

**e-cwip** interactive apostolic ministry training

## **Class 202 – Leadership in the New Testament Church, Part 2**

### **Session Two Notes**

*He chose David also his servant, and took him from the sheepfolds; from following the ewes heavy with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands. (Psalm 78:70-72)*

### **What Leaders Need**

*And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD... (Isa. 11:2)*

Over the next few weeks our discussions will grow less theoretical and more practical. But we do need to talk about what we need before talking about what to do. Everything we plan, say, and do must come from the Spirit's fountain. Without Him we can do nothing!

### **What do leaders need? (Overview)**

1. Leaders Need the Supply of the Holy Spirit
2. Leaders Need Prayer
3. Leaders Need to Pray

## **1. Leaders Need the Supply of the Spirit**

### A. The Seven Spirits of God

This passage created the concept of the “sevenfold gift of the Spirit” seen in liturgical churches. In Revelation we read of "seven spirits of God."

Seven speaks of spiritual perfection and so this refers to the Spirit's work in Jesus and in us. There is one Spirit, of course, but God emphasizes His sevenfold work in us.

In Isaiah 11 this is the Messiah's anointing; however, it must be our equipment, too.

John says (Rev. 5:6) that these seven spirits are sent out into the whole earth. Paul talked about "the supply of the Spirit of Jesus Christ," meaning what the Spirit contributes to us. (Phil. 1:19) We need to see what it is the spirit is coming to empower us to do. Isaiah 11 is therefore an extremely important passage for all leaders to study, on a par with “gift-lists” such as 1 Cor. 12 (gifts of the Spirit), Eph. 4 (gifts of the Son) and Rom. 12 (gifts of the Father). We have focused on those lists, and that is important because the Church has been in the process of recovering the gifts that are in those lists. However, those things are not the only things the Holy Spirit is doing.

Those gift-lists are lists which are more for service and function (gifts of the Spirit, gifts of the Son, gifts of the Father) but the description of the Spirit's working in Isaiah 11 has more to do with the internal life of the leader and God's helping us to work according to the ways of the Spirit and not according to the ways of the flesh or the world.

## B. Six or Seven?

Glancing quickly we only see six things listed here. However, in the Scriptures there are occasionally lists of six things which were really seven, because the first item in the list describes the whole category or gives structure to the other six. This symbolizes God (things of God = 7) giving His divine ability to us (things of man = 6). This is a picture of God and Man working together or God working for Man's benefit.

Another famous example of this is the work of creation. Is it a 6-day event or a 7-day event? It's both – it's really a 7-day event but there are 6 days of labor for Man's benefit. The 7th is what gives shape to the whole category.

So it is in this case, but the list here is especially interesting because the 6 things are things the Spirit does within and for us, but the first thing mentioned is the Spirit Himself as He rests upon us. There are 6 graces the Spirit gives to you, but the most important thing is the first thing, which is the Spirit Himself, given to you.

## C. What the Spirit does

1. *The Spirit rests upon us:* His actual presence upon us. In the OT, He only came upon people for certain purposes. But now Jesus has poured out His Spirit on the whole people of God; this is a distinguishing feature of the NT believer's experience. Contained within this first item are the miracle-working power of God, and the gifts of the Spirit in 1 Cor. 12, which indeed are manifestations of the Spirit but operate through human vessel as He reveals Himself in the midst of

believers. The Presence of the Spirit should be clothing us, and within that it is ability to move in the gifts of the Spirit.

Following this are six additional graces. Are these 6 references to Spirit with a capital “S” or a small “s?” I believe they are both. The Spirit’s presence comes and gives you wisdom, but also, over time, He builds wisdom into your spirit.

David talks about this in Psalm 16:7: *I will bless the LORD, who has given me counsel; my heart also instructs me in the night seasons.* God gave him wisdom directly but as David meditated on the Lord, he developed in wisdom.

2. *Wisdom (chokmah)*: This isn’t necessarily wisdom as we think of it in English. It is applying knowledge well, but the commentators tell us the Hebrews saw it as being able to discern the nature of a thing by its appearance. The Greeks saw this as more “philosophical” but for the Hebrews it was more practical. In modern English, this is more properly called analysis. As a leader this will be your first need, because many situations are not to be taken at face value.

3. *Understanding (binah)*: Appears in two famous verses. It is seen in the men of Issachar who had understanding of the times, to know what to do. (1 Chr. 12:32) Also in Prov. 3:5 we are taught to lean on this. It has been described as that which allows us to discern between things based on their appearance. In other words, you are taking the wisdom of *chokmah* and comparing and contrasting different things. I then conclude what I should do with the help of the Spirit. In modern English, this is called wisdom or critical thinking, discernment, etc.

4. *Counsel (etsah)* : This is the word for conclusions and the rendering of advice; giving wise plans. This is what we think of in English as grandfatherly advice. “I can see what is happening here, and therefore my advice is...) remember, the counsel of the Lord – it shall stand!
  
5. *Might (geburah)*: This is not supernatural power to do miracles (*dunamis*) but what Paul talks about in Ephesians 3 – power in the inward man to carry out God’s plans. This is what enabled David to encourage himself in the Lord; what enabled Paul to say he was pressed but not crushed. God is El Gibbor, the God of Might, and He wants to infuse you with that kind of strength in your soul. Ephesians 6:10 tells us to be strong in the Lord and in the power of His might; that is indeed supernatural but part of it is being strengthened with *dunamis* (passive or receptive mode) and part of it is being strengthened with the *ischus* or might of God on the inside. This enables you, as Paul said, to stand, having done all to stand. The capital S/small s distinction applies here also. This can be directly supernatural (from the Spirit) and also something built into your human spirit over time.
  
6. *Knowledge (dahath)*: knowledge of the Lord and his ways. This was the difference between Moses and the other people. Moses knew His ways, whereas the people saw his acts. It enables one to say, “That is God.”
  
7. *The fear of the LORD (yirah)*: He produces within us a holy reverence for God, without which we are never ready to lead others. This applies even in the

political realm. *He who rules over men must be just, ruling in the fear of the Lord. (2 Sam. 23:3)*

Take all these things together and we need to be praying for these things. As leaders, this is our equipment. Not every problem you will face as a leader can be fixed by a manifestation of the Spirit, but you will need to constantly draw on the wisdom, counsel, etc. of the Lord. You need the supply of the Spirit!

## **2. Leaders need prayer**

You cannot afford to get so big that you don't need people to pray for you. Paul asked for prayer in 2 Thess. 3:1: *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you...*

He asked them to pray because he wanted others to have the experience of them that they were having. The possibility exists that it might not happen; not that Paul's ministry was deficient, but intercession is needed to open doors.

In Heb. 13:18 we read, *"Pray for us: for we trust we have a good conscience, in all things willing to live honestly."*

Leaders need to be humble enough to ask for prayer and recognize that they can miss God, even though they have a good conscience. This is a beautiful humility on the part of someone who was used to write Sacred Scripture!

### **3. Leaders need to pray!**

Spurgeon said, *"Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central Glory."*

The higher we go as leaders, the more we need to rely on this heart connection. If you are called to walk on high places, you need to have the hinds' feet that are needed to walk there.

A. *If you fail to pray for yourself, that's not humility, that's stupidity.* You'd better pray for yourself, because there are lots of days when no one else is!

B. *Praying defensively: pray that you may not enter into temptation.* This sounds old-fashioned, but is smart.

C. *Praying offensively into the purposes of God with apostolic prayers.* Don't get trapped into reactive praying; pray the purposes of God. Those things are higher and more powerful. Pray those apostolic prayers – they are Spirit-

directed and Spirit-dictated. Plug your name into those prayers. As you pray that way you connect yourself to the higher purposes of God.

Let's begin to get a little more practical now.

## **Wisdom in the House of God: Part One**

*How Leaders Foster A Kingdom Atmosphere for Blessing, Change and Growth*

### **1. Leaders Create a Culture of Honor**

These Kingdom values trump the values of our human culture and need to prevail over it. To the Hebrews, honor is dignity, or the right to be treated with dignity, reverence, or weightiness. In Hebrew, the word is connected to the word *glory*, which means weight. If we wanted to say we were honoring someone we would say we were making them “weighty.” We have a bit of this in English, when we say that someone carries a lot of weight.

#### **A. Who should receive honor?**

In order to create a culture of honor, this is the first question. First, there is honor to God and the things of God. Follow David's leadership example. (Remember that much of the Psalms and Proverbs was written by people who were functioning as kings.) He said, *Come, ye children, hearken unto me: I will teach you the fear of the LORD (Psalm 34:11)* This is only the first step toward wisdom, therefore he addresses people as children. How can we do this? Leaders must avoid:

1. light talk about God
2. light talk about the things of God
3. any deviation from Biblical morality – it's not necessary to laugh at every joke just to be "nice." Jesus was not a sourpuss, but what are we laughing about? He would not have made jokes about what is holy, nor at other people's expense. Remember what Solomon said about the dead flies and how a little folly can spoil the reputation of someone who is in honor.

#### B. Honor to whomever honor is due (Rom. 13:7)

1. On a human level, who should be honored? Paul says we should give honor to whom honor is due. Peter says to give honor to all men. (1 Pet. 2:17) Christians should take the lead in treating others with honor, as we know all men are created in the image of God. This was revolutionary in the Roman world, where barbarians, slaves, women and children were looked down upon. Romans were appalled that people of quality would sit at table with slaves and call them "brother."
2. However, in that same verse Peter says to honor the king. So it is clear that we give honor to some not in a general sense but on account of their position. A person such as a king occupies that position because God has placed him there. How do we give honor to governmental authorities? We treat them well and speak well of them whoever they may be. You are still called to pray for them and treat them in a certain way. Much of the church's power has been short-circuited by hatred for the recent Presidents Clinton, Bush and Obama. God views the reviling of authority as a serious offense. This sin was one that in the OT seemed

to bring God on the scene immediately in judgment. Bear in mind that when Paul counseled us to pray for leaders that Nero with his horrid dinner parties was reigning.

3. Honor to church authorities.
4. Honor in the home begins with honoring parents: the first commandment with promise. When people revile and dishonor authority – wherever they see it – they oppose the blessing of God in their lives. This verse has often been seen as urging honor to spiritual parents as well. We need the blessing of those who have gone before us and we need to revere their memory. Do we look down upon those who went before us? If we enjoy a certain experience today, or even a Bible, we are standing on the shoulders of people who paid a high price for it.
5. There is also special honor to be accorded to certain categories. Rise up before the gray head (Lev. 19:32) and give honor to his face. When he came within 4 cubits of you, you would stand; when he passed you would sit, so that it would be known that you were doing it for that reason. This is a command of the Torah. If old people were present you could not sit in their spot and you could not contradict them. You did not have to agree but you could not contradict them in public. If God had caused a person to live long, there was a reason, and so to dishonor the aged was to dishonor God. Other categories? The word says: Give honor to widows. Acknowledge and credit those who have served the Body of Christ.
6. Men are called to give honor to their wives, and vice versa. Few things are more unseemly than to hear people running down their spouses to others. It is not cute, it is dishonorable.

### C. Practically speaking, how do we do show honor?

1. Recognize those to whom honor is due
2. Prefer them
3. Uphold their honor - speak no ill of them, don't joke at their expense or mock them. Remember the curse of Ham. He called attention to his father's sin and shame. Cursing your parents in the OT was a capital offense. We have no evidence it was carried out, but this is how God feels about it. No rebellious child – at any age – has ever been happy.
4. Create environments in which all are made to feel welcome, included, and treated with dignity and respect.

### D. The effect of a culture of honor.

1. The Lord is pleased. This is because He treats people that way. He makes His sun to rise on the just and unjust alike. The hallmark of the Kingdom of Christ is courtesy.
2. The weak are welcomed and made to feel safe.
3. The strong learn how to care for others. If you are young and strong, it may not even occur to you that there are people much weaker and who need help. In a culture of honor you will learn this.
4. People feel better generally when there are not unusual social tensions - no white elephants in the room!
5. When the church flows together in this and models this, there is a release of life. (See Acts 13) We go beyond and accelerate when this happens. The leaders at

Antioch had different backgrounds and ethnicities. The Body of Christ saw these men worshiping the Lord and serving people together and this let people know that in contrast to the way Romans, everyone was welcome in Jesus' house.

## **2. Leaders create touchstones and institutional memories.**

A. Do the small things that help others to feel honored and appreciated: the phone call, the card, etc. that says, "You did great!" In fact, one of the gifts of the Spirit is exhortation.

B. Let the believers' memories together reflect on the works of God. Tell of his mighty deeds. This was so important to God that there are entire psalms dedicated to reciting his deeds. They erected a stone called Ebenezer - the Lord has helped this far. Raise memorials to point to God's deeds. Let people know that they belong to a people for whom God has done certain things. This strengthens people and holds them together.

C. Create meaningful traditions that strengthen a sense of family at holidays and other times.

## **3. Inviting the presence of the Spirit: incorporating worship and the gifts.**

A. Public meetings should have time for worship or at a minimum there should be an invocation of the Lord's presence. We should welcome Him as the guest at the meeting. Invite Him to come and work by His Spirit. If you believe you can invite Him, you ought to. As believers we have access to His presence and so we should not come into church business or meetings "cold." Allow Him to "wash our feet" from the world.

- B. If time permits, you should wait until there is a real sense of his moving in the midst so that the prayer will not seem to be merely a formality. Learn to linger and not be uncomfortable in those settings.
- C. Leave space for the moving of the Spirit in the gifts where it is appropriate.
- D. Leave space for prayer and body ministry.

#### **4. Inviting the work of the Word.**

- A. Similarly, the Word is capable of accomplishing things within the human person that nothing else can – even your great leadership. It should be used generously. Commit yourself to memorize as much Scripture as you can, so that it fills you richly.
- B. Let God give you key Scriptures that are special to the life of your business, small group, mentorees or whomever you are leading. Harvest Time Church, for example, has John 4:35, which helps us know who we are as a people. These are additional touchstones that give a sense of corporate identity, founded in God's purposes for the people. You as leaders are in a position to create that.