders the interpretation itself as inspired, infallible and inherently authoritative.*⁶²

⁵⁹ Ladd, George, *The New Testament and Criticism*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1967, pg. 15.

⁶⁰ Mickelsen, A. Berkeley, *Interpreting The Bible*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1977 printing, pg. 65.

⁶¹ Arrington, *op. cit.*, pp. 378, 384.

⁶² *Ibid.*, pp. 382-383. Notes Pinnock, “I would say that the Holy Spirit, who inspired the apostolic testimony and binds himself to it, opens up the significance of the Scriptures for believers of all ages...He opens up what is written there under the conditions of a controlled liberty. By controlled liberty I mean a freedom within parameters, a liberty which honours both the original meaning of Scripture and the fecundity of the text to be opened up” (Clark Pinnock, *The Work of the Holy Spirit in Hermeneutics, Journal of Pentecostal Theology—Issue 2*, Sheffield Academic Press Limited, Sheffield, England, 1993, pg. 9).

AN OVERVIEW OF HERMENEUTICAL SCHOOLS—

“The aim of good interpretation is simple: to get at the ‘plain meaning of the text’. And the most important ingredient one brings to that task is enlightened common sense... (however), a simple look at the contemporary church...makes it abundantly clear that not all ‘plain meanings’ are equally plain to all.”⁶³ This latter observation has been true throughout Jewish and Church history. Numerous systems or “schools” of hermeneutics have always existed and continue to exist. Although one often largely adopts a single “school,” for many our hermeneutical approach is a blending of various schools.

Jewish Interpretation—beginning with Ezra (*ca.* 458 *BC*), the Levites would translate the Old Testament aloud from Hebrew into Aramaic (the language of Babylon [Nehemiah 8:1-8]).⁶⁴ With the translation they would also “explain” the meaning,⁶⁵ often without giving due attention to the biblical intent or context (*cf.* Matthew 5:33-37). This was the earliest beginning of Jewish interpretation, and gave rise to the *Mishna*—“a written collection of traditional laws⁶⁶ (*halakoth*) handed down orally from teacher to student. It was compiled across a period of about 335 years, from 200 *BC* to *AD* 135.”⁶⁷

Alexandrian Jews Interpretation—the Jews of the influential Egyptian city Alexandria were greatly influenced by Greek thought, especially Greek allegory; in their interpretation of the Old Testament, they allegorically blended together ideas from Greek philosophy with biblical concepts of God. Allegories⁶⁸ do exist in the Bible (John 15:1-17; Galatians 4:21-31), but as an overall system allegorical interpretation can be abusive to the intended meaning of the text. “In the allegorical method a text is interpreted apart from its grammatical-historical (plain) meaning. What the original writer is trying to say is ignored. What the interpreter wants to say becomes the only important factor.”⁶⁹ Philo⁷⁰ was very influential regarding propagating allegorical

⁶³ Fee and Stuart, *op. cit.*, pp. 18-19.

⁶⁴ This is the understanding of Nehemiah 8:8 as translated in the NRSV.

⁶⁵ The TNIV (**making it clear** [Nehemiah 8:8]) emphasizes the Levites moving about the audience asking questions after each section was read, to make sure the people understood the meaning/significance.

⁶⁶ These traditional laws (or interpretations of the Mosaic law) came also to be known as **the tradition of the elders** (see Matthew 15:2).

⁶⁷ Youngblood, Ronald [General Editor], *Nelson's New Illustrated Bible Dictionary*, Thomas Nelson Publishers, Nashville, TN, 1995, pg. 849.

⁶⁸ “A true allegory is a story where each element in the story means something quite foreign to the story itself” (Gordon Fee and Douglas Stuart, *op. cit.*, pg. 154).

⁶⁹ Mickelsen, *op. cit.*, pg. 28.

⁷⁰ Philo was a well-known Jewish philosopher and a leader of Hellenistic Judaism in Alexandria at the time of the Apostle Paul.

interpretation of the Old Testament. He “believed that literal meanings were usually less important than those other ideas which he accepted from philosophical schools...and hence he attempted to reveal the presence of these mystical ideas in the Pentateuch by allegorical interpretation.”⁷¹ Note Philo’s interpretation of Genesis 2:5-6—**the Lord God had not sent rain on the earth...but streams came up from the earth and watered the whole surface of the ground.** “Moses here calls the human mind the ‘stream’ from the earth, and the sensations he calls ‘the whole [surface] of the ground’...[hence], the mind waters the sensations like a fountain, sending appropriate streams over each.”⁷²

Patristic Interpretation—Philo’s allegorizing was popular not only among the Hellenistic Jews, but it spilled over to many early Church fathers from the time of Clement of Rome⁷³ to Pope Gregory I (*AD* 590-604). This enabled the allegorical grip to last until the Reformation. “The great curse of the allegorical method is that it obscures the true meaning of the Word of God. There are no controls on the imagination of the interpreter, so the Bible becomes putty in the hands of each interpreter...yet no way exists for breaking the deadlock within the allegorical system.”⁷⁴

The basic premise of Patristic allegorizing was that the Bible was to some degree a “mystical” book, whose understanding required special reading abilities and whose words were mere symbols or representations of deeper, hidden truths.⁷⁵ The early Church fathers who propagated this hermeneutic were attempting to display Scripture’s manifold depths of wisdom, so as to get the intellectual Greeks (with their philosophical heritage) to accept the Judeo-Christian Bible (which was canonized during this period). Of particular difficulty for the Greeks were many Old Testament stories, whose “literal or plain” meaning seemed immoral, trivial and absurd.

The first attempt to combat allegory and to go the route of logic, grammar and history arose in Antioch of Syria at the end of the fourth century *AD*. It met with little success, however, as it was accused of arising out of a heretical sect within the Church.

⁷¹ Mickelsen, *op. cit.*, pg. 29.

⁷² Quoted in Terry, Milton, *Biblical Hermeneutics*, Zondervan Publishing House, Grand Rapids, MI, 1978 printing, pg. 613.

⁷³ Clement of Rome was Rome’s leading bishop from *AD* 93-97.

⁷⁴ Ramm, Bernard, *Protestant Biblical Interpretation*, W. A. Wilde Company, Boston, MA, 1950, pg. 24.

⁷⁵ This represented a type of metaphysical hermeneutic.

Jerome's and Augustine's Interpretative Influences—Jerome disliked allegory, but was unable to free himself from its influences upon him.⁷⁶ Augustine⁷⁷ was also an allegorist, using as his basis for a “deeper” meaning of Scripture a prominent interpretation of **the letter kills, but the Spirit gives life** (2 Corinthians 3:6)—namely, the literal or plain interpretation is absurd and only a “Spirit enlightened” interpretation is valid. “In the narrative of the Fall, the fig leaves mean hypocrisy; the coats of skins are mortality; and the four rivers become the four cardinal virtues.”⁷⁸

Interpretation in the Middle Ages (AD 476-1453)—this was a time of dull conformity; Church tradition as established in the fourth century was the leading hermeneutical principle, with very little challenge of what the Church fathers established as the interpretation of Scripture.

Reformation Hermeneutics (16th century)—the Renaissance (14th-16th centuries), with its emphasis on intellectual renewal, endeavored to question the allegorical emphasis and some of the understanding of the fourth century fathers, but it was the Protestant Reformation which broke these grips. We owe much hermeneutically to the Reformers, and their emphasis on biblical languages and a commitment to listen to the Bible on its own terms. Luther's own experience of justification by grace through faith while studying Romans caused him to re-examine his hermeneutic—focusing on a single, fundamental and plain meaning, which he took to heart. “Luther also balanced the literal or grammatical sense with the spiritual depth of meaning...Luther knew that for genuine depth of spiritual meaning, we must experience the illumination of the Holy Spirit.”⁷⁹

The real pacesetter of Reformation hermeneutics, however, was John Calvin, who realized it is the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say. “(Calvin) saw more clearly than even Luther that (allegory)

⁷⁶ Jerome was a rigid monk who lived from AD 347-419. Educated in Rome, he was a respected Church scholar in spite of his reverting to an allegory-based hermeneutic (born in part out of his love for Greek philosophy). Perhaps his greatest contribution was his translation of the Bible into Latin (*The Vulgate*); he translated it at a monastery in Bethlehem.

⁷⁷ Augustine of Hippo (AD 354-430) was a leading bishop in Hippo, Algeria. He founded a monastic college there and wrote many theological treatises; *Augustini Confessiones* is perhaps his most well-known work. “He was to be the father of much that was most characteristic in mediaeval Roman Catholicism. He was to be the spiritual ancestor, no less, of much in the Reformation” (Winston Walker, *A History of the Christian Church*, Charles Scribner's Sons, New York, NY, 1970 edition, pg. 160).

⁷⁸ Augustine quoted in Mickelsen, *op. cit.*, pg. 34. See also his interpretation of the Parable of the Good Samaritan in Fee and Stuart, *op. cit.*, pg. 150.

⁷⁹ *Ibid.*, pg. 39.

has no foundation, and is liable to gross error. He will not give a mystic significance even to the Levitic law, because, he says, 'It is better to confess ignorance than to play with frivolous guesses'.⁸⁰

Devotional Interpretation—popularized among evangelicals in the early 20th century, this school emphasizes reading for new insights that personally bless, over understanding the original intent. For years, it was so wide-spread in evangelicalism that it became the virtual measuring stick of a preacher's performance.

- *It would not be far amiss to say that the average Christian reads his Bible exclusively in the devotional tradition, i.e., for his own blessing and spiritual food. Hence, there has been a plethora of devotional literature published, and every preacher is expected to have above and beyond his doctrinal and exegetical message a devotional emphasis or spiritual application. There is a great strength in the devotional emphasis...it has, however two weaknesses when it becomes primary: 1) it tends to become hopelessly mixed with allegorism and excessive typology; in the effort to find an 'application' or a 'spiritual truth,' the literal and primary meaning of a passage is frequently obscured; 2) it keeps people fed on a superficial diet, so that their thinking does not have the strong sinews and solid bones that can come only from good exegetical and doctrinal preaching.⁸¹*

Pneumatic Interpretation—this hermeneutic, especially prominent among contemporary Pentecostals and charismatics, basically says, "The Holy Spirit told me the text means..."

- *The pneumatic mode of interpretation finds its basis in the inspiration of Scripture. Because the human author has been guided and assisted at every juncture of the inscripturating process, the human interpreter is believed to require this same guidance and assistance...when the modern reader's experience of the Holy Spirit reenacts the apostolic experience of the Spirit, the Spirit serves as the common context in which reader and author can meet to bridge the historical and cultural gulf between them...the commonality of the experiences of the modern reader and the ancient author lies in their shared faith in Jesus Christ and their walk with the Paraclete whom he promised them.⁸²*

As noted by Arrington above, the chief problem with this hermeneutic is it renders one's interpretation as virtually "inspired, infallible and inherently authoritative"; furthermore, there are no controls and anyone who questions the interpretation is felt to be questioning God Himself.

⁸⁰ Farrar, F. W., *History of Interpretation*, EP Dutton & Company, 1886.

⁸¹ Ramm, *op. cit.*, pg. 35.

⁸² Arrington, *op. cit.*, pg. 382.

Grammatical-Historical Interpretation—“The grammatical-historical sense of a writer is such an interpretation of his language as is required by the laws of grammar and the facts of history.”⁸³ This hermeneutic begins with the premise that a reader cannot recover what the author *intended to say* (i.e., identifying what he “really” meant through allegory, etc.); rather, one can interpret only what the author *actually did say* (known as “sharable meaning”). Though not 100% accurate (words and syntactical constructions will always have an element of subjectivity to them), this approach does bring valuable controls to interpreting. By dealing with what the author says *on his terms*, it is possible for a text to say basically the same thing in 21st century America as in first century Asia Minor.

Grammatical—words have meaning in context, which can be well defined if read within the conventions of the language in which they were written. For example, the simple proposition, “I ate an apple,” if read grammatically and linguistically, would convey the same basic meaning to St. Paul as to the reader of this paper. It is true that there is a certain amount of variable (i.e., the type of apple), but the verb **ate** has defined meaning in context, as do **I** and **apple**. Hence, if read and interpreted grammatically, this sentence has universal meaning (unless apples are unknown to the reader); furthermore, its meaning when read in the year 2101 will likely be about 99% equal to what was intended when written in 2001. “The Bible has its unique revelations, symbols and claims but we should not abandon normal interpretive skills when we come to it.”⁸⁴ “You must understand the Bible grammatically before you can understand it theologically.”⁸⁵ Adler and Van Doren remind us that defining words is not always easy, but is possible to a very large extent—

- *An author uses most words as men ordinarily do in conversation, with a range of meanings, and trusting to the context to indicate the shifts. Knowing this fact is some help in detecting the more important words. We must not forget, however, that at different times and places the same words are not equally familiar items in daily usage.*⁸⁶

Historical—words also take on meaning from the historical context in which they were written. Hence, this hermeneutical approach endeavors to establish the meaning of a pericope

⁸³ Terry, *op. cit.*, pg. 203.

⁸⁴ Terry, *op. cit.*, pp. 173-174.

⁸⁵ Henrichsen, Walter and Jackson, Gayle, *Studying, Interpreting and Applying the Bible*, Zondervan Publishing House, Grand Rapids, MI, 1990, pg. 212.

⁸⁶ Adler, Mortimer & Van Doren, Charles, *How To Read A Book*, Simon and Shuster, New York, NY, 1972 edition, pp. 101-102.

within the framework of its historical setting. The Bible is the word of God written in the words of men—most specifically, in Hebrew, Aramaic and *Koine* Greek from about 1440 *BC* to *AD* 95, in Jewish and Gentile cultures. “Our ability to think God’s thoughts after Him in Scripture will depend on the extent to which we take pains to think as did the original readers of the biblical books.”⁸⁷

- *Unless the reader comes to terms with the author, the communication of knowledge from one to the other does not take place...for communication to be successfully completed, therefore, it is necessary for the two parties to use the same words with the same meanings—in short to come to terms. When that happens, communication happens, the miracle of two minds with but a single thought...the likelihood of a meeting of minds through language depends on the willingness of both reader and writer to work together.*⁸⁸

PLAYING DEVIL’S ADVOCATE—

Rob Bell in *Velvet Elvis* reminds us that “the Bible is a difficult book...and sometimes when I hear people quote the Bible, I just want to throw up...sometimes when people are backing up their points and the Bible is used to prove that they are right, everything within me says, ‘There’s no way that’s what God meant by that verse’.”⁸⁹ He also reminds us that there really is no such thing as “the Bible says...” that does not include one’s *interpretation* of what the Bible says.

- *The Bible must be interpreted. And if it isn’t interpreted, then it can’t be put into action. So, if we are serious about following God, then we must interpret the Bible. It is not possible to simply do what the Bible says. We must first make decisions about what it means now, in this place, for these people...so let’s be honest. When you hear people say they are just going to tell you what the Bible means, it is not true. They are telling you what they think it means. They are giving their opinions about the Bible. It sounds nice to say, ‘I’m not giving you my opinion; I’m just telling you what it means.’ The problem is it’s not true. I’m giving you my opinion, my interpretation of what it says. And the more I insist that I am giving you the objective truth of what it says, the less objective I am being.*⁹⁰

⁸⁷ Fuller, Daniel, *Hermeneutics*, unpublished manuscript, Fuller Theological Seminary, Pasadena, CA, 1976, pg. II-9.

⁸⁸ Adler and Van Doren, *op. cit.*, pp. 96-97, 99.

⁸⁹ Bell, Rob, *Velvet Elvis*, Zondervan, Grand Rapids, MI, 2005, pp. 41-43. See also Smith, Christian, *The Bible Made Impossible*, BrazosPress, Grand Rapids, MI, 2012.

⁹⁰ *Ibid*, pp. 46, 54.

DISCIPLESHIP AND LEADERSHIP TRAINING
Grace and Spiritual Formation
Gary Matsdorf

I. Course Description:

This is a study and discussion of Spiritual Formation, also known as Christian Spirituality. It explores the goal of Spiritual Formation, how it begins with an awareness of our brokenness, how it is developed in partnership with God, why it must be developed by walking in the Spirit through grace and not by “check list Christianity,” its relationship to trials and tribulations, spiritual resistance to Spiritual Formation, and the importance of emotional health and godly character.

II. Course Objectives:

- A. To define and understand Spiritual Formation
- B. To understand the relationship between Spiritual Formation and sanctification (wholeness)
- C. To understand the relationship between faith and our responsibilities and how Spiritual Formation is a partnership between God and believers
- D. To understand the relationship between Spiritual Formation and walking in the Spirit vs. “check list Christianity”
- E. To understand Spiritual Formation and trials and tribulations
- F. To understand the nature of spiritual resistance to Spiritual Formation
- G. To define and understand the significance of emotional health as part of Spiritual Formation
- H. To define and understand the significance of the fruit of the Spirit and the qualifications of a leader as part of one’s Spiritual Formation

II. Course Outline:

A) Introduction to Spiritual Formation.

- 1. The goal (Colossians 1:28)
- 2. Spiritual Formation is the renewal of God’s image in Christ-followers (Colossians 3:10)
 - a. This renewal begins with an awareness of our brokenness (Romans 3:23; 7:24; 1 Corinthians 5:1-2)
 - b. God’s part in the Spiritual Formation process (Hebrews 10:10; Romans 15:16; 2 Corinthians 3:18)

- c. The believer's part in the Spiritual Formation process (Romans 6:13; Romans 12:1; 2 Peter 1:5-7)
- d. The place of community in Spiritual Formation (Hebrews 10:24; Proverbs 27:17)

B) Spiritual Formation and walking in the Spirit (Romans 8:1-17A).

- a. Understanding "check-list Christianity," characterized by fulfilling our responsibilities with wrong motives, with thinking such activities are "an end in themselves," with the assumption that fulfilling our responsibilities excuses us from personal transformation of character and how we treat others and with a works righteousness approach.
- b. The importance of living according to the Spirit (Romans 8:4) and having our minds set on what the Spirit desires (Romans 8:5).
- c. Learning to pray a prayer of surrender, asking for the Spirit to work spiritual maturity in us.

C) Spiritual Formation and trials and tribulations (Romans 8:17B-39).

- a. To be a disciple is to share in Christ's sufferings (Romans 8:17B).
- b. Remembering the Spirit is interceding for us toward spiritual maturity (Romans 8:26-27).
- c. Remembering God's five-fold commitment to us--He foreknew us, predestined us, called us, justified us and sees us as glorified (Romans 8:29-30).
- d. Remembering how nothing can separate us from God and remembering His will for our lives...namely, that we be spiritually transformed to the image of His Son (Romans 8:35-37).

D) Resistance to spiritual formation.

- a. Discerning the nature of the resistance (the sinful nature, legalism, the world, the devil/demons)
- b. Employing the proper response (die to the sinful nature, resist the devil, rebuke/cast out the demonic, come out from the world)

E) Spiritual Formation and emotional health.

- a. Emotional Health is "loving others well because we know ourselves well" (Peter Scazzero).
- b. Emotional Health recognizes and manages feelings and breaks from self-destructive patterns.
- c. Emotional Health prioritizes healthy relationships.
- d. Emotionally healthy leaders recognize and resist being compulsive, narcissistic, paranoid, codependent or passive-aggressive leaders.

F) Spiritual Formation and the fruit of the Spirit (Galatians 5:22-23).

- a. Paul says healthy disciples/leaders **serve one another humbly in love** (Galatians 5:13).
- b. The fruit of the Spirit helps define how to fulfill that command, especially relationally.

G) Spiritual Formation and qualifications of an elder (leader) (1 Timothy 3:1-7).

- a. “The emphasis in Paul’s list of qualifications of an elder is more on the spiritual and personal qualifications of the person, than the task” (Don Pickerill).
- b. “Leadership is not something we do; it is something we are” (Don Pickerill).
- c. Biblical Leadership is intricately connected to managing one’s own family (1 Timothy 3:4) and to loving and respecting one’s spouse (Ephesians 5:21-33).
- d. Remember--“Leaders cannot give away what they don’t have.”

H) Spiritual Formation and the nuclear family.

- a. Spiritual Formation involves learning to manage one’s family well, especially as a leader (1 Timothy 3:4).
- b. Spiritual maturity leads to mutual submission, love and respect among spouses (Ephesians 5:21-33).
- c. Spiritual Formation remembers Paul’s word to leaders--**if anyone does not know how to manage his own family, how can he take care of God’s Church** (1 Timothy 3:5).
- d. Spiritual Formation includes disciples/leaders taking initiative to develop actualized accountability in their lives.
- e. Foursquare leaders must become intolerant of the more “subtle” forms of personality dysfunction among both disciples and leaders, such as harshness, narcissism, anger, neglecting the family, “doing church as a king,” manipulation, insecurity, etc.

Essential Course Bibliography--

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DISCIPLESHIP AND LEADERSHIP TRAINING
Grace and Spiritual Formation
Gary Matsdorf⁹¹

INTRODUCTION--

Spiritual Formation, also known as Christian Spirituality, relates to pursuing the pathway of arriving at the goal of discipleship, namely being **fully mature in Christ** (Colossians 1:28); for purposes of Foursquare’s DLT material, we can also refer to such a person as a “Four-Stage Person.” “The saving work of the Holy Spirit in an individual does not end at conversion. The event is only the beginning of a process of transformation into Christ-likeness which extends throughout our days. We speak of this ongoing process as ‘sanctification’.”⁹² “Christian formation does not imply that one is to flee this world to find God, but that one must find God and grow in grace in this world, even discovering avenues (such as Christian disciplines) in and through the physical realm for spiritual growth...it is not a human self-help program or a means to justifying ourselves (Gal. 2:15-21). It begins with rebirth and conversion followed by water baptism.”⁹³

Because Spiritual Formation is inextricably linked with sanctification, its end is “holiness or wholeness,” whereby “the human person is restored to what he or she was created to be...the recovery of wholeness--the integrity of our lives as they are being restored by the Spirit.”⁹⁴ Therefore, the sanctification process is intended to transform every aspect of what makes us human—our thinking,⁹⁵ emotions, disposition, priorities, will, relationships, homes, etc. It renews the image of God within us (Colossians 3:10) as we are gradually **being conformed to the image of His Son** (Romans 8:29). “It is God’s purpose to imprint on all those who belong to

⁹¹ This also reflects input from a DLT Review Committee comprised of Jeff Roper, Brita Pinkston, Adam Hartel, Leslie Keegel, Don McGregor and Cheyne Jackson.

⁹² Grenz, Stanley, *Theology for the Community of God*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000, pg. 440. Paul also terms the sanctification process that of **being saved** (1 Corinthians 1:18). “It is highly characteristic of Paul’s soteriology that he does not speak of ‘the saved’ but of those who are being saved. Salvation is not yet gained in its totality” (Hering quoted in *The First Epistle to the Corinthians--The New International Greek Testament Commentary*, Thiselton, Anthony, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000, pg. 156).

⁹³ Okholm, Dennis, *Spirituality in Evangelical Dictionary of Biblical Theology*, Elwell, Walter (Editor), Baker Books, Grand Rapids, MI, 2000 printing, pg. 746.

⁹⁴ Okholm, *op. cit.*, pg. 747.

⁹⁵ Paul speaks of this transformation of thinking in Romans 12:1-2 where “his meaning here would appear to be that believers are to allow their way of thinking to be renewed by the Spirit of God in the light of the gospel. This will mean the reversal of the effects of the fall that resulted in humanity being handed over by God to a ‘depraved mind’ (1:28)” (Colin Kruse, *Paul’s Letter To The Romans--The Pillar New Testament Commentary Series*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2012, pg. 465). See also Titus 3:5.

Christ the ‘image’ of the ‘second Adam’.”⁹⁶ “Christian morality does not arise on the basis of a new action but on that of a new state which is best expressed as ‘made holy’.”⁹⁷

Spiritual Transformation starts with an awareness of our brokenness⁹⁸ (**all have sinned and fall short of the glory of God** [Romans 3:23]; **what a wretched man I am! Who will rescue me from this body of death**” [Romans 7:24]; **it is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man⁹⁹ has his father’s wife. And you are proud!** [1 Corinthians 5:1-2, emphasis mine]). It develops as a partnership with God. “Sanctification is a work in which *God and man cooperate*, each playing distinct roles...in this we are not saying that we have equal roles in sanctification or that we both work in the same way, but simply that we cooperate with God in ways that are appropriate to our status as God’s creatures.”¹⁰⁰

On God’s part, **we have been made holy through the sacrifice of the body of Jesus Christ once for all** (Hebrews 10:10); Christ alone earned our sanctification for us. God the Father and God the Holy Spirit then work within believers to supernaturally appropriate this provision (1 Thessalonians 5:23; Romans 15:16). **We all, who with unveiled faces contemplate the Lord’s glory, are being transformed into His image with ever increasing glory, which comes from the Lord, who is the Spirit** (2 Corinthians 3:18).

In noting our part in the process, Mullen reminds us that “faith is ‘the’ means of sanctifying grace,”¹⁰¹ but we do have responsibilities such as—**do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life** (Romans 6:13); **offer your bodies as a living sacrifice, holy and pleasing to God** (Romans 12:1); **flee from sexual immorality** (1 Corinthians 6:18); **for this**

⁹⁶ Moo, Douglas, *The Epistle to the Romans—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1996, pg. 534. Note also Hebrews 10:14.

⁹⁷ Procksch, Otto, *Hagios in Theological Dictionary of the New Testament—Volume 1*, Kittel, Gerhard and Friedrich, Gerhard [Editors], William B. Eerdmans Publishing Company, Grand Rapids, MI, 1975 printing, pg. 108.

⁹⁸ Integral to awareness of one’s brokenness is learning to hear and discern God’s voice as He notes aspects of our life that need attention, especially unhealthy areas of the heart (Proverbs 4:23) and unhealthy relational dynamics (Romans 12:10b). This brokenness may be so severe that it requires professional Christian therapy as part of one’s discipleship.

⁹⁹ A believer in the Corinthian church.

¹⁰⁰ Grudem, *op. cit.*, pg. 746. “The use of the passive imperative, ‘be transformed’ (Romans 12:2), suggests both that the transformation is effected by God, and that believers must cooperate in order that it take place” (Colin Kruse, *op. cit.*, pg. 464).

¹⁰¹ Mullen, Bradford, *Sanctification* in Elwell, *op. cit.*, pg. 712.

very reason make every effort¹⁰² to add to your faith goodness...knowledge...self-control... godliness...love (2 Peter 1:5-7).¹⁰³ There is also the role of Christian disciplines as mentioned above.¹⁰⁴

Let us consider how we may spur one another on toward love and good deeds (Hebrews 10:24) and as iron sharpens iron, so one person sharpens another (Proverbs 27:17) remind us that sanctification happens in part in community. “Today’s leaders...must be persons always willing to confess their own brokenness and ask for forgiveness from those to whom they minister. Christian leaders are called to live the Incarnation, that is, to live in...the corporate body of the community, and to discover there the presence of the Holy Spirit.”¹⁰⁵

SPIRITUAL FORMATION AND WALKING IN THE SPIRIT--

Although Spiritual Formation involves partnering with God and fulfilling our responsibilities in the partnership, we must avoid what is sometimes termed “check list Christianity.” With “check list Christianity,” we participate in the disciplines/responsibilities--

- With wrong motives (such as impressing people or salving one’s conscience).
- With the thinking that such activities are “an end in themselves” rather than means to the end of being fully mature in Christ. For example, we don’t read our Bibles to check off “devotions done for the day” but to encounter the living God behind the Bible and allow Him to use the Word to change us.¹⁰⁶

¹⁰² **Make every effort** must not be confused with “works righteousness.” We are not “doing good to make ourselves righteous” but rather responding to what Christ has given us in saving us (**for this very reason** [vv. 3-4]). “Growth in virtue is of utmost importance and deserves utmost effort” (Peter Davids, *The First Epistle of Peter—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1990, pg. 179). Note also Paul’s similar exhortation to the Corinthians regarding separating themselves from anything that would make them ceremonially or morally unclean—**since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God** (2 Corinthians 7:1).

¹⁰³ Paul makes it clear in Romans 7 that in so fulfilling our responsibilities in the sanctification process, we will find a repeated clash between what we *want* to do and what we often find ourselves actually *doing*. In Galatians, he likens it to an internal war (Galatians 5:17). “On the one hand, we will never be able to say, ‘I am completely free from sin’...but on the other hand, a Christian should never say, ‘This sin has defeated me. I give up’” (Wayne Grudem, *op. cit.*, pg. 747).

¹⁰⁴ This particular DLT session will not give instruction on the historic and important Christian disciplines, nor will it cover the important Spiritual Formation aspects of knowing one’s spiritual gifts, understanding one’s temperament and defining one’s ministry passion.

¹⁰⁵ Nouwen, Henri, *In the Name of Jesus*, The Crossroad Publishing Company, New York, NY, 1989, pp. 64, 68.

¹⁰⁶ These disciplines are not merely things to “do” but the call to “be” in the presence of God’s transformative love and grace.

- With the assumption that doing these activities excuses one from personal transformation of character, disposition and how we treat others.
- With a works righteousness approach, rather than a grace-based¹⁰⁷ walk in the Spirit.

All disciples, and especially leaders, are called to live a life cultivated and formed by the Spirit, so that all they are and do is from the overflow of that intimate and on-going relationship which manifests itself in power and in a practical presence in the world (especially relationally). “The Christian is learning Christlikeness by sharing Christ’s life in an organic way (John 15:1-17; 17:20-24).”¹⁰⁸ Paul addresses this organic walking in the Spirit in Romans 8, saying that we are to **live according to the Spirit** (vs. 4). He is referencing how we go about our life-style daily—a life-style that is to be within the realm of the Spirit, clearly recognizing that He is also its Source.¹⁰⁹ “It is clear that Paul conceives of the Spirit as a new indwelling power that manifests itself in conduct. The new life is the gift of the Spirit (2 Cor. 3:6; Gal. 6:25), and this life evidences itself in the ‘fruit of the Spirit’ (Gal. 5:20), which Paul interprets in terms of Christian virtues.”¹¹⁰ “The Christian is not a man who adds a number of good deeds to his life, he is a man who has received the gift of a new life which then grows and develops.”¹¹¹

Those who live in accordance with the Spirit have their minds¹¹² set on what the Spirit desires (vs. 5) gives us a basic truth we must practice if we are going to **live in accordance with the Spirit** daily—namely, setting our attitudes in the direction of the Spirit...fully embracing His life and perspectives. This is not a static (positional) state like our justification but rather a fluctuating condition; the opposite state is also possible for a believer—**those who live according to the sinful nature have their minds set on what that nature desires** (vs. 5). Having your mind set on what the Spirit desires comes through accountability to others, through study and meditation of His Word and through prayer, as we come to Him and say—

¹⁰⁷ Grace is best defined as the Person of the Lord Jesus Christ inexhaustibly meeting you at any point of need (John 1:16).

¹⁰⁸ Okholm, *loc. cit.*,

¹⁰⁹ At the risk of sounding overly basic, let’s remember that to walk in the Spirit is the same as to live in Christ Jesus. **Fixing our eyes on to Jesus, the Pioneer and Perfecter of faith** (Hebrews 12:2) is a reminder that we must never separate a walk in the Spirit from the Person of Jesus Christ, whose earthly life perfectly modeled this life-style for us.

¹¹⁰ Ladd, George, *A Theology of the New Testament—Revised Edition*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000 reprint, pg. 562.

¹¹¹ Lloyd-Jones, D.M., *Expository Sermons on 2 Peter*, The Banner of Truth Trust, Carlisle, PA, 1999 reprint, pg. 229.

¹¹² Or inner attitudes.

- *I am Yours, Lord. Reflect Yourself in my thoughts and inner attitudes. Help me to know Your Word and Your thoughts, that I might think like You think. Let me draw today on the powers of the new self within. Let me remember the truths I know, that I might practice them. Let me think and act like what I truly am—a child of God, whose life is hidden in Christ.*¹¹³

SPIRITUAL FORMATION AND TRIALS AND TRIBULATIONS--

Paul states in Romans 8:18-39 that this walk in the Spirit...this pathway to Spiritual Formation...includes trials and tribulations...one of God's greatest tools in our discipleship journey and our leadership development—we are **heirs--heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory** (Romans 8:17b). “In a sense, what Paul is saying in vv. 18-30 is that the Christian must go the way of his Lord.”¹¹⁴ Again, it's how disciples and leaders are developed.

But how do we process these struggles for our Spiritual Formation and not become unduly discouraged or bitter? Paul begins by noting that “the present and visible can be understood only in the light of the future and invisible”¹¹⁵—**I consider that our present sufferings¹¹⁶ are not worth comparing with the glory that will be revealed in us** (vs. 18). We are next reminded that in this process of Spiritual Formation through **present sufferings...the Spirit helps¹¹⁷ us in our weakness** (vs. 26). **The Spirit Himself intercedes for us through wordless groans¹¹⁸** (vs. 26). He gives us this needed aid to see us through sufferings because **we do not know what we ought to pray for** (vs. 26). “Paul is referring to the fact that we who are Christians are not the

¹¹³ Having a mind set on the Spirit is also affected in part by what one reads and listens to, by the people with whom one associates, by one's life activities, and by what one loves and hates. “Hate is one of the most important aspects of being human. It is one of the most crucial ingredients of a good person's character. *What we hate* says a lot about who we are, what we value, what we care about. And *how we hate* says much about how we will succeed as leaders...you can tell a lot about people by what they love...likewise, we can know a lot about people by what they hate...*character is in part formed by what we hate, because we move to be different from whatever that is*” (Henry Cloud, *9 Things A Leader Must Do*, Integrity Publishers, Franklin, TN, 2006, pp. 75-77).

¹¹⁴ Moo, *op. cit.*, pg. 509.

¹¹⁵ Leenhardt quoted in Moo, *op. cit.*, pg. 511.

¹¹⁶ **Sufferings** “are not only those ‘trials’ that are endured directly because of confession of Christ (persecution), but encompass the whole gamut of suffering, including things such as illness, bereavement, hunger, financial reverses, and death itself” (Douglas Moo, *op. cit.*, pg. 511). See also 2 Corinthians 4:17.

¹¹⁷ **Helps** connotes the idea of helping carry the load imposed by our limited ability to pray.

¹¹⁸ **Wordless groans** is not “praying in tongues.” As to who is doing the actual uttering, Moo notes that “the ‘groans’ are probably the believer's own, inspired and directed by the Spirit. Paul's reference may then be to those times when, in the perplexity of our ignorance, we call out to God in ‘content-less’ groans—whether expressed out loud or kept to ourselves” (Douglas Moo, *op. cit.*, pg. 524).

spiritual giants we would like to be (and sometimes imagine we are). We are weak, and left to ourselves we will always be in trouble.”¹¹⁹

And what makes His interceding so effective? **The Spirit intercedes for God’s people in accordance with the will of God** (vs. 27). “The Spirit’s groan is a highly successful one...He groans according to the will of God. This puts us ‘right on target.’ He moves us in the direction of glory. We are not headed only for suffering; we are being led on to glory through the suffering!”¹²⁰

Vv. 28-30 are continuative, showing that during our time of suffering we not only have the Spirit interceding for us, but we have God’s plan and purpose working on our behalf—we **know that in all things God works for the good of those who love Him, who have been called**¹²¹ **according to His purpose** (vs. 28). **All things** is generic, referencing anything in life, even our sin. **The good** is best understood as “redemptive good,” that is, our further maturation as God uses sufferings to conform us **to the image of His Son** (vs. 29). “Nothing can harm believers in the deepest sense of the word...but rather all things which may happen to them...serve to help them on their way to salvation, confirming their faith and drawing them closer to the Master...because God is in control of all things.”¹²²

As the Author of our salvation, the depth of God’s purpose (control) for believers is then reiterated; Paul describes His commitment to us and His process of working **in all things** using five important verbs—**foreknew...predestined...called...justified...glorified** (vv. 29-30).

- *Foreknowledge is simply the design of the eternalness of God’s plan. The fact that God has foreknowledge means that He knows everything and He has a plan...predestination means that God guarantees the plan. He not only knows the eternal purpose, but He guarantees that it is carried out...called...God’s call in our lives is the temporal execution of the eternal plan...hence, the call is basically the definition of our condition as God currently sees us...we are saints (holy ones) in virtue of our call...justification basically means that God wants to reverse everything that is against us. It means that we stand in a right relationship with God. We have*

¹¹⁹ Morris, Leon, *The Epistle To The Romans--The Pillar New Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1988, pg. 326.

¹²⁰ Pickerill, Donald, *The Reign of Grace*, unpublished manuscript, New Hope Christian College, Eugene, OR, 2003 edition, pg. 100. “There is also, Paul asserts in these verses, an intercessor ‘in the heart,’ the Spirit of God, who effectively prays to the Father on our behalf throughout the difficulties and uncertainties of our lives here on earth” (Douglas Moo, *op. cit.*, pg. 527).

¹²¹ That is, born again.

¹²² Cranfield, C. E. B., *Romans, Volumes I & II--The International Critical Commentary*, T&T Clark, Edinburgh, Scotland, 1994 edition, pg. 428.

*been made accepted in the Beloved. We are acquitted...and glorification. The most interesting aspect about glorification in this passage is that the Greek verb is in the past tense. He glorified us. Why the past tense? The answer is simple—God is eternal; there is no beginning or end with Him. He is Alpha and Omega. We pass through these various stages in our experience, but in God’s sight all is complete. We are already as it were glorified in His mind.*¹²³

Then (vs. 31) indicates Paul is drawing a conclusion, a conclusion most scholars feel summarizes the entire epistle to this point. And what is his conclusion? **If**¹²⁴ **God is for us, who can be against us?**¹²⁵ (vs. 32). The implied answer to this rhetorical question is, “No one or no thing.”¹²⁶ This confidence includes the assurance that nothing **shall separate us from the love of Christ** (vs. 35) and that **in all these things**¹²⁷ **we are more than conquerors through Him who loved us** (vs. 37). “Nothing in the course of time, nor in the expanses of space, nothing in the whole universe can sever the children of God from their Father’s love, secured to them in Christ”¹²⁸

RESISTANCE TO SPIRITUAL FORMATION--

The forces of evil do not want Christ-followers **fully mature in Christ**. They resist the development of Four-Stage people. “For those who take the task of Spiritual Formation seriously...spiritual attacks are inevitable. It becomes not a question of *if* we will face spiritual attacks but a question of *when* and *how*.”¹²⁹ Jesus noted this in the Parable of the Soils (Matthew 13:1-23) and the New Testament is replete with examples and explanation.¹³⁰

In its most broad sense, spiritual warfare refers to our struggle with four primary enemies—the sinful nature/flesh, the world’s systems, the law and the devil/demons. Disciples and leaders must learn as part of their discipleship and training how to discern which of these identified enemies...or combination thereof...they are facing at any given time, as the resistance varies

¹²³ Pickerill, *op. cit.*, pp. 35-36.

¹²⁴ **If** translates the Greek, *ei*. “The *ei* here states what Paul is altogether convinced is a fact as the ground of the confidence expressed in the following rhetorical question” (C.E.B. Cranfield, *op. cit.*, pg. 435).

¹²⁵ That is **against us** with any degree of success in terms of thwarting our salvation or God’s ultimate purpose for our lives. See also vs. 33.

¹²⁶ This is the intent behind the list of specifics in vv. 35-39.

¹²⁷ All these sufferings and distresses.

¹²⁸ Bruce, F. F., *Romans—Tyndale New Testament Commentaries*, InterVarsity Press, Downers Grove, IL, 2008 reprint, pp. 169, 171.

¹²⁹ Friesen, Aaron, *Spiritual Warfare in NHCC Spiritual Formation Cohort*, unpublished Course Syllabus, New Hope Christian College, Eugene, OR, 2011.

¹³⁰ The correlation between spiritual warfare and Spiritual Formation is also clearly stated in Judges 3:1--these are the nations the Lord left to test all those Israelites who had not experienced any of the wars in Canaan.

from **counting yourselves dead to sin but alive to God in Christ Jesus** (Romans 6:11)...to knowing that **you also died to the law through the body of Christ** (Romans 7:4)¹³¹ ...to the call to **resist the devil** (James 4:7)¹³²...to rebuking demonic presence and influence (Luke 10:17-21).¹³³ Regarding the latter two, White notes--

- *This level of spiritual warfare manifests as the tempting and trying, the taunting and haunting of kingdom servants. This involves both direct and indirect spiritual warfare. The direct warfare is precisely what Paul describes so vividly in Ephesians 6 with the imagery of “flaming arrows”. Direct warfare can also involve the tangible presence of a demonic spirit assigned to carry out “influence” or “oppression” against a believer--an alien pressure that makes the normal challenges of life more difficult than they should be. Indirect warfare is dealing with Satan’s strategy to undermine values, promote godless ideologies and moral decay--anything that pollutes human minds and perverts their will.*¹³⁴

SPIRITUAL FORMATION AND EMOTIONAL HEALTH--

A significant aspect of Spiritual Formation that was overlooked for many years by evangelicals and Pentecostals has thankfully had great emphasis in many segments of the global Church in the last twenty years. It’s termed **Emotional Health** and it is invaluable in the life of a disciple and even more so in the life of a leader. Peter Scazzero defines emotional health as primarily “loving others well” because we know ourselves well. It concerns itself with such things as “naming, recognizing and managing our own feelings; initiating and maintaining close and meaningful relationships; breaking free from self-destructive patterns; and accurately self-assessing our strengths, limits and weaknesses and freely sharing them with others...it [also] impacts our image of God, our hearing of God’s voice and our discernment of his will.”¹³⁵

¹³¹ For a more complete understanding of these two resistances to Spiritual Formation, the author has written a verse by verse commentary on Romans which is available in pdf by contacting him at gmatsdorf@foursquare.org

¹³² This includes the proactive putting on of the armor of God described in Ephesians 6. For a more detailed understanding of Ephesians 6 and the armor of God, the author has an exposition available in pdf from gmatsdorf@foursquare.org

¹³³ For additional understanding of demonic activity, especially in a believer’s life, the author has an exposition available in pdf from gmatsdorf@foursquare.org

¹³⁴ White, Thomas, *The Believer’s Guide To Spiritual Warfare--Revised Edition*, Chosen Books, Bloomington, MN, 2011, pp. 38-39.

¹³⁵ Scazzero, Peter, *Emotionally Healthy Spirituality*, Integrity Publishers, Nashville, TN, 2006, pp. 45, 47. He also states that three classic symptoms of being emotionally unhealthy include using God to run from God and doing for God instead of being with God (covering up or ignoring aspects of our personhood or pain in our lives through religious activity) and living without limits (ignoring matters of “self-care” and thinking that dedication means constantly giving, even if it’s detrimental to ourselves or our family).

He goes on to note that making disciples **MUST** include addressing issues of emotional health. We must develop awareness of our emotional health and seek needed help and accountability for its development; this then must be wed with historic Christian disciplines and contemplative spirituality in our discipleship models.¹³⁶ A disciple, and again especially leaders, cannot ignore what is going on inside them or “behind closed family doors” while presenting a certain public image. If we do, we will never be **fully mature in Christ**.

- *Pretending was safer than honesty and vulnerability. The reality was that my discipleship and spirituality had not touched a number of deep internal wounds and sin patterns—especially those ugly ones that emerged behind the closed doors of our home during trials, disagreements, conflicts and setback...[most Christians] are angry, compulsive, highly opinionated, defensive, proud, and too busy to love the Jesus they profess...with whole layers of their emotional life untouched by God’s transforming power...[and] because people are having real, and helpful, spiritual experiences in certain areas of their lives—such as worship, prayer, Bible studies, and fellowship—they mistakenly believe they are doing fine, even if their relational life and interior world is not in order.*¹³⁷

Gary McIntosh and Samuel Rima remind us that another aftermath of leaders ignoring emotional health is the emergence of the “dark side of leadership.” “The ‘dark side’ refers to our inner urges, compulsions, motivations, and dysfunctions that...undermine our accomplishment.”¹³⁸ They go on to describe the “dark side” traits¹³⁹ of five types of leaders—

- **THE COMPULSIVE LEADER**—leaders with a need to maintain absolute order. They are highly controlling people and must control others. They are extreme perfectionists who tend to be hard on themselves, pursue excellence to an extreme and are constantly seeking approval.
- **THE NARCISSISTIC LEADER**—leaders for whom the world revolves on the axis of self. They are self-absorbed, are often given to grandiose fantasies and are driven by an overdependence on acclaim. They use others to advance their goals or to feel good about

¹³⁶ Contemplative spirituality focuses on classic practices and concerns such as “awakening and surrendering to God’s love in any and every situation; positioning ourselves to hear God and remember his presence in all we do; communing daily with God; practicing silence, solitude, and a life of unceasing prayer; finding the true essence of who we are in God; loving others out of a life of love for God; and living in committed community that passionately loves Jesus above all else” (Peter Scazzero, *ibid.*, pp. 45-46).

¹³⁷ *Ibid.*, pp. 10-11, 15.

¹³⁸ McIntosh, Gary and Rima, Sr., Samuel, *Overcoming the Dark Side of Leadership*, Baker Books, Grand Rapids, MI, 2001 printing, pg. 29.

¹³⁹ These traits would dovetail with the maladjusted personalities that Paul addresses in Colossians 2:16-23--those who delight in false humility...[whose] unspiritual minds puff them up with idle notions.

themselves. They feel they're indispensable to the organization and are given to denial and self-justification.

- **THE PARANOID LEADER**—leaders who are desperately afraid of anything or anyone and are pathologically jealous of other gifted people. They micromanage, limit people's autonomy, are suspicious, hostile and fearful, are driven by insecurity and limit "letting others in."
- **THE CODEPENDENT LEADER**—leaders whose emotional, psychological and behavioral condition is unhealthy as the result of prolonged exposure to and/or practice of oppressive rules. They cannot express feelings well and tend to react rather than initiate. They are given to self-destructive behavior, have a deep need to please others, cover-up the bad behavior of others and often have repressed anger and frustration.
- **THE PASSIVE-AGGRESSIVE LEADER**—leaders with a tendency to resist demand to adequately perform tasks. They are given to procrastination and dawdling, and are stubborn, forgetful and intentionally inefficient. They usually display patterns of erratic emotional behavior, are complainers and are given to anger and bitterness.

SPIRITUAL FORMATION AND THE FRUIT OF THE SPIRIT/QUALIFICATIONS OF AN ELDER--

An interesting dynamic of the fruit of the Spirit in Galatians 5 is how several of the fruit is relationally defined, articulating how we in part fulfill Paul's earlier command to **serve one another humbly in love** (Galatians 5:13). Paul emphasizes similar traits when noting the qualifications of a leader in Timothy and Titus, giving only one "skill qualification" in a list of some twenty qualifications.

"Such lists as the fruit of the Spirit...explain how the new life in Christ is to express itself...the new life is the gift of the Spirit (2 Cor. 3:6; Gal. 6:25), and this life evidences itself in the 'fruit of the Spirit' (Gal. 5:20), which Paul interprets in terms of Christian virtues."¹⁴⁰ Though not intended to be exhaustive in defining godly character, Paul's list in Galatians 5:22-23 does encapsulate Jesus-like character. The fruit contrasts with the toxic attitudes of the sinful

¹⁴⁰ Ladd, *op. cit.*, pp. 556, 562.

nature and human ego (being spiritually, relationally and emotionally immature) that form the internal barrier to healthy relationships (Galatians 5:19-21).¹⁴¹

- **Love** (Greek, *agape*)—"Agape denotes an undefeatable benevolence and unconquerable goodwill that always seeks the highest good of the other person, no matter what he/she does. It is the self-giving love that gives freely without asking anything in return, and does not consider the worth of its object."¹⁴²
- **Joy**—joy is found only in relationship with Jesus (Romans 5:11) and is the assurance that we are members of God's family regardless of what life brings (Luke 10:17-20; Romans 8:38-39). It is the ever-deepening awareness that our lives are hidden in Christ and that we can be led by God's Spirit through anything.
- **Peace**—peace references personal wholeness and beneficial relationships. It has its roots in the Old Testament concept of *shalom*—well-being in all areas of life. "Peace is a state of rest, quietness, and calmness; an absence of strife; tranquility. It generally denotes a perfect well-being...harmonious relationships between God and men and men and men."¹⁴³
- **Patience**—related to the Hebrew word for grace, steadfast or covenant love and lovingkindness, patience here refers to exercising as much grace toward people as God exercises toward us. It is closely related to *agape*, for **love is patient** (1 Corinthians 13:4). "The word denotes lenience, forbearance, fortitude, patient endurance, longsuffering...the ability to endure persecution and ill-treatment. It describes a person who has the power to exercise revenge but instead exercises restraint."¹⁴⁴
- **Kindness**—kindness references acting with godly graciousness toward others, even if we are inclined to do otherwise. It describes someone with a gentle disposition and a benevolent attitude; someone from whom the Holy Spirit has removed abrasive attitudes.
- **Goodness**—the opposite of envy, goodness is the trait of demonstrating acts of generosity towards others; of giving both verbal and practical affirmation. It describes "a

¹⁴¹ It is interesting to note that in Galatians Paul lists three barriers to dynamic relationships—the *external* barrier of people's false opinions and advice (Galatians 5:7-9); the *internal* barrier of egocentricity (Galatians 5:19-21); and the *emotional* barrier of discouragement brought on by trying to get along with others, particularly difficult people (Galatians 6:9-10).

¹⁴² Mills, Dick, in *Spirit Filled Life Bible*, Hayford, Jack (General Editor) Thomas Nelson Publishers, Nashville, TN, 1991, pg. 1694.

¹⁴³ *Ibid.*, pg. 1510.

¹⁴⁴ *Ibid.*, pg. 1878.

bountiful propensity both to will and to do what is good,”¹⁴⁵ even as God demonstrates toward us.

- **Faithfulness**—faithfulness refers to a person who is steadfast and trustworthy. It focuses on one’s reliability—a reliability modeled after God’s.
- **Gentleness**—gentleness references a disposition that is balanced, tranquil, considerate, unpretentious and has its passions under control. “The person who possesses this quality pardons injuries, corrects faults, and rules his own spirit well.”¹⁴⁶
- **Self-control**—self-control references being able to morally restrain oneself when tempted by evil and being able to voluntarily abstain from anything which might hinder experiencing God’s purposes in life or bring destructive harm to another.

Regarding the qualifications of an elder, the qualifications in 1 Timothy 3 and Titus 1 note that elders must have character; they must be able to relate well to others—at home, in the church and in the unbelieving community.¹⁴⁷

- *Because of its inherent goodness and nobility, [to be an elder] calls for good and noble people to fill its function....the NT gives details about the work of the ministry; the emphasis, however, is more on the spiritual and personal qualifications of the person, than the task. The characteristic of the Church calls for equivalent character in its leaders! In this sense, leadership is not something we do; it is something we are. The combined lists in 1 Tim 3 and Titus 1 total about twenty different qualifications. 1 Peter 5:1-4 adds still more. Together, they make up a person of spiritual integrity, social respect, and ministry ability—a leader others naturally follow.*¹⁴⁸

“Collectively, then, the force of this ideal profile of leadership [in 1 Timothy and Titus], constructed of stereotypical faults to be avoided and positive virtues to be cultivated, is to project an image of public respectability and good reputation.”¹⁴⁹

¹⁴⁵ *Ibid.*, pg. 1713.

¹⁴⁶ *Ibid.*, pg. 1847.

¹⁴⁷ Paul’s **able to teach** (1 Timothy 3:2) and **the elders who direct the affairs of the church well are worthy of double honor** (1 Timothy 5:17) indicate that leaders must also have proficient skills. It is not a matter of either/or but both/and.

¹⁴⁸ Pickerill, Don, *The Qualifications, Duties and Treatment of Elders*, unpublished manuscript, Los Angeles, CA, pg. 9-1. Another reason to remember why giving ourselves to the development of these traits in a leader’s life are because a leader cannot give away what they don’t have.

¹⁴⁹ Towner, Philip, *The Letters to Timothy and Titus—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2006, pg. 690. Another way to phrase this is we do not want to give leadership to an insecure leader who uses the leadership position to “prove themselves.”

SPIRITUAL FORMATION AND THE NUCLEAR FAMILY--

Among Paul's list of the qualifications of a leader...or any fully mature Christ-follower...is the statement that one must **manage his own family**¹⁵⁰ **well and see that his**¹⁵¹ **children**¹⁵² **obey him, and he must do so in a manner worthy of full respect**¹⁵³ (1 Timothy 3:4). A fully mature disciple (leader) must have the respect of their family; manage their responsibilities at home well; and give themselves to effective parenting (if applicable). "The elder must have a natural authority in his personal life. The word 'manage' pictures someone standing in front of others, suggesting both modeling and leadership...the family standard shows how much loving attention must rightly be given to one's own children. It helps us keep our priorities straight."¹⁵⁴ Paul emphasizes a similar perspective in Ephesians 5:21-33, reminding spouses of the mutual love and respect they are to have for each other...both in public and "behind closed doors."

Note these important observations by Friesen--

- *The Church has not always done well in remembering the nuclear family in leadership development. In fact, there are many ministry contexts that have an unspoken expectation that you will lay your family on the altar of ministry, the reason being that the priority of souls is assumed to exceed the priority of family. However the high priority of souls might be, we are arrogant and unwise to think that the neglect of family ever increased the ministry of the Kingdom of God...fruitful ministry is the outflow of a healthy family life...you want your ministry to flow out of a healthy, intimate, distinct family home life...leaders must realize that their family is ministry, not a means to ministry, but ministry in and of itself for its own sake. In fact, your family is your primary calling and the training ground for all other ministries...the more I recognize this the less I feel guilty about taking time "away from ministry" to intentionally care for and build my home life. I also feel empowered to strategize ways to help my family grow and flourish in the same way I would a church or other ministry.*¹⁵⁵

Integral to healthy leadership, including a healthy home life, is "proactive accountability" whereby leaders take initiative to care for themselves, their family and the ministry over which they're placed. This must be **actualized accountability**...not lip service accountability...and it

¹⁵⁰ Or **household**. "The stipulation here initially exceeds issues of parenting and husbanding to include management of slaves, property, business interests, and even maintenance of important relationships with benefactors/patrons or clients" (Philip Towner, *op. cit.*, pg. 254).

¹⁵¹ Paul says **his** because of the cultural situation in the ancient church at Ephesus. It does not preclude women elders or women in Church leadership.

¹⁵² The Greek word (*teknon*) references children not yet of age and thus under the leader's immediate authority. Titus 1:6 adds that they must be obedient children.

¹⁵³ 1 Timothy 3:5 explains why such caring leadership in the home is necessary--**if anyone does not know how to manage his own family, how can he take care of God's Church?**

¹⁵⁴ Pickerill, *loc. cit.*

¹⁵⁵ Friesen, *Family & Ministry* in *op. cit.*

must include one's family and church staff/volunteers being able to tell those to whom you're accountable "what's really going on" without fear of reprisal. Foursquare must develop a culture among its leaders whereby it is totally intolerant of behaviors far broader than "stealing money...sexual indiscretion...being addicted...or preaching false doctrine." We must also be intolerant of attributes like harshness, narcissism, anger, neglecting the family, "doing church as a king," manipulation, insecurity, etc.

DISCIPLESHIP AND LEADERSHIP TRAINING Church Leadership

(Updated and Revised by Jochen Geiselhart, Marius Kouame, and Lee Schnabel)
(2nd-4th Reviews by Jochen Geiselhart)

I. Course Description:

This is a study and discussion of the biblical foundation and practical expression of leading the flock of God as the local church. Emphasis is given to identifying, developing and releasing leaders to creative and meaningful service through the local congregation.

II. Course Objectives:

- A. To understand the scriptural foundation upon which Christian leadership rests.
- B. To recognize New Testament principles after which church leadership is patterned and how one can apply them to their life.
- C. To grasp a clearer insight into the functions and practice of a church leader and the dynamics which make such leadership effective.
- D. To discuss practical and creative ways to lead and develop new leaders, who in turn will become reproducers of other leaders within the local congregation.

III. Course Outline:

A) Christian leadership stands on godly character (Servant Leadership).¹⁵⁶

1. What is servant leadership? (Matthew 20:24-28; Mark 10:41-45; Luke 22:24-27; John 13:4-5, 12-15).
2. Why is servant leadership so important?¹⁵⁷
 - a. Jesus is our example (1 Peter 2:21; Philippians 2:5-11; Matthew 19:13-15; Luke 5:27-32; John 13:1-11)
 - b. Helps avoid abuse (Ezekiel 34:1-10; Jude 12-13; 3 John 9-10)
3. Servant leadership and a sound understanding of authority.
 - a. Authority is God-given (Luke 7:1-10; 1 Corinthians 4:1; 1 Peter 5:2-4)

¹⁵⁶ The following sections on “Servant Leadership,” “The role of the Five-Fold Ministry Leaders in the Church” and “Areas of Practical Skills Needed in Spiritual Leadership” are from training material by Jochen Geiselhart entitled, “Upcoming Leaders’ Training.”

¹⁵⁷ Servant Leadership is important today because of the Church’s propensity to value and platform “Celebrity Leadership.”

- b. Different levels of authority (position=>competence=>dedication to people=>godly character)
- 4. Servant leadership is a matter of our attitude (Philippians 2:1-4; Ephesians 4:2-3):
 - a. Positive outlook (Philippians 4:8; Colossians 3:2-3)
 - b. Being teachable (Philippians 3:12-16)
 - c. Focused on Christ (Ephesians 5:1-2; Colossians 3:23)
 - d. A way of living (1 Timothy 3:7, 12; 6:11-12)
 - e. Training of upcoming leaders (Ephesians 4:12; 2 Timothy 2:2)
- 5. Some examples of servant leadership:
 - d. Abigail (1 Samuel 25:14-35); servant leadership in conflict solving
 - e. Tabitha (Acts 9:36-41); servant leadership in giving care
 - f. Barnabas (Acts 4:36-37; 9:27; 11:25-26); servant leadership in mentoring
 - g. Paul (Acts 20:34-35; 26:16; 28:3; Romans 1:1,11-12; 1 Corinthians 9:19; 2 Corinthians 12:15; 2 Thessalonians 2:9-10); servant leadership in pioneering

B) Models for leadership in the New Testament:

1. Basic principles emerge from these patterns:
 - a. The call to leadership comes from Christ as Head of the Church. (Mark 3:14; Acts 9:15, 13:2; Ephesians 4:7, 11; Galatians 1:1f)
 - b. Primary evidence of leadership rests in the home and family (1 Timothy 3:4-5; Titus 2:11-5; Ephesians 5:22-6:4).
 - c. In general, older leaders instruct younger leaders (Deuteronomy 6:7; Exodus 33:1; 2 Kings 2:9; Ephesians 6:1-4; Acts 16:1-3; Titus 2:2-8; 2 Timothy 2:2).
 - d. The focus of teaching and training leaders is obedience to Christ (Matthew 7:21-29; 28:19-20; Titus 2:15; Hebrews 5:11-6:3).
 - e. Healthy leaders develop in the context of team ministries (Mark 6:7; Acts 8:5, 14, 13:1-3; Titus 1:5; Ephesians 4:11).
 - f. The source of teaching is the Word of God; the Bible is the textbook (1 Timothy 3:14-17; Matthew 5:18-19).
 - g. Biblical leaders lead by being an example (1 Peter 2:21; 1 Corinthians 11:1; Hebrews 13:7).

C) The role of the Five-Fold Ministry Leaders in the Church:

1. The vision of God is to build up the Body of Christ (1 Corinthians 12). This image speaks of unity and diversity, both of which are necessary.

2. Spiritual gifts are given to everyone to serve (1 Peter 4:10).
3. Spiritual gifts are given to all believers (Ephesians 4:7)
4. To be an extension of Christ's ministry as apostles, prophets, evangelists, pastors and teachers (Ephesians 4:7, 11)
5. They exist for the purpose of equipping saints for **works of service** or **the work of ministry** (Ephesians 4:12-13).
6. The gifts of the Five-Fold Ministry in detail:
 - a. The gift of an Apostle: Andronicus, Junia (Romans 16:7)
Focus: 1 Corinthians 3:10; Romans 15:19-20; Acts 14:21, 23
 - b. The gift of a Prophet: Agabus (Acts 11:27-28)
Focus: 1 Corinthians 14:3; Acts 15:32; 21:10-11
 - c. The gift of an Evangelist: Philip (Acts 21:8)
Focus: Romans 9:1-3; 1 Corinthians 9:19-23; 2 Corinthians 5:11-14
 - d. The gift of a Shepherd: Church leaders in Ephesus (Acts 20:28)
Focus: 1 Peter 5:2; Acts 20:28-31; John 10:11-15
 - e. The gift of a Teacher: Priscilla and Aquila (Acts 18:24-26)
Focus: Matthew 28:20; Colossians 1:28; Acts 18:28

D) The function of leadership in the Church:

1. A Christian leader leads by example and by gentle instruction in the Word (2 Timothy 2:24-26). This calls for two vital tasks:
 - a. To speak those things which produce sound doctrine. (2 Timothy 1:13; Titus 2:1).
 - b. To be an example (model) for others to follow (1 Peter 5:1-4; Hebrews 13:7; Philippians 3:7; 1 Thessalonians 1:6-7)

E) The task of a Christian leader:

1. Jesus trained twelve men to be foundation stones of the Church. His earthly ministry closed with the commissioning of eleven of these men to preach the gospel and make disciples (Matthew 28:19-20; Mark 16:15). There are five basic factors in training effective leaders.
 - a. Setting: primarily small groups or one-to-one (Mark 4:10, 34; Acts 2:46, 5:42, 20:20)
 - b. Relationship: mutual trust and commitment (Mark 3:14; John 10:11; Matthew 16:24-25)

- c. People: faithful, available and teachable (2 Timothy 2:2; James 1:22)
- d. Method: a process of teaching and mentoring in obedience (Hebrews 5:8; John 7:17, 8:31, 14:15, 15:14)
- e. Goal: maturity in Christ-likeness (Luke 6:40; Ephesians 4:15-16; Colossians 1:28; 1 Timothy 1:5; Romans 8:29; 1 John 3:2)
- f. Proof: multiplication (2 Timothy 2:2)

F) Scriptural qualifications for Church leaders:

1. Twenty scriptural qualifications for Church leaders are found in 1 Timothy 3:1-13 and Titus 1:6-9. These qualifications may be divided into four categories:
 - a. **Personal traits:** a leader must not be self-willed, quick-tempered, addicted, a fighter, or fond of monetary gain. He or she is to love what is good, be gentle, sensitive, just, self-controlled and not quarrelsome.
 - b. **Family life:** a leader (if married) is the spouse of one person and cares for their home in a godly way, endeavoring to raise children (if applicable) who are obedient (Titus 1:6).
 - c. **Social relationships:** the leader is to be above reproach, respectable, of good reputation and hospitable.
 - d. **Spiritual traits:** the leader is not to be a new convert, but is to be devout, able to teach, and holding firmly to the trustworthy Word.

To wear the mantle of leadership humbly and to serve others unselfishly is the mark of a true leader. Therefore, character will be more important than accomplishments. Moral character gives soundness to doctrine.

G) Areas of practical skills needed in spiritual leadership:

The Bible's emphasis on a leader's character does not preclude the need for well-developed skills and abilities (1 Timothy 4:15; 5:17).

1. **Strategic Leadership:**

- a. How to understand the call of God
 - o God calls us to be fruitful and to prosper (Genesis 1:28; Matthew 25:14-30; 1 Corinthians 4:1-2; John 15:5, 8).
 - o How does God's calling affect our lives and ministry?
- b. How to serve a strategic God
 - o God has a plan and we should have one too (Jeremiah 29:11; Luke 4:42-43; Galatians 4:4; Philippians 3:10-14).
 - o How do we learn to lead strategically in our ministries?

- c. How to develop time-management and self-management skills
 - God wants us to use our time and energy wisely (Romans 12:2; Ephesians 5:17)
 - How does a leader use resources effectively and purposefully?
- d. How to lead projects
 - Learning from Nehemiah to process a huge task:
 - Receive and understand the vision (Nehemiah 2:12)
 - Check resources and understand the task; what needs to be started and completed (Nehemiah 2:13-15)
 - Set clear goals which are positive, clear, measurable and realistic (Nehemiah 2:17)
 - Get a team together and motivate them (Nehemiah 2:18)
 - Set priorities and keep them; concentrate on the task (Nehemiah 6:3)
 - Plan the activities (Nehemiah 2:7-8)
 - Organize the procedure, structures and responsibilities (Nehemiah 7:2)
 - Communicate, delegate and decide (Nehemiah 4:7-23)
 - Check in and evaluate (Nehemiah 6:15-16)
 - Celebrate the progress (Nehemiah 8:9-10)
 - How can we improve our ministry by using a more thoughtful and intentional way of leading?

2. Communication in Leadership:

- a. How to understand communication
 - Communication is the main tool of leadership (Proverbs 10, 19, 21; Colossians 4:6; 1 Thessalonians 5:11; James 3:1-12)
 - How can we use a helpful and godly way to communicate?
- b. How to handle conflicts
 - Conflict is a building block of life; leaders must address and work on conflict, not deny it (Matthew 5:23-26; 7:1; 18:15-17 and 21-35)
 - What kind of problem solving culture do we practice in our leadership?
- c. How to preach and teach
 - Preaching and teaching the Word of God **correctly** is one of the most important tasks of a local church leader, especially the main preaching/teaching leader (Matthew 10:7; 28,19-20; Acts 8:35; 1 Timothy 4:2; 2 Timothy 2:15)
 - How can we learn to interpret and apply Scripture well (hermeneutics) and to communicate Scripture well (homiletics)?

- d. How to work with groups
 - Team building has its own dynamic. We learn this from Jesus' interaction with His disciples (selection: Mark 3:14; storming: (developing) Mark 4:35-41; sending: Mark 6:7, 30; reflection: (assessing) Mark 6:31-32; challenging: Mark 8:2-6; attitude shaping: Mark 9:33-37; authorizing: Mark 16:15)
 - Do we try to do everything with a team?

3. Training and Developing of Leaders:

- a. How to delegate tasks
 - God delegates to us (Genesis 1:28; Luke 22:8; John 4:8; Matthew 28:19) and we should share our workload with others. Do only what you can do – let others do the rest.
 - How can we improve in delegation?
- b. How to make disciples
 - Making disciples is our main task (Matthew 28:9; 2 Timothy 2:2)
 - Do you have a defined, specific plan/structure to make disciples?
- c. How to develop upcoming leaders
 - Barnabas trained Paul (Acts 9:26-27 – Barnabas took a risk; Acts 11:25-26 – Barnabas took initiative toward Paul; Acts 14:1, 21-23: Barnabas gave Paul opportunity to serve; Acts 1:9-11, 16: Barnabas allowed Paul to take initiative; Acts 13:2, 13, 43 – Barnabas allowed Paul to overtake him). Paul subsequently trained Timothy (1 Timothy 1:3-4; 4:6-16; 2 Timothy 1:2-4; 2: 15; 3:10-11, 14; 4:1-2, 5).
 - How do you develop new leaders?
- d. How to mentor new leaders
 - Like Barnabas or Paul, we must mentor new leaders. An easy way to exercise mentoring is the GROW concept (**G** = Goal / **R** = Reality / **O** = Option / **W** = Will). The first step is to define the goal of the mentoring process. Then we check where the upcoming leader is now to find out how they can improve and which particular areas they should further develop. Finally, we help them make a decision to take steps of action.
 - How are you doing with mentoring?

4. Self-Care and Self-Leadership:

- a. How to handle power
 - God assigns leaders with a position of power (Matthew 16:19; 1 Corinthians 10:4; Ephesians 1:22).

- We need to learn to handle our position, as well as the power we receive in order to finish well and not poorly like Saul (1 Samuel 15:22-23) or Diotrephes (3 John 9-10).
- b. How to rest
 - God designed humankind to be productive, as well as with a need for rest. He commanded us to observe the Sabbath principles (Exodus 20:8-10; Luke 10:41; Hebrews 4:11).
 - We need to learn to live a life that balances work and rest. In this, we honor our Creator, as well as we help our body and soul to live healthily. Our relationships and home also benefit.
- c. How to develop yourself
 - Leaders are on a journey and need to be constantly developing themselves (Philippians 3:12-14). Leaders need to be students (disciples) in all areas of life: spiritual, mental, emotional and physical.
 - We need to establish a life-style of life-long learning.
- d. How to stay emotionally healthy
 - A leader has a special position but is also a mere human being with emotional and mental needs. How do we deal with criticism, with personal attack, with success and with failure?
 - We need to learn to understand ourselves (by self-reflection) and to live an emotionally stable life through personal reflection and with support from others.

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- Clinton, J. Robert. 1988. *The Making of a Leader*, Colorado Springs, CO, NavPress. The author identifies the patterns God uses to develop a leader. By studying the lives of hundreds of historical, biblical and contemporary leaders, Dr. Clinton has determined the six stages of leadership development, and he establishes checkpoints to clarify where you are in the process.
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- Scazzero, Peter. 2006. *Emotionally Healthy Spirituality*. Nashville, TN: Integrity Publishers. Scazzero notes that to be spiritually mature one must also be emotionally healthy and calls for discipleship to include aspects of emotional health.
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Expanded Course Bibliography:

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- Clinton, J. Robert and Stanley, Paul D. 1992. *Connecting: The Mentoring Relationships You Need to Succeed in Life*, Colorado Springs, CO: NavPress. The authors discuss eight different kinds of mentoring and the combination of four types of relationships needed for effective mentoring. An excellent annotated bibliography is included for each of the eight kinds of mentoring.
- Clinton, J. Robert and Clinton, Richard W. 1991. *The Mentor Handbook*. Altadena, CA: Barnabas Publishers.

- Marshall, Tom. 1991 *Understanding Leadership: Fresh Perspectives on the Essentials of New Testament Leadership*. Chichester, England: Sovereign World, Ltd. Marshall deals with basic issues such as servant leadership, status, stress, power, trust, goals, vision and leaders who fail.
- Girard, Robert C. 1979. *Brethren Hang Together*, Grand Rapids, MI: Zondervan. A look at the vital relationships essential to healthy church leadership as supplied by Christ as Head of the Church.
- Richards, Lawrence O. and Hoeldtke, Clyde. 1980. *Church Leadership*, Grand Rapids, MI: Zondervan. The authors see the church as an organism, not an organization, which has implications for the way the church organizes itself and the way leadership functions. There is a call for the church leaders to be first and foremost servants.
- Richards, Lawrence O. and Martin, Gilbert R. 1981. *Lay Ministry*, Grand Rapids, MI: Zondervan. The work of the Church is the work of the people of God, and the work of leaders is to equip the members for this work.
- Sanders, Oswald J. 1967. *Spiritual Leadership*, Chicago, IL: Moody Press. God alone calls leaders and empowers them to accomplish His purposes.

DISCIPLESHIP AND LEADERSHIP TRAINING
Holy Spirit Fullness
Gary Matsdorf and Leslie Keegel

I. Course Description:

This is a study of the Holy Spirit (pneumatology), with an emphasis on Pentecostal pneumatology. It covers basic aspects of His Person and nature, how we as Pentecostals must present the distinctive aspects of our pneumatology, the meaning of the baptism with the Holy Spirit and a personal prayer language, a brief explanation of each of the 1 Corinthians 12 manifestations of the Spirit and how to be used in these manifestations and some pastoral exhortations to reach all these goals in the life of every Foursquare believer.

II. Course Objectives:

- A. To understand and discuss the nature and Person of the Holy Spirit.
- B. To understand and discuss how His ministry differs between the two Testaments.
- C. To understand and discuss His basic ministries in the New Testament, including in the life of Jesus.
- D. To understand and discuss how we want the fullness of the Spirit practiced in the life of every Foursquare believer.
- E. To understand and discuss differences of understanding on the baptism with the Holy Spirit within Foursquare, especially as it pertains to the baptism and “tongues.”
- F. To discuss and understand the importance of a “personal prayer language.”
- G. To give a brief understanding of each of the nine manifestations of the Spirit in 1 Corinthians 12.
- H. To understand and discuss how to be used in the manifestations of the Spirit.
- I. To understand and discuss how the leadership of every Foursquare church might teach and practice Holy Spirit fullness and ministry.

III. Course Outline:

A. Basics of pneumatology.

- 1. The significance of the name **Holy Spirit** which describes Him as invincible, loving, faithful, forgiving, just, trustworthy, empowering and somewhat incomprehensible (Psalm 98:1-3; John 16:7-11; 3:8; Luke 5:21; 1 Peter 1:15-16)
- 2. The Spirit’s primary ministry in the Old Testament, namely, active in creation and coming upon individuals to fulfill a specific ministry assignment (Genesis 1:2; Numbers 11:17-29; Exodus 31:3; 1 Kings 18:12)
- 3. The Spirit’s primary ministries in the New Testament, including empowering Jesus for ministry, exorcising demons, working miracles, empowering the Church to carry on Jesus’ ministry, drawing people to Jesus, justifying sinners and

sanctifying believers (Luke 4:14; Matthew 12:28; Acts 10:38; 15:28; John 14:15-21; 1 Corinthians 6:11; Romans 15:16; 1 Thessalonians 1:5-6)

B. The baptism with the Holy Spirit.

1. Our burden in Foursquare is to present a clear understanding of the believer's relationship with the Spirit and how an understanding of the baptism with the Holy Spirit varies among Pentecostals and within Foursquare
2. We must discuss, "How much variation of understanding is allowed within Foursquare relative to the baptism with the Holy Spirit?"
3. One Foursquare understanding of the baptism with the Holy Spirit is presented, including how Paul uses the phrase differently than Luke

C. The manifestations of the Spirit.

1. Definition and importance of a "personal prayer language/speaking in tongues" (Acts 10:46, 19:1-7; 1 Corinthians 13:1; 14:15)
2. A brief understanding of each of the 1 Corinthians 12 manifestations of the Spirit
 - a. Manifestations of enlightenment
 - b. Manifestations of energy
 - c. Manifestations of edification
3. Basic principles for being used in the manifestations of the Spirit, including having a concern for hurting people, valuing the manifestations of the Spirit and realizing God works through both process and miracle

D. Practical exhortations on bringing understanding and practice of Holy Spirit fullness to every Foursquare church.

1. Teach regularly and clearly on Holy Spirit fullness and the baptism with the Holy Spirit (Ephesians 5:18; Luke 4:1; Joel 2:28-29; Acts 1:5, 8; 2:1-13)
2. Teach regularly and clearly on how to receive the baptism with the Holy Spirit and pray for disciples to receive (John 7:37-39; Luke 11:9-13)
3. Teach and demonstrate regularly how to move in kingdom power and authority in the Holy Spirit (Luke 10:1-20; 1 Corinthians 12:8-13)
4. We must be careful to not become cynical toward the manifestations of the Spirit nor to *put out the Spirit's fire* (2 Thessalonians 5:19) in lives and churches

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Bennett, Dennis, *How To Pray for the Release of the Holy Spirit*, Bridge-Logos Publishers, Gainesville, FL, 2001.

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DISCIPLESHIP & LEADERSHIP TRAINING
Holy Spirit Fullness
Gary Matsdorf (Part 1)¹⁵⁸ & Leslie Keegel (Part 2)

PART 1 (Gary Matsdorf)--

We want to begin with a simple overview of the Person and ministry of the Holy Spirit. *Pneumatology* is the technical name for teachings relating to the Holy Spirit, the third Person of the Christian Trinity (Matthew 28:19).¹⁵⁹ The Holy Spirit is a Person,¹⁶⁰ not a force; in actuality, He's the Perfect Person because He is God (Acts 5:3-4). "As God, the Holy Spirit possesses the attributes of deity."¹⁶¹

Of the many biblical names given the Spirit, **Holy Spirit** is His most popular New Testament name.¹⁶² By **Holy**, the Bible means He always acts in accordance with God's standards and nature.

¹⁵⁸ Although this paper is presented under my name, it reflects not only personal research but in-depth discussions with key Foursquare leaders in the United States, including discussions in the 1970s with Don Pickerill and Sam Middlebrook and in 2014-15 with representatives of the Foursquare National Church Office (US) and faculty members of three Foursquare US colleges--Life Pacific College, New Hope Christian College and The King's University. It therefore represents collaborative Foursquare conclusions.

¹⁵⁹ **Trinity** is not a biblical term; it is a theological term (said to have first been used by Tertullian [early 3rd century]) meaning, "God eternally exists as three Persons, Father, Son and Holy Spirit, and each Person is fully God, and yet there is but one God" (Wayne Grudem, *Systematic Theology*, Zondervan Publishing House, Grand Rapids, MI, 1994, pg. 226). "In order to understand the relationship of the Holy Spirit to the Trinity, we must endeavor to at least in part comprehend the Trinity itself. In the nature of the one God, there are three eternal distinctions which are represented to us under the figure of 'persons,' and these three are equal" (Ron Williams, *Systematic Theology II*, LIFE Bible College Syllabus, LIFE Pacific College, San Dimas, CA, 1991, pg. 6).

¹⁶⁰ Again Williams, "When we simply state, 'Three persons in One essence,' we must be careful to understand that the word 'person' is only an approximation or representation of a being that has intellect, sensibility and will. In regards to the Trinity, it is used to explain the relationship between the Father and the Son and the Holy Spirit. Moreover, the very names, 'Father,' 'Son,' and 'Holy Spirit' refer to the function which they perform in relating to mankind and redemption, rather than a biological relationship. Thus, the word 'Person' can never be applied in the same manner as we would refer to the person of Paul, Peter or John" (*Loc. cit.*). Note also McGrath, "The Christian vision of God defies simple ways of representation...the Christian doctrine of the Trinity is the church's intellectual response to this weighty vision of God, representing both an attempt to be faithful to the biblical witness to God on the one hand, and to do justice to the church's experience and knowledge of God on the other. The Trinity has always been a difficult notion, and is often ridiculed as nonsensical. The doctrine weaves together the leading elements of the Christian knowledge of God as creator, redeemer, and sanctifier into a coherent whole. The traditional Trinitarian language—Father, Son and Holy Spirit—is drawn from the New Testament, and expresses the fundamentally personal understanding of God that lies behind the doctrine. The formula 'one substance, three persons,' often used in theological textbooks, attempts to express the basic idea that Christians only worship one God—but that this one God is revealed as Father, Son and Spirit" (Alister McGrath, *Theology: The Basic Readings*, Wiley-Blackwell, Chichester, West Sussex, UK, 2012, pg. 128).

¹⁶¹ McRoberts, Kerry, *The Holy Trinity* in Horton, Stanley (Editor), *Systematic Theology--Revised Edition*, Logion Press, Springfield, MO, 1998, pg. 151. Says the 7th century Eleventh Council of Toledo, "We believe that the Holy Spirit, the third person in the Trinity, is God, one and equal with God the Father and God the Son, of one substance and of one nature" (quoted in McGrath, *op. cit.*, pg. 134).

¹⁶² In the Old Testament, He is most frequently known as **the Spirit of Yahweh**.

Holy also implies the Spirit is invincible, loving and faithful (Psalm 98:1-3); He is forgiving, equitable, just and can be trusted because He always does the right thing (John 16:7-11); finally, it implies He extends to us forgiveness (Luke 5:21) and wholeness (I Peter 1:15-16).

By **Spirit**, the Bible means He is immaterial and therefore invisible. In both Hebrew and Greek, *spirit/Spirit* derives from a word that also means *wind*.¹⁶³ This word picture suggests that the Holy Spirit is always on the move in our lives, sometimes in incomprehensible ways (John 3:8), as He moves us toward the goal of becoming **mature in Christ** (Colossians 1:28). “The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church.”¹⁶⁴

In the Old Testament, the Spirit appears as Yahweh’s Agent—

- Of revelation (Genesis 41:38).
- Of empowering certain leaders for specific tasks (Numbers 11:16-17).
- Of equipping certain individuals with special gifting (Exodus 31:3; 35:31).¹⁶⁵
- Of inspiring and empowering the prophets (1 Kings 18:12).

As noted, the Holy Spirit’s ministry is present from the earliest pages of Scripture (Genesis 1:2); however, His role in the lives of people in the Old Testament is *basically* limited to coming *upon* people for a limited period of time to perform specific tasks (*i.e.*, David [1 Samuel 16:13])¹⁶⁶ or, on *rare* occasion, to dwelling *in* someone (*i.e.*, Joshua [Numbers 27:18]).¹⁶⁷ It is this limited scope that prompted Joel to prophesy in 825 *BC* that the Christian age would be distinctly different in that God **will pour out [His] Spirit on all people** (Joel 2:28-29).¹⁶⁸

- *The Old Testament thus concludes self-consciously open-ended, anticipating a new era in which the Spirit will work among a greater number of individuals and different kinds of people to create a more faithful community of men and women serving God.*

¹⁶³ Because in the Old Testament the Spirit does not emerge as a clearly defined personality, but more as God’s “life-force,” the NRSV will frequently translate **the spirit of the Lord** where the TNIV translates, **the Spirit of the Lord** (*i.e.*, 1 Kings 18:12). Because the meaning of the Hebrew noun *ruach* (like the Greek, *pneuma*) can also mean “wind,” note the NRSV—a **wind from God swept over the face of the waters** (Genesis 1:2)—as compared to **the Spirit of God was hovering over the waters** (TNIV).

¹⁶⁴ Grudem, *op. cit.*, pg. 634.

¹⁶⁵ This is often seen as a close analogue to the New Testament provision of spiritual gifting. The Spirit is also said to have been present to empower for rebuilding the Temple (Haggai 2:5; Zechariah 4:6).

¹⁶⁶ King David’s famous—**do not take Your Holy Spirit from me** (Psalm 51:11)—is best understood as a request that Yahweh’s Spirit not be withdrawn in terms of equipping him for kingship. It is not to be interpreted in terms of withdrawing Him as an indwelling Person, as He would be withdrawn from the life of a New Testament apostate.

¹⁶⁷ For an excellent discussion of the Holy Spirit at work *in* Old Testament saints, see Grudem, *op. cit.*, pp. 637 and 770-771.

¹⁶⁸ Both Isaiah and Ezekiel also help develop this theme. “Notice that the promise is not a change of activity or of the quality of the activity of the Spirit of God. A change in the quantity or scope of the activity is prophesied” (Mark McLean, *The Holy Spirit* in Horton, *op. cit.*, pg. 383).

*Apparently they will also be more mightily empowered. The fulfillment of these promises in the New Testament conforms to the prophecy of the Old Testament.*¹⁶⁹

This new outpouring of the Spirit began with Jesus' reception of Him at His water baptism (Matthew 3:16), and was fully inaugurated on the Day of Pentecost with the birth of the Church (Acts 2:1-4, 16-21). The Spirit emerges in the New Testament to dominate the theology and experience of the apostles and biblical writers. "One reads Paul poorly who does not recognize that for him the presence of the Spirit, as an experienced and living reality, was the crucial matter for Christian life, from beginning to end."¹⁷⁰ To be a Christian is to know Christ—personally and intimately. Such knowing comes to us by the Person of the Holy Spirit.¹⁷¹

By way of just a small sampling, in the New Testament the Holy Spirit—

- Empowers Jesus for ministry (Luke 4:14).
- Exorcises demons (Matthew 12:28).¹⁷²
- Works miracles (Acts 10:38).
- Empowers the Church to carry on Jesus' ministry (Acts 1:8).
- Is the Advocate who remains in us forever—helping us keep Jesus' teachings and commandments (John 14:15-21) and revealing truth to us throughout our walk with Jesus (John 16:12-15).
- Testifies to unbelievers who Jesus is (John 15:26-16:4), draws people to Jesus (1 Thessalonians 1:5-6) and convicts sinners of their offenses (John 16:5-11).
- Guides and instructs for choosing church leaders (Acts 13:1-4) and for making difficult theological decisions (Acts 15:28).
- Releases His manifestations for ministry (1 Corinthians 12:4-11).
- Enables us to participate in all the benefits of grace (2 Corinthians 13:13).

¹⁶⁹ Blomberg, Craig, *Holy Spirit* in Elwell, Walter (Editor), *Evangelical Dictionary of Biblical Theology*, Baker Books, Grand Rapids, MI, 2000 printing, pg. 345.

¹⁷⁰ Fee, Gordon, *Paul, the Spirit and the People of God*, Hendrickson Publishers, Peabody, MA, 1997 printing, pg. XIII.

¹⁷¹ Paul makes the presence of the Spirit the constituting characteristic of being a Christian (Romans 8:9). He also presents Him as a **deposit** (2 Corinthians 1:22) and **seal** (Ephesians 1:13)—promises of more to come, a partial installment of guaranteed future blessings given to a "marked and claimed people." "The Spirit becomes the way God himself is now present on planet earth...the gift of the outpoured Spirit meant that the messianic age had already arrived" (Gordon Fee, *ibid.*, pp. 15, 54). This is why Jesus teaches that the Holy Spirit is the preeminent good gift for which we can pray (Luke 11:13).

¹⁷² "Because Jesus' signs and wonders most directly reveal God's Spirit at work, attribution of them to Satan puts one in jeopardy of committing an unforgivable sin (the 'blasphemy against the Spirit' [Matt. 12:31])—probably equivalent to persistent and unrepentant rejection of Christ" (Craig Blomberg, *op. cit.*, pg. 346).

- Draws people to Jesus (1 Thessalonians 1:5-6).
- Justifies (1 Corinthians 6:11) and sanctifies (Romans 15:16).¹⁷³
- Corporately indwells the Church to make her holy (1 Corinthians 3:16).
- *A biblical theology of the Spirit is difficult to epitomize. He sovereignly acts as He chooses...the Spirit is the transcendent, omnipresent spiritual and localizable presence of God's personality and power, living in and divinely empowering all of God's true people in diverse and incomplete ways that foreshadow their complete, future renewal at the end of the age.*¹⁷⁴

OUR BURDEN IN FOURSQUARE —

In my opinion, our academic and pastoral burden in 21st century Foursquare regarding the baptism with the Holy Spirit is that we present a clear understanding of the complexities of New Testament evidence relative to the believer's relationship to/with the Holy Spirit; that we give as fair an analysis as possible of New Testament terminology variables with reference to the BWHS; that we do our best to wrestle biblically with the doctrinal complexities relative to the subject; that we understand how classical Pentecostal theology and charismatic theology might differ on some specifics relative to the BWHS;¹⁷⁵ and that we unashamedly maintain our distinction of being a people who “pray in tongues” and move in Holy Spirit power and authority.

- *If the church is going to be effective in our postmodern world, we need to stop paying mere lip service to the Spirit and to recapture Paul's perspective: the Spirit as the experienced, empowering return of God's own personal presence in and among us, who enables us to live as a radically eschatological people in the present world while*

¹⁷³ “Rather than give them Christian rules to live by Paul gives them the Spirit” (Gordon Fee, *op. cit.*, pg. 106).

¹⁷⁴ Blomberg, *op. cit.*, pp. 347-348.

¹⁷⁵ “In classical Pentecostal tradition, this experience [of tongues] is expected, and is doctrinally expressed in the words, ‘The initial physical evidence of the baptism with the Holy Spirit is speaking with other tongues’...[charismatics] place less emphasis on the importance of tongues as the evidence of the baptism with the Holy Spirit...these focus more on all the gifts...with deepened participation in worship...also seen as a fundamental indication of being baptized in the Spirit, with the continual exercise of tongue-speaking as a part of the believer's private devotional expression” (Gary Kinnaman, *Notes on Acts 2:4 in Spirit Filled Life Bible*, Jack Hayford [General Editor], Thomas Nelson Publishers, Nashville, TN, 1991, pg. 1625). Allowing for this more charismatic perspective within Foursquare does not mean we minimize encouraging all believers to seek a “private prayer language/tongues.” Note also Macchia's observation about diversity of understanding within Pentecostal theology (including within Foursquare globally) and how further reflection is needed. “I agree with Simon Chan that Pentecostals are not in agreement over all of their distinctives but that ‘what comes through over and over again in their discussions and writings is a certain kind of spiritual experience of an intense, direct, and overwhelming nature centering on the person of Christ which they schematize as “baptism in the Holy Spirit”’...there is no doubt that in this century Spirit baptism will need to be defined more broadly than it has among most classical Pentecostals if it is to continue to function as central to Pentecostal theology” (Frank Macchia, *Baptized in the Spirit*, Zondervan, Grand Rapids, MI, 2006, pp. 20, 26).

*we await the consummation. All the rest, including fruit and gifts (that is, ethical life and charismatic utterances in worship), serve to that end.*¹⁷⁶

- *When one thinks of what is distinctive about Pentecostal theology, usually included is an understanding of Spirit baptism as an empowerment for ministry distinct from regeneration or initiation in Christ. Most Pentecostals view this as a revival or renewal experience in the Christian life and link it to involvement in the extraordinary gifts of the Spirit, especially speaking in tongues and divine healing.*¹⁷⁷

OUR BOUNDARIES WITHIN FOURSQUARE—

Although pneumatology is very important to Pentecostals, there is not and never has been a universal understanding among Pentecostals at certain points of doctrine. This same dynamic characterizes 21st C Foursquaredom. “Basic disagreement exists among Pentecostal groups over issues of the relationship of Spirit baptism to initial faith in Christ, water baptism, and speaking in tongues.”¹⁷⁸ There will, therefore, be some diversity on points of doctrine even within Foursquare and we must embrace this diversity...within general Pentecostal pneumatological boundaries. It is important, however, that we hold steadfastly to a pneumatology that emphasizes a daily, passionate relationship with the Holy Spirit; that we state clearly the difference between Paul’s and Luke’s pneumatological terminology with reference to Holy Spirit baptism; that we state clearly the belief in the reality of a personal prayer language (tongues) for all believers, while not equating such with *necessarily* being “baptized with the Holy Spirit”;¹⁷⁹ that we recognize that when referring to the BWHS the **terms** “subsequent” or “second work” are preferred by some within Foursquare while not others, although BWHS is clearly a distinct experience from salvation; and that we show that Luke presents tongues as frequently present when one is Spirit baptized and that Paul assumes the manifestation of personal tongues (a prayer language) in the life of believers.

- *We believe that God’s Word urges every believer to seek Jesus as the “Baptizer with the Holy Spirit” and to be open to “speaking with tongues as the Spirit gives utterance” (Acts 2:4), not merely as a requirement to verify one’s experience or spiritual worth, but as a grace intended to be a regular part of our daily “walk” in the Spirit. Therefore, we are not passive concerning the subject of ministering the fullness of the Holy Spirit*

¹⁷⁶ Fee, *op. cit.*, pg. XV.

¹⁷⁷ Macchia, *op. cit.*, pg. 20.

¹⁷⁸ *Ibid.*, pg. 34. Macchia also notes that “the work of the Holy Spirit cannot be compartmentalized or separated out into neat theological categories” (pg. 18).

¹⁷⁹ I say *necessarily* because “tongues as the initial physical evidence” of the BWHS still characterizes the biblical understanding of many in Foursquare, but not everyone (particularly in the Western world).

*or in teaching the desirability of speaking with tongues. To us, these bring a dimension intended for every believer as a daily resource in Christ (1 Co. 14:18). However, if the subject is approached as a dogma in which tongues is required as a proof, something of its beauty is lost and the focus of attention is misdirected.*¹⁸⁰

PENTECOSTAL THEOLOGY ON THE BAPTISM OF¹⁸¹ THE HOLY SPIRIT—

As already noted above, there is diversity of understanding among Pentecostals on aspects of the doctrine of the BWHS (including within Foursquare), let alone among Pentecostals and charismatics. I herein present **one** Foursquare understanding that recognizably represents influence from charismatic theology.

When one is “**born again...of the Spirit**” (John 3:3, 8), **the Spirit of God lives in [them]** (Romans 8:9). The Spirit’s indwelling is both immediate and complete (1 John 4:15) and defines what it means to “be saved/born again.” However, the simultaneous inner presence of the *sinful nature* (Romans 7:18) and the outer influences of the *world* and *the devil* (1 John 5:19) constantly blunt the Spirit’s *practical* influence in our lives; we oftentimes fail to **keep in step with the Spirit** (Galatians 5:25; see also 1 Corinthians 3:1). Therefore, God’s heart is not only that we *have* the Holy Spirit, but that we **be filled with the Spirit**¹⁸² (Ephesians 5:18). God desires us to have a vibrant relationship with Him through the Person of the Holy Spirit, “so totally given over to the Spirit that the life and deeds of the Spirit are as obvious in their case as the effects of too much wine are obvious in the other.”¹⁸³ Ephesians 5-6 remind us that such Spirit fullness is wise; keeps us sensitive to avoid debaucheries; enhances worship and community involvement; increases gratitude; and makes us better people relationally. Galatians 5:22-23 reminds us that Holy Spirit fullness develops character; it also enhances ministry—through His gifts (Romans 12:6-8; Ephesians 4:11) and His manifestations (1 Corinthians 12:4-11).

Luke opens Acts by stating—**in my former book, Theophilus, I wrote about all that Jesus began to do and to teach...** (Acts 1:1 [italics mine]). The clear implication is that Acts records what Jesus *continued* (and continues) to do through a Holy Spirit empowered Church. The Spirit’s enabling for ministry comes primarily through His gifts and manifestations in our lives; everyone

¹⁸⁰ *The Baptism of the Holy Spirit*, ICFG Positional Paper, Los Angeles, CA, 2002, pg. 4.

¹⁸¹ Or with.

¹⁸² Or **live under the Spirit’s influence**. Although classical Pentecostals often use **Spirit-filled** and **Spirit baptized** interchangeably, Paul is not referencing the baptism with the Holy Spirit in Ephesians 5:18.

¹⁸³ Fee, Gordon, *God’s Empowering Presence*, Hendrickson Publishers, Peabody, MA, 1994, pg. 721.

has at least one spiritual **gift**¹⁸⁴ (Romans 12:3) and can be used in any **manifestation**¹⁸⁵ (1 Corinthians 12:11). (Paul would define these manifestations as the result of the Spirit filled life; Luke would define them as the result of being Spirit baptized—a baptism he records as beginning with an initiatory experience, repeated on numerous occasions and imparted through a number of means.¹⁸⁶ There is no evidence from either Luke or Paul that one must be “baptized in the Holy Spirit with the evidence of speaking in tongues” in order to be used in the Corinthian manifestations.)

“Wait for the gift My Father promised...you will be baptized with the Holy Spirit...[and] you will receive power when the Holy Spirit comes on you” (Acts 1:4-5, 8). Jesus, knowing the power of the Holy Spirit in His own life and never thinking of moving in ministry apart from the Spirit’s life and power (Luke 4:1 *ff*), wants the same immersion into the Spirit’s life for His Church. In Acts 1, He termed it **baptized with the Holy Spirit**.

The phrase **baptized with**¹⁸⁷ **the Holy Spirit** appears seven times in the New Testament. The concept appears first in a context indicating that Jesus, like John the Baptist, is a baptizer; the Holy Spirit, like water, is the substance (Matthew 3.11). Holy Spirit baptism then has fundamentally to do with an immersion, with an abundant endowment of the Holy Spirit in our lives for character development and for the needed power and authority to evangelize and to minister kingdom life. “The purpose of this ‘baptism’ is to provide spiritual power for living (Jude 20), serving (Ephesians 6:18) and bearing witness to Christ (Acts 1:8).”¹⁸⁸

¹⁸⁴ **Gifts** are “permanent” and intricately intertwined with who we are as individuals (Romans 12:6-8; Ephesians 4:11 et al); His **manifestations**, however, are the result of the Holy Spirit “flashing” or “coming upon” us for a specific moment of ministry (1 Corinthians 12:11; Acts 4:8).

¹⁸⁵ **Manifestation** translates a Greek word (*phanerosis*) meaning a disclosure, announcement or flash. The Spirit’s manifestations in 1 Corinthians 12 therefore “on occasion flash forth from any believer as needed” (1 Corinthians 12:11), **for the common good** (1 Corinthians 12:7).

¹⁸⁶ This is why Luke, who is interested in documenting these manifestations in Acts, will use such phrases as **they received the Holy Spirit** (Acts 8:17) and **the Holy Spirit came on all** (Acts 10:44) to describe post-conversion encounters with Him. Hence, the dynamic of the Holy Spirit as He displays one of His *manifestations* is very similar to the Old Testament pneumatology of the Holy Spirit coming upon a person for a limited period of time for specific ministry. “Spirit baptism is somewhat ambiguous as a metaphor and fluid in its meaning throughout the New Testament, because it is an eschatological metaphor that depicts the various ways in which we participate through the Spirit in the rich blessings of Christ located in heavenly places (Eph. 1:3, 12)” (Frank Macchia, *op. cit.*, pg. 87). See also Stronstad, Roger, *The Charismatic Theology of St. Luke--Second Edition*, Baker Academic, Grand Rapids, MI, 2012.

¹⁸⁷ There is no essential difference between **with** or **in** as it appears in this phrase; the Greek phrase *baptizein en* may be translated either way.

¹⁸⁸ ICFG Position Paper, pg. 3. Of these purposes, classical Pentecostals have historically emphasized the missiological aspect of the baptism with the Holy Spirit. “Pentecostals have long affirmed that the purpose of the Pentecostal gift is to empower believers so they might be effective witnesses. This missiological understanding of

We need both Paul and Luke to fill out the understanding of the phrase **baptized with/in the Holy Spirit** for us; they use it in two different and yet complementary ways.¹⁸⁹

- Paul uses the phrase only once—in a soteriological sense to metaphorically describe our common conversion experience, the activity of the Holy Spirit in making us one body (saving us)—**for by¹⁹⁰ one Spirit we were all baptized into one body¹⁹¹** (1 Corinthians 12:13 [RSV]).¹⁹² From this initial conversion encounter with the Holy Spirit, Paul teaches a life that is influenced daily by Holy Spirit fullness (Ephesians 5:18).¹⁹³ “...as far as the apostle Paul was concerned, *baptism in the Holy Spirit occurred at conversion...* [and refers] to the activity of the Holy Spirit at the beginning of the Christian life when he gives us new spiritual life (in regeneration).”¹⁹⁴ “In the Pauline sense, the baptism with the Holy Spirit describes our initial Christian experience, which he would see as followed by subsequent fillings...at conversion the pilot light goes on; our job is to light all the burners, to be **aglow with the Spirit** (Romans 12:11 [RSV]).”¹⁹⁵

Spirit-baptism, rooted in the Pentecost account of Acts 1-2, gives important definition to the experience. In contrast to introverted (for instance ‘purifying’) or vague (‘powerful’ or ‘charismatic’) descriptions of Spirit-baptism (in the Lukan sense), Pentecostals have articulated a clear purpose: power for mission” (Robert Menzies, *Luke and the Spirit: A Reply to James Dunn in Journal of Pentecostal Theology – Issue 4*, Church of God School of Theology, Cleveland, TN, 1994, pp. 137-138).

¹⁸⁹ There is no exegetical basis for the oft-heard argument that Luke’s understanding of this phrase must be interpreted through Paul’s one use of it—as if Paul were the primary theologian. See Stronstad, *op. cit.*, pp. 10-14 and Dunn, J. D. G., *Baptism in the Holy Spirit*, SCM Press, London, England, 1970, pg. 39 for a fuller discussion of this issue.

¹⁹⁰ Or **with** or **in**.

¹⁹¹ Or **for in the one Spirit we were all baptized into one body** (NRSV); **for we were all baptized by one Spirit so as to form one body** (TNIV).

¹⁹² See Fee, Gordon, *The First Epistle to the Corinthians—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1987, pp. 605-606, for exegetical support behind the NRSV (whereby the Holy Spirit is the element into which we are baptized, rather than the Agent doing the baptism [as implied by the more common English translation *for by one Spirit we were all baptized into one body...* {RSV, et al}]). “Nowhere else does this dative with ‘baptize’ imply agency...but always refers to the element ‘in which’ one is baptized” (Gordon Fee, *loc. cit.*). Fee also notes, “Most likely...Paul is referring to their common experience of conversion, and he does so in terms of its most crucial ingredient, the receiving of the Spirit” (*op. cit.*, pg. 605).

¹⁹³ See Fee, *op. cit.*, pg. 604 and McDonnell, Killian and Montague, George, *Christian Initiation and Baptism in the Holy Spirit*, The Liturgical Press, Collegeville, MN, 1994 Revised Edition, pp. 42-46, for alternate views on the place of water baptism in this salvific Spirit baptism.

¹⁹⁴ Grudem, *op. cit.*, pg. 768.

¹⁹⁵ Pickerill, Donald, unpublished manuscript on 1 Corinthians 12. “The second half of baptism is when the Holy Spirit, living in your spirit, flows *out* to baptize, soak, drench, overwhelm your soul (psychological nature, including your emotions, will, intellect, subconscious) and your body, and bring them to new life, freedom, joy and peace in and through the Lord Jesus. Then He can flow out into the world from you to bring love, peace, joy, and healing to other people” (Dennis Bennett, *How To Pray for the Release of the Holy Spirit*, Bridge-Logos Publishers, Gainesville, FL, 2001 reprint, pg. 5).

- Luke, emphasizing Jesus' connection of the Holy Spirit and witness, uses the phrase to describe subsequent power encounters with the Holy Spirit rather than our initial salvation experience (Acts 4:8)—encounters which most often have a dramatic initial starting point in believers' lives (Acts 19:1-7).¹⁹⁶ Each time the Spirit uses us for dynamic ministry or in a manifestation of the Spirit, Luke would see it as a further filling, receiving, coming upon or falling upon of the Holy Spirit. "Unlike Paul, who frequently speaks of the soteriological dimension of the Spirit's work, Luke *consistently* portrays the Spirit as the source of power for service...Luke describes the gift of the Spirit *exclusively* in charismatic terms."¹⁹⁷ "The Spirit who is totally present now totally claims the person."¹⁹⁸ "...we were 'baptized with the Holy Spirit' when we became Christians, but we find ourselves wanting to more fully experience the release of the power of the Holy Spirit in our lives in order to become more effectual Christians."¹⁹⁹ "Luke is found to have a charismatic rather than a soteriological theology of the Holy Spirit. This charismatic theology of the Spirit is no less valid for disciples in the twentieth century than it was for disciples in the first century."²⁰⁰
 - *It has often been observed that Paul is more interested in the interior work of the Spirit, assuring believers, transforming their lives, and so on; whereas Luke is more interested in the broader picture of the coming of the Spirit on the Church, his external manifestations in prophecy and tongues, and his direction of the Christian mission.*²⁰¹
 - *If you read Luke by himself, and listen to him, it seems rather clear that the outpouring of the Spirit he has in mind is not brought into relation to salvation [initiation/incorporation], as it is in Paul, but in relation to service and witness. Therefore, Luke does not tie the coming of the Spirit to the salvation event.*²⁰²

¹⁹⁶ This experience with the Holy Spirit may develop gradually or develop through a subsequent, crisis experience. Most classical Pentecostals see it as being "subsequent and dramatic"; Charismatics tend to have a more gradual or "organic" view. For a fuller discussion, see Williams, J. R., *Baptism In The Holy Spirit* in *Dictionary of Pentecostal and Charismatic Movements*, Burgess, Stanley and McGee, Gary (General Editors), Zondervan Publishing House, Grand Rapids, MI, 1988, pp. 41-43.

¹⁹⁷ Menzies, *op. cit.*, pg. 117.

¹⁹⁸ Williams, *op. cit.*, pg. 41.

¹⁹⁹ Bradford, Brick in Burgess and McGee, *op. cit.*, pg. 43.

²⁰⁰ Stronstad, *op. cit.*, pg. 14.

²⁰¹ Green, Michael, *I Believe In The Holy Spirit*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1992 reprint, pg. 162. "Although Luke accents the participation in Spirit baptism that flows from faith, especially as visibly demonstrated, Paul focuses attention on the act of Spirit baptism that leads to the attachment to Christ by faith" (Frank Macchia, *op. cit.*, pg. 87).

²⁰² Pinnock, Clark quoted in Stronstad, *op. cit.*, pg. 12.

A PERSONAL PRAYER LANGUAGE (SPEAKING IN TONGUES)—

A unique element in our life with the Spirit is the matter of a “personal prayer language/praying in tongues”.²⁰³ Both Paul and Luke describe this reality. Luke details the release of this special manifestation from the standpoint of its *inception* in a person’s walk with Jesus—an inception that is recorded as both concurrent with initial salvation (Acts 10) and (more frequently) subsequent to it (Acts 19:1-7).²⁰⁴ Paul, on the other hand, details private tongues from the standpoint of their *ongoing, daily practice* in our Spirit-filled lives (1 Corinthians 14), never addressing the timing of their appearance relative to one’s conversion.

In addition to the issue of subsequence is the often asked and somewhat controversial matter within Pentecostal and charismatic circles—“Because of the Lucan accounts, can we assume that tongues is *the* initial sign of the baptism with the Holy Spirit?” “Nearly all classical Pentecostal groups adhere to the doctrine that speaking in tongues certifies the personal experience of the baptism in the Holy Spirit.”²⁰⁵ Whereas this is true historically among most Pentecostals, from an exegetical perspective this matter will never be settled to everyone’s satisfaction—either within the Church at large or within Pentecostal (Foursquare) and charismatic circles.²⁰⁶ It is exegetically clear, however, that “personal/devotional tongues” occurs frequently as a Lucan sign (Acts 10:45-

²⁰³ “Glossolalia may be practiced as a private, prayer language (1 Cor. 14:18-19); it is not clear if Paul would consider this the same gift as public speaking in tongues” (Craig Blomberg, *Holy Spirit, Gifts of* in Elwell, *op. cit.*, pg. 350). In my understanding, it would appear that public and private “tongues” is the same manifestation but that there are unique aspects of this manifestation that are not true of the others—namely, both a public and private dimension (contrast 1 Corinthians 14:4-5, 15 with 12:10-11, 29-30). “God uses this speaking in tongues in two different ways, and it’s very important to see the difference. One is what we may call the ‘prayer language,’ and the other is the ‘gift of tongues.’ One of the main reasons more Christians don’t accept speaking in tongues is that they don’t understand this difference... Paul has a lot to say about speaking in tongues in First Corinthians 12, 13, and 14, and all the way through these chapters he is moving back and forth between these two kinds of speaking in tongues. Unless you see the difference between them you will wonder how Paul can say in First Corinthians 12:30: ‘All don’t speak in tongues, do they?’ (AP), and then in First Corinthians 14:5 say, ‘I want you all to speak in tongues’ (RSV)” (Dennis Bennett, *op. cit.*, pg. 19). “Since edification or **building up** remains a central issue, Paul applies the term alike to the individualism of the use of tongues and the community effects of prophecy as a fundamental contrast... furthermore, the more positive aspect of tongues used in private devotion should not be overlooked” (Anthony Thiselton, *The First Epistle to the Corinthians—The New International Greek Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000, pp. 1094, 1096).

²⁰⁴ A subsequent experience with the Holy Spirit was the primary experience accompanying the outpouring of the Holy Spirit at the beginning of the 20th century; this common experience among many early 20th century Pentecostals, coupled with the influence of Wesley’s subsequent work of entire sanctification (known as the baptism with the Holy Spirit) led to the understanding of Spirit baptism being a subsequent experience among most classical Pentecostals. See Spittler, R. P., *Glossolalia* in Burgess and McGee, *op. cit.*, pp. 338-339. Despite terminology concerns by some, baptism with the Holy Spirit within Foursquare references a post-conversion experience.

²⁰⁵ Spittler, *op. cit.*, pg. 338.

²⁰⁶ See Hayford, Jack, *The Beauty of Spiritual Language*, Word Publishing, Dallas, TX, 1992 for a fuller understanding of the issues surrounding the various perspectives.

46; 19:6) and that Paul's apparent *assumption* is that this reality—termed **angelic tongues** (1 Corinthians 13:1)—can be part of *every* believer's Spirit-filled life (1 Corinthians 14:15).²⁰⁷

The Global Council, therefore, encourages that—

- All people seek a personal, saving relationship with Jesus Christ, coming to Him to be born again/justified by grace through faith.
- All believers, following salvation, ask God in prayer daily to fill them with the Spirit and transform them into the image of Christ, so as to live a “Spirit-filled” (Spirit-influenced) life on a day-to-day basis.
- All believers, after salvation, seek Jesus to receive the baptism with the Holy Spirit, including the release of a “personal prayer language/speaking in tongues.”
- All believers use their prayer language (tongues) daily for the purposes of enhanced prayer and worship.²⁰⁸
- All believers cultivate a kingdom life-style that includes not only the Spirit's transformation/unbridled influence, but ministry in the power and authority of the Holy Spirit; this includes asking God daily to fill them afresh with the Spirit's power to work and witness for Jesus with an openness to being used in the 1 Corinthians 12 manifestations. “Despite the diversity of viewpoints concerning the specifics of the doctrine of Spirit baptism, the vast majority of Pentecostals agree that it is profoundly charismatic, especially with regard to the extraordinary gifts of the Spirit, and is centered on the person of Christ as victor over all that opposes the accomplishment of God's will in the world.”²⁰⁹

THE MANIFESTATIONS OF THE HOLY SPIRIT (1 Corinthians 12)--

It is the belief among Pentecostals and most charismatics that the nine manifestations of the Spirit as listed in 1 Corinthians 12 are unique from other biblically named spiritual gifts, in that

²⁰⁷ Other New Testament signs of being baptized with the Holy Spirit (most emphasized by charismatics) include—committed love for Jesus/people (1 John 4:16B, 20); spiritual power to witness for Christ (Acts 1:8); enhanced participation in worship (1 Corinthians 14:15); and ministry in any of the nine manifestations of the Holy Spirit (1 Corinthians 12:8-10), especially prophetic speech (Acts 2:17-18).

²⁰⁸ Additional benefits of a prayer language include enabling us to know how to pray when we do not understand how to pray; enabling us to most effectively resist the enemy (Ephesians 6:18); and helping “train our tongue in righteousness” (James 3:1-12).

²⁰⁹ Macchia, *op. cit.*, pg. 37.

they do not come to believers permanently but are available to any believer on an “as needed” ministry basis.²¹⁰ Although Paul does term them **gifts** (1 Corinthians 12:31), he also terms them **manifestations** (1 Corinthians 12:7). Maintaining this distinction of naming is helpful in understanding their uniqueness in terms of the Holy Spirit using us for ministry and “prevents us from confusing our foundational ministry in life and service for God with our purposeful quest for an openness to His Holy Spirit’s full resources and power for service and ministry.”²¹¹ These nine unique displays of power and grace are manifested **for the common good** (1 Corinthians 12:7)²¹² and Paul’s charge to the C/church is—**eagerly desire**²¹³ **spiritual gifts** (1 Corinthians 14:1; see also vs. 12).²¹⁴

Understanding into the nature and operation of these manifestations is not automatic among God’s people—**now about the gifts of the Spirit,**²¹⁵ **brothers and sisters, I do not want you to**

²¹⁰ The fact that **the manifestation of the Spirit is given for the common good** (1 Corinthians 12:7 [emphasis mine]) means that these workings manifest the power and presence of the Spirit in public. They are public manifestations. “Each ‘gift’ is a ‘manifestation,’ a disclosure of the *Spirit’s* activity in their midst” (Gordon Fee, *op. cit.*, pg. 589). Non-Pentecostals who maintain the continued operation of these gifts today do not maintain this distinction and add these gifts to Paul’s other *ad hoc* lists of gifts given permanently. See Ciampa, Roy and Rosner, Brian, *The First Letter to the Corinthians—The Pillar New Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2010, pg. 573 for a discussion of this perspective. As MacArthur notes, cessationism theology has a different perspective altogether. “A thorough examination will yield the truth that spiritual gifts fill two major purposes: the permanent gifts edify the church and the temporary gifts are signs to confirm the Word of God. God will continue to give the permanent gifts to believers for the duration of the church age, and those gifts are to be ministered by His people at all times in the life of the church. Those gifts include first the speaking or verbal gifts—prophecy, knowledge, wisdom, teaching, and exhortation, and, second, the serving or nonverbal gifts—leadership, helps, giving, mercy, faith, and discernment. The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, was completed and became self-authenticating” (John MacArthur, Jr., *1 Corinthians—The MacArthur New Testament Commentary*, Moody Press, Chicago, IL, 1984, pp. 297-298).

²¹¹ Walker, Paul, *Holy Spirit Gifts and Power* in Hayford [*Spirit Filled Life Bible*], pg. 2023.

²¹² **For the common good** (Greek, *pros to sumpheron*) means “for the common advantage” or “for the building up of the community as a whole.”

²¹³ Or **strive for** (NRSV). “Eagerly desire permits a corporate concern for the well-being of *the community*, i.e., that these gifts may operate in the church, which is Paul’s horizon of concern” (Anthony Thiselton, *op. cit.*, pg. 1082). “Because gifts are incarnational, human responsibility comes into play...the call is to every believer to live his full potential with the coming of the Lord in view” (David Lim, *Spiritual Gifts: A Fresh Look*, Gospel Publishing House, Springfield, MO, 1991, pg. 187).

²¹⁴ This is in keeping with Paul’s earlier comment to the Corinthians—we were all given the one Spirit to drink (1 Corinthians 12:13).

²¹⁵ “The TNIV translation *gifts of the Spirit* may be getting just a bit ahead of Paul’s thought at this point. Literally he says, ‘Now I do not want you to be ignorant concerning spiritual things’...hence, Paul probably has in mind in 12:1-3 knowing the difference between acting under the power of God’s Spirit and acting under the influence of other spiritual powers...by the time we get to the next appearance of this word in 14:1 it may well be that Paul could expect his readers to know that the spiritual things he has in mind are spiritual gifts, but that is not yet clear in 12:1” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 561).

be **uninformed**²¹⁶ (1 Corinthians 12:1). Each of us likely has assumptions regarding spiritual matters, especially with reference to the definition and use of the manifestations of the Spirit. Rarely do we come to Christ without some theological or practical focal point. Unfortunately, our experiential or preferred practice often forms our doctrinal understanding of how to operate in the manifestations of the Spirit. This was the problem at Corinth. They had their pagan rituals as models for “spiritual matters, including manifestations”; these in turn formed the basis of their model for a “truly ‘spiritual’ meeting.” Their hearts were right and their manifestations were of the Spirit, but their motive and method were similar to those of frenzied heathen.

- *The pagan background of the Corinthians gave them one definition of being “spiritual”; Paul had another. Their focal point was their pagan rituals in which they were enticed and led astray to idols that could not speak (12:2); Paul’s focal point is the truth that “Jesus is Lord” (12:3) and that all manifestations of the Holy Spirit are subject to self-control (14:28-32). Pagan worship was very frenzied. The Greek words translated “led astray” (12:2) are intensive, suggesting times in ecstatic heathen worship when a person is believed to be possessed by a supernatural force. The New Testament would see this as demonic ravishing (cf. 1 Cor. 10:20). Realizing that demonic or fleshly forces can in part imitate true manifestations of the Spirit, Paul calls in 1 Corinthians 12-14 for analyzation of their Christian enthusiasm in worship.*²¹⁷

Any categorizing of the 1 Corinthians 12 manifestations presents difficulties, but it is often customary to place them in three related categories—

- 1) **Manifestations of enlightenment**—a message of wisdom; a message of knowledge; and distinguishing between spirits. These manifestations show how the Holy Spirit spontaneously uses the human mind to provide supernatural illumination, direction and spiritual safety for the body of Christ.
- 2) **Manifestations of energy**—faith; gifts of healing; and miraculous powers. These manifestations show how the Holy Spirit spontaneously uses the human will to provide power, healing and deliverance to the body of Christ.
- 3) **Manifestations of edification**—prophecy; speaking in different kinds of tongues; and the interpretation of tongues. These manifestations show how the Holy Spirit spontaneously uses the human heart and voice to provide learning, inspiration, encouragement, comfort and enhanced worship to the body of Christ.

²¹⁶ “In terms of informing them, Paul almost certainly does not intend to give new information, but an additional slant, or corrective, to their understanding of ‘the things of the Spirit’” (Gordon Fee, *op. cit.*, pg. 576).

²¹⁷ Matsdorf, Gary, *People of the Spirit: Gifts, Fruit & Fullness of the Holy Spirit*, Hayford, Jack (Executive Editor), Thomas Nelson Publishers, Nashville, TN, 1993, pg. 34.

We now begin a basic exposé of each of the nine manifestations. “To illustrate the thesis of v. 7 Paul proceeds to offer a sizable list of ways in which the Spirit is manifested in the Christian assembly.”²¹⁸ “The role of the Spirit in bestowing the manifestations is stressed especially at the beginning and end of the list (vv. 8-9, 11)”²¹⁹

A MESSAGE OF WISDOM—

A **message**²²⁰ **of wisdom** (1 Corinthians 12:8) is a spontaneously revealed thought (which is then articulated), whose content is wisdom. “A ‘message of wisdom’ is most likely the ability to give guidance for dealing with challenging circumstances in a way that is consistent with Christ’s stress on self-sacrifice for the well-being of the other.”²²¹ Wisdom is close to God’s heart (Proverbs 4:7); it involves knowing God’s will and ways in life (Ephesians 5:15-16), dealing shrewdly with facts, making sound judgments and living out those decisions (Matthew 11:19). Wise living is successful living, “an evaluation of realities in the light of God’s grace and the cross of Christ.”²²²

General wisdom is available to all believers (James 1:5-8), as is leadership wisdom for those who lead (James 3:13-18). A **message of wisdom** differs in that it is a specific case in which the Holy Spirit spontaneously makes available practical insight and direction in a situation; such direction and insight would not be known in any other way except by spontaneous revelation by God’s living Spirit and must always align with biblical truth. It is the Spirit Himself making His mind known to a yielded human mind; the human vessel need not be highly intellectual in the natural (see 1 Corinthians 1:18-31).

An example from Jesus’ life would be His response (“**Give back to Caesar what is Caesar’s, and to God what is God’s**”) to the foiled trap by the Pharisees and Herodians over paying taxes to the Emperor (Matthew 22:15-22).

²¹⁸ Fee, *op. cit.*, pg. 590.

²¹⁹ Ciampa and Rosner, *op. cit.*, pg. 572.

²²⁰ **Message** translates the Greek word, *logos*. See **the utterance of wisdom** (NRSV); **the word of wisdom** (NKJV).

²²¹ *Ibid.*, pg. 574.

²²² Thiselton, *op. cit.*, pg. 939.

A MESSAGE OF KNOWLEDGE—

A **message**²²³ of knowledge (1 Corinthians 12:8) is very similar.²²⁴ Knowledge too is close to God's heart (Proverbs 1:7). Knowledge deals with the facts in situations, especially facts regarding God and His ways; it deals with both enlightenment regarding things otherwise hidden and with reflective inquiry (Philippians 1:9).

A **message of knowledge** is not knowledge gained through natural learning—either by experience or by intellectual brilliance; 1 Corinthians 13:2 and 14:6 link it closely with understanding **mysteries**—truths about God and His kingdom known only through divine revelation. A **message of knowledge** then is a spontaneous supernatural insight or revelation of facts made known by the Spirit for a specific, given situation (which is then articulated).²²⁵ “Some have suggested that Paul here has in mind a supernatural endowment of knowledge, factual information that could not otherwise have been known without the Spirit's aid.”²²⁶

An example from Jesus' life would be His knowing that the Samaritan woman had had five husbands, and that she was now living with another man who “**is not your husband**” (John 4:17B-18).²²⁷

FAITH—

At first, it seems strange that **faith** would be listed as a special manifestation of the Spirit (1 Corinthians 12:9). But **faith** (Greek, *pistis*) is used variously throughout the New Testament, indicating that it has a wide variety of meanings and applications.²²⁸ *Pistis* can mean a body of truth believed (1 Timothy 1:18-20); basic trust in God for salvation (Ephesians 2:8); a character trait of stability and steadfastness (Galatians 5:22); or dynamic power, as the Holy Spirit enables

²²³ Or **utterance/word**.

²²⁴ The precise difference between biblical wisdom and knowledge is not perfectly clear. Yet, they are distinguished by the Spirit for He gives one a **message of wisdom** and another a **message of knowledge**. “In a general sense, wisdom seems to be the way facts are used or the decisions one makes with information, while knowledge would be the more concrete and specific facts themselves” (Don Pickerill, *The Utterance of Knowledge*, unpublished notes). “The relationship or distinction between a message of wisdom and a message of knowledge is unclear. Our tendency is to think of wisdom as a more practical thing that has to do with the way one deals with challenging circumstances...knowledge is taken to be more abstract and less practically oriented” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 575).

²²⁵ See Daniel 2:28-30 for an Old Testament example of this same dynamic at work.

²²⁶ Fee, *op. cit.*, pp. 592-593. He continues noting, “But since here it is a descriptive genitive with the word *logos*, others see it as referring to something more akin to inspired teaching, perhaps related to receiving Christian insight into the meaning of Scripture.”

²²⁷ See also Peter's knowledge of Ananias and Sapphira's plot (Acts 5:1-11).

²²⁸ The core meaning of *pistis* is conviction, confidence, trust, belief or reliance.

one to spontaneously grasp and release the power contained in the promises of God (1 Corinthians 12:9).

The manifestation of **faith**, then, is this last use of *pistis*—a release of God’s powerful promises into specific situations, producing visibly miraculous results (Matthew 17:20). It is an agency for action—“a special endowment of faith for a special service.”²²⁹ With an inner heart-felt, revealed assurance (Mark 9:23), it supernaturally and emphatically believes that God’s promises are true and vocalizes those promises in specific situations. “What Paul has in mind here is the special gift of supernatural faith that can ‘move mountains,’ mentioned again in 13:2. It probably refers to a supernatural conviction that God will reveal his power or mercy in a special way in a specific instance.”²³⁰ In essence, it is the Spirit spontaneously giving one the special ability to cry out with deep confidence—“**Ah, Sovereign Lord, You have made the heavens and the earth by Your great power and outstretched arm. Nothing is too hard for You**” (Jeremiah 32:17).

An example from Jesus’ life would likely be His curing of the demon-possessed boy who could not be cured by the disciples because of their little faith (Matthew 17:14-20).²³¹

GIFTS OF HEALING—

The manifestation of **gifts of healing** (1 Corinthians 12:9) is literally, **gifts of healings**.²³² The Bible attaches great importance to the human body and the matter of healing. Biblical anthropology presents us as “body-persons”; sickness is deemed the result of sin and is associated with Satan (Luke 13:16; John 5:14; James 5:15). God is presented as humankind’s Healer (Exodus 15:26), and within us is a virtual healing impulse as we instinctively fight against disease and sickness.

Two technical observations merit attention before defining the essence of this manifestation. First, **gifts** translates the Greek word, *charismata*—

- *Probably this language reflects two things: a) the use of charisma itself suggests that the “manifestation” is given not to the person who is healed, but to the person God uses for the healing of another; and b) the plural charismata probably suggests not a permanent “gift,” as it were, but that each occurrence is a “gift” in its own right.*²³³

²²⁹ Bruce, F. F., quoted in Thiselton, *op. cit.*, pg. 945.

²³⁰ Fee, *op. cit.*, pg. 593.

²³¹ It is sometimes difficult to discern the manifestation of **faith** from that of **miraculous powers** or even **gifts of healing**. “The reference to faith here should probably be understood to refer to miracle-working faith... in other words, faith in an almighty and sovereign God entails an understanding that he is capable of intervening in the most dramatic or supernatural (or even more subtle and mundane) ways” (Roy Ciampa and Brian Rosner, *op. cit.*, pp. 577-578).

²³² Some scholars translate this gift—**various kinds of healings**.

²³³ Fee, *op. cit.*, pg. 594.

Lim agrees noting, “It is incorrect to say anyone *has* the gifts of healings. One can be a channel of gifts, but not the possessor.”²³⁴ *Charismata* has a further implication. “Since the singular already denotes more than singularity of instance, the plural becomes a device for carrying the notion of *more than one kind* of what the word in question conveys...hence, healers are given varied gifts at varied times for varied tasks.”²³⁵

The second technical observation has to do with the plural, **healings**. This same truth of “more than one kind” applies to the implications of **healings** as well; that is, the healing of all kinds of diseases and infirmities are apparently in mind—physical, psychosomatic, emotional, or mental—as well as various ways in which this manifestation operates.²³⁶

- *Notice that this particular gift of the Spirit is put in the plural as “gifts of healings.” No one knows for sure why this is so. Perhaps we have a clue from the natural world, for healing is a very vast and broad subject. It is not uncommon for a doctor to specialize in one branch of medicine or even major on select areas of the human body. Man can be sick physically, mentally, emotionally and spiritually. Jesus ministered to “all manner of diseases and infirmities.” He healed the handicapped, such as the blind and deaf. He healed mental and spiritual problems. He healed the broken hearted. In other words, Jesus brought health and wholeness to the entire man. The Holy Spirit gives certain of these healing “allotments” to various members of the body of Christ, for it is His task to continue the ministry of Christ in the earth (John 16:14-15; Acts 1:2, 8).*²³⁷

²³⁴ Lim, David, *Charismata...A Fresh Look*, Western Pentecostal Bible College Publication, Clayburn, B.C., Canada, pg. 39.

²³⁵ Thiselton, *op. cit.*, pg. 946. Some Pentecostals see in this understanding justification for certain individuals being used regularly for miraculous healing of cancer, while others are used more for healing of diabetes, etc.

²³⁶ Note, for example, the various ways Jesus healed blindness (Matthew 9:29; 12:22; Mark 8:22-26; 10:52; John 9:1-7). Some scholars feel that though Paul is talking of a miraculous manifestation, the fact that he says **gifts of healings** may also intimate that the release of this manifestation through one individual to another may release either instantaneous or gradual healing. “The plural, which implies **various kinds of healings**, should also be given its full scope. The **kinds** may appear to include sudden or gradual, physical, psychosomatic, or mental, the use of medication or more ‘direct’ divine agency, and variations which are not to be subsumed in advance under some stereotypical pattern of expectation. From within the Pentecostal tradition, even if W. R. Jones perceives these nine gifts of vv. 8-10 to be hallmarks of Pentecostal doctrine, nevertheless Donald Gee declared that **kinds of healings** should ‘not preclude,’ what he called ‘the merciful and manifold work of medical healing’” (Anthony Thiselton, *ibid.*, pg. 948). Carson disagrees noting, “There can be little doubt that Paul understands these healings to be as miraculous as those of the Lord Jesus Himself” (D. A. Carson quoted in Ciampa and Rosner, *op. cit.*, pg. 579).

²³⁷ Pickerill, Don, *Gifts of Healing*, unpublished notes. “That *gifts of healing*...is mentioned in the plural...suggests that each healing may be understood to be a separate gift from God. Paul ‘does not refer to the power to heal all diseases but to instances of actual healing’” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 578).

The manifestation of **gifts of healing**, then, is the spontaneous release of God’s power for healing.²³⁸ An example from Jesus’ life would be the many healings He did throughout Galilee (Matthew 4:23).

MIRACULOUS POWERS—

The manifestation of **miraculous powers**²³⁹ (Greek, *dunameon* [1 Corinthians 12:10]) is the spontaneous display of God’s strength to confront any number of situations. “This manifestation most likely...covers a broad range of supernatural events that ordinary parlance would call miraculous.”²⁴⁰

Because *dunamis* is associated with the kingdom of God, **miraculous powers** release God’s reign into situations, as when the woman with the issue of blood was healed and Mark notes that **at once Jesus realized that *dunamis* had gone out from Him** (Mark 5:30). The release of this manifestation, then, results in His power—casting out demons (Luke 4:36); healing the sick (Luke 5:17);²⁴¹ bringing about intense evangelism (Acts 4:33); demonstrating extraordinary manifestations (Acts 19:11-12), etc.²⁴² “In this epistle **miraculous powers**...characteristically designates what is *effective* against any obstacle or constraint.”²⁴³

An example from Jesus’ life would be His many exorcisms or His raising the dead.

PROPHECY—

The manifestation of **prophecy** (1 Corinthians 12:10) occupies considerable space in Paul’s instruction in 1 Corinthians 12-14. It is a very diverse gift, appearing in all the Pauline gift lists

²³⁸ The manifestation of **gifts of healing** is not the only way people are healed in the Bible. For example, there is the “prayer of faith of the elders of the church” (James 5:14-15); prayer in general (Mark 9:29); medication (2 Kings 20:7); and emotional/spiritual healing through loving acceptance by fellow believers (2 Corinthians 2:5-11).

²³⁹ **Or the working of miracles** (NRSV). **The working** translates a Greek verb (*energemata*) which means something activated by God to bring about a certain result (see 1 Corinthians 12:6—**there are different kinds of working, but in all of them and in everyone it is the same God at work** [emphasis mine]).

²⁴⁰ Fee, *op. cit.*, pp. 594-595.

²⁴¹ Some scholars do not include miraculous healings as a manifestation of **miraculous powers** because Paul lists it as a separate manifestation.

²⁴² All of these are associated with the word *dunamis*. Matthew 11:20 generically refers to these workings as **deeds of power** (NRSV). Calvin also included Paul’s bringing judicial blindness on Elymas (Acts 13:11) and Peter’s juridical speech leading to the death of Ananias and Sapphira (Acts 5:1-11) as examples of this manifestation.

²⁴³ Karl Barth, quoted in Thiselton, *op. cit.*, pg. 952. “Miracles, such as those that were experienced at the exodus and through Elijah and Elisha, were also expected at the time of the new exodus when God’s presence would be fully restored to his people and would manifest itself in great power” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 580).

(but with considerable differences of nuance). The comments here will be limited to the manifestation of **prophecy**.²⁴⁴

The manifestation of **prophecy** (1 Corinthians 12:10) is the speaking forth in a corporate setting (or church service)²⁴⁵ of a revelation or insight²⁴⁶ that the Spirit spontaneously reveals to one. “Prophecy here consisted of spontaneous, Spirit-inspired, intelligible messages, orally delivered in the gathered assembly, intended for the edification or encouragement of the people.”²⁴⁷

A prophetic word reveals “God’s heart for the moment,” relative to His assessment of matters at hand; His “seal of approval”; His encouragement; His direction; His call for repentance; etc.²⁴⁸ It is always given in a language the listeners understand.

Paul’s instruction is that we **eagerly desire spiritual gifts, especially the gift of prophecy** (1 Corinthians 14:1). His singling out of **prophecy** has to do with its many corporate benefits—

- **Those who prophesy speak to people for their strengthening, encouragement and comfort** (1 Corinthians 14:3).
- The manifestation of **prophecy** instructs²⁴⁹ believers and enables them to learn²⁵⁰ (1 Corinthians 14:19, 31).
- The manifestation of **prophecy** has the potential²⁵¹ to convict unbelievers, call them to account,²⁵² and disclose **the secrets of their hearts**,²⁵³ causing them to **fall down**

²⁴⁴ For a fuller understanding of prophecy in other Pauline gift lists, see Matsdorf, Gary, *op. cit.* or Matsdorf, Gary, *Spiritual Gifts Overview*, unpublished syllabus, New Hope Christian College, Eugene, OR, 2003.

²⁴⁵ This does not preclude prophetic words to individuals, but Paul’s concern in 1 Corinthians is corporate settings (which may have been as small as a home group).

²⁴⁶ Note 1 Corinthians 14:30. The revelation or insight precedes the vocalizing.

²⁴⁷ Fee, *op. cit.*, pg. 595. By extension, many scholars also feel it refers to spontaneous Spirit-inspired preaching or teaching. “Spontaneous” (which has to do more with “unplanned” than “on the spot”) does not preclude the person having had a sense prior to the meeting, or even receiving the specific prophetic word prior to the corporate gathering but held until the church meets.

²⁴⁸ “**Prophecy**, as a gift of the Holy Spirit, combines pastoral insight into the needs of persons, communities, and situations with the ability to address these with a God-given utterance or longer discourse...leading to challenge or comfort, judgment, or consolation, but ultimately building up the addressees” (Anthony Thiselton, *op. cit.*, pg. 964).

²⁴⁹ Paul does not state the content of the instruction. **Instruct** (Greek, *katecheo*) refers to instructing one in general religious matters.

²⁵⁰ Greek, *manthano*—to receive instruction.

²⁵¹ “Note that Paul does not mean to say that all these effects are wrought every time an unbeliever casually strays into a meeting where someone is prophesying” (F. W. Grosheide, *Commentary on the First Epistle to the Corinthians—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1972 printing, pg. 333).

²⁵² “One of the sure signs of the presence of God in the believing community is this deep plowing work of the Spirit” (Gordon Fee, *op. cit.*, pg. 687). A comparison of this verse with 1 Corinthians 14:3 shows the multi-dimensional function and content of prophetic words.

²⁵³ “These may be the particular sins of that particular person. But it is also possible that the unbeliever recognizes his own image in the general picture of the sinner and thus is converted (converts himself to God), which would mean

and worship God, exclaiming, “God is really among you!” (1 Corinthians 14:24-25). “The word of the prophet, spoken by the Holy Spirit, would reveal the unbeliever and would rebuke him and admonish him to be converted.”²⁵⁴

Regarding the regulation of the manifestation of **prophecy** in corporate settings—

- As many as feel activated by the Holy Spirit can successively prophesy **when you come together** (1 Corinthians 14:26),²⁵⁵ but there should be no more than three prophetic manifestations before **the others**²⁵⁶ **weigh carefully**²⁵⁷ **what is said**²⁵⁸ (1 Corinthians 14:29).²⁵⁹
- The one activated must realize they can “hold” the word and are not under any “spiritual compulsion” to blurt it out (1 Corinthians 14:32).
- The one speaking must maintain a sensitivity as to when the Holy Spirit is finished, so as to stop speaking “when the Spirit is done revealing,” rather than continuing “out of one’s own unction or selfishness” (1 Corinthians 14:30).²⁶⁰
- The manifestation must be delivered in a peaceful,²⁶¹ **orderly**²⁶² and **fitting**²⁶³ manner (1 Corinthians 14:33, 40).

that the things hidden in his soul were only revealed to himself and not to the whole church” (F. W. Grosheide, *op. cit.*, pg. 332).

²⁵⁴ Grosheide, *loc. cit.*

²⁵⁵ Note Paul’s assumption of inclusive potential—...**if everyone is prophesying** (1 Corinthians 14:24) and **you can all prophesy in turn...** (1 Corinthians 14:31).

²⁵⁶ **The others** refers principally to the recognized leaders of the congregation, in conjunction with other prophetically inclined persons (if they are not part of the leadership).

²⁵⁷ **Weigh carefully** (Greek, *diakrinetosan*) has the idea of thinking over or sifting through. “**The others** are to distinguish between i) prophetic speech which is God-given and coheres with the gospel of Christ and the pastoral situation and ii) speech which is merely self-generated rhetoric reflecting the speaker’s disguised self-interests, self-deceptions, or errors” (Anthony Thiselton, *op. cit.*, pg. 1140). Ciampa and Rosner believe that the following “gift of *distinguishing between spirits* is most likely that of weighing or evaluating the origin, authority, and application of a prophetic message” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 582; Fee also takes this stance [see Fee, *op. cit.*, pg. 596]). Leaders must therefore make decisions relative to the prophetic content and its appropriateness, applicability and timing within the overall direction of the church service. The “weighing” also includes calling the congregation to a response.

²⁵⁸ “Since the prophecy must be weighed, it would put a great burden on the others if a prophecy began with the words, ‘I, the Lord, say unto thee’” (Don Pickerill, *The Gift of Prophecy*, unpublished notes).

²⁵⁹ See Fee, *op. cit.*, pg. 693 for the exegetical basis of this understanding.

²⁶⁰ “In such a case the first prophet must keep silent, obviously because God Himself gives a new revelation at the very moment the other prophet is speaking” (F. W. Grosheide, *op. cit.*, pg. 338).

²⁶¹ Peaceful refers to monitored delivery, so as not to cause disturbance within the congregation.

²⁶² **Orderly** refers to that which offers communal benefit.

²⁶³ **Fitting** means being reputable by honoring social decorum and local church protocol.

An example of the manifestation of **prophecy** in Jesus' life is difficult to identify, because He operated in the *office of prophet* (John 6:14); therefore, His prophetic words were likely the result of His office, as opposed to a manifestation of the Spirit (Matthew 24:2; Luke 21:20).

DISTINGUISHING BETWEEN SPIRITS²⁶⁴—

The first thing to note about the manifestation of **distinguishing between spirits** (1 Corinthians 12:10) is that **spirits** is plural; we are not talking about discerning a person's "spirit" (attitude/motive).²⁶⁵ God (John 4:24), angels (Hebrews 1:14), humankind (Romans 8:16), Satan (Ephesians 2:2) and demons (Mark 1:27) are all spirit beings, and it is not always readily evident as to "who" is behind a given activity. We must know what "spirit" is behind every doctrine and ministry that circulates in the Church, the world and individual people's lives.

- *These spirits need to be discerned, for man does not exist in a spiritual vacuum. He can be and is influenced by the spiritual world. Man can be filled with the Spirit of God or he can be possessed by evil spirits. To insure the safety of believers and to be able to know the source and the value of things happening in the spiritual realm, the Holy Spirit gives the Church the ability to distinguish between spirits.*²⁶⁶

Of particular concern is discerning satanic activity. Notes Grudem, "It's the ability to recognize the influence of the Holy Spirit or of demonic spirits in a person."²⁶⁷ Satan is interested in deceit through counterfeit—including counterfeit miracles (Acts 19:13-14; 2 Thessalonians 2:9); false teaching (2 Corinthians 11:12-15); false prophecy (1 John 4:1); and a general spirit of opposition to the things of Christ (1 John 2:18). **Distinguishing between spirits** is God giving a believer definitive insight in a particular situation as to the "spirit" behind a teaching or action, even if the person speaking is speaking truth (see Acts 16:16-18).

Examples from Jesus' life would be His awareness of the unspoken malice of the Pharisees and Herodians (Matthew 22:18), whereby **Jesus knew in His spirit** what **some teachers of the law were thinking in their hearts** about His granting forgiveness of sin (Mark 2:6-12).

²⁶⁴ Or the discerning of spirits (NRSV).

²⁶⁵ The spiritual ability to "discern" the nature or state of a person's spirit would be the work of the gift of insight or mercy (Romans 12:6, 8) and the ability to "discern" motive the work of the gift of insight (Romans 12:6) or a prophet (Ephesians 4:11).

²⁶⁶ Pickerill, Don, *The Ability to Distinguish Between Spirits*, unpublished notes. See Ciampa, Roy and Rosner, Brian, *op. cit.*, pg. 582 for diverse understandings of the nature of this manifestation.

²⁶⁷ Grudem, Wayne quoted in Ciampa, Roy and Rosner, Brian, *loc. cit.*

SPEAKING IN DIFFERENT KINDS OF TONGUES²⁶⁸ AND THE INTERPRETATION OF TONGUES—

These are companion manifestations, so they will be handled together. The manifestation of **different kinds of tongues** (1 Corinthians 12:10) is either the spontaneous public speaking of an unknown, linguistically unintelligible, Spirit-inspired language which transcends the mind's comprehension (1 Corinthians 12:7; 13:1; 14:2), or the spontaneous, supernatural public speaking of a known language which is simply unknown to the speaker (Acts 2:4).²⁶⁹ The manifestation of **the interpretation of tongues** (1 Corinthians 12:10) is the supernatural public rendering of the essence of public tongues in the language of the listening audience,²⁷⁰ **so that the church may be edified** (1 Corinthians 14:5). Both manifestations are subject to the control of the one whom the Spirit uses; the speaker is neither in "ecstasy" nor "seized" (1 Corinthians 14:27-28).

The content of public tongues is that of praise or prayer; it is a God-ward gift (1 Corinthians 14:16-17).²⁷¹ When interpreted, it has equal value to a public prophetic word (1 Corinthians 14:5), but not equal content or purpose.

- *Although it is quite common in Pentecostal groups to refer to a "message in tongues," there seems to be no evidence in Paul for such terminology. The tongues-speaker is not addressing fellow believers but God (cf. 1 Corinthians 14:13-14, 28), meaning therefore that Paul understands the phenomenon basically to be prayer and praise.*²⁷²
- *It is distinctly affirmed that when the twin gifts of tongues and interpretation were exercised in proper order in the church, they equaled the gift of prophecy...[but] it should always be born in mind that the revealed purposes of the gift of tongues are chiefly devotional, and we do well to emphasize the fact. The normal spiritual gift for a "message" is the gift of prophecy.*²⁷³

²⁶⁸ "Of all the gifts that God has given to mankind, one of the most confusing has to be the gift of tongues. One-fifth of all adults deny that the gift even exists; another fifth have no idea what to believe about the gift of tongues...this issue is one that divides the body of Christ as much as any other" (*Charisma Magazine*, December, 1995).

²⁶⁹ This two-fold dimension is not uniformly agreed upon by scholars. Bruce, for example, includes both dimensions, Fee only the former (see Fee, *op. cit.*, pg. 598).

²⁷⁰ The Greek word translated **interpretation** (*hermeneia*) "denotes the power to put something into articulate speech, not to interpret or to translate" (Anthony Thiselton, *op. cit.*, pg. 976).

²⁷¹ Paul's pastoral instruction—if anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret (1 Corinthians 14:27)—is very difficult to interpret. Likely it means three things—1) there should be two—or at the most three tongues in a given service; 2) no two people should speak out the manifestation of tongues at the same time, but rather **one at a time**; and 3) it is OK for **the interpretation of tongues** to wait until all the speakers have spoken and then have **an interpreter** offer up a "collective" rendering of the praise/prayer given. (See Fee, *op. cit.*, pp. 691-692 for alternate understandings.)

²⁷² Fee, *op. cit.*, pg. 656.

²⁷³ Gee, Donald, *Concerning Spiritual Gifts*, Radiant Books, Springfield, MO, 1980 reprint, pg. 76. Also note Thiselton—"the notion of interpreting glossolalia as a 'message' of prophecy addressed to the congregation owes more to pietist traditions than to exegesis of this epistle" (Anthony Thiselton, *op. cit.*, pg. 1118), and Ciampa and

When one senses in a corporate gathering that the Spirit desires to activate the manifestation of a tongue, they should first be certain that **there is...an interpreter** present (1 Corinthians 14:28).²⁷⁴ If they are not certain such a person is present (or they do not sense they have the interpretation as well)²⁷⁵—**the speaker should be quiet in church; let them speak to themselves and to God** (1 Corinthians 14:28).²⁷⁶

The Bible does not record an incident of Jesus speaking in tongues.

BEING USED IN THE MANIFESTATIONS OF THE SPIRIT—

Being used in the manifestations of the Spirit...which flow from a community of people declaring **“Jesus is Lord”...by the Holy Spirit** (1 Corinthians 12:3)...begins with a passion to be used in these ways. It requires concern for hurting people and a valuing of the manifestations’ unique place in ministering the kingdom of God (God’s “Promise-Plan”). Note Vredevelt—

- *We often fail to remember that the supernatural is natural for God...the dominant philosophies of current western society, rationalism and humanism, virtually slam the door on the supernatural...these popular ideologies are skeptical of anything that lies beyond the scope of scientific investigation, intellectual reason, and our five natural senses...yet God is raising up an army of believers who, with reckless abandon, are following Him into deep waters. Refusing to settle for a life of spiritual anemia, they cling to the deep conviction that the essence of who they are is spiritual, and that God wants to release the power of His Spirit through them.*²⁷⁷

Rosner—“All the evidence of chapter 14 seems to be consistent with the understanding of tongues as discourse directed toward God” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 586).

²⁷⁴ This does not mean that “there was...a group in Corinth known as ‘the interpreters of tongues’; the language of 14:5, plus the exhortation of v. 13, tells against such a possibility” (Gordon Fee, *op. cit.*, pg. 692). It simply means that the one being activated knows that someone is present who has been used before in the manifestation of **the interpretation of tongues**. (NOTE: this says “reams” about being an anchored part of a congregation before “blurting out” and gives pastoral direction to protocol for visitors.)

²⁷⁵ Note 1 Corinthians 14:13—**those who speak in a tongue should pray that they may interpret what they say**. This is not a requirement before one gives a public tongue (see vv. 27-28); it is, rather, an encouragement.

²⁷⁶ Paul reinforces the importance of this in 1 Corinthians 14:20-23, where he notes that tongues without interpretation have a negative impact on **unbelievers**; perceiving that **you are out of your mind** (vs. 23), they deem the work of the Spirit as madness, being unable to be brought to faith and therefore destined for divine judgment (vs. 22). (This is one reason why Paul’s divergence to expound *agape* in the middle of his teaching on manifestations [1 Corinthians 13]. Not everything a believer has the liberty to practice is necessarily expedient to practice “in church.”) None of this means, however, Paul absolutely forbids tongues in public gatherings where unbelievers are present. **Do not forbid speaking in tongues** (1 Corinthians 14:39) means “Paul will not allow anyone to take the preceding correction as prohibition. Tongues are permissible in the assembly when accompanied by interpretation, and may be experienced as much as one wishes in private” (Gordon Fee, *op. cit.*, pg. 712). See above for the unique ongoing dimension of the manifestation of **tongues** at the personal level.

²⁷⁷ Roberts, Ted & Vredevelt, Pam, *Going Deeper*, Foursquare Media, Los Angeles, CA, 2006, pp. 46-47 and 49.

Cook agrees—

- *The Church is a divine community in which the very Spirit of Jesus lives. It is clear for all to see that the presence and ministry of Jesus is among us! This is not a showcase to be observed and wondered at. It is a resident reality that walks into everyday life through the Church, “which is His Body.” Remember, the Church of Jesus, His prophetic community, is on the planet as it falls apart...there is a message of wisdom that brings insight to confused people...there is a knowing word that releases the helpless from the paralysis of indecision. There is faith for the hopeless and healing for the suffering.*²⁷⁸

To see these manifestations in our lives we must stay anchored to Jesus (John 15:1-15); regularly live under the Spirit’s influence (Ephesians 5:18); have compassionate concern for people and their needs, realizing they are sometimes met only by the “Spirit’s dynamic intervention” (1 Corinthians 12:7); express a passion to the Spirit to be used (1 Corinthians 14:1); make ourselves available to be used by asking the Spirit to use us (1 Corinthians 14:39); and understand the manifestations and ways of the Spirit (1 Corinthians 12:1). “More gifts are not manifested today because we fail to recognize the nature of spiritual manifestations and their importance in the church...the genius of the NT church was not in its leadership but in the vitality and ministry gifts of every believer.”²⁷⁹

THE MANIFESTATIONS OF THE SPIRIT AND CHURCH PROTOCOL—

Although Paul’s concern at Corinth was the use of the manifestations “in church,” we see them at work in Acts outside church services (*i.e.*, Acts 5:3-4). We want to be used in the manifestations of the Spirit, therefore, in the counseling chambers, in the church lobby, in hospital rooms, etc. When they are part of a public church service, however, we must observe not only standard biblical protocol (1 Corinthians 14) but the protocol of the particular local church.

Protocol refers to how a local church’s leadership senses the Lord would have His manifestations facilitated in that particular church setting. It is an outgrowth of their responsibility to **weigh carefully** the manifestations in light of God’s overall commission.

- *As I travel to various nations and work with a spectrum of churches and organizations, I find that not only do they follow biblical guidelines for prophesying, but they also each have a culture of their own. You’ll hear them make comments such as, “Here at*

²⁷⁸ Cook, Jerry, *The Holy Spirit—So...What’s The Big Deal?* CreateSpace Independent Publishing Platform, North Charleston, SC, 2013, pp. 50-51.

²⁷⁹ Lim, *Spiritual Gifts*, pg. 46.

First Church of the Desert, we have these guidelines for our services...”. Nothing is wrong with such distinctions. Each church needs to be true to the vision God has given it, and this means handling prophecy in individual ways.²⁸⁰

PART 2 (Leslie Keegel)--

We now want to address how the leadership of every Foursquare church might bring an understanding and practice of Holy Spirit fullness and ministry into the discipleship and leadership training processes of their respective local church.

1. Teach regularly and clearly on Holy Spirit fullness and the baptism with the Holy Spirit.

- Being “filled with the Spirit” is living under His influence in every aspect of our lives (Ephesians 5:18; Luke 4:1A; Galatians 3:16; 5:18, 25).
 - This cultivates His fruit (Galatians 5:22-24) and spiritual maturity (Colossians 1:28).
 - This enables us to be led by the Spirit (Luke 4:1B).
 - Holy Spirit fullness sensitizes us to being careful not to **grieve the Holy Spirit of God** by uttering corrupt words or acting in anger or sinful behavior (Ephesians 4:30).
- Being “baptized with the Holy Spirit” is for power to minister, pray and worship in accordance with these scriptures.
 - Joel 2:28-29
 - Luke 24:49
 - Acts 1:5, 8
 - Lessons from the Day of Pentecost (Acts 2:1-13)
 - The experience in Samaria (Acts 8:14-19)
 - Paul’s personal experience (Acts 9:17-18)
 - Peter and Cornelius (Acts 10:44-48)
 - Peter’s recollection of the experience with Cornelius (Acts 11:16)
 - Paul’s experience in Ephesus (Acts 19:2-6)
 - Jesus chose to minister totally depending on **the power of the Spirit** (Luke 4:14; 10:21). At the very beginning of His ministry, Jesus read His “mission

²⁸⁰ Jacobs, Cindy, *The Voice of God*, Regal Books, Ventura, CA, 1995, pg. 162.

statement” from Isaiah; He starts by saying, “**The Spirit of the Lord is on Me**” (Luke 4:18). What a difference it would make in our lives as disciples and leaders if our ministry mission statement started in a similar fashion--a declaration of our utmost dependence on the Holy Spirit.

2. Teach regularly and clearly on how to receive the baptism with the Holy Spirit and pray for disciples to receive.

- Believe the Father’s promise (Joel 2:28-29)
- Thirst after this experience (John 7:37)
- Believe it is for you and be baptized (John 7:38-39)
- Ask and receive (Luke 11:9-13)

3. Teach and demonstrate regularly how to move in kingdom power and authority in the Holy Spirit.

- Teach and demonstrate that all disciples are “custodians of the kingdom of God” and God’s grand plan of salvation (Luke 10:1-20).
- Teach (mentor) and demonstrate how all disciples can move in the manifestations of the Spirit both in our public worship services and in our day-to-day lives (1 Corinthians 12:8-13). Emphasize the importance of the manifestation of prophecy (1 Corinthians 14:3), including the fact that it is important to **weigh [prophetic words] carefully** (1 Corinthians 14:29), but we must **not treat prophecies with contempt** (1 Thessalonians 5:20).
- Encourage disciples to pray in tongues for **their [personal] strengthening, encouragement and comfort** (1 Corinthians 14:3).
- Remember that the spiritual health of a congregation correlates with each equipped disciple doing **works of service** (Ephesians 4:12) and functioning in both their spiritual gifting (Romans 12:3-8) and in the manifestations of the Spirit (1 Corinthians 14:26-33).

4. We must be careful to not become cynical toward the manifestations of the Spirit nor to *put out the Spirit’s fire* (1 Thessalonians 5:19) in lives and churches.

