

All Nation Christian University

Raising Kingdom Leaders Through Truth



Presented by: Victorious Army Revival Church

ALL NATIONS CHRISTIAN UNIVERSITY

THE HAMMER TO BREAKTHROUGH

1.0. INTRODUCTION

A minister in the church, without God's anointing, will not be able to produce any lasting fruit for God's kingdom. It is only the anointing of God that can produce true life. Thus, it's only as ministers move with the anointing they have received from God that they can do what He asks them to do. After all, it's only the changes the Holy Spirit works into the lives of those we lead that will last. Therefore the most important aspect of any leader's ministry is not how he looks or what he knows, but how well he can flow with the anointing of God that is on his life {2 Cor 1:21,22}. So, anointing acts as the hammer to breakthrough in Christian life and ministry.

2.0. THE MEANING AND SOURCE OF ANOINTING

2.1. The Meaning of Anointing:– The main Hebrew word translated 'anoint' in the New International Version of the Bible is 'masah' (or 'mashach') which means to apply oil by smearing, pouring or spreading. The Hebrew word 'masiah' transliterated 'messiah' means "anointed one" and it seems to be derived from this word. In O.T times, the anointing of God was often symbolized by pouring oil onto the person. This sacred use of oil was for anointing things or people in order to consecrate them to God (Gen 28:18; Exod 29:1–9). It was a symbol of the setting apart (i.e. consecration) of people with divinely imparted qualifications to be priests (Exod

29:1–9; 28:41), kings (1 Sam. 10:1), and prophets (1 Kings 19:16). Once anointed with oil, these people were considered chosen and set apart for special respect by God and to carry on His appointed service as His leaders. This anointing was for a specific function or reason, but it could change as can be seen by the three anointings of King David (1 Sam. 16:13; 2 Sam. 2:4; 5:3).

The two main Greek words translated as ‘anoint’ in the NIV of the Bible are ‘aleipho’ which was a general term for anointing of any kind; and ‘chrío’ (or ‘chrisma’, the corresponding noun) which is more limited in its usage, because it is confined to sacred or symbolic anointing. Both words simply mean the rubbing or spreading of oil, perfume or ointment. The title ‘Christ’ uses the second word and it means ‘The Anointed One’.

The N.T does not talk about using the physical anointing with oil in worship or to consecrate people for leadership, although the elders are encouraged to anoint sick people with olive oil when praying over them in the name of Jesus (Jas. 5:14). The N.T does, however, speak of a spiritual anointing. By it, God consecrates all believers to Himself and empowers them to serve Him by the Holy Spirit (2 Cor. 1:21, 22; 1 Jn. 2:20,27).

The early church may not have anointed people physically with oil to set them apart for different leadership roles in the church, but they did lay hands on them to do this. It could be said that the laying on of hands in the N.T replaced anointing with oil used in the O.T, because they both symbolically represent the impartation of the anointing of God and a consecration of the people to Him.

Taking all this fact into account, the anointing of God can be defined as God pouring His Holy Spirit onto and into our lives as we consecrate them to Him, enabling us to serve Him with His power and to impact His life into the lives of those with whom we come into contact.

2.2. The Source of Anointing:– The anointing of God is birthed in humility and released through brokenness. God wants to deal with His leaders deeply. This will involve us going through times of testing and difficulty, but the end result will be lives that are truly humble and broken before God. It is lives like this, in which Jesus is Lord of every part, that God can anoint with His Holy Spirit. God anoints those He has chosen, in His time. When we wait for God's anointing before stepping out into any form of ministry, we will be functioning well in ministry because it is in the Lord's timing, not the presence of circumstances or the pressure from other people leading us. Daily, we need to seek God's anointing so as to be properly equipped and empowered to do His work.

3.0. THE IMPACT OF ANOINTING

Anointing breaks every yoke (Isa. 10:27; Nah. 1:13; Zech 4:6):– The anointing of the Holy Spirit is the hammer to breakthrough. It produces great results which include:

3.1. Confirmation of Divine Call:– Anointing confirms that we have the authority of God to carry out our ministry. Authority and anointing go together to put a seal on a ministry. People are more willing to submit to our authority when they feel the flow of God's anointing.

3.2. Empowerment of God's Work:– Anointing enables and empowers us in God's work (Acts. 1:8; 10:35; Matt. 3:16). Without God's anointing we would not be able to do things He wants us to do as His leaders (2 Cor. 3:4–6).

3.3. Production of Fruits:— We cannot produce fruit that is enduring without the enablement of God's anointing (Jn. 15:5,16). For a Christian to witness effectively, heal the sick, raise the dead, drive out demons, etc., he needs God's anointing.

3.4. Assurance:— Anointing makes us to be assured and relaxed in our ministry, taking much of the sweat, hassle and striving out of serving God. This is so because it enables us to rest in God with the assurance that His work is being done in His strength and power, and not in our own. Anointing brings us the joy of the Lord (Heb. 1:9).

3.5. Supernatural Manifestations:— Anointing brings the presence and power of God into any situation. It takes all our activities out of the realm of the human and into the realm of the Holy Spirit. It opens us more to the supernatural, making us more useful tools in God's hands and enabling us to carry out our ministry with great manifestation and outstanding results.

3.6. Godliness:— True anointing tends to godliness. It draws us to God, inspires us to do His will, and encourages us to want to praise and worship Him in Spirit and in truth (Jn. 4:23,24). It makes us glorify God in all that we do and put Him first before anyone or anything.

3.7. Sensitivity to the Spirit:— Anointing makes us to be sensitive to God, being careful to follow His leading so as to obey Him as He prompts through the Holy Spirit. This also helps us as leaders to be more sensitive to the needs of our people, knowing when the Holy Spirit is leading us to a prophetic sermon that speaks into the needs of our people, or leading us to pray for their healing, deliverance, repentance, etc.

3.8. Divine Refreshment:— God's anointing brings times of refreshment from the Lord. It renews our minds and makes us to see things as God sees them, giving us power to have insight, wisdom, understanding and discernment with the aim of bringing us to a position of effective service to God and His kingdom. In fact, anointing teaches us the truth about all things and encourages us to remain in Jesus Christ (1 Jn. 2:20,27).

4.0. THINGS THAT CAN INCREASE AND DECREASE ANOINTING

At times, we will be astonished by what we can accomplish for God when we function in His anointing. So also, we are frustrated when we are impotent in the face of what He wants us to do as a result of insufficient anointing. Thus, we should be careful not to do anything to hinder the free flow of God's anointing in our lives. While avoiding things that decrease anointing we should pursue things that increase it.

4.1. Increasing Anointing:— We need to recognize how God's anointing operates so as to make maximum use of it. We should learn how to flow with it and never try to force or train it. At any rate, we need to know how to release and increase our anointing.

Some of the means that will release us to the anointing of the Holy Spirit within us include:

- Praise and worship; especially certain songs which are divinely inspired.
- Praying to God and being prayed for by other trusted and committed believers.

- Being still and silent before God and waiting on Him, especially when there is a real sense of His presence.
- Reading appropriate portions of the Scripture and meditating especially on God's promises and His past faithfulness.
- Receiving a specific 'word' from God, etc.

Perhaps there are many other ways of making ourselves available to God's anointing but we should try and discover the one that works for us. However, we should note the following essential facts that increase anointing:

i. Brokenness:— A leader's anointing increases as he is broken before God, allowing the Holy Spirit to have more of him.

ii. Sacrificial Living:— The leader's anointing of God costs every leader something, and the deeper we go with Him, the more He will ask us to give up. Our anointing increases as we give sacrificially of ourselves and our possessions to God.

iii. Faithfulness:— God's anointing in our lives increases as we discover what He wants us to do and we get on with it. God rewards us when we are faithful in even the small things He asks us to do for Him.

iv. Appreciation:— Our God-given anointing increases when we appreciate, guard and protect it, thus showing God that we know the value of this precious gift from Him.

v. Fasting:— Fasting the meal before we minister can help us to be more responsive to God's leading and His anointing because it tends to sharpen our spiritual awareness.

vi. Studying:— Anointing increases when it is balanced with a diligent study of the Word of God. We must learn how to interpret correctly and apply properly the Scripture if we want to succeed in ministry.

We should rely on God's anointing alone without balancing it with adequate knowledge of the Word.

4 2. Decreasing Anointing:- Just as we are expected to do things that will increase our anointing, we must avoid those things that decrease God's anointing in our lives. Some of these things include:

- i. Sin and Worldliness (Jas. 4:4; Judg. 16:1,18-20).
- ii. Unbelief and Fear (Mk. 6:4-6; 2 Tim. 1:7; I Jn. 4:18).
- iii. All talk and No power (I Cor. 2:4,5; 4:20)
- iv. Tiredness and Illness (2 Cor. 12:9,10).
- v. Not living in our anointing and God's leading (Gal. 3:3; 2 Tim. 1:6).
- vi. Presuming on the anointing (I Kgs. 22:24, Judg. 16:20; 1 Jn. 2:6).
- vii. Spiritual lethargy and idleness (2 Thess. 3:6-15).
- viii. Disunity, especially among church's leaders (Psa. 133:1-3).
- ix. Aggravation annoyance, irritation (Matt. 6:14,15).
- x. Using a professional or secular approach to church leadership or leading by following formula learned from books or Bible colleges, etc. instead of relying on God's anointing.
- xi. Hurt. disappointment, failure and discouragement.
- xii. Selfishness-Seeking to gain fame, power, wealth, position, respect, etc. all the glory to God.
- xiii. And ungodly atmosphere - unbelief, oppression, etc.

xiv. Confusing position, and the authority this may carry with anointing - leading people by sheer force of personality, capitalizing on people's weakness, etc.

xv. Confusing emotionalism with anointing - emotional appeal to people, use of psychology, etc.

xvi. Relying on natural abilities or talents instead of relying on God - living in the flesh rather than in the spirit (Rom 8:5-8, Gal. 5:16-18).

5.0. CONCLUSION

In all our getting, we should get anointing because it is the key to success in Christian ministry. At all times, we should seek to flow with God's anointing.

Then, the purposes of God in our lives will be achieved and great and mighty things will be accomplished through our anointed ministries.

Let's go ahead and call on God for anointing (Jer. 33:3)!

CHURCH GROWTH SCHEMES AND STRATEGIES

1.0. INTRODUCTION

The church is either a building nor just an Institution. The church is the people called out to be God's legitimate governmental agency. It is a living organism and so it is expected to grow (1 Pet. 2:5,9). In this paper we shall set to discuss very vital issues respecting the growth of the church on earth.

2.0. THE CHURCH & GROWTH FACTORS

- The Church is the very sensitive organ that God has chosen to accomplish His purposes in this planet earth. The mission of the church is primarily to glorify God and evangelize the world for God. Other objects of the church include:
 - Edifying and Purifying itself
 - Educating its constituency
 - Acting as a restraining and enlightening force in the world
 - Promoting all that is good.

From the foregoing the Church must be on the move. It should grow and glow. Growth is desired in every realm of human endeavor because it symbolizes progress and self-fulfillment. God is the author of growth as

we can see in the creative process (Gen. 1:28).

Thus, growth which can be defined as development, increase, and progress is a very significant factor in the church.

Putting the two together as Church Growth produces a science which investigates the nature, function and health of Christian Churches.

Church growth can therefore be defined as the growth of a healthy church. It is the science that investigates the planting, multiplication, growth both numerically and spiritually of the Church. This gives us two kinds of growth

i. Quantitative Growth:- This also means numerical growth since the purpose of the church is to win lost soul to Jesus leading to the expansion of God's kingdom-(Matt. 2:28). The church grows quantitatively by increasing the number of: buildings, house churches, number of missionaries it has sent out into new geographical areas, sizes of worship centers, and number of converts, transfers, and children joining the church (Acts 2:41-42. 44,5:14, 6:1-7, 9:31; 16:5).

ii. Qualitative Growth: - This is the second area of growth which deals with spiritual maturity. It is usually known as spiritual factors of church growth. The church grows qualitatively when members mature spiritually worship, service, fellowship, commitments, giving, Biblical understanding, outreach efforts, societal impact, and cultural influence (Eph. 4:11-16; Col. 2:6-7).

30 CHURCH GROWTH SCHEMES

3.1. Philosophy of Ministry: - Church growth is a philosophy of ministry. It is a way of looking at a comprehensive task of mission and ministry i.e. taking the whole gospel to the whole person in the whole world. Hence we see a philosophy of ministry as an identity.

This is so because some

churches can be identified as

fellowship centers, while others are identified as educational thrust to the community.

Some churches are also

known as centers for praise & worship, prayer, healing, deliverance or evangelism.

In fact, each church projects a different image and that image reflects their philosophy of a particular ministry.

Church Growth requires measurement, research and evaluation which assist in diagnosing church diseases and prescribing biblical principles for church health to become a reality. It sets to ask the following questions:-

- Is my church actually growing?
- Are new members being added - weekly, monthly or quarterly?
- Are they transferred from other churches?
- Do they include new christians?
- How many have been added this year compared to last year?

3.2. Planning for a healthy Church:-Growing good grapes requires more than good stock and willing laborers.

Good grapes are produced when good vines are planted in good soil and then nurtured in the right environment.

That environment, or climate, includes appropriate sunshine, suitable temperatures, and the right amount of humidity.

All of these factors in the right proportions create an environment for maximum growth.

Christians do not automatically grow up in Christ.

In the same way,

They need to be in an environment that adequately fosters and nurtures growth. Leadership cannot make growth happen; it is God who causes growth – (1 Cor. 3:6).

The following are six foundational aspects of ministry that are crucial to creating an environment for healthy growth.

3.2.1. Create an atmosphere of love: – The biblical mandate to create a spirit of love within the Body of Christ is pervasive biblically and sociologically. We can see clear evidence of the powerful impact of love on people's lives. Jesus said in Jn. 13:35: – “By this shall all men know that ye are my disciples, if ye have love

one to another”. The challenge for leaders is to lead the way in developing an environment of love.

3.2.2. Build a relational Ministry: – Perhaps one of the most arresting aspects of the ministry of Jesus was His pattern of going to people, not merely waiting for them to come to Him.

Jesus relied heavily upon this priority as He spent time with His disciples – Jn. 3:22. Building relationships with people was an intentional, aggressive agenda for Christ. He knew of the need and lived by the principle that people respond when we reach out to them as opposed to our telling them to come to us. Everything we do in the ministry is geared toward people, toward the goal of impacting individuals.

3.2.3. Communicate Christ clearly: – Leaders must constantly evaluate how well we are presenting Christ. In a world that knows only caricatures of Christ, people need to know Him as He really is. We must present Him as He is, and present His message of Life and Grace as He gave it. Our challenge is to continually communicate the person and work of Christ in a clear manner so that people might build a real relationship with the living Savior.

3.2.4. Build a healthy Ministry image: – The image that people have of the ministry they participate in has a direct impact on a number of key things – cohesiveness, commitment to the cause, receptivity to change, and even teachability are all related to a healthy ministry image.

What kind of vision do the people in your ministry have for the work to which God has called them? How confident are they in His ability to accomplish the tasks which He has entrusted to their hands? Creating a

healthy image or change of your ministry among your people is a foundational task that will benefit almost every...

3.2.5. Mobilize a strong prayer base: – Our task is to effect spiritual life change, nothing more, nothing less.

However, this kind of spiritual work is not accomplished by human means. As we move into the arena of prayer, God moves into the arena of our lives. As we lead people to the arena of prayer, God moves into the arena of their problems through His power.

Everyone in Leadership within the body of Christ is anxious for God to do the supernatural. We are to recognize the reality of the spiritual warfare in which we and our people are involved.

Yet, prayer, substantial and aggressive prayer, is frequently one of those things we “run out of time” for. Individually, as well as corporately, we need to increase our prayer base.

3.2.6. Communicate the Word: – Research has shown that even our most regular church-goers and some leaders have illiteracy in the Word. Could it be that we talk a lot about the Word, but rarely let people into it?

We continually need to evaluate our own teaching and the prevailing teaching in our ministries to ensure that God’s Word is being taught accurately.

We also need to be cautious against allowing our zeal for changed lives to cause us to use the Word as a club to straighten people out. It is not difficult to lose the message of grace under a message of “God says you have to...”

Those in leadership need to set an example of opening the Word in a manner that helps people discover what it says as well as how to apply it to their lives.

4.0 CHURCH GROWTH STRATEGIES

4.1 Personal Assessment: – Having examined the six priorities for a healthy foundation for growth, it is time to personally examine their place in your ministry. All the six are essential ingredients for a nurturing environment.

Perhaps you might want to do this exercise together with some of the leaders of your ministry. Admittedly, this is a subjective tool. However, it should help you pinpoint areas of strength and areas that need attention.

How to evaluate your church environment for healthy growth:

A. Atmosphere of love

- i. How would you rate your ministry as a place where people are loved?
- ii. How do you think a typical person in your ministry would rate the degree to which he or she feels loved?
- iii. How much do you truly love the people to whom you minister?

B. Relational Ministry

- i. How many times, in a week, do you seek to make contact with people merely for the purpose of building a better relationship with them?
- ii. In what form is your contact usually made (Phone, or in person)?
- iii. List the names of people who regularly reach out to, and get to know others.

C. Clearly Communicating

- i. Think back over the teachings in your ministry during the last six months. What percentage of the time has that teaching been devoted to helping people understand Christ more clearly?
- ii. On what aspects of the person and work of Christ are your people most clear?

D. Healthy Group Image

- i. How strongly does the average person in your congregation believe God will work in your ministry?
- ii. How proud do you think your people are to be a part of the ministry?
- iii. How often do you talk about your vision for what you believe God would like to do?

E. Prayer Base

- i. What is being done to develop and maintain prayer support for the ministry and the people?
- ii. How much time do you spend in prayer for your ministry?
- iii. Who are the prayer warriors of your church?

F. Teach the Word

- i. Would you say that the teaching/preaching in your ministry teaches about the Word or teaches the Word itself?
- ii. What percentage of the messages in your church include application portions so that people have ideas of how to apply what they learn?
- iii. What books have you read or what seminars have you attended recently to help you sharpen your teaching and preaching skills?

iv. What aspect of the Word do people in your ministry need most to get a handle on?

4.2. Basic Strategies:

A church with a vision for “harvest” will grow just as surely as a church without a vision will slowly die. Church growth occurs when Christians work hard in partnership with God among a suitably responsive people. Above all, pastors are expected to learn from church growth principles and evolve some strategies that will enable their church to grow. The following practical strategies to church growth have been proved to be highly successful:

- Make a commitment of time, effort and resources to help your church grow.
- Make prayer a vital part of your planning process.
- Study the characteristics of growing churches.
- Study your own church records to determine the growth pattern and to know if any common characteristics of growing churches are lacking.
- Make a house-to-house survey of the community to determine population, education levels, language groups, number of prospects, etc.
- Compile a list of prospects by age groups, making a card for each.
- Set goals and keep records for information & evaluation of growth.
- Based on the above study, plan what material is needed for church growth and then provide it.
- Use discipleship and training programs to develop Christian maturity.
- Train members to witness and minister, then organize them to do it in the community.

- Use the Sunday School cell system organization to assign responsibility for bringing prospects.
- Make evangelism a priority and use church revivals and crusades to revive members and win the lost.
- Use biblical preaching and teaching on stewardship and mission to make Christians aware of their responsibilities.
- Establish preaching stations in areas which need an evangelistic witness.

5.0. CONCLUSION:

Pastors of large churches who manage to minister best are those who realize that people growth after initial commitment to Christ is just as important as emphasis on conversion. In Christ, God showed His ultimate power and set the church in motion to grow.

Whenever the church grows without setting people free physically and spiritually, or where persons are set free and the churches do not grow, there is partial salvation.

Full redemption comes only where quality and quantity are friend compatriots. Every member of the church should be mobilized towards growth and leaders are expected to provide schemes and strategies targeted towards growth. Let us therefore go the Early Church way, growing quantitatively and qualitatively.

THE SECRET OF EFFECTIVE PREACHING

1.0. INTRODUCTION:

Preaching is the art of communicating divine truths through human personality (Men of God). It is a established fact that not all the sermons, exhortations, messages, etc. dished out by men of God have made the needed impact on the hearers.

Men of God like Jonathan Edwards, George Whitfield, Charles Finney, and Charles Spurgeon were said to hold the people spellbound by their sermons. In essence, they preached effective sermons.

In the contemporary age, men of God like Billy Graham, Shambach, Kenneth Hagin, Benny Hinn are crowd-pullers because both believers and 'unbelievers are always eager to listen to their sermons.

In this paper we shall present the various factors that can make our teachings effective i.e., to be result-oriented.

2.0 NEED FOR EFFECTIVE PREACHING

There should surely be no question as to the tremendous importance and the paramount need for the prayerful preparation and the effective presentation of the gospel.

Inasmuch as preaching is the God-ordained means of spreading the gospel amongst the unsaved, and also of teaching the word of God to believers, any attempt to increase the effectiveness of both preaching and teaching deserves the serious consideration of every believer.

It will surely be admitted there is much room for improvement in the quality of preaching impact on an audience because of a lack of order in it. Many good things were said, but these were so jumbled up that only a discerning mind could discover them.

Scrambled addresses, like scrambled eggs, soon become a very monotonous diet. The paramount need in preaching is for a more thoughtful preparation of the sermon, a better logical arrangement of the material, an improved, clear and forceful presentation of the truth, and above all, a greater cultivation of those spiritual qualities that are fundamental to all preaching.

Three words should be clearly understood and kept distinct in our thoughts: gift, knowledge, and ability. Gift, or talent, comes from God. Knowledge stems from prayerful, concentrated and conscientious study of the Word of God. Ability is developed as the gift is exercised in an atmosphere of spirituality. (Eph. 4:11–12; 2 Tim. 1:6; 1 Pet. 4:10).

A spiritual gift, like life itself, cannot be humanly imparted. It must be given by God Himself. Once it has been imparted, it can and should be developed by right training along those lines best calculated to make for future usefulness to God, and blessing to others.

Study is the price that must be paid for knowledge, and every preacher must be prepared to pay the price or he will never become a worthwhile preacher of the gospel, or a teacher of the Word. He must make the Bible the “man of his counsel” and, by diligently comparing scripture with scripture, and “Spiritual things with Spiritual”, come to an all-round knowledge of the Book of books as a whole (1 Cor. 2:13).

Each preacher should become a D.D.D.D.D. That is to say, he should study the Bible Diligently; Devotionally; Discerningly; Doctrinally and Dispensational (2 Tim. 1:10,13; 4:3; Tit. 1:9,13; Col. 2:7).

3.0 WAYS OF MAKING OUR PREACHING EFFECTIVE

3.1 Aim of Preaching: For preaching to be effective, it must, of importance, have a definite purpose, an aim or a goal (1 Cor. 9:26). An aim in preaching can make preaching effective in the following:

3.1.1 It enables the preacher to strictly adhere to his text and topic when delivering his sermon.

3.1.2 It gives the preacher the opportunity to reach a wider scope within the specified time to the great advantage of the audience.

3.1.3 The sermon will make great impact as things will be done more systematically.

3.1.4 It will enable the minister to properly focus on a specific issue using the appropriate scriptures and with clear explanations.

3.1.5 It enables the preacher's sermon to be fruitful, effective and realistic.

3.1.6 It enables the preacher to properly diagnose the feedback from his sermons.

3.2. Message of the hour: For preaching to be effective, the preacher must be able to patiently wait upon the Lord in order to hear from His throne the very message He has for His people at a point in time. It is when the preacher has received from the Lord that he can actually speak God's mind to the people.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." — Hab. 2:1

3.3. Fervent Prayers: Sermons given birth to through fervent prayers will surely make tremendous impact on the hearers. Christ, during His earthly ministry, was a prayer warrior (Mk. 1:35, Lk. 18:1) and His message was full of power and authority. The apostles too were prayer warriors (Acts 6:4), thus their messages were also result-

oriented. Contemporary preachers like Charles Finney and Jonathan Edwards spent a great deal of time in fervent prayers.

3.4. Seek for the knowledge and wisdom of God: The preacher must seek the knowledge and wisdom of God by spending quality time in searching the scriptures and depending on the illumination of the Holy Spirit.

The preacher should also use concordances, chain references, etc., so that he can rightly divide the Word of truth (2 Tim. 2:15). The more of God you know, the greater the spiritual impartations and results (Joshua 1:8, Ps. 119:100).

3.5. Be honest: The preacher must always present the truth to his audience. His illustrations must not be exaggerated. His message must be deeply rooted in the scriptures. A message becomes effective when it's fully backed by the power of the Holy Spirit.

Paul says,

“And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:4–5).

Human philosophy and psychology will fail, but Holy Spirit-filled Word will transform the sinners and destroy satanic yokes (Acts 2:37).

3.6. Do not imitate: God has endowed every preacher with certain attributes which are peculiar to him, and when put to proper use, will enhance his effectiveness.

It is of no use to copy the voice of a particular preacher when preaching. Just preach your message as led by the Holy Spirit and do not create any artificial atmosphere (2 Cor. 10:12, Zech. 4:6). Be yourself and present the mind of God to the audience.

3.7. Good and moderated voice: The preacher must speak clearly and use the appropriate tone from time to time. He must not speak too loudly or too softly.

He should deliver his message at a conversational volume so that he can carry the audience along with him. The hearers must not strain their ears in order to understand his message. As he preaches, he must maintain eye contact with the audience by looking directly at them and not at the ceiling. Above all, he should watch his language, his time, his theme, and aim for the expected results.

3.8. Preach your message wholeheartedly: The preacher must not treat his sermon with levity. He should preach his message with all seriousness, empathizing with the souls of men, presenting Christ to them as the only anchor of hope and safety (Matt. 9:36).

3.9 Faith: The preacher must have God-kind of faith—that is, believing that the truth being presented to the audience will bring forth the rapid results anticipated (Jn. 6:63; Heb. 4:12; 1 Cor. 2:4). Souls will be won, sicknesses and diseases will be healed, miracles and signs and wonders will take place (Heb. 2:3; Acts 8:6; Mk. 16:20).

4.0. CONCLUSION

Apart from the above-mentioned facts, the preacher must daily ask for the grace and anointing of God upon his life and ministry. He must also be the doer of what he preaches.

In brief, someone once described an effective preacher as follows:

“He should have the strength of an ox, the tenacity of a bulldog, the daring of a lion, the industry of a beaver, the

versatility of a chameleon, the vision of an eagle, the disposition of an angel, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, and the devotion of a mother.”

One may be tempted to ask: “Who is sufficient for these things?” (2 Cor. 2:16)

From the same Book, we get the right answer:

“Our sufficiency is of God, who hath also made us able ministers of the new testament” (2 Cor. 3:5–6).

GIVING TO BE GIVEN

1.0. INTRODUCTION

God says, “Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom...” (Luke 6:38).

Everyone in life, irrespective of his vocation or calling, wants blessing materially and otherwise. God, the source of all blessings, has laid down certain laws of blessing: one of which is giving. If we are to be successful in our Christian ministry, we must learn biblical principles of giving.

2.0. WHO AND WHAT TO GIVE?

God commands all to give: male and female, young and old, ministers and members, believers and unbelievers. When God gave His only begotten Son (Jn. 3:16), He demonstrated to us all that giving is the thermometer of our love. Not what we get but what we give measures the worth of life we live.

There are five major areas of life that all Christians are responsible and accountable to God. We are expected to give out in these areas which include:

- Life – what we have received
- Time – what we have been allotted
- Talents – what we have been given to use
- Possessions – what has been entrusted to us
- Finance – what we have laboured for

We are to give to God who first gave us His best, and to our fellow mankind who are made in the image of God.

2.1. TO GODWARD

There are many things we could give to our Lord and Savior, not in return for our salvation since it is impossible to pay for His exceedingly precious blood—but out of love for the Lover of our souls. Some of such things are as discussed below:

2.1.1. Giving our bodies (Rom. 12:1): – A proper and holy use of our bodies is well-pleasing to God. The Macedonians gave themselves to God (2 Cor. 8:5). Thus, we can start by giving our bodies to God first.

Also, we can give ourselves wholly to the things of God (1 Tim. 4:7–8).

Giving ourselves continually to prayer, reading and teaching the Word of God (Acts 6:4; 1 Tim. 4:13) – We can give attendance to prayer, public reading of the Scriptures, exhortation, and to teaching.

Giving our money to the Lord (2 Cor. 9:11–12): – We are enjoined to lay up our treasures in heaven (Matt. 6:19–21) by giving our money to advance or promote God's work. This could be in the form of tithes and offerings (Mal. 3:10–12), donating generously for any project in the house of God.

The Macedonians, out of their deep poverty, gave liberally to the Lord, and Paul accepted the gift as an act of fellowship.

There is no one so poor that he cannot give something to God. No one can take his money to heaven, but he can send it on ahead.

When the heart is converted, the purse will be inverted. God sees the heart, not the hand; the giver, not the gift.

2.2. TO MAN WARD

God loves all men. In fact, He so loves the world that He gave His very best. The Bible shows that God gives without refusing or reproaching anyone (see James 1:5). In the same vein, He expects us to give to fellow men in this order:

2.2.1. Give to ministers of the Gospel (Matt. 10:40–42; Heb. 13:16–17): – We should give to church leaders, especially those that minister in the word, be they Apostles, Prophets, Evangelists, Pastors, or Teachers. Jesus confirms that such acts of love to a man of God will not go unrewarded.

2.2.2. Give to needy believers or brothers (Deut. 15:7–8; Rom. 12:13): – God expects us to open wide our hands to a brother in need and to give him sufficient for his needs. In clear terms, we are advised to distribute to the necessity of the saints and be given to hospitality.

We should not wait until we have much in possession before we help the needy.

God has promised to bless us when we help the poor and the less fortunate ones (Psa. 41:1; Rom. 12:8).

2.2.3. Give to all men (Gal. 6:10; Matt. 5:42, 45): – Apart from paying special attention to those who are of the household of faith, we are commanded to do good to all men.

Jesus maintains that we should give when asked to give and never turn our back on a man who wants to borrow.

Moreover, we are even commanded to give to an enemy who is hungry and thirsty (Prov. 25:21–22; Rom. 12:20–21).

3.0. WHEN AND HOW TO GIVE?

Our God, who taught us how to give, is not only generous in His giving, He is constantly so. He does not just give occasionally but continuously. His love is everlasting, so is His loving-kindness and goodness (Isa. 63:7; Ex. 34:6). Since we are God's children, He has set forth certain principles of giving in the Scriptures, which are in accordance with His character for us to follow.

3.1. Give according to ability (Deut. 16:17; Ezra 2:69; 2 Cor. 8:12): – We are expected to give according to our ability. Those who have little should give little, but those who have much should give much. This was the guiding principle in the time of the Apostles (Acts 11:29). Giving is not only for the rich ones. The only difference will be in size and quality of the gift.

But let us note that God is more interested in what proportion of all you have that you give than in the actual amount (Mark 12:41–44).

3.2. Give willingly (Ex. 25:2; 1 Chron. 29:9; 2 Cor. 8:3, 12): – We are to give willingly, without ill-feelings. If a person does not feel like giving, let him keep his money. It is not going to be acceptable to the Lord if one gives grudgingly or by force.

God is not a beggar, neither is He an extortioner. If we give Him willingly, He will receive it and bless us willingly and abundantly (Psa. 50:9–12, 14–15).

3.3. Give systematically and regularly (1 Cor. 16:1–2; 2 Cor. 9:7): – Our giving should be systematic. It should be on an individual basis; not only the head of the home, but mother and children, too.

We are also to give regularly, not once in a blue moon but at least once a week. God expects us to be businesslike in our giving, since He promises a hundredfold return for everything we give to Him (Mark 10:28–30).

3.4. Give hilariously, cheerfully, lovingly and thankfully (2 Cor. 9:7; 8:24): – Giving must be done cheerfully.

We may be willing to give, but once our giving is not done in a hilarious manner, it sends a wrong signal.

We should give God a clear expression of our love, remembering all His benefits with thanksgiving (Psalm 103).

3.5. Give generously, liberally and freely (2 Cor. 8:2; 9:13): – God, who is a generous and liberal Giver, wants us to imitate Him.

We are commanded to give bountifully and freely as we have received (Matt. 10:8).

We should give from the depths of our heart and purse.

3.6. Give with simplicity (Rom. 12:8; Mat. 6:3):- We are to give in humility and with such simplicity that does not attract attention. Our giving should not be Pharisaic or hypocritical.

We should give as unto the Lord, not unto man.

3.7. Give as sowing the seed of faith (Gal. 6:7; Prov. 11:24; Psa. 126:6): – There are many fertile soils of God's promises upon which we shall sow our seed, believing that by the law of harvest we shall reap.

The Bible counsels us to sow across the waters and at all times with hope of getting a return (harvest), Eccl. 11:16.

3.8. Give as a ministry to the Lord and His saints (2 Cor. 9:11–13):

– The Macedonian Christians set a good example in this respect of giving as a ministry to the Lord and His saints.

After having identified giving as one of the Christian ministries, Apostle Paul went ahead to advise all Christians to practice giving as a ministry (Rom. 12:8,13).

4.0. EXAMPLES OF INDIVIDUAL GIVERS

4.1. GOD:

As God the Father, He gave His all—His only begotten Son (John 3:16).

As God the Son, He gave His all—His life (John 10:11).

As God the Holy Spirit, He gives all the glory to Jesus Christ, never once speaking of Himself (John 16:13–14).

God is the greatest Giver, whether as the Father, Son, or Holy Spirit.

Specifically, we may attempt to count the numerous gifts of God:

- Life to the dead ones (Rom. 6:23)
- Salvation to the lost ones (Luke 19:9)
- Rest to the laboring ones (Matt. 11:28)
- Parents to the world (Gen. 2:18)
- Righteousness to the guilty ones (Rom. 9:30)
- Children to the world (Psa. 127:3)
- His Spirit to the obedient ones (Acts 5:32)
- Suffering to the favored ones (Phil. 1:29)
- Consolation to the sorrowing ones
- Workers to the Church (Eph. 4:11), etc.

4.2. ABRAHAM:

He left his father's house in pursuit of God without knowing his future.

But later became wealthy (Gen. 12:4; Heb. 11:8–9).

He gave his only child of promise and later became the Father of many nations (Heb. 11:17–19; Gen. 15:1–4).

4.3. JACOB

Fleeing from the wrath of his brother Esau whom he cheated, Jacob promised God that he would pay tithes all the days of his life. God answered his petition and prospered him (Gen. 28:20–22; 30:43).

4.4. JOSEPH

Joseph forgave his brethren who conspired against him, and sold him out as a slave to foreigners. He later became a ruler in Egypt and controlled the wealth of the kingdom (Gen. 45:8).

4.5. DANIEL

He gave himself wholly to God in prayer in spite of satanically-inspired opposition.

Daniel later became the Prime Minister of Babylon, one of the greatest kingdoms of past history (Dan. 6:26–28).

4.6. SECRET DISCIPLES

Among the Lord's followers were Nicodemus, a ruler of the Jews, and Joseph of Arimathea, who furnished his tomb for Christ (Jn. 19:28). They came out and gave at a critical time.

4.7. MARY

Here was a woman who gave one of the most expensive gifts to Jesus before His death and resurrection. Mary's gift was highly commended by Jesus, who maintained that her action will be a memorial for all generations (Jn. 12:2–8).

4.8. PAUL

Paul was one of the best givers in human history. He left behind his outstanding educational attainments, rich Levitical/parental background, lucrative Roman citizenship, etc.

He gave his all and all to Christ, even his life (Phil. 3:3–11; 2 Cor. 11:16–30).

It is impossible to out-give someone who gave his life. What else is there to give that is more than one's life?

Jesus Christ, who gave His life to us, said: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

To Paul, to live is Christ and to die is gain in Christ.

5.0. BLESSINGS IN GIVING

All good and perfect gifts – promotion, blessing, prosperity, etc. – come from God (James 1:16–17).

Everything comes from God (Haggai 2:8; Psa. 24:1; 89:11).

When we give to God, we are but giving back what comes from Him. When we give to others, we are following the Divine example (Matt. 5:45).

Our gifts are not only pleasing and acceptable unto God (Phil. 4:18); they also attract His blessing, which includes:

- i. Deliverance in the day of trouble, and deliverance from the plans and evil machinations of our enemies (Psa. 41:1–2)
- ii. Prosperity, wealth, overflowing riches, abundance of good things of life (Psa. 41:2; Prov. 3:9–10; 22:9)
- iii. Healing and divine health (Psa. 41:3; Isa. 58:8)

iv. Divine illumination, righteousness, glory, and guidance (Isa. 58:8)

v. Answers to prayers and divine help (Isa. 58:9)

vi. Satisfaction in the time of austerity, making us fat at a time of leanness, and watering us abundantly (Prov. 11:25; Isa. 58:10–11)

vii. Unlimited blessings – When we give our offerings and tithes to God, He will give us so much in return that we will not have enough space to receive it (Mal. 3:10)

6.0. CONCLUSION

The secret of receiving is in giving. If we give to the Lord, His saints, the needy, and to all men, our good God will in return surprise us with manifold blessings.

Let us give, and it will be given unto us – good measures now and hereafter. Indeed, giving opens the door to blessings.

RESULT - ORIENTED PRAYING

1.0. INTRODUCTION

Praying is as simple as well as a difficult task. It is universally regarded as a medium whereby the human communicates with the Divine. The purpose of this paper therefore is to show how we can get result in our life and ministry through praying:

2.0. FACETS OF PRAYING -

Prayer means different things to different people. It is basically the suppliant's heart desire. It is not meant to be a stereotype. That is to say, we do not need to have a common prayer-book or manual written/compiled just for our recitation.

Precisely, prayer is a two-way communication with us speaking to God and Him speaking to us. It has many facets and they are all effective depending on circumstances and they include:—

2.1. Interceding or praying for others, our neighbors, nation, or people in authority (Gen. 18:20–32, Ex. 32:32, Isa. 59:16; Ezek. 22:30; I Tim. 2:1)

2.2. Asking God for favour or our needs (Ps. 2:8; Matt. 7:1–11; Jn. 14:14)

2.3. Asking God for forgiveness or consecration (Dan. 9:20, Matt. 6:12; Acts 13:2,3; 1 Jn. 1:9)

2.4. Waiting on the Lord, sometimes with fasting (Neh. 1:4, Psa. 6:1–10; 27:14; Isa. 40:31)

2.5. Offering praise to God or exalting God's name for His glory and majesty (Psa. 34:3, Luke 24:52,53)

2.6. Listening to God (Psa.4:1;Jn.10:27)

2.7. Thanking God (Ex. 15:1–4; Matt. 11:25; I Thess. 5:18)

2.8. Engaging in spiritual warfare (Jer. 51:20–23; 2 Cor. 10:4–5; Eph. 6:10–18)

3.0. PRAYING POSITIONS

For our prayer to be result-oriented, we need to move away from any distractions so as to concentrate. Many prayer leaders have suggested various prayer positions.

The following are praying positions recorded in the Scriptures:

3.1. Bowing (Psa. 95:6; Eph. 3:14; Phil. 2:10)

3.2. Kneeling (Acts 9:40; 20:36, 37)

3.3. Sitting (Acts 2:1,2; Matt. 14:19)

3.4. Standing (I Kings 8:22; 17:1; 18:36–39)

3.5. Falling prostrate (2 Sam. 12:16; Mk. 14:35; Rev. 7:11)

3.6. Lifting hands up (Psa. 134:2; 141:2; Neh. 8:6; 1 Tim. 2:8)

We are not instructed in the Bible to pray only in one particular position. Though the kneeling posture is considered by many to be the best for it may enhance our concentration, any of the positions highlighted above will still be effective. However, it is worthy to

note that the choice of praying position depends on circumstances. What is required is seriousness or intense attention.

4.0. GETTING SET TO PRAY

God is interested in our prayer: Indeed, a privilege to pray is an opportunity as well as a special favour granted to us to ask anything we desire from God.

There should be no inferiority complex in prayer. Whether we speak in Elizabethan / Modern English language or in our mother tongue, God can understand our request and grant it to us at His will. In general, when we are set to pray we should take the following necessary steps:

4.1. Submit our mind and will unto God's hand and focus our attention on Him (Psa. 46:10, 55:22, Jas. 4:7 – This can be sustained with praise and worship in addition to reading and meditating on God's Word (Psa. 119:164, 147–148, 55:15).

4.2. Confess any sin revealed by the Holy Spirit and seek for God's forgiveness (I Jn. 1:9, 2:1–2)

4.3. Hide submissively under the cover of Jesus' blood so as to be protected from Satan (Ex. 12:23; Rev. 1:11).

4.4. Ask for filling of the Holy Spirit (Eph. 5:18; Acts 4:31).

4.5. Wait upon God and expect Him to speak (Job 38:1; Ps. 62:5).

We should be obedient to speak out whatever God gives to us (either to pray or say to Him or others).

4.6. Persevere in prayer, presenting personal requests and other people's needs to God without worrying (Phil. 4:6). Continue to pray until something happens. Always intersperse prayer with praise and thanksgiving, especially for answered prayer.

As we pray according to God's will as indicated through His Word or by the Spirit in prayer, we are promised that we will receive the answer (1 Jn. 3:20, 22; 5:14; Rom. 8:26–27; Jn. 14:14; Matt. 7:7–8).

5.0. PRAYING TO GET RESULTS

It is often said that God rules the world through prayer of His saints. According to John Wesley, “It seems that God... can do nothing for humanity unless someone asks Him.” Truly, God has chosen us as mobile agents through which He releases power of heaven into the lives and circumstances of people around us every day. And the chosen channel is prayer!

Since prayer links us with the unlimited possibilities of God (Jer. 33:3; Psa. 2:8), we should learn how to pray and get results. Essentially, we must learn to pray according to God's will (1 Jn. 5:14–15; Matt. 6:10). Of course, this implies praying in accordance with God's ways and in obedience to His Word.

From biblical standpoint and practical experience, prayers that produce results are borne out of the following:

5.1. Praying with confidence of God's presence (Matt. 6:6; 18:20; Heb. 4:16; 10:19–22): It is the realization that God is actually present that makes prayer vital and powerful. The more conscious we are of God's presence and power, the more powerful our prayers are. Thus, let's enter our prayer chamber with confidence at God's throne of grace, feeling His presence with intense thought of His awe-inspiring name, glory, and wonders.

5.2. Praying in Jesus' name (Jn. 14:14–15; 15:7; 16:23–26; Acts 4:12; Phil. 2:10): There is power in Jesus' name. His name makes

prayer to be powerful. No result comes in answer to prayer, traceable to God, without the seal of Jesus' name. However, results come when we pray making the Father the focus of our prayer through Jesus, and not what we are praying for (Gal. 4:6; Matt. 7:9–11; 6:8, 32).

5.3. Praying in the Spirit (Eph. 6:18; Jude 20; Rom. 8:26): Praying in the Spirit may have a dual significance. First, it may mean praying in the realm of the Holy Spirit, for He is the sphere and atmosphere of the believer's life. Such praying is not the product of our own thinking but of the Spirit's teaching. Thus, it moves in the supernatural realm and not in the realm of the mind.

Secondly, it may mean praying in the power and energy of the Holy Spirit. Prayer demands more than human power and energy for its supernatural task, and the Holy Spirit supplies it. He is the Spirit of power as well as the Spirit of prayer. Mere human energy of heart and mind and will can achieve only human results. But praying in the power of the Spirit releases supernatural resources.

5.4. Praying in Faith (Matt. 21:21–22; Jas. 1:6):

God is not moved by our emotions but by our faith. The prayer that gets results must be backed with an evidence of faith—not mere belief or mental assent, but an unyielding conviction. Happily, reading and hearing the Word of God builds up our faith (Rom. 10:17).

5.5. Praying and pleading God's promises (Ex. 32:13, 14; 2 Cor. 1:20): - God is a promise-keeper.

No matter how many promises He has made, they are “Yes” and “Amen” in Christ. So it is always effective to pray pleading God's promises. Since it is in God's character to do what He has promised,

we are also to pray appealing to His character (Gen. 18:25). This will definitely produce the desired results.

5.6. Praying fervently (Jas. 5:16; Luke 22:44; Rom. 12:11): - James says that, “The effectual fervent prayer of a righteous man availeth much”. It is effectual fervent prayer that produces results. It is not half-hearted praying. Effective prayer indeed, depends upon the intensity of thought and motion. If we are to get results we will have to pray our prayers from a fervent heart, from a heart that is earnest and glowing with a desire for that which is being asked for.

5.7. Praying in agreement with other believers (Matt. 18:19; Acts 1:14; 4:24-31; 12:5): - Our prayers get answered when we identify the other persons in their request to the Father and agree with them in faith. In fact, when believers gather together for prayer, things happen – miracles are accomplished – advances are set in motion which are ordained of God. Through the united spirit of prayer, the whole company of prayerful or spiritually-minded believers are united in the forward enterprises. Obstacles are overcome. The miraculous becomes possible and great things are accomplished.

5.8. Praying and fasting (Matt. 17:21; 6:16, 18; Mark 9:29; Joel 2:15; Acts 13:1-3; Isa. 58:6): - To heighten the effectiveness of our prayer, God may ask us to deny ourselves in some form of fasting by giving to His rather than to our own flesh life. As a matter of fact, when we sincerely fast, it enables God to do what otherwise He cannot do. It places something in His hand that enables Him to release power that otherwise He cannot release.

5.9. Praying with thanksgiving (Phil. 4:6; Col. 4:2; 1 Thess. 5:18): - The prayer that produces results begins and ends with praise and

thanksgiving. When all else fails to get answers to prayer, try praise and thanksgiving.

From the scriptures we see that God has commanded us to make our requests with an attitude of gratitude. Assuredly, our prayers will be answered when we enter into His presence with praise and thanksgiving (Psa. 22:3). So, there is dynamite in prayer backed with praise and thanksgiving.

5.10. Praying persistently (Luke 18:1; Eph. 6:18; 1 Thess. 5:17): -
The motto Jesus has given us:

“Pray and never faint” lends credence to the apostolic admonition that we should pray “with all perseverance” and “without ceasing”. This brings out the fact that it is by the continuous action of prayer that results are obtained. If our prayers are not once answered, that is no reason for us to stop praying. Sometimes it takes years for a prayer to be answered, but in our waiting we are not to give up in our praying. Prayer obeys the spiritual law of sowing and reaping. If we sow sparingly in prayer we will reap sparingly, but when we sow bountifully, we are bound to reap bountifully.

6.0. CONCLUSION

A privilege to pray is an opportunity as well as a special favour granted to us to ask for anything we desire. God has chosen prayer as the instrument for the release of His power on earth through believing Christians.

As we live in obedience to God’s will, praying with confidence of His presence; in faith and in the Spirit through Jesus Christ; pleading His promises, agreeing with other believers, fasting and praising Him fervently and persistently, our prayers will receive express attention from the throne of grace.

LEADING TO LEAD

1.0. INTRODUCTION

Effective and excellent leadership is the key to growth and success in any organization, including the Christian sector. The Bible affirms that the diligent worker shall lead (Prov. 12:24). This paper will examine some vital and practical areas that will assist in leading to lead i.e. for a leader to excel. We shall term these areas as the SPs of excellent leadership.

2.0. PURPOSE

Purpose is the only source of individual and corporate fulfillment. Our fulfillment in life is dependent on our becoming and doing what we were born to be and do.

Thus, fulfilling purpose is the only true measure of success.

For a leader to lead successfully, he must pursue purpose with a passion and experience the reason for his life (Prov. 20:5). One who guides activities of others, acts and performs to bring those activities about, must be capable of performing acts which will guide a group in achieving objectives.

Outstanding results cannot be forced out of people: They occur only when individuals collaborate under a leader's stimulation and inspiration in striving toward a common goal.

Generally, goals are steps towards the attainment of a larger purpose.

Status without purpose is position without authority. The principle of status states that everything has a purpose, which determines its status in relationship to everything else. This, position is given, not for personal gain, but for the good of all.

The apostle Paul warns against the destruction and futility of seeking position for personal gain (Rom. 12:3-5; Eph. 4:1-6). This humility and consideration for others occurs most easily when each

part of the body knows and values its position as well as the positions of others (Eph. 4:11-13).

Indeed, we cannot fulfill our purpose if we are in the wrong position. Character, nature, gifts and position are specially designed to fulfill whatever task God purposed for each individual.

Frustration results whenever we try to fulfill a position that we are not designed to occupy, because failure to accomplish our God-given task is disobedience.

The key to obedience is understanding status. Many people are disobedient and don't know it. They are doing good things that are not the right things because they are out of position.

See God's attitude toward partial obedience (1 Sam. 15:22, 23, 26; 16:1) and one doing more than his God-given task (Exod. 18:14, 17-19, 21, 22).

Success can only be defined by purpose and measured by obedience. We are not successful if everyone says we are. We are not successful if we have done what others expected us to do. We are not successful if we receive commendation and recognition from peers or the accolades of the masses. We are truly successful only if we have done what we are purposed to do. For purpose, the only true source of fulfillment and the only accurate measurement of life, is not doing a good thing but the right thing.

3.0. PATTERN

Every basic, honourable principle in leadership and management has its root and foundation in the Word of God.

Our examination of some Bible passages on leadership will stimulate the thoughtful person to further study and to gain insight into leadership excellence.

3.1. Leadership Pattern in the O.T. - We shall learn from leadership patterns of only two figures.

3.1.1 Joseph's leadership:

Joseph was placed in a high administrative position in Egypt by Pharaoh. During the horrible years of famine, he was given charge over the monumental harvest in Egypt—the delegation of the work, planning the whole operation, distribution of the materials, the foodstuffs, satisfying the complaints and handling the grievances (Gen. 41:38-57).

3.1.2. Nehemiah's Leadership:

Nehemiah will ever be remembered for the role he played in rebuilding Jerusalem's temple and wall. Behind his success was the possession of many qualities prerequisite for leadership excellence. From Nehemiah 3:1–6:16, we can identify three facts that made this great builder an outstanding administrator:

- Ability to analyses – He had a clear objective or goal, a sound technique, and a good enlistment programme.
- Ability to deputize and delegate – He also succeeded in a programme of total mobilization after he determined the plan. He mobilized the entire populace, from the high priest and his fellow priests to the goldsmith and the merchants.
- Ability to supervise – Nehemiah ensured that every man had his work and his place. Such perfect coordination enabled the wall to be finished in record time.

Indeed, Joseph and Nehemiah exhibited excellent patterns of leadership that all potential leaders who aspire to the heights of success should imitate.

3.2. Leadership Patterns in the N.T. :- Any study on biblical leadership without studying the teachings of Christ and His apostles will be woefully incomplete.

3.2.1. Christ's Pattern of Leadership:

The positive pattern of Christ in developing leadership in His disciples is clearly set forth in the Gospels. Christ impressed His disciples with the example of His life. His method was leadership-by-example, based on the following principles:

- i. Leadership is service (Mk. 10:45; Lk. 22:27) – True leadership is grounded in love, which must issue in service. Our Lord Jesus' kind of service set a perfect example – willingness to wash His disciples' feet and self-sacrificial death on a tree.
- ii. Leadership is focused on individuals – It is not the number of one's servants that count but the number whom one serves. Christ's personal conversation with Peter, recorded in John 21, is a good example of the way He gave Himself to His men in an attempt to build His life and ministry into them.
- iii. Leadership is focused on purpose (Eccl. 3:11; Jn. 5:30; 7:6–7; 9:5; Eph. 5:16) – Jesus Christ had clear-cut goals for His earthly ministry, and a limited time in which to achieve them. The leadership of the Early Church followed the same pattern.
- iv. Leadership is not political power-play (Lk. 22:24–27; Phil. 2:1–4; 3 Jn. 9,10) – Christian leadership detests rivalry. Political power-play in the Church is an abnormality. Leadership should not be a means of gaining political prominence.
- v. Leadership is not domination (1 Pet. 5:3; Lk. 22:25) – Autocracy and demagoguery should not be the practice of Christian leadership. Those leading God's people are not to exercise authoritarian control

over their subjects or subordinates. Besides, there should not be any superiority or cultic organ leadership.

3.2.2. Apostles' Pattern of Leadership:

The Early Church was born with the divine task of World Evangelisation, and this was carried on through the leadership of committed men. They left behind leadership patterns for the running of Christian churches.

i. Leadership is nurture (1 Thess. 2:7,8; 2 Tim. 2:24) – Christian leadership is not playing the boss. It is nurturing people as a gentle nursing mother “cherishes her children”. While worldly leadership conveys the idea of toughness and ruggedness, Christian leadership emphasises tenderness or gentleness.

ii. Leadership is example (1 Cor. 11:1,2; 1 Thess. 2:5,6,9) – Christian leadership is example. Jesus Christ led by example, and so did the apostles. Their lives were examples of holiness, justice, and blamelessness before God.

iii. Leadership is fatherhood (1 Thess. 2:11,12; Gal. 4:19,20) – Leadership functions as the teaching role of a father in the home. The early disciples followed the pattern of Christ in leadership training. For instance, Paul personally trained many Early Church leaders: Silas, Timothy, Titus, Epaphroditus, etc.

For a leader to serve effectively so much as to excel, he should study these highlighted biblical patterns/models of leadership and allow those cherished attributes to be his mirror.

4.0. PERFORMANCE

A leader who wants to excel must be committed to high efficiency and quality in himself and in his subordinates. Truly, leadership excellence demands a passion for efficiency and a high level of performance.

If a leader is to act decisively to get results, he must follow certain principles. Some of the major considerations to achieve the best results are:

- i. Determining objectives
- ii. Planning necessary activities
- iii. Preparing a time-table
- iv. Establishing control points
- v. Clarifying responsibilities and accountability
- vi. Maintaining channels of communication
- vii. Developing cooperation
- viii. Resolving problems
- ix. Giving credit where it is due

Many of the problems leaders have are self-induced. Excellence in leadership cannot be achieved when there are attitudinal blocks. Professional expertise demands that we take continual action for improvement. When we follow the above suggested principles and improve or change our or our people's attitudes, we are bound to excel in leadership.

About the Book

This book outlines the spiritual and academic vision of All Nation Christian University — a training ground for building global, Christ-centered leaders. Rooted in the Word and driven by purpose, it equips readers for service, influence, and transformation.

About the Church

Victorious Army Revival Movement is a Spirit-led ministry committed to raising leaders, reviving destinies, and spreading the gospel to all nations. We are a global family of worship, word, and warfare.

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