

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

Acts of the Holy Spirit in Leadership: A Case for Holy Leadership in the Church

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by

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Abstract

Acts of the Holy Spirit in Leadership: A Case for Holy Leadership in the Church.

Jeffrey James Boone, Sr.

Liberty University School of Divinity, 2019

Mentor: Dr. Mario Garcia

The purpose of the research is to remove worldly leadership from, Abundant Life Community Christian Church (ALCCC), and to replace it with a biblical leadership model. Biblical leadership is spiritual and holy. Biblical leadership is predicated upon Jesus Christ's leadership example and teachings. The first-century Apostles' leadership modeled the words and works of Jesus Christ. The problem of secular leadership at ALCCC is the cause of stagnation and declination of the church. Worldly leadership at ALCCC is the root cause of inefficiency, ineffectiveness, in-house fighting, strife, division, rivalry, preeminence, predominance, lack of humility, outreach neglect, evangelism neglect, and unproductivity. The problem this research will answer and solve is rivalry amongst the leaders at ALCCC. At the present moment, ALCCC does not have a clearly defined biblical leadership model to follow. The solution to secular leadership in the church is biblical leadership, as taught by Jesus Christ and honored by the Apostles. This research will seek to fix in-house rivalry, fix lack of organized community outreach, fix lack of organized evangelism, and to reestablish the Great Commandment and the Great Commission as the core value of ALCCC and unto its leadership. The acts of the Holy Spirit are essential to holy leadership. A love for Jesus Christ, first-century Apostle's leadership example in the book of Acts, a hatred of sin, a desire for holiness, a devotion to prayer, a devotion to the Word of God, a commitment to the church: worship, fellowship, discipleship, and evangelism (witnessing), identifies holy leadership.

Chapter 1

Introduction

Leadership rivalry in the church is antithetical to the concept of Jesus' leadership teachings. Biblical leadership is not self-centered; it is others-centered. The first-century Apostles followed the mandate of Jesus Christ's leadership principle. The results of the first-century Apostles' obedience in fulfilling the words, the works, and wisdom of Jesus led to the phenomenal and exponential first-century church growth. The problem of leadership rivalry at ALCCC is an issue that must be rectified for the church to successfully advance the Great Commandment and the Great Commission within the church community.

Statement of the Problem

There is a problem of leadership rivalry at the Abundant Life Community Christian Church (ALCCC). The leadership is not on one accord and seeks position validation. Consequently, there is no organized evangelism and community outreach. The dilemma is outreach or in-house fighting. Inward reaching instead of outward reaching is the cause for leadership rivalry. Christian leaders that are not reaching out will reach within and strive for a headship position for validation. Headship position seeking is antithetical to the teaching of Jesus Christ on holy leadership (cf. Matthew 20:25-28). Jesus view of leadership was the opposite of the world's view of leadership: Jesus said,

Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave - just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matthew 20:25-28).

Christian leaders are obligated to make full proof of their ministry (cf. 2 Tim 4:5). Furthermore, a position does not bring validation to a person. The opposite is true. A person brings validation to the position. Worldly leadership seeks domination and control of others. The biblical model of leadership is humble in nature and servitude in practice. When a person seeks preeminence and predominance over others, they are not following Jesus' method of holy leadership.

The worldly model of leadership is contrary to holy leadership. John the Beloved wrote against the worldly leadership in the church. He stated, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not" (III John 9 KJV). The desire to be first rather than last is the mindset of worldly leadership. Jesus said, "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:35).

The problem of leadership rivalry is rooted in unholy, ungodly, un-Christ-like, worldly, leadership practices that are unbecoming for a Christian leader. This writer plans to research and discovered the best ways to combat worldly leadership mentality amongst Christian leaders that are threatening holy leadership in the church. This writer also plans on regularly praying, fasting, reading the scriptures, reading books, articles, and any other resources that will help in this endeavor.

There is a need for the leadership to be re-oriented to the church vision. The vision of ALCCC is to bring people to Jesus Christ through membership in the family of God and to develop them in Christ-like maturity, by equipping them for their life ministry in the mission of the Church in the world, in order to magnify God through the name of His Son Jesus Christ.

This writer is working on the review of the literature, the reading of 100 or more books, dissertations, and articles about building this program to accomplish this monumental task, by

devising a plan on how to effectively eradicate leadership rivalry. It is the researcher's firm belief that the answer to this problem is the Word of God, diligent research, and following the words of advice from the former pastor of ALCCC. Pastor Shirley Jean Nicholson (my mother) shared,

- You cannot grow any faster than you can develop leadership.
- You cannot be any stronger than you get support.
- You cannot grow any wider than you get the commitment to follow.

This pastor plan on devising a system of evaluation to accompany the process of producing and determining the model of holy leadership. Gary L. McIntosh's book confirms the thoughts of the new Senior Pastor, "What gets measured is taken seriously."¹ The Senior Pastor also espouses the belief, "People do not do what we expect, but what we inspect." By not focusing and allowing leaders and members to be accountable contributes to delinquent attendance and lowers expectation of leadership and membership. The current situation needs changing through holy leadership.

Holy leadership will be evaluated by:

1. Faithfulness: a love for Jesus Christ
2. Fruitfulness: first-century apostle's leadership example in the book of Acts
3. Accountability: a hatred of sin
4. Teachable-ness; a desire for holiness
5. Trainable: a commitment to the church
6. The book of Acts will be examined and utilized for the model of holy leadership.
7. There will be books, articles, journals, dissertations, and other works of literature used in the evaluation process.
8. Devotion to Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing.

¹ Gary L. McIntosh, *Staff Your Church for Growth*, (Grand Rapids: Baker Books, 2000), 133.

Statement of Limitations and Delimitations

The research limitation is confined to the organization and the location of the Abundant Life Community Christian Church (ALCCC) located in Temple Hills, Maryland. The participants will be the leaders of ALCCC. The delimitation of the research is restricted to the leadership of ALCCC. The leaders will be free to speak their minds openly without repercussions throughout the entirety of the project. The leaders will not be coached when given the survey to answer this pastor and author of the research. The leaders of ALCCC will be at liberty to express their thoughts, judgments, concerns, and opinions without any pressure of providing answers that might be perceived that this author is seeking. The leaders of ALCCC will be accountable and in authority to give honest answers and assessments to the survey and in the interview. Wherever the truth leads in this research project, it will be accurately reported as precise as possible.

The limitation of the thesis research is restricted to the participants being forthright and forthcoming in their role and responses in the project. The project is not designed to make the participants tell the truth but hope that each participant will be truthful in his or her participation. It is this author assumption that all of the participants will be frank, honest, sincere, and truthful in this research project. It is also this author assumption that the result of the research will transform ALCCC into the church that will fulfill the Great Commandment and Great Commission through holy leadership by following the example of the Holy Apostles' leadership in the book of Acts, with Jesus being the primary example of holy leadership.

Theological and Theoretical Basis

Biblical, spiritual, leadership is predicated upon the Bible. The first-century Apostles made it their business to prioritize prayer, reading and studying the Holy Scriptures, regularly

assembling with believers, and sharing the Gospel of Jesus Christ. Therefore, the acts of holy leadership should follow the example of the Holy Apostles' leadership, with Jesus being the primary example of holy leadership.

The Holy Spirit is essential to holy leadership. It is impossible to be holy without the Holy Spirit. Just the same, before a person can be filled with the Holy Spirit, he or she must desire to be filled.² A. W. Tozer expressed, "Only the Spirit of the Holy One can impart to the human spirit the knowledge of the holy... Through self-revelation in the Scriptures and the illumination of the Holy Spirit, the Christian gains everything and loses nothing.... Holy is the way God is. To be holy, He does not conform to a standard. He is that standard."³

The Holy Spirit is the inspiration of the Word of God. The Holy Spirit is the motivation of the Word of God. The Holy Spirit is the magnification of the Word of God. The role of the Holy Spirit is to magnify Jesus Christ. Jesus is the emphasis and the central theme of the Bible.

Being spiritual and not biblical is possible. However, it is not possible to be biblical and not spiritual. The Bible is a spiritual book. Jesus said, "God is a Spirit: and his worshipers must worship in the Spirit and in truth" (John 4:24). The spirituality of the Old Testament and the New Testament are witnessed throughout the Sacred Scriptures. Apostle Peter shared, "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost" (2 Peter 1:21 KJV).

The Lord affirmed in the Old Testament and confirmed in the New Testament that He would come to the believer through a book. The Psalmist wrote, "Then said I, Lo, I come: in the

² A. W. Tozer, *How to Be Filled with the Holy Spirit*, (Louisville: GLH Publishing, Originally Published 1952, Public Domain), 22.

³ A.W. Tozer, *The Knowledge of the Holy*, (Middletown: fig-books.com, 2012), 135-136.

volume of the book it is written of me” (Psalms 40:7 KJV). The Hebrew writer quoted, “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Hebrews 10:7 KJV).

Jesus is the affirmation and the confirmation of the Word of God. Jesus asserted, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me” (John 5:39). The Gospel writer Luke wrote concerning Jesus, “All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name” (Acts 10:43).

Jesus explained unto two of His disciples, after His resurrection, the significance of His central role in fulfilling the Holy Scriptures. He expostulated, “He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself (Luke 24:25-27).

Jesus is the total embodiment and complete fulfillment of the Word of God. John the Beloved wrote, “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt amongst us” (John 1:1; 14). Jesus revealed that He is the giver of the Spirit. He said, “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life” (John 6:63). Jesus declared that the words that come from His mouth are full of the Spirit.

Jesus was full of the Holy Spirit (cf. Luke 4:1). Jesus had the Holy Spirit without measure and limits. John wrote, “For the one whom God has sent speaks the words of God, for God gives the Spirit without limit” (John 3:34). Jesus promised to give the Holy Spirit to the disciples/leaders He chose. Jesus elaborated,

- I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16-17 KJV).
- Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them (John 14:23 KJV).
- When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me: And ye also shall bear witness, because you have been with me from the beginning” (John 15:26-27 KJV).
- But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come (John 16:13).
- He will glorify me because it is from me that he will receive what he will make known to you (John 16:14).
- All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you (John 16:15).

The Holy Spirit operates according to the word of Jesus. After Jesus resurrected from the dead, He again reassured His disciples that He was going to give them the Holy Spirit. Jesus symbolically breathed upon each of His disciples and spoke upon them to receive the Holy Spirit. John emphasized, “He breathed on them and said, "Receive the Holy Spirit” (John 20:22). The breath of Jesus is the breath of the Holy Spirit of God. Jesus proclaimed to his chosen leaders, “The words I have spoken to you—they are full of the Spirit and life” (John 6:63).

The command of the Christian leader is to be filled with the Holy Spirit. Apostle Paul strongly urged, “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ” (Ephesians 5:18-20). It is inviolable for Christians to fill themselves with the Word of God. Paul exhorted, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God” (Colossians 3:16).

Therefore, it is wisdom for Christian leaders to fill themselves with the Word of God. The Word of God, the Word of Jesus, and the Word of the Holy Spirit are one of the same. Jesus was emphatic, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God’” (Matthew 4:4). Apostle Paul shared, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17).

Jesus prayed for His disciples, “Sanctify them through the truth; your word is truth” (John 17:17). Jesus was exemplar in Holy leadership. He sanctified himself for the disciples to become sanctified. Jesus articulated, “For them I sanctify myself, that they too may be truly sanctified” (John 17:19). Jesus introduced the possibility of holy leadership actuality. In other words, Jesus made it possible for holy leadership to be possible. It is through the Bible (the Word of God) that holy leadership is discovered. Jesus is the Word of God.

The biblical ground for holy leadership is established in the Bible. Jesus gave the first-century Apostles the Holy Spirit for holy leadership. Jesus avowed, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). It is the promise and prominence of the Holy Spirit in the life of the believer that produces holy living and holy leadership.

The acts of the Holy Spirit in leadership are central to a case for holy leadership in the church. Jesus was effective in ministry because the Holy Spirit was effective in His personal and private life. The acts of holy leadership should follow the example of the Holy Apostles’ leadership, with Jesus being the primary example of holy leadership. It is axiomatic in the Holy Scriptures that the Holy Spirit is essential to holy Leadership.

Examples of Holy Living and Holy Leadership

The standard of holy living and holy leadership is saturated in the Holy Scriptures. The biblical instance of holy leadership is illustrated in the lives of men and women. The pattern of holy leadership is demonstrated in the first-century Apostles. The Apostles understood the value of searching the Holy Scriptures for holy leadership. When the leadership of Judas needed to be replaced, the Apostles referred to Scriptures,

In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, "Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. He was one of our number and shared in our ministry.... "it is written in the Book of Psalms: " 'May his place be deserted; let there be no one to dwell in it,' and, " 'May another take his place of leadership.... Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.... The lot fell to Matthias; so he was added to the eleven apostles (Acts 1:15-26).

The Holy Scriptures

The value of the Holy Scriptures to holy living and holy leadership is indispensable. The Bible is a magnification of the acts of the Holy Spirit in holy leadership. The amplification of holy living and holy leadership is witnessed in,

- Holy living – What kind of people ought you to be? You ought to live holy and godly lives (2 Peter 3:11).
- Holy conversation - But as he which hath called you is holy, so be ye holy in all manner of conversation (1 Peter 1:15 KJV).
- Holy faith – But you, dear friends, by building yourselves up in your most holy faith (Jude 1:20).
- Holy praying/praying the Holy Scriptures - praying in the Holy Spirit (Jude 1:20).
- The holy prophets - I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles (2 Peter 3:2).
- Holy men - For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost (1 Peter 1:21).
- Jesus was the child of the Holy Spirit - This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before

they came together, she was found to be pregnant through the Holy Spirit (Matthew 1:18, 20).

- Jesus is the baptizer of the Holy Spirit – (cf. Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5).
- John the Baptist was filled with the Holy Spirit: for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born (Luke 1:15).
- John the Baptist mother was filled with the Holy Spirit: When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit (Luke 1:41).
- John, the Baptist father, was filled with the Holy Spirit: His father Zechariah was filled with the Holy Spirit and prophesied (Luke 1:67).
- God is a Holy Father (John 17:11).
- Jesus is holy (Acts 3:14; 4:30)
- The Holy Spirit is holy (John 4:26).
- The 120 men and women were all filled with the Holy Spirit on the day of Pentecost (Acts 2:4).
- Apostle Peter was filled with the Holy Spirit (Acts 4:8).
- The believers praying and praising the Lord for Peter and John's release from the High Priest's arrest were filled with the Holy Spirit (Acts 4:31).
- The first deacons of the first-century church were full of the Spirit (Acts 6:3).
- Stephen was full of the Holy Spirit (Acts 6:5; 7:55).
- Saul/Paul was filled with the Holy Spirit (Acts 9:17; 13:9).
- Barnabas was full of the Holy Spirit (Acts 11:24).
- The disciples were filled with the Holy Spirit (Acts 13:52).

The constitution of the acts of the Holy Spirit in holy leadership is predicated upon the words of Jesus Christ, the teachings of the first-century Apostles, and the Holy Scriptures. Paul wrote to Timothy, "And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Timothy 3:15). Paul noted the Holy Scriptures as the source for wisdom in Christ Jesus. Apostle Peter highlighted holy living for the believer. He urged, "Just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy" (1 Peter 1:15-16).

The Christian leader is given the imperative to be holy because God is holy. The ministry of the Holy Spirit makes holy living and holy leadership possible. Holy leadership is

demonstrated in a holy will with holy words and holy works. There is no such thing as being filled or full of the Holy Spirit without being filled and full of the Word of God.

It is through the Word of God (the Holy Scriptures), through the knowledge of the Holy One (Jesus) that the Holy Spirit produces holy living and holy leadership. The Holy Spirit is a Re-caller of the words of Jesus Christ and the Word of God. Jesus shared, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26).

Jesus taught through His word that a person becomes clean. He stated, “Now ye are clean through the word which I have spoken unto you” (John 15:3 KJV). Paul taught that the Word of God is a cleansing agent for holy living for the church. He wrote, “That he might sanctify and cleanse it with the washing of water by the word” (Ephesians 5:26). The Psalmist taught that adhering to the Word of God; a person becomes cleansed. It is written, “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word” (Psalms 119:9 KJV).

The cleansing strength of God’s word in a person’s heart keeps a person from sin. The Psalmist wrote, “I have hidden your word in my heart that I might not sin against you” (Psalms 119:11). It is the Word of God that renews a person's mind for holy living. Paul admonished, “Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:1-2).

Peter counseled it is through the knowledge of Jesus Christ (Word of God) that a person escapes from the pollutions of the world. He wrote, “They have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ” (2 Peter 2:20a KJV). Paul instructed the Corinthians how to live holy.

He advised, “Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:5 KJV). Jesus instructed His disciples to learn of and from Him. He communicated, “Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:29).

It is through the learning, the knowing, the studying, the teaching, and the hearing the Word of God that the Holy Spirit produces holy living and holy leadership. Paul notated,

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God (Romans 10:14-17 KJV).

The Holy Spirit is the inspiration of the Word of God. The Holy Spirit is the agent for holy living and holy leadership. Peter informed:

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy because I am holy” (1 Peter 1:10-16).

The emphasis of the Bible is the emphasis of Jesus Christ (cf. John 5:39). The emphasis of God is the emphasis of Jesus Christ. God emphasized Jesus and spoke to the first-century Apostles. He said, “While he was still speaking, a bright cloud covered them, and a voice from the cloud said, this is my Son, whom I love; with him, I am well pleased. Listen to him!”

(Matthew 17:5). The first-century disciples were instructed to listen to the words of Jesus Christ for guidance, for holy living, and holy leadership.

The elements that comprise holy living and holy leadership are:

1. Praying
2. Reading, studying, memorizing, and meditating on the Bible
3. Church: involvement in worship, fellowship, and discipleship
4. Evangelization: (witnessing sharing the Gospel of Jesus Christ)

Gary L. McIntosh wrote regarding prayer, “Today churches that desire biblical church growth place prayer at the forefront of their ministry. Prayer is the key to discerning and correcting some barriers that block a church’s growth.”⁴ McIntosh also noticed, “The Holy Spirit was the empowering agent that brought into being the life-giving inspired Word (2 Tim. 3:16). Many of the writers of the Bible tell how the Holy Spirit directed their speaking and writing.”⁵

The voice of the Holy Spirit is loud, where the Word of God is active. McIntosh places a high priority on the Holy Spirit's involvement in the church. He noticed, "What cannot be observed in a church is often more important than what can be. That is why churches that desire to experience biblical church growth rely on the right power: the Holy Spirit. Put simply, life-giving churches trust in the sovereign work of the Holy Spirit for the growth of the church." ⁶ The acts of the Holy Spirit in church growth and leadership should not be undervalued.

Henry Blackaby and Richard Blackaby valued the role of the Holy Spirit in the life of the believer. They explained, “The Holy Spirit will pull together all the experiences in Christian’s

⁴ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 87.

⁵ Ibid., 82.

⁶ Ibid., 81.

lives to bring them to a deeper level of maturity. When leaders neglect the Holy Spirit's role in their lives, they never reach their full potential as a spiritual leader."⁷ Christian leaders should not underestimate the power of the Holy Spirit to bring spiritual growth and spiritual revival to the church.

Dietrich Bonhoeffer shared, "Revival of church life always brings in its train a richer understanding of the scriptures. Behind all the slogans and catchwords of ecclesiastical controversy, necessary though they are, there arises a more determined quest for him who is the sole object of it all, for Jesus Christ himself."⁸ George Barna identified,

How well do we, the Christian community in America, measure up to the example set for us by Jesus and later by the disciples in Jerusalem? Let's explore how well we're doing in regard to several pillars of the Christian life as described in Acts and modeled by Jesus in His ministry: worship, evangelism, discipleship, stewardship, service, and fellowship. To be true disciples of Jesus Christ, we need to be growing in each of these dimensions.⁹

The first-century Apostles made it their business to prioritize prayer, reading and studying the word of God, regularly assembling with believers, and sharing the Gospel of Jesus Christ (cf. Acts 6:1-7). The first-century Apostles' practices are encapsulated in Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing, which are the essential ingredients of being filled with the Holy Spirit. No one can be filled with the Holy Spirit and be unholy. Being filled with the Holy Spirit constitute being holy. The first-century apostles were holy. The book of Acts is often referred to as "the

⁷ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*. Revised and expanded ed., (Nashville: Broadman and Holman, 2011), 73.

⁸ Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: The MacMillan Company, 1972), 29.

⁹ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. (Colorado Springs: Water Brook Press, 2001), 58.

Acts of the Holy Apostles.” nonetheless, the book could easily be regarded as “the Acts of the Holy Spirit in the Holy Apostles.”

Acts of the Holy Spirit in leadership, helps the Christian leader “ethos” character, “pathos” passion, aligned with the “logos” Word of God. Chai Yan shared, “The Greek philosopher Aristotle divided the means of persuasion and appeals into three categories, namely ethos, pathos, and logos.... When all three are present, the communication will be persuasive. The apostle’s preaching in Acts carried all three.”¹⁰ When the Holy Spirit governs a persons’ life their “ethos (character),” their “pathos (passion),” and their “logos (Word of God)” will influence their upwards focus (God), their outward focus (others), and their inward focus (self). They will be more concerned with their interior above their exterior. Spiritual leadership addresses the things that are internal higher than the things that are external. Acts of the Holy Spirit in leadership work on the heart to the head unto the hands.

Acts of the Holy Spirit in leadership will cause the Christian leader to admit the Word of God, submit the Word of God, commit the Word of God, and transmit the Word of God as a lifestyle. J. Edwin Hartill, earnestly contended a person must admit – the Word; submit – to the Word; commit – memorize (the Word); and transmit – tell it forth (the Word); in order to be guided by the Holy Spirit, through intellectual honesty, believing the Holy Scriptures, and a willingness to obey the Bible.¹¹ D. L. Moody shared, “There are four things necessary in studying the Bible: admit, submit, commit, and transmit. First, admit its truth. Second, submit to its

¹⁰ Yan Chai, “*Spirit-Empowered Discipleship in Acts*,” (Liberty University, 2015), 73. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Central; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1809104068?accountid=12085>.

¹¹ J. Edwin Hartill, *Principles of Biblical Hermeneutics*, (Grand Rapids: Zondervan, 1981), 68-69.

teachings, Third, commit to memory. Fourth, transmit it. If the Christian life is a good thing for you, pass it on to someone else.”¹²

The first-century Apostles were zealously ardent in admission, submission, commission, and transmission of the Word of God. The acts of holy leadership should follow the example of the Holy Apostles’ leadership, with Jesus being the primary example of holy leadership. The Holy Spirit is essential to holy leadership.

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him, the whole building is joined together and rises to become a holy temple in the Lord. And in him, you too are being built together to become a dwelling in which God lives by his Spirit” (Ephesians 2:19-22).

Statement of Methodology

Abstract

The abstract articulates and summarizes the proposed theological thesis project. The theological thesis extrapolates and delineates the need for holy leadership. Holy leadership is distinguished from worldly leadership. The abstract contends that the first-century apostles of Jesus Christ followed the patterns of holy leadership established by Jesus. Jesus was effective in ministry because the Holy Spirit was effective in His personal and private life. The acts of holy leadership should follow the example of the Holy Apostles’ leadership, with Jesus being the primary example of holy leadership. The Holy Spirit is essential to holy leadership.

¹² D. L. Moody, *How To Study The Bible: Dwight L. Moody Updated Edition*, (Abbotsford, Aneko Press, 2017), 59.

Statement of the Problem

The statement of the problem addresses and confronts the issue of worldly leadership at Abundant Life Community Christian Church. The need to be first or above others in position is the world's way of leadership (cf. Matthew 20:25-28). However, the biblical model of holy leadership is through being humble through servitude. It seeks to serve rather than to be served. Biblical holy leadership is based on the words of Jesus, the works of Jesus, and the example of Jesus demonstrated by the first-century Apostles.

Statement of Limitations and Delimitations

The statement of limitation and delimitation explains the confinement, the participants, the organization, the location, and the extent of the thesis project research. The description of the restrictions and the limitations and delimitations are spelled out in this section of the project. The statement of limitation and delimitations details what the writer can control and cannot control (In essence, what the writer can and cannot do).

Theological and Theoretical Basis

The theological and theoretical basis of the thesis project gives weight for the validity and the necessity of the thesis project. This section asserts that biblical, spiritual, leadership is predicated upon the Bible. Nonetheless, it is possible to be spiritual and not biblical. However, it is not possible to be biblical and not spiritual. The Bible is a spiritual book. The Bible should be the number one source of Christian leadership for Christian leadership. Secular leadership may have some great principles to be utilized by the church only in so far as it is biblical in dogma. The example of the holy leadership is demonstrated in the first-century Apostles. The Bible is a magnification of the acts of the Holy Spirit in spiritual direction.

The Statement of Methodology

The statement of methodology describes and delineates in detail the methods that will be employed and utilized to fulfill the requirements of the thesis project research. This section of the project shares that there will be interviews, questionnaires, surveys, and other sources of works of literature used in the evaluation process. Included in this section are the plans to obtain, accumulate, and assess the data gathered. However, this part of the research will not begin without the approval from the IRB.

After the pastor receives instruction and guidance from his mentor and permission from IRB and the approval of the leaders of ALCCC, a typed letter, and an email will be given and sent to all nine ministers, all eight deacons, all two missionaries, ten ministry leaders, and the CEO. The total number of people that fit the profile being studied is Thirty. From the thirty individuals that will participate in the study, twenty of them are considered the significant leaders in the church. The contents of the mail and email will be found in the appendix of this thesis. Once Fifteen confirmatory responses are established, those individuals will be contacted again in person, by phone, and by email to schedule the time and place to be interviewed. The interview will be scheduled for the best time, location, convenience, suitability, sensitivity, and comfort of the interviewee. The interviews will take place at ALCCC, public areas, and private homes, for propriety and privacy. It should be noted that ALCCC doors are closed five days of the week. In all probability, it is the best place to meet for confidentiality.

Nonetheless, to change the mindset and atmosphere of the leadership at ALCCC, the pastor will employ and encourage each leader to take the Marks of Discipleship Survey Questions and a private interview. The pastor will use other evaluation of existing tools, models,

and theories relative to the application for the measurement and enhancement of the leadership synergy in ALCCC as he discovers them. Some of the methods that will be employed are:

- Focus Group for the thesis project will be conducted.
- Focus Group interview questions will be submitted.
- Individual leaders will be meeting with the pastor for the thesis project.
- Research Interview Questions.
- Questionnaires (develop by the pastor).
- Spiritual Maturity Assessment Questionnaire.
- The Marks of Discipleship Survey Questions.

Review of Literature

The Review of Literature will focus on the Acts of the Holy Spirit in Leadership: A Case for Holy Leadership in the Church. It also seeks answers to fix leadership rivalry, in-house fighting, lack of organized community outreach, lack of organized evangelism, and reestablish the Great Commandment and the Great Commission as the core value of Abundant Life Community Christian Church and unto its leadership. The Review of the Literature supports the nature of the four spiritual factors established by Jesus. Jesus' effectiveness in ministry underlines the four spiritual factors (prayer, church, Bible reading, and witnessing), all of which were prominent in His personal and private life.

If Christian leaders are not careful in implementing all four spiritual factors, they are setting themselves up for failure, and the possibility of worldly leadership and leadership rivalry. The four spiritual elements in spiritual direction are indispensable for biblical and convictional guidance in the church. The Acts of the Spirit in Leadership: A Case for Holy Leadership in the Church is principled through the four spiritual factors practiced by Jesus and implemented by the first-century Apostles. The apostles of Jesus followed the patterns of Bible praying, Bible

reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing.

The goal of this literature review is to identify and highlight the need for the Holy Spirit in the leaders of the church. It is the role of the Holy Spirit to produce holy leadership in the church. God, the father, is holy. God, the Son, is holy. God, the Holy Spirit, is holy. The Spirit of God, the Spirit of Jesus Christ, and the Holy Spirit are one of the same. The essence of the Holy Spirit is the essence of God and Jesus Christ. The essence of God and the essence of Jesus Christ is the Holy Spirit. The nature of the Holy Spirit is holy. The Holy Spirit made the holy Apostles holy. Jesus breathed on his disciples and said to them, “Receive the Holy Spirit” (John 20:22b). Jesus promised the first-century apostles the Holy Spirit. Jesus said to them, “Do not leave Jerusalem but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days, you will be baptized with the Holy Spirit” (Acts 1:4-5). The first-century church was birthed by the coming of the Holy Spirit to dwell in disciples of Jesus Christ (Acts 2).

This chapter includes an introduction to holy leadership in the church. It considers how holy leadership relates to the Great Commandment and the Great Commission. This chapter also deals with how Christian leaders should lead, live, speak, and interact with one another as they lead by the example of the first-century Apostles that modeled the leadership of Jesus Christ.

Biblical References

Jesus promised His disciples that He would not lead them comfortless. John was careful to encapsulate and to immortalize the promise of Jesus to give the disciples and all believers the Holy Spirit. He wrote what Jesus said, “I will pray the Father, and He shall give you another

Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows Him: but you know Him; for He dwells with you; and shall be in you. I will not leave you comfortless: I will come to you” (John 14:16-18 KJV).

The book of Acts

The role of the Holy Spirit was dominate and prominent in the first-century Apostles’ leadership. The books of Acts display the magnificent magnification of the Holy Spirit in the lives of the first-century Apostles. Nowhere in the Bible is the role of the Holy Spirit more pronounced and more significantly profound working within the lives of the believer than the book of Acts.

There are twenty-eight chapters, one thousand seven verses, twenty-four thousand, two hundred, and fifty words in the book of Acts. There are fifty-six references in fifty-five verses in the book of Acts with the Holy Spirit directly dealing with humanity, and more specifically, with the believers. The book of Acts is a powerful reminder of the promise of God being fulfilled in the life of the believer.

The book of Acts is a historical treatise of the Holy Spirit’s words and works. The Holy Spirit speaks to the church and directs the actions of the church. It is written in the book of Revelation seven times to the church, “Whoever has ears, let them hear what the Spirit says to the churches” (Revelation 2:7, 11, 17, 29; 3:6, 13, 22). Throughout the book of Acts, the Holy Apostles always sought to hear the voice of the Holy Spirit to lead them.

Luke wrote on numerous occasions of the Holy Spirit speaking to the Holy Apostles. Luke documented, “It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements” (Acts 15:28). He also notated, “While Peter was still thinking about the vision, the Spirit said to him, Simon, three men are looking for you. So get up

and go downstairs. Do not hesitate to go with them, for I have sent them” (Acts 10:19-20). Peter repeated how the Holy Spirit directed him to go to the house of a Gentile: “The Spirit told me to have no hesitation about going with them. These six brothers also went with me, and we entered the man's house” (Acts 11:12). Additionally, Luke wrote, “The Spirit told Philip, “Go to that chariot and stay near it” (Acts 8:29). The voice of the Holy Spirit is loud and clear in the book of Acts.

Graham Cole observed, “Throughout Luke-Acts, the believers and the church are filled with the Spirit of God.”¹³ Holy leadership in the church recognizes, “The foundational role of the Spirit in leading ecclesial change is most clearly demonstrated in the book of Acts.... The beginning of Acts fulfills what Jesus had already promised the disciples in John 16:7. He shared with them that He would also send them the Holy Spirit.”¹⁴ In fact, “The Holy Spirit in Acts is constantly associated with the restoration purposes of God in fulfillment of the prophecy for a people to be restored to God by the work of Jesus.... The first chapter of Acts is an introduction to the sending of the Spirit that leads to a Spirit-led and Spirit-filled Christian community.”¹⁵

Acts of the Holy Spirit in leadership is the bedrock foundation of the church in the book of Acts. A person may be tremendously talented; however, it is the task of the Holy Spirit to accomplish the mission of Christ. Mason wrote, “This work of the Spirit is made evident in the believers of the early New Testament Church and its leaders. The Apostles were all filled with

¹³ Graham Cole, *Engaging with the Holy Spirit*, (Wheaton, IL: Crossway Books, 2007), 103.

¹⁴ Justin Thorpe Mason, "The Role of the Holy Spirit in Leading Ecclesial Change in Luke-Acts," (The Southern Baptist Theological Seminary, 2015), 55. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1757266006?accountid=12085>.

¹⁵ *Ibid.*, 56.

the Spirit (Acts 2:4).”¹⁶ It is the acts of the Holy Spirit in the first-century leadership of the church that allowed the church to grow exponentially. The evidence is conclusive, “The foundational role of the Spirit in leading ecclesial change is most clearly demonstrated in the book of Acts.”¹⁷

The power of the church is the power of the Holy Spirit working in the life of the believer. The acts of the Holy Spirit in the leadership of the first-century Apostles allow the Apostles to govern and direct the church in the way of holiness. The success of the first-century church was the success of the Holy Spirit in the leadership of the Church. Elmer L. Towns stated, “The Holy Spirit’s fullness within us is primarily to produce the fruit of the Spirit (Gal. 5:22-23). The evidence in the book of Acts of the fullness of the Holy Spirit promised by Jesus was power to witness (Acts 1:8).”¹⁸

Books

The book of Acts is the most vivid and animated book of the Bible concerning the Holy Spirit. The NIV Application Commentary of Acts specializes in visiting the past into the present. This book bridges the context of the world of the Bible into the world of today. The person that is interested in understanding the historical setting of the book of Acts and how to relate the text of the past to the contemporary significance of the present will find Ajith Fernando writing well worth the read. All Christian should study the book of Acts for guidance in walking in the spirit. For, “The book of Acts is aptly called the ‘Acts of the Holy Spirit.’”¹⁹

¹⁶ Ibid., 58.

¹⁷ Ibid., 55.

¹⁸ Elmer L. Towns, *Concise Bible Doctrines*, (Chattanooga: AMG Publishers, 2006), 206.

¹⁹ Ajith Fernando, *Acts*, (Grand Rapids: Zondervan, 1998), 52.

Henry Blackaby and Richard Blackaby's *Hearing God's voice* identifies "the book of Acts, the rest of the New Testament, and church history demonstrates the Holy Spirit working in individuals' lives to help them respond to the Father's will and the atoning work of the Son."²⁰ It is the work of the Holy Spirit to correctly lead the Christian in the words of Christ, the work of Christ, the way of Christ, and the will of Christ. The Holy Spirit mainly leads spiritual leaders by the Word of God.

Blackaby wrote, "Spiritual leaders are directed by the Holy Spirit, not by their own agendas."²¹ Blackaby's understanding of the Holy Spirit's role is that of a comforter for the believers. The Holy Spirit helps mature Christians into disciples. Blackaby stated, "The Holy Spirit will pull together all the experiences in Christians' lives to bring them to a deeper level of maturity. When leaders neglect the Holy Spirit's role in their lives, they never reach their full potential as spiritual leaders."²²

The Holy Spirit is interested in impacting the Christian life to make an impact on other lives. Blackaby explained, "One would think churches, which have the Bible as their standard and the Holy Spirit as their guide, would not succumb to adopting worldly standards of measuring success."²³ The leaders in the church should be the example to the church of holy living in the church. Blackaby expounded, "Spiritual leaders should be motivated by the Holy Spirit."²⁴

²⁰ Henry Blackaby and Richard Blackaby, *Hearing God's Voice*, (Nashville: Broadman and Holman, 2002), 63.

²¹ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*. Revised and expanded ed., (Nashville: Broadman and Holman, 2011), 33.

²² *Ibid.*, 73.

²³ *Ibid.*, 90.

²⁴ *Ibid.*, 95.

Blackaby's insight into the Holy Spirit's role in leadership is in alignment with the Word of God. Blackaby's book *Called to be God's Leader*, is principled and predicated upon the Bible. The wisdom that can be extracted, utilized, and benefitted from their book is enormous. Blackaby has identified a great spiritual leadership principle in the character of Joshua, "He was more concerned about his people's holiness than he was about their readiness. Their holiness was their readiness!"²⁵ Likewise, holiness is readiness for the spiritual leader.

Stephen Pattison's book, *The Faith of the Managers*, highlights the difference between secular leadership and Christian leadership. He wrote, "The Christian approach and the secular approach to change do have some aspects in common when it comes to change management, but the main difference is that Christians see change as coming through the will and power of God, and the secular approach believes in the efficacy of change management theories and techniques to produce a brighter, better future."²⁶ Pattison's book is not a theological discourse of holy leadership. However, it provides the distinction of secular leadership from Christian leadership.

Prayer is one of the vehicles utilized by the Holy Spirit to fill a believer. Blackaby observed, "Prayer is fundamental because to be a spiritual leader, one must be filled with the Holy Spirit. Leaders cannot fill themselves with the divine presence. Only God can do that (Eph. 5:18). While all Christians have the Holy Spirit's presence in their lives, the condition of being filled by the Holy Spirit comes through concentrated, fervent, sanctified prayer."²⁷

God wants to fill all believers with His presence. The sacred scripture reveals the promise

²⁵ Henry Blackaby & Richard Blackaby, *Called to be God's Leader: Lessons from the Life of Joshua*, (Nashville: Thomas Nelson, Inc., 2004), 165.

²⁶ Stephen Pattison, *The Faith of the Managers*, (London: Cassell, 1997), 119.

²⁷ *Ibid.*, 183-184.

of God, "You will seek Me and find Me when you search for Me with all your heart" (Jer. 29:13). Christians may be leaders without the Holy Spirit's involvement, but they are not in the right standards as spiritual leaders. Prayer prepares the heart for the word of God. Prayer allows the Holy Spirit to be central in the life of a believer.

The leaders in the church must understand the role of the Holy Spirit. Donald S. Whitney shared in his book, *Spiritual Disciplines for the Christian Life*, "Wherever the Holy Spirit dwells; His presence creates a hunger for holiness. His office is to magnify Christ, and it is He who gives the believer a desire to be like Christ."²⁸ Whitney is highlighting the significance of the Holy Spirit in leading and in guiding the Christian into holy living. Holy leadership is the product of the Holy Spirit.

The natural human being does not have a passion for holiness. That is the role of the Holy Spirit to produce holy living in a human being. Whitney is correct, "The Christian, the Spirit of God, begins to carry out the will of God to make the child of God like the Son of God (Romans 8:29)... So, it is the role of the Holy Spirit to produce within us the desire and the power for the disciplines that lead to godliness."²⁹

Dallas Willard, in his writings, highlighted, "The importance of the work of the Holy Spirit cannot be overemphasized."³⁰ It is the Holy Spirit that produces holy living in the believer. Willard furthermore pinned, "The function of the Holy Spirit is, first, to move within our souls, and especially our minds, to present the person of Jesus and the reality of his kingdom. This is

²⁸ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1992), 227.

²⁹ Ibid.,

³⁰ Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God*, (San Francisco: HarperCollins, 1997), 348.

through the word of the gospel, in contrast to the realities of life without God... Thus, as Paul says, no one can find Jesus to be Lord except by the Holy Spirit” (1 Corinthians 12:2).³¹

Richard J. Foster realized, “In our day heaven and earth are on tiptoe waiting for the emergence of a Spirit-led, Spirit-intoxicated, Spirit-empowered people.”³² There is a desperate need for holy leadership in the church. The world needs men, women, boys, and girls that are filled with the Holy Spirit. The Holy Spirit in leadership provides holiness in the relationship. The Holy Spirit brings balance to leadership. Without the Holy Spirit in leadership, strategic secular leadership will be preferred and desired.

The church leadership should not model the world's leadership. The world's model is often governed by coercion and manipulation. It is the lords of subordinates. Christian leadership should be based upon the word of God. Leaders in the church must lead by example.

However, addiction to secular leadership is real. Nevertheless, the model of the world is not the model for the church. Worldly leadership uses power over people for personal aggrandizement, and therefore is a temptation to be resisted by the Christian leader. Bill Hull quoted Henri J. M. Nouwen, “The long, painful history of the church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led.”³³ Notwithstanding, leadership in Christ Jesus is an act of love for the people of God. It is not about selfishness. It is an act of selflessness. Christ-like leadership is an example of love.

The observation of Hull on leadership needs to be seriously considered by every

³¹ Ibid., 348.

³² Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, (New York: HarperCollins, 1998), 175.

³³ Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership*, (Grand Rapids: Zondervan, 2016), 56.

Christian leader. He stated that Christian leadership, "Is an action taken for the benefit of another person. Good leaders do not control people; we serve and inspire them. The best leaders are the best followers. They have learned submission, vulnerability, humility, and the power of fitting into a community."³⁴

The crisis of holy leadership in the church is the absence of the Holy Spirit in the leadership of the church. There are no problems, no issues, no in-house fighting, no leadership rivalry, no situations, and no circumstances in the church that the Holy Spirit cannot solve. There is nothing wrong with the church that the Holy Spirit in leadership cannot resolve. The truth of the matter, holy leadership, should start within a Christian leader's home. D. L. Moody is a prime example of spiritual (holy) leadership.

Charles Spurgeon's lectures to his students is a classic book with twenty-eight discourses that articulate the need for the Holy Spirit to rule and reign through the prayer and the Word of God. His addresses are practical and full of biblical principles for the Christian leader. He tackle subjects dealing with "The Minister's Self-Watch," "The Call to The Ministry," "The Preacher's Private Prayer," "Public Prayer," "Sermons – Their Matter," "On the Choice of Text," "On Spiritualizing," "On the Voice," "Attention," "The Faculty of Impromptu Speech," "The Minister's Fainting Fits," "The Minister's Ordinary Conversation," "To Workers with Slender Apparatus," "The Holy Spirit in Connection with Our Ministry," "The Necessity of Ministerial Progress," "The Need of Decisions for the Truth," "Open-Air Preaching – A Sketch of Its History," "Open-Air Preaching-Remarks," "Posture, Action, Gesture," "Earnestness: Its Marring and Maintenance," "The Blind Eye and The Death Ear," "On Conversion as Our Aim,"

³⁴ Ibid.

“Illustrations in Preaching,” “Anecdotes from The Pulpit,” “The Uses of Anecdotes and Illustrations,” “Where We Find Anecdotes and Illustrations,” and the “Sciences as Sources of Illustration – Astronomy.” Spurgeon’s observation as accurate today as it was when he first said, “The best and holiest men have ever made prayer the most important part of pulpit preparation.”³⁵

Charles G. Finney's autobiography is a precious resource of an incredible Christian leader sharing insights that only an insider of God's perfect will can reveal. He was a man of God significantly used by God for the work of God. His ministry was full of the Holy Spirit, utilizing him as a witness all across America. The "Acts of the Holy Spirit" in his leadership was evidenced throughout his ministry. He was a revivalist. He was a preacher of preachers. He enflamed revivals everywhere he preached. His commitment to the Lordship of Jesus Christ allowed him to be an instrument, a tool, a witness, a change agent, an ambassador, and a preacher that the Holy Spirit could empower to empower the body of Christ. Prayer, Bible reading, and being filled with the Holy Spirit were essential to His ministry. His autobiography demonstrates the need for the Holy Spirit in Christian leadership.

Finney was mindful from the beginning of his salvation that the Holy Spirit, the Bible, and prayer go hand in hand. He shared the “Scripture seemed to drop into my mind with a flood of light: ‘Then shall ye go and pray... Then shall ye seek me and find me, when ye shall search for me with all your heart.’ I had intellectually believed the Bible before, but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state.”³⁶ The acts of the

³⁵ Charles Spurgeon, *Lectures To My Students: The 28 Lectures, Complete and UnAbridged a Spiritual Classic of Christian Wisdom, Prayer and Preaching in the Ministry*, (Middletown: Pantianos Classics, 1875), 37.

³⁶ Charles Finney, *Autobiography of Charles G. Finney: A Lifetime of Evangelical Preaching to Christians Across America, Revealed*, (Middletown: Pantianos Classics, 1908), 13.

Holy Spirit in Finney's autobiography is significantly pronounced.

Oswald Chambers was known as a man of prayer. He is probably best known for the classic devotional *My Utmost for His Highest*. He shared in his book, *If You Will Ask: Reflections on the Power of Prayer*, "Our minds must be saturated by the revelation of prayer until we learn in every detail to pray in the Holy Spirit. Prayer is not an exercise. It is life."³⁷ Prayer is essential in the Christian relationship with God and man. The Christian leader that will be effective for the Lord must be a person of prayer. In reading Chambers' book, one comes to realize, "Prayer can be short or long, simple or eloquent. What matters most is how prayer can intimately and powerfully connect you to God." Chambers' book is an excellent reference for the Christian leader in utilizing the power of prayer for ministry. Chambers' believed in the acts of the Holy Spirit working in the Christian life. He said, "Praying in the Holy Spirit means using the power given to us by God to maintain a simple relationship to Jesus Christ, and it is most difficult to realize this simple relationship in the matter of prayer."³⁸

Chambers' view on spiritual leadership and principles of excellence for every believer confirms the need for the acts of the Holy Spirit for spiritual excellence. The principles he espouses on spiritual leadership are needful for the church. He wrote, "Is it no better for the position to seek out the person rather than the person to seek out the position? Has not ambition caused the downfall of numerous otherwise great leaders in the church, people who fell victim to 'the last infirmity of noble minds'?"³⁹ The unfortunate reality, "In many cultures today where

³⁷ Oswald Chambers, *If You Will Ask*, (Grand Rapids: Discovery House Publishers, 2012), 76.

³⁸ *Ibid.*, 75.

³⁹ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007), 11.

Christian leadership carries prestige, people aspire to leadership for reasons quite unworthy and self-seeking. Holy ambition has always been surrounded by distortions.”⁴⁰

Sanders’s book, *Enjoying Intimacy with God*, allow it to be known that intimacy with God is up to every Christian. The Holy Spirit is not interested in giving a revelation without reproduction.⁴¹ Acts of the Holy Spirit is never selfish and is always selfless for the benefit of the other. James Montgomery Boice’s book, *Foundation of the Christian Faith*, is a witness to the acts of the Holy Spirit. He revealed, “The work of the Holy Spirit is primarily to glorify Christ.”⁴²

Spiritual maturity is the outcome of the Holy Spirit residing, ruling, and reigning in the life of a disciple of Christ. Oswald shared an insight, “Stuck between Easter and Pentecost. It is possible to rejoice in the fact that Christ is risen without passing on to experience the endowment with power promised by the risen Christ... Why the vast discrepancy... The simple explanation is that we cannot have the fruits without the roots.”⁴³ Acts of the Holy Spirit in leadership produces the fruit of the Spirit for holiness in the church, and spiritual growth for the disciples.

A. W. Tozer was outspoken in admonishing the body of Christ that it is possible to know better and not to do better. In his wisdom, he commented, “No man is better for knowing that God, in the beginning, created the heaven and the earth. The devil knows that, and so did Ahab

⁴⁰ Ibid., 12.

⁴¹ J. Oswald Sanders, *Enjoying Intimacy with God*, (Chicago: Moody Press, 1980), 82.

⁴² James Montgomery Boice, *Foundation of the Christian Faith: A Comprehensive and Readable Theology*, (Downers Grove: Inter Varsity Press, 1986), 381.

⁴³ J. Oswald Sanders, *Spiritual Maturity: Principles of Spiritual Growth for Every Believer*, (Chicago: Moody Publisher, 1994), 175.

and Judas Iscariot.... Theological truth is useless until it is obeyed.”⁴⁴ Tozer’s writing reminds the disciples of Christ that theological certainty should result in experiential reality. Biblical knowledge for the sake of knowing is never an end of itself. It is the means of being wholly connected to God through the holiness of God. Acts of the Holy Spirit in leadership always leads to holiness.

Tozer was correct in his analysis, “What comes into our minds when we think about God is the most important thing about us... The history of mankind will probably show that no people has ever risen above its religion, and man’s spiritual history will positively demonstrate that no religion has ever been greater than its idea of God... Always the most revealing thing about the Church is her idea of God.”⁴⁵ Tozer touted, in his book, *The Pursuit of God*, “Until the hearers find God in personal experience, they are not the better for having heard the truth.”⁴⁶

The Holy Spirit will always lead a disciple of Christ in the knowledge of the truth. A Christian learning of Christ will always determine the outcome of their walk and leadership in the body of Christ. In Tozer's book, *The Purpose of Man*, demonstrates, "It is entirely possible to have a religious experience without God, and even reject the God of the Bible. It is possible to have an experience of worship, but not according to the will of God."⁴⁷ Just the same, it is possible to be a leader in the church, but not according to the will of God.

Tozer realized that after a Christian's salvation, personal holiness is a constant choice. A

⁴⁴ Warren W. Wiersbe, *The Best of A. W. Tozer Book One*, (Camp Hill: Christian Publication Inc., 1978), 140.

⁴⁵ A. W. Tozer, *The Knowledge of the Holy*, (New York: HarperCollins, 1978), 1.

⁴⁶ A. W. Tozer, *The Pursuit of God*, (Camp Hill: Christian Publications, Inc., 1993), 9.

⁴⁷ A. W. Tozer, *The Purpose of Man: Designed to Worship*. Compiled and Edited by James L. Snyder, (Ventura: Regal, 2009), 55.

Christian should desire to be holy. Acts of the Holy Spirit in leadership is a choice made by the Christian leader. Holiness is never an accident. It is a choice. Tozer said it best, “Let us seek first that we might be good, remembering that goodness grows from the roots of obedience, prayer, Bible reading, and surrender.”⁴⁸ Bible living is about surrendering to the Word of God.

Surrendering to the Word of God is always about submission to the Lordship of Jesus Christ through the Word of God. It is up to every Christian whether he or she will be close or distance from the Lord. Tozer quoted an old church father, “Everything that exists is equally distant from Jesus and equally near to Him.”⁴⁹ The choice to be “A giant and a champion for Jesus Christ” is a decision every Christian can make. Submission to Christ is a choice.

Dwight L. Moody is, without a doubt, one of the greatest preachers and most exceptional Christian leader that has ever lived. Moody was a passionate student of the Word of God. He was a vigorous proponent of reading, studying, and memorizing the Bible. Moody’s book *How To Study The Bible*: original title, *Pleasure & Profit In Bible Study* is a classic. The Contents of his book covers the subjects of, “No true life without the Bible,” “All of God’s Word is true,” “Don’t neglect the Old Testament,” “God’s Word endures forever,” “Accurate yesterday, today, and tomorrow,” “Give them God’s Word,” “Take time to study,” “Learn and use the Bible,” “Try the telescope to approach,” “From the telescope to the microscope,” “Look and learn; read and remember,” “Types, characters, and names,” “Take God at His Word,” “One Word at a time,” “Mark my word,” and “Personal work for God.” The secret of Moody’s ministry success

⁴⁸ A. W. Tozer, *The Tozer Pulpit vol. 6: Twelve Sermons Relating to the Life and Ministry of the Christian Church*, Compiled and Edited by Gerald B. Smith, (Harrisburg: Christian Publications, Inc., 1975), 21.

⁴⁹ A. W. Tozer, *The Tozer Pulpit vol. 7: Twelve Sermons Relating to the Life and Ministry of the Christian Church*, Compiled and Edited by Gerald B. Smith, (Harrisburg: Christian Publications, Inc., 1978), 14.

was his great love for the great book. It was him that said, “We must study the Bible thoroughly and hunt through it, as it were, for some great truth.”⁵⁰

Holman New Testament Commentary of the book of Acts is very informative and very well written. The Christian that is hungry for understanding the book of Acts will come to have their appetite appeased. Kenneth O. Gangel wrote a book that is an easy read with opening quotations and many illustrations that ties the past to the present. Gangel has done a prodigious job in bridging the past to the present. His book brings interpretation and application together. Gangel articulated the mindset of the early first-century Christians, “They knew the facts about Jesus but lacked the power to deliver these facts to the city and the world.”⁵¹

The Christian leader who is serious about the Great Commission and getting back to the simple basis of sharing the gospel of Jesus Christ will love reading *The Forgotten Ways*. Alan Hirsch reminds the church of its mission. He states, “The popular application of this maxim is known as the definition of organizational insanity: trying to achieve significantly different results by doing the same things better. Doing the same thing better might improve what you currently have, but it cannot produce something fundamentally new.” The church must understand that it cannot afford to do more of the same thing and expect something entirely different. The church must fulfill the mandate of the Great Commission.⁵²

Center Church is a book for all Christian leaders to read. Timothy Keller's book focuses on balanced ministry, Gospel-centered ministry, in the context of your city. The book bridges the

⁵⁰ Dwight L. Moody, *How To Study The Bible: Dwight L. Moody Updated Edition*, (Abbotsford, Aneko Press, 2017), 53.

⁵¹ Kenneth O. Gangel, *Acts*, (Nashville: Broadman & Holman Publishers, 1998), 23.

⁵² Alan Hirsch, *The Forgotten Ways*, (Grand Rapids: Brazos Press, 2006).

gap between the practical and the theological. It presents profound biblical truths in simple applications. It is a book that espouses fruitfulness as the success of the ministry. The center church is the church that has the gospel as its center, it is balanced, and it is shaped by a theological vision for its city. When the church is center on the right things of God, it will keep the church from centering on the wrong things of God.⁵³

One of the keys to turning around a declining church is the power of revision. *Re:Vision* is a book that focuses on who more than how. The authors believe, "The major reason so many churches are plateaued or in decline is that they've either lost their vision or adopted the wrong vision." The key to transforming your church is visionary leadership. Christian leaders within the church must become visionary revitalizers. The book strongly emphasizes the revitalization of the church as central. This book offers many examples to give the church direction, design, and development.⁵⁴

Malphurs' book, *Being Leaders: The Nature of Authentic Christian Leadership*, is a manual script filled with invaluable leadership advice. He articulates a working definition of a Christian lead and leadership based on the Scriptures.⁵⁵ Malphurs' book, *Developing Emotionally Mature Leaders*, depicts the emotional aspects that comprise a mature Christian leader.⁵⁶ Acts of

⁵³ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, (Grand Rapids, MI: Zondervan, 2012).

⁵⁴ Malphurs Aubrey, and Gordon E. Penfold. *Re:Vision: The Key to Transforming Your Church*, (Grand Rapids, MI: Baker, 2014).

⁵⁵ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*, (Grand Rapids: Baker Books, 2013).

⁵⁶ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, (Grand Rapids: Baker Books, 2018).

the Holy Spirit in Leadership is characterized by thoughtful, authentic, Christian leadership based upon the Scriptures.

Malphurs shared in his book, *Planting Growing Churches: For the 21st Century*, that quality churches are quantity churches that follow the patterns of the first-century church in the book of Acts. Churches that utilize the book of Acts for church growth will experience spiritual growth, geographical growth, and numerical growth. He stated, “All three kinds of growth were vital to the life of the first-century church, and each influenced the other.”⁵⁷ Malphurs’ book, *Developing a Vision for Ministry in the 21st Century*, acknowledges the significance of the Great Commission in the book of Acts. He expressed, “Most churches would agree that their vision is the Great Commission.”⁵⁸

Gary L. McIntosh’s book, *Biblical Church Growth*, dealing with the subject, how a church can work with God to build and become a faithful church. He highlights the principles of the right premise, the right priority, the right process, the right power, the right pastor, the right people, the right philosophy, the right plan, and the right procedure mixed right will produce a faithful church. He states, “Growing people grow churches.”⁵⁹ Nonetheless, “There are numerous churches wherein people are nurtured in biblical knowledge but do not use their knowledge in ministry to others.”⁶⁰

⁵⁷ Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*, 2nd ed., (Grand Rapids: Baker Books, 2002), 66.

⁵⁸ Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century*, 2nd ed., (Grand Rapids: Baker Books, 2001), 110.

⁵⁹ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 109.

⁶⁰ Ibid.

Biblical church growth is precisely that. It is a church that grows biblically. The basics of church growth are rooted and grounded in the Bible. Church growth is not a human-made or man inspired concept; it is a concept originated in heaven by God, given on earth by Jesus, and continuing through the works of the Holy Spirit by the Disciples of Christ.

McIntosh reminds Christian leaders of the origin and foundation of church growth. He states that his book, “Biblical church growth will focus on the biblical foundation that has often been lacking in previous church growth literature.” The words of Donald A. McGavran are saturated in McIntosh’s book. McGavran: “We are not called to create a static ministry for static churches content to remain at their present size in the midst of millions of the winnable. We are called to create a ministry that will keep growing churches growing and start non-growing churches on the road of great growth.”⁶¹

McIntosh is correct. The church was never meant to be static but ecstatic and full of excitement in proclaiming the gospel of Jesus Christ unto the world. The wisdom found in McIntosh's book, *Staff Your Church for Growth*, articulate "The church leaders and members move into a maintenance mode, taking care of what they have (people, programs, facilities) while abandoning the priorities that got them there (outreach, assimilation, and worship)."⁶²

The call of every Christian is the call to holiness. Apostle Peter wrote, “But just as He who called you is holy, so be holy in all you do, for it is written: Be holy, because I am holy” (1 Pet. 1:15-16). Jerry Bridges’ book, *The Pursuit of Holiness*, he quoted John Brown, “Holiness

⁶¹ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 11.

⁶² Gary L. McIntosh, *Staff Your Church for Growth: Building Team Ministry in the 21st Century*, (Grand Rapids, MI: Baker, 2000), 24.

does not consist in mystic speculations, enthusiastic fervors, or un-commanded austerities; it consists in thinking as God thinks, and willing as God wills.”⁶³ Bridges further instructed, “Neither does holiness mean, as is so often thought, adhering to a list of “do’s and don’ts,” mostly don’ts.”⁶⁴ Acts of the Holy Spirit in leadership seeks to reconcile character and holiness as twins companions in fulfilling the will, the words, and the works of Christ in leadership.

Reggie McNeal is forceful and adamant, “For the missional church, the Bible serves as a narrative to help the people of God understand his mission in the world and their role in it. It serves as an authoritative guide for living as God’s people while being on a mission with him to woo the world.” McNeal reveals that the Bible is a book that calls the children of God into action. The church is more than a place of information. It is a place of transformation. The Christian should learn as much information about the Great Commission as possible, and then have much action to fulfill the Great Commission.⁶⁵

The Conviction to Lead is a must-read for every Christian leader. Mohler explains that authentic leadership starts with a purpose and not with a plan. The conviction of Christian leaders is essential for biblical and convictional leadership. A Christian leader's biblical belief system should govern the action of the leader at all times in ministry, at home, and abroad. Leaders must develop a desire for convictional leadership to manage and to operate the church.⁶⁶

⁶³ Jerry Bridges, *The Pursuit of Holiness*, (Colorado Springs: NavPress, 2006), 47.

⁶⁴ Ibid.

⁶⁵ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church*, (San Francisco: Josey-Bass, 2009).

⁶⁶ Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters*, (Grand Rapids: Zondervan, 2012).

Andy Stanley shares, “This is a book about creating churches that the unchurched men, women, and children love to attend.” He also gives credit to God for allowing him to “crack the code on attracting unchurched people to church. And not only were they coming, but they were also bringing their unchurched friends.” However, Stanley shared, “The corollary of being a church for church people was that we had a tendency to be against everything unchurched people were for.” Stanley also revealed, “I grew up around people who believed the church was for saved people who acted like saved people.” The charade of pretending in the church is something that greatly disturbed Stanley. Stanley contested, “Churches designed for saved people are full of hypocrites. You pretty much have to be a hypocrite to participate. Transparency and honesty are dangerous in a church created for church people. Consequently, the casualty in a church for church people is grace.”⁶⁷

Andy Stanley’s book *Visioneering* is about “God’s blueprint for developing and maintaining vision.” This book demonstrates the need for Christian leaders to lead through visioneering. It is a book filled with the possibilities of what could be and what should be. *Visioneering* is the pathway of fantasies becoming realities. The details, the plan, the path for discovering and understanding the value of vision for any church, for any organization, and any leader is nicely nestled in *Visioneering*. Stanley declares, “Everybody ends up somewhere in life. You can end up somewhere on purpose.”⁶⁸

⁶⁷ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, (Grand Rapids: Zondervan, 2016).

⁶⁸ Andy Stanley, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, (Portland, OR: Multnomah, 2005).

Ed Stetzer strongly advocates that the church should do the mission of the church in the community of the church. The church needs to become conscious of the mission in front of its doors. The church's first mission field is within the location of the church. Stetzer states, "Missional means actually doing mission right where you are. Missional means adopting the posture of a missionary, learning, and adapting to the culture around you while remaining biblically sound. Think of it this way: missional means being a missionary without ever leaving your zip code." Far too often, churches think of missions around the world and forget about the mission that is right in front of its doors.⁶⁹

The book of Ephesians reveals the church mystery of the church as no other book in the Bible. It is a book where the gift of salvation can be taught and understood. Klyne Snodgrass wrote his commentary on Ephesian. He stated, "This section builds a bridge between the world of the Bible and the world of today, between the original context and the contemporary context by focusing on both the timely and timeless aspect of the text." The NIV Application Commentary: Ephesians is a beautiful read for Christian wanting to know more about the book.⁷⁰

Jared Wilson believes the gospel is the best model for the church. He articulated, "There is my story, and an invitation to join the gospel renaissance that God is working by his Spirit in our current age – to bring extraordinary glory to the Son." Wilson uses terms such as, "gospel-centrality," "gospel renaissance," "gospel convulsion," "gospel-centeredness," "gospel adventure," "gospel seed," "gospel epiphany," "gospel of Christ," to pronounce the

⁶⁹ Ed Stetzer, *Planting Missional Churches*, (Nashville, TN: Broadman & Holman, 2006).

⁷⁰ Klyne Snodgrass, *Ephesians*, (Grand Rapids: Zondervan, 1999).

rediscovering of the Gospel as the mission of the church. He said, “The central idea of the church should be the gospel.” Wilson’s book is the alternative to the attractional model of the church.⁷¹

Indeed, hurt people hurt people, "When people try to function in areas that affect their untended wounds and unhealed hurts, they inevitably hurt others." The unfortunate reality of hurt people being hurt they often hurt those who are "Nearest and dearest to them." Invisible, unhealed, bloodless, childhood's hurts are often manifested in adults. Hurting children often grow up to become hurting parents. There are innate and inherited needs children have for parents' approval, which are suitable for the child's welfare and wellbeing and could be harmful to the child if neglected. Far too often, the hurts of the parents become the hurt of the child. "Parents who focus on their own needs to the detriment of their children are a hallmark of unhealthy families." The Christian leader that focus on their own needs rather than the needs of others is practicing secular leadership rather than biblical leadership.⁷²

Bill Hull’s book, *the Christian Leader*, is a soul-searching, heart-inspiring, thought-provoking, and well-written subject on, “Rehabilitating our addiction to secular leadership.” The book contains a foreword, an introduction, nine chapters, notes, two hundred pages, and information about the author. He acknowledges, “Jesus was unquestionably the greatest leader to ever walk on the planet.” The purpose of his book is clearly stated, “I am writing this book because I believe we need to change how the church views Christian leadership. We have

⁷¹ Jared Wilson, *The Prodigal Church: A Gentle Manifesto against the Status Quo*, (Wheaton: Crossway, 2015).

⁷² Sandra D. Wilson, *Hurt People Hurt People*, (Grand Rapids: Discovery House Publishers, 2001).

secularized Christian leadership. Now we need to change the way Christian practice leadership.”⁷³

Andrew Murray’s book, *The Ministry of Intercession*, is a precious resource that highlights the power of prayer, and the words of Jesus, “Ask, and ye shall receive, that your joy may be full” (John 16:24 KJV). Every Christian leader should be a man or woman of prayer. Murray shared, “Christ actually meant prayer to be the great power by which His church should do its works and that the neglect of prayer is the reason the church has not greater power over the masses in Christian and in heathen countries.”⁷⁴ E. M. Bounds’ book *E. M. Bounds on Prayer*, attests, “Power of prayer creates a real love for the Scriptures and puts within men a nature that will take pleasure in the Word.”⁷⁵

Acts of the Holy Spirit in leadership to acknowledge Bible praying (praying the Scriptures) allows the Holy Spirit to recall the words of Christ for the benefit of the believer. The Holy Spirit magnifies the Word of God. Murray admonished, in his book, *The Holiest of All*, “Our one need is, to know Jesus better.”⁷⁶ The acts of the Holy Spirit in leadership will lead disciples to know Jesus better through Bible reading and Bible Studying.

Donald S. Whitney’s book, *Spiritual Disciplines for the Christian Life*, highlights the acts of the Holy Spirit in leadership through Bible reading, Bible praying, Bible studying, Bible meditating, Bible living, worship, prayer, evangelism, stewardship, service, discipleship, journaling, learning, and Bible application. Whitney’s book needs to be on the bookshelf of

⁷³ Bill Hull, *The Christian Leader*, (Grand Rapids: Zondervan, 2016).

⁷⁴ Andrew Murray, *The Ministry of Intercession*, (New Kensington: Whitaker House, 1982), 9.

⁷⁵ E. M. Bounds, *E. M. Bounds on Prayer*, (New Kensington: Whitaker House, 1997), 182.

⁷⁶ Andrew Murray, *The Holiest of All*, (New Kensington: Whitaker House, 1996), vii.

every Christian leader and lay members. Whitney was keen on pointing out, “No Spiritual Discipline is more important than the intake of God’s Word. Nothing can substitute for it. There simply is no healthy Christian life apart from a diet of the milk and meat of Scripture. The reasons for this are obvious. In the Bible, God tells us about Himself, and especially about Jesus Christ.”⁷⁷

J. I. Packer’s book, *Rediscovering Holiness*, attest to the fact that after salvation the believers, “In Christ believers are also involved in the process of character change. The Holy Spirit (through whom the new life was engendered in them) and Christ (through whom the new life was won for them) now indwell them to transform them.”⁷⁸ Packer also warns the church of, “Christian people seeking holiness have become self-centered, small-minded and conceited, through thinking too much about themselves and too little about God.”⁷⁹

The answer to selfishness is righteousness. God's righteousness is the righteousness of Christ Jesus, given to the believer through the indwelling of the Holy Spirit. Bill Hull’s book, *The Complete Book of Discipleship*, highlights the need for discipleship for every Christian. Hull is adamant, “As disciples, we choose to live under the authority of Scripture and to submit to the will of the Holy Spirit. Further, we gain the most benefit from the Holy Spirit’s work and God’s communication to us through his Word in the context of community.”⁸⁰

Elmer Towns’ books are blessings to the body of Christ. His wisdom and influence are enormous. Towns declared, “As a Christian, the most indispensable instrument to your life is the

⁷⁷ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1992), 24.

⁷⁸ J. I. Packer, *Rediscovering Holiness*, (Ann Arbor: Vine Books, 1992), 55.

⁷⁹ J. I. Packer, *God’s Words*, (Grand Rapids: Baker Books, 1989), 170.

⁸⁰ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, (Colorado Springs: NavPress, 2006), 190.

Bible. You can't be Christian without it."⁸¹ Town encourages the believer to talk to God regularly. He said, "When you truly connect with God in prayer, you allow Him to communicate His will for your life."⁸² He also shared, "We don't ask God for the great things that we want Him to do because we think we are not good enough or we are too aware of our sin.... God answers by giving us the things for which we ask."⁸³

As we find a place in ministry, we may experience either joy or frustration. Those who find themselves frustrated or fearful... should realize fear comes from serving God in our own strength.⁸⁴ Praying from the Scriptures gives the Christian great assurance through reassurance of the Bible. Towns have a way of presenting powerful truths in simple ways, "If you just read the Scriptures, then you only learn what God has said. But when you pray the Scriptures, you also involve your emotions and will. Praying the Bible stirs your emotions and commits your will to serve God."⁸⁵

The goal of any discipline is freedom... We fast and pray for results, but the results are in God's hands.⁸⁶ Jesus did not leave His disciples comfortless in His absence. He gave them the Holy Spirit. Towns' Book, *Concise Bible Doctrines*, highlights this wonderful reality, "The Holy Spirit lives in every Christian, and His presence becomes the channel through which God makes

⁸¹ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 53.

⁸² Elmer L. Towns, *How to Pray: When You Don't Know What to Say*, (Ventura: Regal, 2006), 11.

⁸³ Elmer L. Towns, *How God Answers Prayer*, (Shippensburg: Destiny Image Publisher, Inc., 2009), 20.

⁸⁴ Elmer L. Towns, *Biblical Meditation for Spiritual Breakthrough: 10 Biblical Ways to Meditate and Draw Closer to the Lord*, (Ventura: Regal, 1998), 161.

⁸⁵ Elmer L. Towns, *Praying Your Way Out of Bondage: Prayers from Exodus & Leviticus*, (Shippensburg: Destiny Image Publishers, 2009), 17.

⁸⁶ Elmer L. Towns, *Fasting for Spiritual Breakthrough: A Guide to Nine Biblical Fasts*, (Ventura: Regal, 1996), 17.

the Christian holy and spiritual.”⁸⁷

Now, more so than ever, the church in twenty-first-century need men, women, boys, and girls filled with the Holy Spirit to present to this lost and dying world, the living and resurrected Savior, Jesus Christ. Towns bluntly state, “Christian ministry no longer involves living simply and safely in one North American town, just preaching, serving, and doing ‘safe’ things.... North America church is now on a mission field... Today, we are living in a jungle of lostness, not a religious society that looks to us for leadership.”⁸⁸

Acts of the Holy Spirit are greatly needed to hold back the tides of ungodliness and unrighteousness. However, acts of the Holy Spirit in leadership understand that barriers need to be removed to grow a church. According to towns, “If our churches are going to grow, we need to remove as many barriers as possible to make it easier for people to become Christians.... The church must have a dynamic that draws people to Jesus Christ.”⁸⁹

According to Peter Scazzero, “It is impossible to be spiritually mature while remaining emotionally immature.”⁹⁰ The Holy Spirit is the epitome of intelligence. It is the Holy Spirit that grows a believer into a spiritual, mature, adult in Christ. It is the acts of the Holy Spirit in leadership that allow the Christian leader “Ethos” character/being, “Pathos” passion/doing, and “Logos” Word of God/thinking to align in the perfect will of God. When a Christian leader’s interior/character and exterior/reputation are incongruent with Scazzero shared, “The Bible has a

⁸⁷ Elmer L. Towns, *Concise Bible Doctrines*, (Chattanooga: AMG Publishers, 2006), 200.

⁸⁸ Elmer L. Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church*, (Chicago: Moody Publishers, 2004), 17.

⁸⁹ Elmer L. Towns, C. Peter Wagner, & Thomas S. Rainer, *The Everychurch Guide to Growth: How Any Plateaued Church Can Grow*, (Nashville: Broadman & Holman Publishers, 1998), 8-9.

⁹⁰ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash A Revolution in Your Life in Christ*, (Nashville: Thomas Nelson, 2006), cover.

word for this gap, a term that Jesus repeatedly used toward religious leaders: hypocrisy (Matthew 23). It literally means “Playacting.”⁹¹

The work of George Barna enhances the understanding of healthy leadership in the church. Healthy leadership in the church is holy leadership. Acts of the Holy Spirit in leadership demands to be a disciple of Jesus Christ. Following Christ is more than following rules, “A true disciple takes more than intellectual knowledge and emotional assent to a way of life.”⁹² Quality growth is a decision. Spiritual growth is a decision. Barna is correct, “Doing more of what you’re already doing won’t take you to the next level. Doing more of the same and doing it better won’t get you there either.”⁹³

Equally valid, “Leadership requires more than simply doing what has been done in the past. If God has called you to lead, He is asking you to take His Church where it has never gone before, in ways never experienced to impact people who have resisted His servants in the past.”⁹⁴ Holy leadership is willing to follow the direction of God. Barna observed, “You cannot persuasively lead people into a more significant involvement with God when you, personally, are not modeling the same passion in your life.”⁹⁵

The Holy Spirit in leadership is expressed in personal commitment to be an example to others. It is said, “God did not call us to focus on our needs but on the needs of others. By

⁹¹ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*, (Grand Rapids: Zondervan, 2010), 57.

⁹² George Barna and Harry R. Jackson, Jr., *High Impact African American Churches: Leadership Concepts from Some of Today’s Most effective Churches*, (Ventura: Regal Books, 2004), 68.

⁹³ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*, (Colorado Spring: WaterBrook Press, 2001), 10.

⁹⁴ George Barna, *Today’s Pastors: A Revealing Look at What Pastors Are Saying About Themselves, Their Peers and the Pressures They Face*, (Ventura: Regal Books, 1993), 165.

⁹⁵ *Ibid.*, 164-165.

becoming less egocentric and more other-centered, we become more Christlike, and His Church becomes more healthy. Inreach has a place in ministry, but that place is secondary to outreach.”⁹⁶ The Holy Spirit is a producer of team ministry. He eradicates of unrealistic expectations of leadership. Barna states, “The problem is not our leaders but the unhealthy expectations we have of them.”⁹⁷

The Holy Spirit supports team ministry through prayer. Barna shared, "A healthy church is a praying church as determined by the number of people who pray, the frequency with which they pray, the intensity with which they pray, and the joy they experience from their prayers.”⁹⁸ The unchurched will become church when the people of God routinely pray for them, as well as for one another. It is said, “Many people remained unchurched because they have looked us over and do not especially like what they see.”⁹⁹ Holy leadership is loving.

The Holy Spirit in holy leadership is not casual. He is deliberate. The Christian leader that is complacent in their leadership can be described as “comfortable with themselves... They have no particular passion for vocally representing God and His ways in the world.”¹⁰⁰ However, the opposite is true, “Successful churches took a different tack, involving people in real ministry.

⁹⁶ George Barna, *Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church*, (Ventura: Regal Books, 1993), 104.

⁹⁷ George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility*, (Colorado Spring: WaterBrook Press, 2001), 1.

⁹⁸ George Barna, *Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church*, (Ventura: Regal Books, 1993), 105.

⁹⁹ George Barna, *Grow Your Church from the Outside: Understanding the Unchurched and How to Reach Them*, (Ventura: Regal Books, 2002), 18.

¹⁰⁰ George Barna, *The Seven Faith Tribes: Who They Are, What They Believe, and Why They Matter*, (Carol Stream: Tyndale House Publishers, Inc., 2009), 30-31.

They tended to believe that the most desirable form of ministry was outreach, not in-reach.”¹⁰¹

Journal Articles

It is significant for the church to critically and meticulously honor, obey, respect, and cherish every word of Jesus Christ. Jesus is the complete embodiment and total fulfillment of the word of God. Jesus was a servant of God. Jesus was a servant of humanity. Christian leaders are called to be the servants of God in serving the people of God. Prior to Jesus leaving His disciples, He said to them, “I no longer call you servants, but friends” (John 15:15). Brian Edgar states, “When servant-leadership is the dominant model of ministry, it tends towards practices based on obligation... Ministry can be defined in terms of the formation of friendship with God and others with benefits for community life, pastoral care, and leadership.” Leaders in the church should be friends with each other and unto the congregation.¹⁰²

Adversity in pastoral leadership is a reality that churches need to deal with the pressure that causes many pastors to become, and ultimately, many resigned from the ministry. Churches every year are experiencing an exodus of pastors leaving the ministry. In many instances, churches are devastated by the loss of pastoral leadership. The result of pastors leaving the pulpit is one of the many contributing factors of the decline of the local church. However, through the use and understanding of Osmer’s heuristic analysis, the attempt to stem the tide of pastors leaving the ministry is found in this peer-reviewed journal. Adversity in the church is often the

¹⁰¹ George Barna, *User Friendly Churches: What Christians Need to Know about the Churches People Love to Go to*, (Ventura: Regal Books, 1991), 46.

¹⁰² Brian Edgar, "The Ministry of Friendship," *Pacifica: Journal of the Melbourne College of Divinity* 29, no. 2 (06, 2016): 127-40. Retrieved from <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1915044801?accountid=12085>.

cause of discouragement to the Christian leader.¹⁰³

The Christian leader should genuinely love the flock of God. The church needs sincere Christian leaders that care and consider the sheep of God. It is possible for the Christian leader to get caught up with their concerns, and forget, the flock of God needs to have their felt needs met. The Christian leader must never forget the words of Jesus. In the Gospel of John, Jesus shares the concept of "laying down your life." The Christian leader should not be preoccupied and possessed with self-promotion and self-interest above God's interest and God's business. Christian leaders must love the flock of God. Nathan H. Gunter's emphasizes the Gospel of John for caring for the flock of God.¹⁰⁴

The church is commanded by the founder to go and make disciples. It is the job of the church to leave the comfort of the four walls of their buildings, and to go out into the streets, and compel sinners to come into the church doors. However, David Martin contends, "It is a lot safer and easier being an 'attractional church' than a church that actively engages its secular neighbors by embodying the peace of Jesus Christ. It will take courage to step out beyond our comfort zones. If we hide in the safety of our church buildings and communities, we will end up only playing church." The church has a mission and a vision to fulfill the Great Commandment.¹⁰⁵

¹⁰³ Robert Elkington, Adversity in pastoral leadership: Are pastors leaving the ministry in record numbers, and if so, why? *Verbum Et Ecclesia* 34, no.1 (2013): 1-13. Retrieved from <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1635232037?accountid=12085>.

¹⁰⁴ Nathan H. Gunter, "FOR THE FLOCK: IMPETUS FOR SHEPHERD LEADERSHIP IN JOHN 10," *The Journal of Applied Christian Leadership* 10, no. 1 (Spring, 2016): 8-18, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2093213659?accountid=12085>.

¹⁰⁵ David Martin, "Church in the Streets," *Canadian Mennonite*, Vol 9 (Jan 21, 2013), 9. <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1335084293?accountid=12085>.

Christian leaders are called to model the leadership of Jesus Christ. It is unfortunate, but true, far too many Christian leaders look to secular leadership as a model for their church. However, the Christian leader is called to be a servant and a leader simultaneously at the same time. The Christian leader must not seek lordship but servant-ship when serving. Bill Thompson states, "Rather than Christian leaders emulating secular leaders who force their will on their subordinates as they "lord it over" their followers, servant leaders must lead through moral example, influence, and putting others first."¹⁰⁶

The temptation to follow after secular leadership in the church is real. Without the Holy Spirit in the leadership of the church, the preferred method of leading the church is secular and worldly. Thompson wrote, "The phrase 'servant leadership' has always been something of an oxymoron... Leadership in the Roman Empire during the first century A.D. was highly structured and tightly controlled... One can easily see how early Christians accepted this model of leadership and brought it into the church."¹⁰⁷

The Holy Spirit brings balance to leadership. The temptation to follow after secular leadership in the church is real. Without the Holy Spirit in the leadership of the church, the preferred method of leading the church is secular and worldly. Thompson correctly analyzed, "The phrase 'servant leadership' has always been something of an oxymoron... Leadership in the Roman Empire... tightly controlled."¹⁰⁸ Likewise, secular leadership was appealing without a

¹⁰⁶ Bill Thompson, "SERVANT, LEADER, OR BOTH? A FRESH LOOK AT MARK 10:35-45," *The Journal of Applied Christian Leadership* 9, no. 2 (Fall, 2015), 54-65.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1766243034?accountid=12085>.

¹⁰⁷ Ibid.

¹⁰⁸ Bill Thompson, "SERVANT, LEADER, OR BOTH? A FRESH LOOK AT MARK 10:35-45," *The Journal of Applied Christian Leadership* 9, no. 2 (Fall, 2015), 54-65.

Christians model of leadership for the church.

The need for biblical foundations for Christian leadership in the church is paramount. The leaders in the church need to know the word of God. The Bible is the ultimate resource book for the Christian leader. Pride is the cause of many Christian leaders' failure in the church. It was the sin of pride that caused Lucifer to become the Devil. The desire for dominance and preeminence is a characteristic trait no leader in the church should want to cultivate and develop. The sin of pride has impacted humanity above all sin. The desire to be first above others is a sin that can cause a person to become consumed with narcissistic self-interest and selfishness.¹⁰⁹

Acts of the Holy Spirit spread the work of the Lord from leadership to membership. It is the responsibility of the clergy and the laity to perpetuate the Great Commandment and the Great Commission. Leaders in the church should be submitted to the leadership of the Lord Jesus Christ. Nicholas M. Healy's dissertation, "By the Working of the Holy Spirit": The Crisis of Authority in the Christian Churches, speaks to the concern of leadership problems regarding authority. Healy contends that leadership problems "have contributed to the present crisis of authority in churches."¹¹⁰

Healy exclaimed, "Coercive power is not at all identical to leadership authority, for

<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1766243034?accountid=12085>.

¹⁰⁹ Stanley E. Patterson, "BIBLICAL FOUNDATIONS OF CHRISTIAN LEADERSHIP, PART II," *The Journal of Applied Christian Leadership* 11, no. 1 (Spring, 2017), 80-94.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2093220674?accountid=12085>.

¹¹⁰ Nicholas M. Healy, "By the Working of the Holy Spirit": The Crisis of Authority in the Christian Churches, *Anglican Theological Review* 88, no. 1 (Winter, 2006), 5-24.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/215268439?accountid=12085>.

power can be used without or in excess of legitimate authority... while on the other hand, a leader may be a true authority yet avoid any coercion whatsoever, as the ministry of Jesus of Nazareth paradigmatically-and authoritatively-illustrates.”¹¹¹ Acts of the Holy Spirit in leadership is humble, gentle, and approachable. Acts of the Holy Spirit is not manipulative, coercive, or mean spirited.

This author thinks there should be no such thing as a holy superiority amongst Christians. Christians are encouraged to “esteem others above themselves.” The Sacred Scriptures are replete with the theological concept of “one anothering.” Holy superiority mentality is the attitude of “holier than thou,” “big I’s and small you’s.” which have no place in the body of Christ. Martin Luther King, Jr., wrote and spoke about the drum major complex the desire to be first. However, Jesus spoke to be “first” is to be “last.”

Dissertations and Theses

Justin Thorpe Mason’s dissertation, *The Role of the Holy Spirit in Leading Ecclesial Change in Luke-Acts*, illustrates the need for holy leadership in the church. Secular leadership theories and models may have their merits, but holy leadership has its basis in the Word of God. Mason wrote, “A danger arises that can be detrimental to the church if secular theories and approaches to ecclesial change are merely baptized with biblical principles.... The work of the Holy Spirit in the life of a congregation is foundational for change.”¹¹² Mason was quick to point

¹¹¹ Ibid.

¹¹² Justin Thorpe Mason, "The Role of the Holy Spirit in Leading Ecclesial Change in Luke-Acts," (The Southern Baptist Theological Seminary, 2015), 71. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1757266006?accountid=12085>.

out, “Without the Spirit, there cannot be any lasting successful change.”¹¹³

Rodney Baker's dissertation on "The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham," is insightful and informative. D. L. Moody, C. H. Spurgeon and Billy Graham esteemed the value of praying, reading, studying, memorizing, meditating, believing, living, and sharing the Bible. To them, the Word of God was priceless as a prized possession and a precious treasure. The acts of the Holy Spirit in the leadership of Moody, Spurgeon, and Graham were possible because of their willingness to devote themselves to the Holy Scriptures, and consequently became holy leaders filled with the Holy Spirit. Baker's Thesis gives, "A description of the three most successful evangelical ministries of the last two centuries will demonstrate the vital role of prayer in their effective Christian ministries."¹¹⁴

Baker wrote about Moody's early childhood: “Looking back at his childhood, Moody was grateful for his mother's reading of the Bible, prayers, and insistence on his church attendance, which became a habit. Moody often said, "Mother, I thank you for making me go to the house of God when I didn't want to go.”¹¹⁵ Christian leaders need to follow the excellent example of Moody's mother. She led her household, her children, in prayer, Bible Study, and church attendance.

Moody's life was encouraged and transformed by the words, “The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to Him.” Moody's response to those words, “He did not say a great man, nor a rich

¹¹³ Ibid., 4.

¹¹⁴ Rodney. Baker, "The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study," (Lynchburg: Liberty, 1999), ix.

¹¹⁵ Rodney Baker, *The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study*. Dissertation, (Lynchburg: Liberty Baptist Theological Seminary, 1999), 7.

man, nor an eloquent man... I will try my utmost to be that man.”¹¹⁶ Christian leaders can learn much from Moody’s example. Baker noted, “Whenever you see a successful man, you want to know his secret. D. L. Moody was a very successful evangelist and worker for the Lord. What was the secret of his power? Mr. Moody was a man of prayer.”¹¹⁷ Prayer is one of the secrets to holy living and holy leadership.

Charles Spurgeon was a praying man. It is said of him, “When he prayed to God, Spurgeon knew hardened hearts would be softened. If you cannot prevail with a man for God, prevail with God for men, women, boys, and girls.”¹¹⁸ Spurgeon’s success for Christ was not due to his ingenuity, but the Holy Spirit’s ability in using him. Spurgeon realized his spiritual strength came from being in sync with the Holy Spirit.

Baker penned, “Spurgeon was well aware that the huge success he experienced was not a result of his power or abilities... Man’s power and ability may have temporary results, but God’s power derives eternal benefits. Without His power, our ministry will be lifeless... Spurgeon sought to live a holy life imitating Christ in every way.”¹¹⁹ The leadership example of Jesus Christ and the first-century Apostles was modeled and practiced by Spurgeon.

The first-century Apostles were men dedicated to prayer and the Word of God (cf. Acts 6:4). Likewise, Spurgeon was devoted to the same. In the practice of holiness, “Spurgeon taught the importance of being daily ‘baptized into the Spirit of God’... To avoid grieving the Spirit,

¹¹⁶ Ibid., 31.

¹¹⁷ Ibid.

¹¹⁸ Ibid., 103.

¹¹⁹ Ibid., 107.

Spurgeon bound himself to reading, studying, and praying.”¹²⁰ Spurgeon’s statement “being daily baptized,” come from the reading and influence of the book of Acts.

Joshua C. Pennington wrote in his dissertation, “Three main principles in the Book of Acts will illustrate the dynamics of church health: the work of the Spirit, the community’s worship, and the witness of the disciples.”¹²¹ Pennington's dissertation highlights the acts of the Holy Spirit in leadership throughout the books of Acts. The book of Acts is a treasure trove of the Holy Spirit's activities and prominence in the leadership and discipleship of the first-century church. The first-century apostles and disciples in the book of Acts were able to do what they did through the power of the Holy Spirit.

It is the Holy Spirit that empowered the first-century disciples to be outstanding in holy leaders in the first-century church. Yan Chai quoted the words of Bill Hulls, "There is not a shortage of preaching about Christ or a lack of mission emphasis; they are present in abundance in American churches. The startling lack is in this most fundamental of tasks, the being, and making of disciples."¹²² Chai’s dissertation highlights the need for holy leadership in the church through the four “E” principles of discipleship implicit in Acts: empowerment, exhortation, encouragement, and exemplification to galvanize growth.”¹²³

¹²⁰ Ibid., 108.

¹²¹ Joshua C. Pennington, "The Ministry and Activity of the Holy Spirit in the Book of Acts: A Pattern of Church Health," Assemblies of God Theological Seminary, 2018, 6. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2030367078?accountid=12085>.

¹²² Yan Chai, "Spirit-Empowered Discipleship in Acts," Liberty University, 2015, 1. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1809104068?accountid=12085>.

¹²³ Ibid., vii.

The book of Acts is pivotal in understanding the Holy Spirit in the leadership role of the church. Chai also enhances the value of “ethos,” “pathos,” and “logos” influence on Christian leadership. Holy leadership in the church is ultimately underlined by discipleship in Christ Jesus under the direct authority of the Holy Spirit. Chai stated, “Spirit-empowered discipleship was the underlying factor in the explosive growth of the early church. Discipleship must be given credit back to the study of Acts of the Apostles... Discipleship has always been, and is, indispensable for church life and ministry.”¹²⁴

Holy leadership in the church is ultimately underlined by discipleship in Christ Jesus under the direct influence of the Holy Spirit. Chai commented, “Emil Brunner described the missional life of the church well in his work *The Word and the World*, “Mission work does not arise from any arrogance in the Christian Church; mission is its cause and its life. The Church exists by mission, just as a fire exists by burning. Where there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith.”¹²⁵

It is the role of the Holy Spirit to help the leadership and discipleship of the church to have good judgment. The Holy Spirit is the giver of holy understanding. It is because of the Holy Spirit that divine wisdom is probable. Jack Rustin Umstattd offered a telling description of the Spirit's work when he cited, Charles Hodge, “The Spirit is the executive of the Godhead. Whatever God does, He does by the Spirit.”¹²⁶

¹²⁴ Ibid., 4.

¹²⁵ Ibid., 3.

¹²⁶ Rustin Jack Umstattd, “The Role of the Holy Spirit in Judgment,” Southwestern Baptist Theological Seminary, 2007. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304785224?accountid=12085>.

Similarly, Wayne Grudem argues, "The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church."¹²⁷ The church is called to fulfill the Great Commandment and the Great Commission. The Christian leadership within the church should lead the way by personal piety (personal holiness). The pastor, the elders, the ministers, the deacons, and the missionaries are to serve the people of God through humbleness and holiness. Ray Keeney Dickenson shared the secret of Charles Spurgeon's ministry success, "To what causes in ministers may much of their want of success be imputed? Particularly the neglect of close dealing with God in closet prayer.... Another reason assigned was the want of reading and studying the Scriptures."¹²⁸

Acts of the Holy Spirit in leadership is for the empowerment and edification of the congregation. Unfortunately, there are those in the leadership of the church that neglects personal holiness. Dickenson was keenly aware, "We are too apt to study them (*Scriptures*) merely to find out something to say to others, without living upon the truth ourselves. If we eat not the book, before we deliver its contents to others, we may expect the Holy Spirit will not much accompany us."¹²⁹ Chamber shared a similar thought in saying, "One reason why people are unable to understand great Christian classics is that they are trying to understand without any intention of obeying them."¹³⁰

¹²⁷ Ibid., 2.

¹²⁸ Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," The Southern Baptist Theological Seminary, 2017, 3. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

¹²⁹ Ibid.

¹³⁰ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007), 103.

The role of the Holy Spirit in the birth, health, and growth of the church is saturated in the book of Acts. Leslie Philip Walker wrote of the Holy Spirit, "He desires to have a loving, caring, united group of fellowshiping people, who delight in teaching and discipling and who are always seeking the presence of the Spirit so that growth and health with Christ's glorious Body always take place."¹³¹ The Holy Spirit was given to the disciples to enable the disciples to serve one another as well as outsiders. Walker cited, "The Word who is revealed, and the Spirit who is revealing him, are not separate realities, but necessary expressions of one act of revelation, which originates in God initiates the Christian and teaches him, preserving him from error."¹³²

The Holy Spirit brings harmony, unity, and uniformity in the body of Christ. However, conflict is in the DNA of human nature. Walker wrote, "There are divisions within churches, divisions between churches... but Christ has made us one... We must return to a place *of* unity... This will not happen through structural changes, or by forcing people to join together, but it will come as the Holy Spirit is allowed to work, for he brings fellowship and unity."¹³³ Acts of the Holy Spirit in leadership perpetuates peace amongst the disciples of Christ.

It is the Holy Spirit's role to give peace and to interpret the Word of God. Acts of the Holy Spirit in leadership and discipleship helps the disciple to understand the Gospel, the supernatural, and the Word of God. Acts of the Holy Spirit in leadership gives discernment,

¹³¹ Philip Leslie Walker, "The Role of the Holy Spirit in the Growth of the Church." Fuller Theological Seminary, Doctor of Ministry Program, 2000, Abstract. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304671060?accountid=12085>.

¹³² Ibid., 53-54.

¹³³ Ibid., 73.

enablement, and also produces the mind of Christ in a disciple. David Chang-Nyon Kim conveyed, “The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.”¹³⁴

The acts of the Holy Spirit leadership aid the disciple in understanding the Scriptures. It is the role of the Holy Spirit that makes prayer effective and evangelism operative. Timothy Brandt Lyon mentioned, “Dependence on the Holy Spirit through prayer has always been needed, as evidenced by the early church in Acts.”¹³⁵ Lyon's recognition of the role of the Holy Spirit in the book of Acts is significant to the subject of the Acts of the Holy Spirit in leadership: A Case of Holy Leadership in the Church.

The Holy Spirit's endowment and empowerment for evangelism in the book of Acts is an enduring model for the church today. Steven Thomas Harness's dissertation, the Holy Spirit's empowerment for evangelism in the book of Acts, demonstrates and illustrates the dominant role of the Holy Spirit in this book. It is the Holy Spirit's empowerment of the disciples that advanced the church through evangelism. The Holy Spirit prepares the people of God to execute the work of God. Harness shared, “Evangelism is not a human effort which is christened by the Spirit. It is

¹³⁴ David Chang-Nyon Kim, "The Role of the Holy Spirit in the Interpretation of the Word of God," The Southern Baptist Theological Seminary, 2012, 31. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1282125107?accountid=12085>.

¹³⁵ Timothy Brandt Lyon, "Teaching the Members of Twelve Oaks Baptist Church in Paducah, Kentucky, to Depend on the Holy Spirit through Prayer for Effective Evangelism," The Southern Baptist Theological Seminary, 2017, 27. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2009708345?accountid=12085>.

all the work of the Holy Spirit which He accomplishes through human agency.”¹³⁶

Crispus Christian’s dissertation, *The Impact of Leadership Matters Course on Christian Leaders*, articulates the need for leadership training in the church. Christian stated, “There is a crisis of leadership in today’s world. The world is looking for leaders who can lead well. In order to lead well, leaders need to be trained and equipped. Since leaders are key people in any organization, leadership training is very important.”¹³⁷

Mark Douglas Flattery's dissertation, *"A Contemporary Strategy for Church Growth Based on Principles from the Book of Acts,"* testifies to the value of the unique role of the Holy Spirit in the first-century church for the contemporary church. The purpose of the Holy Spirit in the church has not changed. The things that the Holy Spirit did then are the things that the Holy Spirit is doing now. The message of the Holy Spirit is the Word of God. The Holy Spirit enables and empowers the church for growth. Flattery revealed, “Christian community can flourish when each member is involved in the mission... A large number of believers... have no roles in their church. Those who are uninvolved are candidates to drift out of the church because there are no relationship ties or responsibilities to keep them in the church.”¹³⁸

Philip J. Rasmussen's dissertation, *"Developing Character in Ministry Leadership,"*

¹³⁶ Steven Thomas Harness, "The Holy Spirit's Empowerment for Evangelism in the Book of Acts," Southwestern Baptist Theological Seminary, 2000. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304645904?accountid=12085>.

¹³⁷ Crispus Christian, "The Impact of Leadership Matters Course on Christian Leaders," Asbury Theological Seminary, 2018, Abstract. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2086489920?accountid=12085>.

¹³⁸ Mark Douglas Flattery, "A Contemporary Strategy for Church Growth Based on Principles from the Book of Acts," Fuller Theological Seminary, Doctor of Ministry Program, 2001, 6-7. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304768044?accountid=12085>.

highlights the need for Spirit-led character for godly leadership. Acts of the Holy Spirit in leadership magnifies the fruit of the Spirit. Holy leadership in the church should exude the fruit of the Spirit. Rasmussen points out, new believers with insufficient character development and new leaders with little formal biblical training. He states, "With the growing biblical illiteracy among young leaders come a subsequent lack of understanding regarding Spirit-led character enabling one to represent godly values."¹³⁹ Acts of the Holy Spirit in leadership incorporate the fruit of the Spirit outlined in Galatians 5:22-23.

Katherine Anne Heichler's dissertation, "Holy speaking/Holy listening, Engaging evangelistic energy in church-goers," direct people in the church to connect by sharing their spiritual story. Heichler addresses the issues of declination of personal evangelism and church attendance. Acts of the Holy Spirit in leadership, support engaging people in their spiritual conversations to foster intentional listening skills, which would enable them to draw out the spiritual stories of others. When two people converse openly about their spiritual lives, they begin to form a community in which further spiritual growth and faith-sharing are possible.¹⁴⁰

David Max Abbott's dissertation, "The Context and Effects of the Spirit-Filled Seventy Elders," demonstrates that the working of the Holy Spirit is consistently the same. The role of the Holy Spirit makes holy leadership possible. It is because of the Holy Spirit that the church can produce holy leaders and holy members. The Bible is authoritative in stating that God will pour

¹³⁹ Philip J. Rasmussen, "Developing Character in Ministry Leadership: A Leadership Development Course for Student Leaders at Northwest University," Assemblies of God Theological Seminary, 2018. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2030338281?accountid=12085>.

¹⁴⁰ Katherine Anne Heichler, "Holy speaking/Holy Listening Engaging Evangelistic Energy in Mainline New England Church-Goers," Hartford Seminary, 2014. In PROQUESTMS ProQuest Central; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1534543867?accountid=12085>.

out His Spirit in the latter times, according to Joel 2:28-32, and the book of Acts validate that claim. Acts of the Holy Spirit are supported in the Scriptures, both the Old and the New Testament. Abbott states, "The Holy Spirit works for the glory of God and is a part of the redemptive history and salvific process... the Holy Spirit played an important part in people's lives... His working in peoples' lives... the Holy Spirit leads believers into a calling of holiness."¹⁴¹

George Punnilil's dissertation, "Leadership in religious context today: Building individual and organizational capacity for listening, learning and leading," offers relevant recommendations to the leadership within the church. There are many times when leadership credibility suffers at the hand of not being just, compassionate, caring, and trusting. Punnilil contends that church leaders are often, over-protective, anti-learning, and self-sealing. Punnilil believes the church needs to understand its internal culture and be willing to build the individual and collective capacity for listening, learning, and leading.¹⁴² Acts of the Holy Spirit in leadership incorporate empathetic listening and compassionate caring for the body of Christ.

Michael J. Mercurio's dissertation, "The fruit of the Spirit and the incarnational nature of the missional church," is what every church needs. The church can have good intentions with the mission of the church going unfulfilled. The Mercurio states, "The church often struggles to make God known to the world." He offers three main components for effective evangelism: high

¹⁴¹ David Max Abbott, "The Context and Effects of the Spirit Filled Seventy Elders," Liberty University, 2016. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2013193677?accountid=12085>.

¹⁴² George Punnilil, "Leadership in Religious Context Today: Building Individual and Organizational Capacity for Listening, Learning and Leading," Rowan University, 2010. In PROQUESTMS ProQuest Central; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/751039004?accountid=12085>.

potency, close proximity, and clear communication. The things that often stagnate church health and growth are the lack of knowledge concerning the Holy Spirit in individuals, sanctification, spiritual formation, Christian fellowship, and commitment to the incarnational mission of Jesus.¹⁴³ Acts of the Holy Spirit in leadership values worship, fellowship, discipleship, and service-ship (evangelism/ministry).

Contrasting Leadership Models

Andy Stanley's book *Deep & Wide: Creating Churches Unchurched People Love to Attend*, and Jared C. Wilson's book *The Prodigal Church: A Gentle Manifesto against the Status Quo* are reflective and thought-provoking. Stanley comes from a missional church model background, and Wilson comes from an attractional church model background. Stanley and Wilson hold the same value in terms of wanting to see souls saved and to make disciples for Christ.

However, their views of the church are diverse and different. Stanley shared, "I grew up attending churches designed for church people."¹⁴⁴ Wilson remarked, "Stanley's approach to preaching generally seems more directed at the unbeliever or new believer."¹⁴⁵ Wilson further commented, "The Bible seems to express is that unbelievers in the service are best served not by

¹⁴³ Michael J. Mercurio, "The Fruit of the Spirit and the Incarnational Nature of the Missional Church," Asbury Theological Seminary, 2007. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304714609?accountid=12085>.

¹⁴⁴ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, (Grand Rapids: Zondervan), 69.

¹⁴⁵ Jared C. Wilson, *The Prodigal Church: A Gentle Manifesto against the Status Quo*, (Wheaton: Crossway), 65.

having their tastes catered to but by witnessing the gathered church exalting God in the receiving of Christ-centered teaching.”¹⁴⁶

Joseph Matthew Sliger highlighted, “God separates a people from the world—uniting them in the gospel—so that the world might no longer be separated from him.”¹⁴⁷ He wrote his dissertation about his church being an attractional church. Many Christian leaders are adopting the attractional model for their churches. However, not all pastors are looking to become an attractional church. Stephen G. Hilby believes in being a missional church in an attractional church world. Hilby stated, “This project was birthed out of a concern that the church in America is not growing, that too many people do not find a home in our churches, that too many feel uncomfortable and even unwanted in our churches, despite our advertising that we are friendly folks.”¹⁴⁸

The million-dollar question, are attractional churches better than missional churches or vice versa? Another issue, can a church be attractional and missional at the same time, or does one of the models trump the other? Wilson revealed, “One theory about the young adults' drop-out rate is that kids raised in attractional student ministry up through their formative years to high

¹⁴⁶ Ibid., 66.

¹⁴⁷ Joseph Matthew Sliger, *Attractional Church: The Impact of the Inner Life of a Local Church on Corporate Mission in North America*, (Southeastern Baptist Theological Seminary, 2017). In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1895549629?accountid=12085>.

¹⁴⁸ Stephen G Hilby, *Becoming a Missional Church in an Attractional World: A Strategy for Reaching Unchurched People through the South Tracy Community Church*, (Anderson University, 2009). In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/305136019?accountid=12085>.

school graduation do not have much bedrock faith to live on when they leave for the more disciplined and more intellectually rigorous world of college.”¹⁴⁹

David Martin recognized, “We need to reorient how we think about church... I believe God is challenging us to take the church to the streets... It means actively building relationships with the people in our neighborhoods and communities... Let's open ourselves to the prodding of the Spirit and allow her to take us out into the streets.”¹⁵⁰ The attractional model of church leadership may work for some churches. Nevertheless, ALCCC is called to be a missional church.

No pastor or Christian leader wants to see their church decline or plateau. Therefore, seeking a successful model to follow is tempting to Christian leaders. Pastors, by nature, do not want to lose 90 percent of their congregation, as Wilson mentioned in his book (Wilson, 2015, 52). Therefore, many pastors seek to replace a missional model or attracting people for the attractional model of gaining people.

Reggie McNeal is adamant, “In a church-centric world, the Bible is viewed as God’s self-revealing gift to his people, chronicling for them his work on their behalf and how to conduct their lives together as his people. In this context, Bible study typically functions as a devotional aid and an instructive lesson applied to church people who find what they need for godly

¹⁴⁹ Jared C. Wilson, *The Prodigal Church: A Gentle Manifesto Against the Status Quo*, (Wheaton: Crossway), 67.

¹⁵⁰ David Martin, "Church in the Streets," *Canadian Mennonite*, Jan 21, 2013. Vol. 9, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1335084293?accountid=12085>.

living.”¹⁵¹ The Bible is the primary source for knowing the will of God, the way of God, and the Word of God.

McNeal has the understanding that the Bible is holy for the believers but much more; it is also missional for the believers in Christ Jesus. The mission of the church is the mission of Christ. A church without the mission of Christ is not a church of Christ. The Bible serves as the narrative that compels the people of God for the work of God through the mission of Christ on earth. It serves as the missional guidelines for the pursuit of Christ for all of humanity. McNeal strongly suggested that the Bible, “Conveys God’s hope for humanity, his dreams of how people should treat one another and what life in the kingdom looks like... The Bible presents a call to action, not just a lesson to be studied.”¹⁵²

Mark H. Yarger Quotes Darrell L. Guder, “The church has now been moved away from its position of dominance as it has experienced the loss not only of numbers but of power and influence within society.”¹⁵³ The message of Guder is clear that the church in North America is not the model of soul-winning as it was in the days of the first-century church. Yarger shared, "A Vision for the Sending of the Church in North America, is quoted and cited in many sources.... The church in the United States must be reinvented in the light of its mission to the new cultural context in which it finds itself." ¹⁵⁴

¹⁵¹ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the church*, (San Francisco: Josey-Bass, 2009), 26-27.

¹⁵² Ibid.

¹⁵³ Mark H. Yarger, "Leading the Transition from a Traditional Attraction Based Ministry Model to a Missional Model of Ministry," (Winebrenner Theological Seminary, 2013). In PROQUESTMS ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1512411631?accountid=12085>.

¹⁵⁴ Ibid.

The church must do serious soul-searching. The world appears to become more hostile and more influential in the matter of politics, society, schools, and over the way, America as a country views religion, and especially the Christian community. The truth of the case, the missional model for the church and the attractional model for the church, are beneficial to the church in many capacities.

However, they both have minuses and pluses, weaknesses and strengths, deficits and credits, insufficiencies, and adequacies. Ed Stetzer advocates, “Missional means actually doing the mission right where you are. Missional means adopting the posture of a missionary, learning, and adapting to the culture around you while remaining biblically sound. Think of it this way: missional means being a missionary without ever leaving your zip code.”¹⁵⁵

Patrick John Hannon stated, “To be missional is to align one's entire life with the mission of God.”¹⁵⁶ This writer agrees with Hannon. God has called all believers to be witnesses according to Bible, “But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Conversely, Alan Hirsh wrote in his book *The Forgotten Ways*, “The average non-Christian population generally reported a high interest in God, spirituality, Jesus, and prayer that, taken together, indicated that a significant search for meaning was going on in our time. But the same surveys indicated that when asked what they thought about the church, the average non-

¹⁵⁵ Ed Stetzer, *Planting Missional Churches*, (Nashville, TN: Broadman & Holman, 2006), 19.

¹⁵⁶ John Patrick Hannon, “*Missional Spirituality: Practices for Developing Missional Disciples among Emerging Adult University Students*,” (Anderson University, 2011). In PROQUESTMS ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/868179580?accountid=12085>.

Christian described a high degree of alienation... most people report a “God? Yes! Church? No!”¹⁵⁷

Hirsh is a strong proponent that the church cannot do more of the same thing and expect a different result. The twenty-first-century ministry must answer the new age with the same message that revolutionized the world in the first place in the first century. The church must follow, honor, and obey the mandate of Jesus, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19-20).

In this instance, the church needs to follow the old age advice of Christ in a new age adaptation to Christ. Hirsh quoted Albert Einstein, "The problems we face cannot be resolved by the same kind of thinking that created them in the first place."¹⁵⁸ Hirsh further commented, “The popular application of this maxim is known as the definition of organizational insanity: trying to achieve significantly different results by doing the same things better. Doing the same thing better might improve what you currently have, but it cannot produce something fundamentally new.”¹⁵⁹

Hirsh’s statement should weigh heavy in the thoughts of every Christian leader. He is correct in saying, “What got us here won’t get us there if “there” is missional movement in the

¹⁵⁷ Alan Hirsch, *The Forgotten Ways*, (Grand Rapids: Brazos Press, 2006), 34.

¹⁵⁸ *Ibid.*, 33.

¹⁵⁹ *Ibid.*

West. Perhaps a more visual way of saying this is that we cannot dig a hole over there by digging this hole deeper – that is what we seem to do most of the time.”¹⁶⁰

Klyne Snodgrass wrote, “This section builds a bridge between the world of the Bible and the world of today, between the original context and the contemporary context by focusing on both the timely and timeless aspect of the text.”¹⁶¹ Snodgrass was referencing to his book *The NIV Application Commentary: Ephesians*. However, this is true for Christians today to get back to the simple basics of the first-century ministry. Kenneth O. Gangel articulated the mindset of the early first century Christians, “They knew the facts about Jesus but lacked the power to deliver these facts to the city and the world.”¹⁶²

Nonetheless, after the Holy Spirit was given, the world would be changed. The pagan society that Apostle Paul lived in testified of Paul and the early first century Christians, “These that have turned the world upside down are come hither also” (Acts 17:6). Walter L. Liefeld published in his book, “How should we deal with the plurality of non-Christian teachings and philosophies that characterize our culture and challenge the church? The apostle Paul faced the same challenge, and in the Pastoral Letters offers an answer.”¹⁶³

Dongho Cho observed, “Many attractional churches attract people by relying heavily on programs that often alter the focus of believers onto the programs themselves and prevent them from focusing on Jesus Christ.”¹⁶⁴ Scott D. Edgar remarked, “Renovation of the Church: What

¹⁶⁰ Ibid.

¹⁶¹ Klyne Snodgrass, *Ephesians*, (Grand Rapids: Zondervan, 1996), 8.

¹⁶² Kenneth O. Gangel, *Acts*, (Nashville: Broadman & Holman Publishers, 1998), 23.

¹⁶³ Walter L. Liefeld, *1 & 2 Timothy, Titus*, (Grand Rapids: Zondervan, 1999), 13.

¹⁶⁴ Dongho Cho, “*Leadership Principles and Applications for Establishing a Christ-Centered Church in South Korea*,” Liberty University, 2016. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest

Happens When a Seeker Church Discovers Spiritual Formation is to be commended for exposing the deficiencies of the seeker (attractional) model of ministry and challenging evangelical church leaders to develop more biblically balanced models of local church ministry.”¹⁶⁵

Rick Richard accentuated, “The difference in orientation between the missional church and attractional churches is fundamental, though the two outlooks are not necessarily mutually exclusive. Churches can and should be scattering and gathering.”¹⁶⁶ Richard’s insight reveals that the missional model and the attractional model do not need to be exclusive without the other. Churches should be missional and attractional by outward reaching and inward reaching.

Nevertheless, Richard stressed, “But missional churches move toward challenging the secular, individualistic, consumer-oriented, therapeutic-style, business-imitating, market-driven, building dominated church of the West.... In contrast, the attractional church of the West tends to think of people as consumers, reinforcing the pervasive practice of church shopping and turning pastors into commodities paid to provide... experiences that congregants can consume.”¹⁶⁷ Bradley T. Morrison made a thought-provoking evaluation, “The missional critique of the attractional model includes recognition that a post-Christendom church must equip

Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1883612093?accountid=12085>.

¹⁶⁵ Scott D. Edgar, Renovation of the Church: What Happens when a Seeker Church Discovers Spiritual Formation," *Christian Education Journal* 10, no. 1 (Spring, 2013), 233-8.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1344055672?accountid=12085>.

¹⁶⁶ Rick Richardson, "Emerging Missional Movements: An Overview and Assessment of some Implications for Mission(s)," *International Bulletin of Missionary Research* 37, no. 3 (07, 2013), 131-6.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1411120266?accountid=12085>.

¹⁶⁷ Ibid.

Christians in congregations to engage cultural diversity in the community. Instead of programs and worship services aimed at attracting and extracting potential members from the community and into congregational life, the missional church emphasizes the need to equip believers to be sent out into the world.”¹⁶⁸

Scott Andrews is encouraging the body of Christ to return to her original purpose of the mission to the world. He proposed, “That the Church and mission are inseparable as the church has its very being because there is mission... The church's mission, therefore, is presented as the gift of participating through the Holy Spirit in the Son's mission from the Father to the world. In other words... The church is both the fruit of God's mission and the agent of His mission.”¹⁶⁹

The conceptual framework of the Abundant Life Community Christian Church is the same as was the first-century church: to fulfill the Great Commandment and the Great Commission. The element to fulfill this divine mandate is missional in purpose and attractional on some level. This writer is keenly aware of the different methods of attracting people to the church.

However, the writer firmly believes in the missional model of managing and governing the church. The writer also concedes there are merits in the attractional model in attracting people unto the Lord. Nevertheless, to accomplish being a Spirit-filled church with Spirit-filled leaders, the leaders of the church must be on one accord in one place practicing Bible praying,

¹⁶⁸ Bradley T. Morrison, “Already-Mission: Expanding Congregational Mission,” *Missiology: An International Review*, vol. 42, no. 3, 2014, 271-283.

¹⁶⁹ Scott Andrews, “The use of the Term 'DNA' as a Missiological Metaphor in Contemporary Church Narratives,” *Hervormde Teologiese Studies* 72, no. 2 (2016): 1-5, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1849700253?accountid=12085>.

Bible reading, Bible studying, Bible memorizing, Bible meditating, Bible believing, Bible living, and Bible sharing.

Chapter 2: Conceptual Framework

Essential Ingredients of Being Filled with the Holy Spirit

Jesus promised His disciples that He would not leave them comfortless. He would not leave them without guidance and instructions. They would not be without comfort on earth, because the Holy Spirit will be with them on earth. He promised that He would send the Comforter. John, the first century disciple, recorded the words of Jesus, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you” (John 14:16-18 KJV). After Jesus resurrected, He again assured the disciples with the promised of the Holy Spirit. Jesus said, “Peace be with you! ‘As the Father has sent me, I am sending you.’ And with that, he breathed on them and said, "Receive the Holy Spirit” (John 20:21-22).

The centrality of being filled with the Holy Spirit is being filled with the breath of the Holy Spirit. The breath of the Holy Spirit is the breath of God and the breath of Jesus Christ. The Holy Spirit speaks what He hears from God the Father and God the Son. Jesus said, “But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” (John 16:13). The foundational acts of the Holy Spirit in leadership: a case for holy leadership in the church is meticulously documented in the book of Acts.

Malphurs thoughtfully articulated, “Three forms of growth are detailed in the book of Acts. The first is spiritual growth. This place throughout the book of Acts... The second kind of

growth is geographical... The third kind of biblical growth is numerical growth.”¹⁷⁰ The church and the churches in the book of Acts grew because they were quality churches. Malphurs stated, “Quality churches become quantity churches. Quality churches don’t stay small for very long. It’s true that quality churches are spiritual churches. And because they’re spiritual churches, they’re obedient to the Great Commission and are winning lost people for Christ. The result of this kind of obedience is quantity or numerical growth.”¹⁷¹

Malphurs is keenly aware of the significant role the book of Acts contributes to the comprehensive foundation of the Great Commission. He states, “Most churches would agree that their vision is the Great Commission.”¹⁷² Joshua C. Pennington wrote:

The Book of Acts provides a pattern for church health, as illustrated by the book’s narratives of the activity of the Holy Spirit. Without the Holy Spirit, the Book of Acts would simply comprise a list of activities and events of the disciples. Acts reveal how the Holy Spirit remains the driving force behind the growth and the success of the Early Church. The same Holy Spirit who guided and directed the Early Church is also the same Holy Spirit who will guide today’s Church in health and success.¹⁷³

The Acts of the Holy Spirit in the book of Acts

1. Acts 1:2-4 KJV, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

¹⁷⁰ Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*, 2nd ed., (Grand Rapids: Baker Books, 2002), 65.

¹⁷¹ Ibid., 66.

¹⁷² Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century*, 2nd ed., (Grand Rapids: Baker Books, 2001), 110.

¹⁷³ Joshua C. Pennington, "The Ministry and Activity of the Holy Spirit in the Book of Acts: A Pattern of Church Health," Assemblies of God Theological Seminary, 2018, 8. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2030367078?accountid=12085>.

2. Acts 1:5 KJV, For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
3. Acts 1:8 KJV, But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
4. Acts 1:16 KJV, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was the guide to them that took Jesus.
5. Acts 2:4, All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.
6. Acts 2:17, In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.
7. Acts 2:18, Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.
8. Acts 2:32-33, God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.
9. Acts 2:38, Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.
10. Acts 4:8, Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people!
11. Acts 4:25, You spoke by the Holy Spirit through the mouth of your servant, our father David: " 'Why do the nations rage and the people plot in vain?
12. Acts 4:31, After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.
13. Acts 5:3, Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?
14. Acts 5:9, Peter said to her, "How could you conspire to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door, and they will carry you out also."

15. Acts 5:32, We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."
16. Acts 6:3-4, Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word."
17. Acts 6:5, This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.
18. Acts 6:10, But they could not stand up against the wisdom the Spirit gave him as he spoke.
19. Acts 7:51, "You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit!
20. Acts 7:55, But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God.
21. Acts 8:15, When they arrived, they prayed for the new believers there that they might receive the Holy Spirit,
22. Acts 8:16, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus.
23. Acts 8:17, Then Peter and John placed their hands on them, and they received the Holy Spirit.
24. Acts 8:18, When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money
25. Acts 8:19, and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."
26. Acts 8:29, The Spirit told Philip, "Go to that chariot and stay near it."
27. Acts 8:39, When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.
28. Acts 9:17, Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit."

29. Acts 9:31, Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace and was strengthened. Living in fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.
30. Acts 10:19-20, While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them."
31. Acts 10:38, how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil because God was with him.
32. Acts 10:44, While Peter was still speaking these words, the Holy Spirit came on all who heard the message.
33. Acts 10:45, The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles.
34. Acts 10:46-47, For they heard them speaking in tongues and praising God. Then Peter said, "Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have."
35. Acts 11:12, The Spirit told me to have no hesitation about going with them. These six brothers also went with me, and we entered the man's house.
36. Acts 11:15, "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning.
37. Acts 11:16, Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.'
38. Acts 11:24, He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.
39. Acts 11:28, One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)
40. Acts 13:2-3, While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me, Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off.
41. Acts 13:4, The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

42. Acts 13:9-10, Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?"
43. Acts 13:52, And the disciples were filled with joy and with the Holy Spirit.
44. Acts 15:8-9, And God, who knows the hearts, bore them, witness, giving them the Holy Ghost, even as he did unto us; And put no difference between them and us, purifying their hearts by faith.
45. Acts 15:28-29, For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.
46. Acts 16:6, Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia,
47. Acts 16:7, After they came to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
48. Acts 19:2, "Did you received the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit." The Holy Spirit is mentioned twice in the text. So far, the Holy Spirit is mentioned 49 times.
49. Acts 19:6, When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.
50. Acts 20:22, "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there.
51. Acts 20:23, I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.
52. Acts 20:28, Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.
53. Acts 21:4, We sought out the disciples there and stayed with them for seven days. Through the Spirit they urged Paul not to go on to Jerusalem.
54. Acts 21:10-11, After we had been there a number of days, a prophet named Agabus came down from Judea. Coming over to us, he took Paul's belt, tied his own hands and feet

with it and said, "The Holy Spirit says, 'In this way, the Jewish leaders in Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.' "

55. Acts 28:25-26, They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit spoke the truth to your ancestors when he said through Isaiah the prophet: " 'Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving."

The book of Acts demonstrates the power of the Holy Spirit in holy leadership in the church. It is the role of the Holy Spirit. To make men, women, boys, and girls holy. The essence of being filled with the Holy Spirit changed the dynamics of the first-century disciples. Before the disciples were filled with the Holy Spirit, they were seeking lordship and practicing rivalry over one another. The essence of their leadership was antithetical to Christ and secular.

Acts of the Holy Spirit in leadership are submissive to the Word of God, the will of God, and the way of God. There are spiritual disciplines that aids and facilitates holiness in Christian. Bill Hull pen pointed thirteen disciplines, "Bible reading, meditation, Scripture memorization, prayer, worship, evangelism, service, stewardship, fasting, silence, journaling, submission, and frugality."¹⁷⁴ Hull's list of spiritual disciplines is not exhaustive. He acknowledges, "Depending on the source, writers have identified twelve to twenty disciplines."¹⁷⁵

A. W. Tozer touted, "Before you are filled with the Holy Spirit you must be sure that you can be filled."¹⁷⁶ Rodney Baker shared that D. L. Moody, believed many lives were full of sin... an emptying of oneself was needed in order for God to fill. Moody declared, 'I believe many a

¹⁷⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, (Colorado Springs: NavPress, 2006), 193.

¹⁷⁵ Ibid.

¹⁷⁶ A. W. Tozer, *How to Be Filled with the Holy Spirit*, (Chicago: Moody Publishers, 2016), 40.

man is praying to God to fill him when he is full already with something else. Before we pray that God will fill us, I believe we ought to pray for Him to empty us.”¹⁷⁷

To be filled with the Spirit of God, a person must be empty of selfishness. Selfishness is the opposite of Jesus Christ. Jesus was the most loving human being that ever lived. His life was given for the world. Jesus said, “Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28 KJV). Paul wrote about the unselfish nature of Jesus Christ, “Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross” (Philippians 2:6-8).

Jesus is the perfect example of selflessness. The first-century disciples were eyewitnesses to the behavior and practices of Jesus. Jesus practiced praying. Prayer was paramount for Him. He prayed night and day, evening and morning, on special occasions and regular moments. Prayer was front and center of the ministry of Jesus. The disciples witnessed Jesus praying on numerous instances (cf. Luke 3:21, 5:16, 6:12, 9:18, 11:1, 22:32, 23:34, 23:46; Matt. 14:19, 19:13, 26:36-44; Mark 1:35; John 17).

Jesus regularly read the Bible. Luke recorded Jesus reading the Sacred Scriptures (cf. Luke 4:16-20). Jesus made statements about reading the Bible. He said, “‘Haven't you read,’ he replied, ‘that at the beginning, the Creator 'made them male and female’ (Matthew 19:4). On another occurrence, Jesus was talking to the Pharisees and remarked,

¹⁷⁷ Rodney Baker, *The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study*, (Lynchburg: Liberty Baptist Theological Seminary: 1999), 38.

Have ye not read what David did, when he was an hungered, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless (Matthew 12:3-5).

Jesus prayed the Word of God (the Bible; Psalm 22:1; Matt. 27:46). Jesus read the Word of God (the Bible). Jesus studied the Word of God (the Bible; cf. Luke 2:52; John 5:39). Jesus spent time meditating on the Word (the Bible; cf. Matt. 4:1-11; Luke 4:1-13). Jesus memorized and quoted the Word of God (the Bible; cf. Matt. 22:34-45; Mark 10:2-12; Luke 24:25-27; John 10:34-35, 13:18, 15:25). Jesus believed the Word of God (the Bible; cf. Matt. 5:17-18, 21:2-5, 12-16, 26:55-56; Mark 12:35-37; Luke 17:26-29; John 5:39). Jesus lived the Word of God (the Bible; cf. John 1:1-3, 10, 14, 5:39, 14:6). Jesus shared the Word of God (the Bible; cf. Matt 9:13; Mark 2: 17; Luke 5:32; John 3:1-21, 6:28-29, 6:63).

The core value of Jesus' leadership principles was, is, and will always be the Word of God (Rev. 19:11-16). The opposite was right for the disciples of Christ. The core value of their leadership model was secular after the manner of the Roman Empire. Likewise, this problem is being addressed because of leadership rivalry at Abundant Life Community Christian Church. Secular leadership is opposite to biblical leadership.

Secular leadership is worldly, and biblical leadership is holy. The elements of spiritual guidance and being filled with the Holy Spirit is found in the Word of God through prayer. To rectify the problem of leadership rivalry at ALCCC, the leadership model established by Jesus Christ will be encouraged, followed, and honored through Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing.

Tozer explained, “The Spirit-filled life is not a special, deluxe edition of Christianity. It is part and parcel of the total plan of God for His people.”¹⁷⁸ Tozer was insightful in his commentary, “The Holy Spirit is the only essence of Jesus imparted to believers.”¹⁷⁹

Bible Praying

The first-century Christians practiced Bible praying. Praying, according to the scriptures, was routine for the first-century Apostles (cf. Acts 1:12-26). When the first-century leaders of the church were bewildered and baffled by controversy and personal injuries, they prayed (cf. Acts 12:12). The example of the first-century Apostles' reliance on prayer demonstrates the need for prayer from leadership for the church. Christian leaders should not underestimate the transformative power of prayer. Prayer is the power that no church could afford not to possess. Jesus said, “My house shall be called the house of prayer” (Matthew 21:13).

The Holy Spirit works through the prayers of Bible praying churches. Healthy churches are continually undergoing a biblical transformation. Biblical transformation is the work of the Holy Spirit. Mason observed, “Transformation is ultimately the work of the Holy Spirit in the life of a congregation, and that prayer is foundational for change. Without prayer, any change will be superficial and temporary. Spiritual leaders must remain committed to prayer as well as to seek God’s empowerment and direction in transforming their congregations.”¹⁸⁰

Congregational transformation takes place with leadership transformation (cf. Rom. 12:1-

¹⁷⁸ A. W. Tozer, *How to Be Filled with the Holy Spirit*, (Louisville: GLH Publishing, Originally Published 1952, Public Domain), 20.

¹⁷⁹ A. W. Tozer, *How to Be Filled with the Holy Spirit*, (Chicago: Moody Publishers, 2016), 42.

¹⁸⁰ Justin Thorpe Mason, "The Role of the Holy Spirit in Leading Ecclesial Change in Luke-Acts," (The Southern Baptist Theological Seminary, 2015), 30. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1757266006?accountid=12085>.

2). Christian leaders must lead at the forefront of congregational change. Prayer is the catalyst for change. A praying church is a church of power and transformation. Chambers perceived, “Praying in the Holy Spirit means using the power given to us by God to maintain a simple relationship to Jesus Christ, and it is most difficult to realize this simple relationship in the matter of prayer.”¹⁸¹ Jesus was emphatic, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it” (John 14:13-14 KJV). When Jesus spoke, His word became the Word/the Bible (cf. John 6:63).

Praying in the Spirit is praying, according to the Scriptures (the Bible). The Holy Spirit recognizes the prayers of the believers according to the Word of God (cf. John 16:13; 14:26). The Holy Spirit is the interpreter of the Word of God. Chamber penned, “The Holy Spirit will continually interpret to us that the only foundation for our approach to God is ‘by the blood of Jesus.’ As we learn the spiritual culture of praying in the Holy Spirit, we find that God uses common-sense circumstances He put us in, and the common-sense people His providence places us among, to enable us to realize that one fundamental thing in prayer is the atoning work of Jesus Christ.”¹⁸²

The first-century Apostles relish recalling the words and works of Jesus. It was the conversations and actions of Jesus Christ that the first-century Apostles wrote about, spoke about, and preach about in the first century. The practices of Jesus became the premises of the Apostles' writings, teachings, and preachings. Jesus is the epitome and essence of the Word of God (cf. John 5:39). Jesus is the supreme example of a praying man of God. Praying the

¹⁸¹ Oswald Chambers, *If You Will Ask*, (Grand Rapids: Discovery House Publishers, 2012), 75.

¹⁸² *Ibid.*, 76.

scriptures helps Christian to become more like Christ. It is said, a “method of prayer that has given Christians great strength is praying through the Scriptures. George Mueller, the great man of faith, followed this method of spiritual fortification.”¹⁸³

The first-century Apostles were constantly reminded of the words of Jesus (cf. Luke 24:8; John 12:16; Jude 1:17). Praying the scriptures is the duty of every Christian, or at least it should be the duty of every Christian. Christian leaders are called to a life of prayer. There is no such thing as being a great Christian leader without being a great prayer warrior. Bible praying should be the desire of every Christian. Bible praying is about what the Bible is about in Jesus Christ. Bible praying helps the Christian leader to become like Jesus. The Christian leader’s life should be a model for Christ that is molded by Christ.

No Christian leader can be a model for Christ without knowing Christ. The Sacred Scriptures aids a Christian in knowing Christ through His Word, His will, and His way. Jesus told one group of people, “You do err, not knowing the Scriptures, nor the power of God” (Matt. 22:29). Praying the Scriptures is significant to the development of being a great Christ leader. Apostle John advocated praying the Scriptures. He shared, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him (1 John 5:14-15).

The operative word in praying the Scriptures in the above passage is “asking according to His will.” The will of God is made known through the Word of God. John elucidated, “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name

¹⁸³ Garrie F. Williams, *How To Be Filled With The Holy Spirit: And Know It*, (Hagerstown: Review and Herald Publishing Association, 1991), 123.

of his Son Jesus Christ, and love one another, as he gave us commandment” (1 John 3:22-23 KJV). Christians are commanded to learn the “commandments.” Knowing the commandments and praying, the commandments are pleasing unto the Lord. Chambers was a strong proponent of the Bible praying. He penned:

The Spirit and the Word: it hardly needs to be said that to pray in the Spirit means to pray in harmony with the Word of God, which He has inspired. He does not speak with two voices. He will never move us to pray for something that is not sanctioned by Scripture. “There is an inseparable union between the Spirit, the Word and prayer,” writes H. W. Frost, “which indicates that the Spirit will always lead the saint to make much of the Word, and especially God’s promises in the Word...This explains the fact that the great prayers have always been great students of the Word. “It naturally follows that praying in the Spirit means to pray in harmony with the will of God. Being God Himself, the Spirit knows and can interpret God’s will to us. Indeed, this is one of the very reasons why He has been given to the Church. “He intercedes for the saints according to the will of God” (Rom. 8:27). We can, therefore, count on Him to enable us to pray in harmony with the will of God.¹⁸⁴

The Christian leader that knows how to pray according to the Word of God, and prays concerning to Word of God, will be mightily used by God. Chamber witnessed:

When we pray in the Holy Spirit, we begin to have a more intimate concept of God. The Holy Spirit brings all through us the sense of His resources. For instance, the Holy Spirit may call us to a definite purpose for our life, and we know that this means a decision, a complete casting of ourselves on God, a burning of our bridges behind us, and there is not a soul to advise us when we take that step except the Holy Spirit.¹⁸⁵

Bible praying is about praying the Scriptures to allow the Holy Spirit to have His way with the Word of God in the Christian life. Chambers accounted, “If the Holy Spirit is having His way in us, He will charge the atmosphere round about us. There are things that have to be cleared away by the Holy Spirit.”¹⁸⁶ Bible praying allows the Holy Spirit to have the access and the control of

¹⁸⁴ J. Oswald Sanders, *Praying in the Spirit, Knowing & Doing, Fall Issue 2004*, (Springfield VA: C.S. Lewis Institute, 2004). www.cslewisinstitute.org/webfm_send/650

¹⁸⁵ Oswald Chambers, *If You Will Ask*, (Grand Rapids: Discovery House Publishers, 2012), 78.

¹⁸⁶ *Ibid.*, 79.

the person that is praying. Apostle Paul strongly encouraged the Thessalonians to “Pray without ceasing” (1 Thessalonians 5:17). Chamber’s wisely suggested, “The apostolic habit ought to be the be the persistent habit of each one of us.”¹⁸⁷ The words of Garrie F. Williams said it best, “The method of prayer that has given Christians great strength is praying through the scriptures.”¹⁸⁸

Bible praying is about knowing the Scriptures and praying the Scriptures for one’s personal life. Confident praying comes to Christians when they know how to pray and what to pray. The Bible is a prayer book. It instructs how to pray when to pray, where to pray, and why to pray. It is significant, “For Christian leaders, Scripture should be the primary lens through which every prescription for the church is viewed, including organizational change.”¹⁸⁹ Bible praying brings the Word of God to accountability. Bible praying is Bible centered. The Christian leader who prays without knowing the Bible prays without certainty.

Nonetheless, God hears the prayers of every person that prays. However, not all prayers are answered by God. Jesus said, “When you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words” (Matt 6:7). The Bible is clear that vain repetitions do not move God to answer a personal prayer. On the other hand, God answers Bible praying believers. Praying the scriptures is biblical, practical, and powerful for the believer. Bible praying allows the Holy Spirit to make personal and actual the Word of God.

¹⁸⁷ Ibid., 80.

¹⁸⁸ Garrie F. Williams, *How To Be Filled With The Holy Spirit: And Know It*, (Hagerstown: Review and Herald Publishing Association, 1991), 123.

¹⁸⁹ Justin Thorpe Mason, "The Role of the Holy Spirit in Leading Ecclesial Change in Luke-Acts," (The Southern Baptist Theological Seminary, 2015), 16. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1757266006?accountid=12085>.

Dr. Elmer Towns is a strong advocator of praying the Scriptures. He shared, “Praying the Scriptures is an exciting way to read the Word of God. Most simply read the Bible, which enlightens your mind, but in this volume, you’ll pray your way through Scripture, which touches the mind, emotions, and the will.”¹⁹⁰ Towns understand if a person reads the Scriptures without praying the Scriptures that person will gain information without infusion. However, he identified, “If you just read the Scriptures, then you only learn what God has said. But when you pray the Scriptures, you also involve your emotions and will. Praying the Bible stirs your emotions and commits your will to serve God. Isn’t that is what the Bible is all about?”¹⁹¹

The Lord answers prayer according to His word. God loves it when you ask Him for things – asking is a rule in God’s family... God loves to answer prayer.¹⁹² A person can only serve God through the Word of God. Jesus is the word. John the Beloved Disciple wrote, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1 KJV). Jesus is also the Word of God made flesh. John was careful to write, “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14 KJV). The Hebrew writer noted, “In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe” (Hebrews 1:1-2).

¹⁹⁰ Elmer L. Towns, *Praying Your Way Out of Bondage: Prayers from Exodus & Leviticus*, (Shippensburg: Destiny Image Publishers, 2009), 15.

¹⁹¹ Ibid., 17.

¹⁹² Elmer L. Towns, *How God Answers Prayer*, (Shippensburg: Destiny Image Publisher, Inc., 2009), 21.

The Bible is emphatic that today, God is speaking unto the world through His Son Jesus Christ. The Lord revealed to the Psalm writer, “Lo, I come: in the volume of the book it is written of me” (Psalms 40:7; cf. Hebrews 10:7). The Holy Spirit a magnifier of the word of God. The Holy Spirit magnifies Jesus Christ by magnifying the Word of God. Apostle Peter documented that the Old Testament Prophets wrote about Jesus coming. He shared, “For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost” (2 Peter 1:21 KJV). He also revealed:

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things (1 Peter 1:10-12).

Jesus is the center and the heart of the word of God. Jesus comes directly from God. John recorded, “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18 KJV). Jesus is the epicenter of the Word of God. Jesus is the total embodiment and complete fulfillment of the Word of God.

The words of Jesus are the words of God. Jesus stated, “My teaching is not my own. It comes from the one who sent me” (John 7:16). Jesus was unequivocal that when He speaks, God is speaking. Jesus communicated, “For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken” (John 12:49). The words of Jesus are not only the words of God but also the words of the Holy Spirit. Jesus said, “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life” (John 6:63).

Jesus is the source and the inspiration of the scriptures. The Old Testament and the New Testament support the centrality of Jesus Christ in the scriptures. In essence, Jesus is the referendum of the Bible. Jesus revealed, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me” (John 5:39). Bible praying is about praying the scriptures. Praying the scriptures are about praying the Word of God, the Word of Jesus, and the Word of the Holy Spirit.

Jesus aforementioned, “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you” (John 15:7). Edwards McKendree Bounds wrote, “God’s Word is a record of prayer – praying men and their achievements, of the divine warrant of prayer, and of the encouragement given to those who pray.”¹⁹³ Bounds further expounded, “God’s Word is the basis of, the directory of, and the prayer of faith.”¹⁹⁴

Bible praying is dependent upon the Word of God, the Word of Jesus Christ, and the Word of the Holy Spirit. Bounds specified, “The Word of God is the support upon which the lever of prayer is placed, and by which things are mightily moved. God has committed Himself, His purpose, and His promise to prayer. His Word becomes the basis and the inspiration of our praying.”¹⁹⁵ Bounds’ writings are in agreement with the Apostle John. John affirmed, “Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment (1 John 3:22-23). Bible praying for the Christian produces a Scripture-saturated lifestyle.

¹⁹³ E. M. Bounds, *E. M. Bounds on Prayer*, (New Kensington: Whitaker House, 1997), 173.

¹⁹⁴ Ibid., 174.

¹⁹⁵ Ibid.

Bible praying should be the fundamental practice of all Christians. Jesus uttered, “Man shall not live on bread alone, but on every word that comes from the mouth of God” (Matt 4:4). Bounds asserted, “Jacob wrestled, not so much with the promise, as with the Promiser. We must take hold of the Promiser, or else the promise is useless. Prayer may well be defined as the force that vitalizes and energizes the Word of God, by taking hold of God Himself.”¹⁹⁶

Jesus promised, “I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it. If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever” (John 14:13-16).

Bounds declared, “Unless the vital forces of prayer are supplied by God’s Word, prayer, though earnest, even vociferous in its urgency, is in reality, flabby, and void. The absence of vital force in praying can be traced to the absence of a constant supply of God’s Word to repair the waste and renew life. He who wants to learn to pray well must first study God’s Word.”¹⁹⁷

Richard J. Foster averred, “In meditative prayer, the Bible ceases to be a quotation dictionary and becomes instead ‘wonderful words of life’ that lead us to the Word of Life. It differs even from the study of Scripture. Whereas the study of the Scripture centers on exegesis, the meditation upon Scripture focuses on internalizing and personalizing the passage.”¹⁹⁸ Bible praying moves a person from knowing about the teachings of the Bible to experiencing the teachings of the Bible. Foster understood this when he said, “In meditative prayer, God is always

¹⁹⁶ Ibid.

¹⁹⁷ Ibid., 175.

¹⁹⁸ Richard J. Foster, *Prayer: Finding the Heart’s True Home*, (New York: HarperCollins Publishers, 1992), 146.

addressing our will. Christ confronts us and asks us to choose. Having heard His voice, we are to obey His word.”¹⁹⁹ The Hebrew writer affirms “The Holy Spirit says: “Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the wilderness (Heb. 3:7-8, 15; cf. Deut. 1:26-38; Psalms 95:6-11).

Bible praying is taking hold of the Word of God and asking God for His will, His Word, and His way to become an essential part of one’s personal life. King David’s desire and personal prayer was “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (Psalm 19:14). David practiced concealing the Word of God in his heart. He routinely prayed the Scriptures, “I seek you with all my heart; do not let me stray from your commands. I have hidden your word in my heart that I might not sin against you” (Psalm 119:10-11). Bible praying transforms lip-service into life-service. Bible praying transitions theological information into life transformation.

Bible praying takes theological and theoretical concepts into consideration for personal submission and personal application. Bible praying is not content with having a theological certainty of God’s word without having an experiential reality of God’s word. Bible praying is more interested in experiencing the teachings of God’s word above, teaching the experiences of God’s word. Bible praying makes practical the theological, theoretical, intellectual, and philosophical of God’s word personal and particular to the individual.

Bible praying makes personal and practical the Scriptures. It centers on internalizing and personalizing the Scriptures for personal application. The Christian leader that is more interested in preaching and teaching the Word of God, above living and practicing the Word of God, is not

¹⁹⁹ Ibid., 149.

fit to lead the people of God. When the Christian leader utilizes Bible praying, “The written word becomes the living word address to you.”²⁰⁰ Bible praying, “seeks to live the experience”²⁰¹ of the Scriptures. In Bible praying, a high priority is placed upon the application of the Scriptures for personal practice. Bible praying is not about self-promotion; it is about God’s promotion.

Bible praying is a revolution of the heart for radical application and personal adoption of the Word of God. Daily Bible praying transforms a person’s life into a daily devotion to God. Jesus shared, “It is written, that man shall not live by bread alone, but by every word of God” (Luke 4:4 KJV). Jesus directed His disciples to pray, “When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread” (Luke 11:2-3 KJV). Christians in general and Christian leaders, in particular, should daily pray the Scriptures for their life.

Bible praying is the solution to leadership competition. Bible praying is not selfish. Bible praying will produce, “A life of prayer shows us the way to what we need and harmonizes the desires of everyone in the group.... In many ways, it is the life of prayer that discovers a space in which all can live.”²⁰² Bible praying endorses, “The ‘open secret’ of many ‘Bible-believing’ churches is that a vanishingly small percentage of those talking about prayer and Bible reading are actually doing what they are talking about.”²⁰³

²⁰⁰ Richard J. Foster, *Celebration of Discipline: the Path to Spiritual Growth*, (New York: HarperCollins Publisher, 1998), 29.

²⁰¹ Ibid.

²⁰² Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God*, (HarperCollins: New York, 1997), 236.

²⁰³ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives*, (HarperCollins: New York, 1988), 186.

Bible praying is more interested in living and walking the Scriptures than explaining and talking the Scriptures. It places the walk above the talk. It prioritizes the actual above the potential. It is an inward practice demonstrated outwardly. It is not self-satisfied with looking the part it is satisfied with being the part. Bible praying begins and ends with God's word.

Bible praying prioritizes character above reputation. It is an inward belief demonstrated in an outward expression. The Christian leader that is more concerned about status above character is missing the mark of Christ. The Christian leader that only prays for himself or herself is missing the mark. Tozer is correct, "It is a high privilege to pray for our own congregation and then to pray for other believers throughout the Christian church.... It is my strong feeling that no man has a right to preach to a crowd that he has not prayed for."²⁰⁴

Bible praying seeks to make real the Word of God personal and actual to the individual. It is exemplified in the prayer of David, "You have laid down precepts that are to be fully obeyed. Oh, that my ways were steadfast in obeying your decrees! Then I would not be put to shame when I consider all your commands" (Psalm 119:4-6).

Bible praying will keep a Christian leader from falling into the trap and poison of outwardly looking good and inwardly doing badly. Timothy Keller described, "Gifts and talents can operate when the speaker is spiritually immature or even when the preacher's heart is far from God... Gifts will usually be mistaken for spiritual maturity, not just by the audience but even by the speaker."²⁰⁵ However, "Churches that desire biblical church growth place prayer at

²⁰⁴ A. W. Tozer, *The Tozer Pulpit vol. 7: Twelve Sermons Relating to the Life and Ministry of the Christian Church*, Compiled and Edited by Gerald B. Smith, (Harrisburg: Christian Publications, Inc., 1978), 14.

²⁰⁵ Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism*, (New York: Viking, 2015), 194-95.

the forefront of their ministry. Prayer is the key to discerning and correcting some of the barriers that block a church's growth."

Psalms 119 demonstrates and illustrates David's love for the Scriptures and David praying the Scriptures. For David, the Scriptures were not something just to be read and informed; it was something to be lived and performed. Praying the Scriptures will transform the heart of the Christian leader. When the Christian leader practices Bible praying, Bible living is the result. Bible praying takes the Scriptures from the head and places it in the heart and employs it in the hands. Bible praying makes practical the theological. Bible praying is what Foster calls "Living the experience of Scripture."²⁰⁶

The purpose of the Bible praying is to produce holy character for holy living. Bible praying is meditative in nature and practical in performance. Bible praying incorporates being Scripture-fed into being Spirit-led. Murray's insight sheds light on the power of prayer, "It is only in a life full of the Holy Spirit that the true power to ask in Christ's name can be known."²⁰⁷ Bible praying makes real the Word of God for the child of God by the Holy Spirit. For the Christian leader, Bible praying should be a daily practice. Apostle Paul stated, "Besides everything else, I face daily the pressure of my concern for all the churches" (2 Cor 11:28). Bible praying strengthen the Christian leader to enhance the Christian believers.

The Christian leader will be challenged periodically and will need to be regularly strengthened. There is no better way to be enhanced than to be empowered by praying the Scriptures for one's personal life. Paul wrote, "Make it your ambition to lead a quiet life: You

²⁰⁶ Richard J. Foster, *Prayer: Finding the Heart's True Home*, (New York: HarperCollins Publishers, 1992), 148.

²⁰⁷ Andrew Murray, *The Ministry of Intercession*, (New Kensington: Whitaker House, 1982), 8.

should mind your own business and work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody” (1 Thes. 3:11-12). The Bible should be the prayer book of every Christian.

The great men and women of the Bible were great in prayer. Jesus saturated His ministry with prayer. The first-century disciples were men and women of prayer. The power of prayer should not be underestimated by Christian leaders. Prayer works today as it did in biblical times. Throughout history, the Christian men and women that prayed were able to make a societal difference in the world.

Moody understood the power of prayer to be real:

On another occasion, Mr. Moody was ridiculed by a speaker who followed him at a convention. The speaker insisted that Moody's speech was composed of mere newspaper clippings. When he finished berating Moody before the audience, Moody stepped up again and acknowledged his deficiencies in preparing a fine message. Thanking the minister for pointing out his weaknesses, Moody asked him to lead in prayer that God would help him to do better. ²⁰⁸

Moody could have chosen the path of pride when he was belittled by the following guest preacher, but instead, he was humble and sincere to ask for prayer. The heart of all Christian leaders should be influenced by the strength of prayer. Moody was keenly aware of his inadequacy and did not hesitate to ask others to pray for him. The duty of every Christian is to pray. Paul shared, “In the same way, prayer is essential in this ongoing warfare. Pray hard and long. Pray for your brothers and sisters. Keep your eyes open. Keep each other's spirits up so that no one falls behind or drops out” (Eph. 6:18 MSG).

²⁰⁸ Rodney Baker, "The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study," (Liberty University, 1999), 9-10.

Christian leaders should not hesitate to ask for prayer. Moody repeatedly asked others to pray for him. He once shared with a person, "I have got only one talent; I have no education, but I love the Lord Jesus Christ, and I want to do something for him: I want you to pray for me.' I have never ceased, from that day to this, to pray for that devoted Christian soldier."²⁰⁹

Moody understood that prayer does more than change things; it changes people to change things. No one can genuinely pray for others and not be affected by the power of prayer. Prayer changes the heart of the person that prays. Moody, did not hesitate to ask people that were opposed to him to pray for him:

Another notable incident occurred when some Roman Catholic boys kept disturbing Moody's meetings at North Market Mission by breaking the windows. Moody asked Bishop Dugan if he would restrain the boys and if he would put in a good word for him to his people. Bishop Dugan said he would be glad to make the recommendation if Moody joined the true church and ceased being a heretical Protestant. Moody responded, "No man wants to belong to the true church more than I do. I wish you would pray for me right here... and the bishop prayed very lovingly for the heretic, and when he had finished, the heretic began to pray for the bishop. The two men became friends, and the wild young boys did not break the prayer room windows anymore."²¹⁰

There was another occurrence that caused Moody to cry out for the power of God,

A critical year in the ministry of D. L. Moody was 1871 when he began doubting his personal abilities. An intense hunger was aroused in him after two women who used to attend his meetings mentioned, "We are praying for you to receive the filling of the Holy Spirit.' Mr. Moody explained, "I began to cry out as never I did before. I really felt that I did not want to live in could not have this power for service.... D. L. Moody was a very successful evangelist and worker for the Lord. What was the secret of his power? Mr. Moody was a man of prayer. Here we touch his inner source of matchless power. "There was a correspondence between Mr. Moody's life and his prayers. Both were massive and on a grand scale. Prayer was the real working power of Moody's life."²¹¹

²⁰⁹ Ibid., 16.

²¹⁰ Ibid., 18.

²¹¹ Ibid., 31.

Prayer should govern the head, the heart, and the hand of the Christian leader. Spiritual leadership cannot be achieved by natural means. A Christian leader cannot be spiritual by neglecting the essentials of praying according to the Word of God. Samuel Brengle shared his thought about spiritual leadership,

It is not won by promotion, but by many prayers and tears. It is attained by confession of sin, and much heart-searching and humbling before God; by self-surrender, a courageous sacrifice of every idol, a bold uncomplaining embrace of the cross, and by eternally looking unto Jesus crucified. It is not gained by seeking great things for ourselves, but like Paul, by counting those things that are gain to us as loss for Christ. This is a great price, but it must be paid by the leader whose power is recognized and felt in heaven, on earth, and in hell.... But not all who aspire to leadership are willing to pay such a high personal price. Yet there is no compromise here in the secret reaches of the heart, this price is paid, before any public office or honor.... Warning... If those who hold influence over others fail to lead toward the spiritual uplands, then surely the path to the lowlands will be well worn.²¹²

Christian leaders should be at the head of the congregation in praying for the church. It is the praying Christian leaders in the church that contribute a tremendous difference in the church. It could be easily stated, “Churches that pray together stay together.” Jesus prayed for the love and the unity of the disciples before He was crucified (cf. John 17). It was the mindset of Jesus to pray regularly regarding His ministry. Sanders highlighted,

Christ spent full nights in prayer (Luke 6:12). He often rose before dawn to have unbroken communion with His Father (Mark 1:35). The great cries of His life and ministry began with periods of special prayer, as Luke 5:16: “Jesus often withdrew to lonely places and prayed” – a statement that indicates a regular habit. By word and example, He instructed His disciples on the importance of solitude in prayer (Mark 6:46, following the feeding of the five thousand; Luke 9:28, preceding the Transfiguration). To the person on whom devolves the responsibility for selecting personnel for specific spiritual responsibilities, example of the Lord’s spending the night in prayer before making His choice of apostles (Luke 6:12) is luminous.²¹³

²¹² J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007), 19.

²¹³ *Ibid.*, 85.

Jesus was a praying Man of God. His example of praying should be the motivation and incentive for every Christian to pray. Jesus was the Word of God. Jesus is the Word of God, and He prayed. Christian leaders should pray according to the Word of God to conform to the Word of God to become more like Christ. E. M. Bounds, wonderfully expressed, “He who would have a heart for the reading of the Bible must not – dare not – forget to pray. A man who loves the Bible will also love to pray. A man who loves to pray will delight in the law of the Lord.”²¹⁴

Bible praying makes real the Word of God for daily living and practical performance. Bible praying places a high value on piety and humility above prestige and performance. Bible praying internalizes the reading and the studying of the Scriptures for living and for experiencing the Scriptures. Bible praying is the secret success of great ministries.

Bible praying and fasting, gives a Christian the third option of what Towns calls, the three problem-solving attitudes: 1. You cannot run from problems. 2. You cannot keep problems from happening. 3. You can solve your problems.²¹⁵ Prayer and fasting are the means that God uses to help His people. Men, such as Charles Haddon Spurgeon, experience great success because of Bible praying. Spurgeon valued the “personal practice of prayerful meditation upon the Word of God.”²¹⁶ Bible praying takes full consideration, “We learn how to pray by reading prayerfully and purposefully.”²¹⁷ Bible praying is empowered by Bible reading.

²¹⁴ E. M. Bounds, *E. M. Bounds on Prayer*, (New Kensington: Whitaker House, 1997), 182.

²¹⁵ Elmer L. Towns, *Fasting for Spiritual Breakthrough: A Guide to Nine Biblical Fasts*, (Ventura: Regal, 1996), 44.

²¹⁶ Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," (The Southern Baptist Theological Seminary, 2017), 59. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

²¹⁷ S. D. Gordon, *Quiet Talks on Prayer*, (Westwood: The Christian Library, 1984), 123.

Bible Reading

“Give yourself unto reading. The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men’s brains proves that he has no brains of his own. You need to read!”

Charles Haddon Spurgeon

Bible reading is fundamental to spiritual maturity. It is said, “The Christian hears the Bible with the ear of his heart. God speaks to him through Scripture. Chiang Kai Shek testified, ‘The Bible is the voice of the Holy Spirit.’”²¹⁸ The voice of the Holy Spirit is made loud and clear through the reading of the Bible. The early church yearned for the filling of the Holy Spirit. In fact, “The early Christian church believed in and prayed for the filling of the Holy Spirit, and this was the secret of its power. It lived in the Spirit, walked in the Spirit, prayed in the Spirit, and sang in the Spirit.”²¹⁹ Towns give a strong recommendation in becoming like Christ, “If you saturate yourself with scriptural principles, you will be able to live within His framework. You will become like Jesus Christ as you study the Bible.”²²⁰ Towns delineate the value of the Word of God (the Bible). He outlined four good reasons to read and study the Bible:

1. You are protected from sin by the Word of God.
2. You grow in faith by the Word of God.
3. You hear the voice of God through the Word of God.
4. You will become successful through the Word of God.²²¹

Every Christian leader should be dedicated to Bible reading. The truth of the matter, every Christian should be a devoted Bible reader. Bible praying is the believer praying according

²¹⁸ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 52-53.

²¹⁹ James G. Lawson, *When God’s Spirit Falls: How Renowned Christians Received the Holy Spirit*, (New Kensington: Whitaker House, 1998), 56-57.

²²⁰ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 57.

²²¹ Ibid., 54-56.

to the will of God, but Bible reading is the believer practicing the will of God (cf. 1 Tim. 4:13-16). D. L. Moody believed that Bible reading was essential for Christian welfare and wellbeing. He shared:

We can have many prayer meetings, but there is something just as important as prayer, and that is that we read our Bible, that we have Bible Study and Bible lectures and Bible classes, so that we may get hold of the Word of God, and that it may get hold of us. When I pray, I talk to God, but when I read the Bible, God is talking to me; and it is really more important that God should speak to me than that I should speak to Him. I believe we would know how to pray better if we knew our Bibles better.”²²²

Moody was insistent, “A spiritual revitalization that will last must come through the Word of God.... The more you love the Scriptures, the stronger your faith will be. There is little backsliding when people love the Scriptures.”²²³ The reality of Moody’s words as real today as when he first spoke them in the eighteen-hundreds. Bible reading is the spiritual food that all Christian leaders must digest regularly for spiritual health and growth.

The acts of the Holy Spirit in leadership require Christians in general, but leaders, especially to be readers. Albert Mohler commented, “As a general rule, clichés are to be avoided. The statement that leaders are readers is an exception to that rule. When you find a leader, you have found a reader. The reason for this is simple – there is no substitute for effective reading when it comes to developing and maintaining the intelligence necessary to lead.”²²⁴ The first-century Apostles were avid readers and students of the Word of God (cf. Acts 6:4).

The Holy Spirit is the apex of supreme intelligence. The Holy Spirit knows the mind of

²²² Dwight L. Moody, *How To Study The Bible: Dwight L. Moody Updated Edition*, (Abbotsford, Aneko Press, 2017), 1.

²²³ Ibid.

²²⁴ Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters*, (Grand Rapids: Zondervan, 2012), 99.

God, the apex of all intelligence (1 Cor. 2:11). It is through the inspiration of God and the illumination of the Holy Spirit that the Bible came into existence (2 Pet. 1:21). God working through the Holy Spirit in the lives of holy men wrote the Holy Bible for people to read it to become holy. Acts of the Holy Spirit in leadership produces holy leaders as they read the Holy Bible (Eph. 5:26). Jerry Falwell, Sr. appreciated Bible reading. He espoused, “The purpose of the Bible is to reveal the mind of God to every man and woman upon the earth... By reading the Bible, God informs and illuminates us with His truth. He is able to speak to us through the Bible and give us direction and guidance in our daily lives.”²²⁵

Bible reading opens the door for the Holy Spirit to make personal and practical the Word of God. It was Jesus who said, “Sanctify them by the truth; your word is truth” (John 17:17). Therefore, Bible reading is essential for every believer. Believers are to live in the truth of God’s word. Bible reading helps prepare a believer for the things of God. Bible reading is a spiritual discipline that should be daily practiced by all Christians. It is said, “The Bible will keep you from sin or sin will keep you from the Bible.” It is important for a Christian leader to read the Bible daily. Bible reading helps Christian to understand the Word of God, the will of God, and the way of God. Before a person can study the Bible, they must first read the Bible.

The Bible has much to say about reading the Bible. Paul wrote to Timothy, “Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching” (1 Tim. 4:13). Luke wrote that it is noble to be a reader of the Bible. He stated, “Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true” (Acts

²²⁵ Jerry Falwell, *Falwell: An Autobiography*, (Lynchburg: Liberty House Publishers, 1997), 165.

17:11). Daily Bible reading nourishes healthy spiritual growth and development.

The Bible Scholar Elmer Towns heralded, “All that Christianity is can be found in the Bible. If there is no Bible, there wouldn’t be a life-transforming religion called Christianity.”²²⁶ He further delineated, “Christianity is more than doctrinal belief, and the Bible is more than a theology textbook. Christianity is more than the Ten Commandments and regulations, and the Bible is more than a rulebook. The transforming life of Christianity springs from the pages of a life-producing book – the Bible.”²²⁷ This writer agrees with Towns, “Perhaps the greatest influence of the Bible is its convicting, convincing, and converting power to all who honestly accept its message and believe in Jesus Christ.”²²⁸

Christian leaders need to be readers of the Bible. The minister of the Gospel that fails to read the Bible repeatedly will fail in their Christian duty regularly. Keeney Ray Dickenson shared, “The preacher must first and foremost feed himself on the Word of God in order to faithfully feed others with the Word of God. Feeding others without feasting on the Word of God quickly produces spiritual famine in the life of a preacher.”²²⁹ The success of a Christian leader is rooted and grounded in the systematic reading of the Bible. Andrew Fuller, eighteen-century preacher and theologian noted in his diary:

To what causes in ministers may much of their want of success be imputed? The answer turns chiefly upon the want of personal religion, particularly the neglect of close dealing with God in closet prayer.... Another reason assigned was the want of reading and

²²⁶ Elmer Towns, *CORE Christianity: What is Christianity all about?*, (Chattanooga: AMG Publishers, 2007), 15.

²²⁷ Ibid.

²²⁸ Ibid., 24.

²²⁹ Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," (The Southern Baptist Theological Seminary, 2017), 30. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

studying the Scriptures more as Christians, for the edification of our own souls. We are too apt to study them merely to find out something to say to others, without living upon the truth ourselves. If we eat not the book, before we deliver its contents to others, we may expect the Holy Spirit will not much accompany us.²³⁰

Robert Murray McCheyne wrote to a fellow minister: "Take heed to thyself. Your own soul is your first and greatest care... Keep up close communion with God... Read the Bible for your own growth first, then for your people."²³¹ Bible reading is indispensable for the man or woman of God to be a man or woman of God. Charles Haddon Spurgeon encouraged his student to have more than a casual reading of the Bible:

You must remember, too, that we have need of vigorous piety because our danger is so much greater than that of others. Upon the whole, no place is so assailed with temptation as the ministry... of these, the worst is the temptation to ministerialism -the tendency to read our Bibles as ministers, to pray as ministers, to get into doing the whole of our religion as not ourselves personally, but only relatively, concerned in it.²³²

The Kings of Israel were commanded to Bible reading, "It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees" (Deut 17:19). Joshua, the right-hand man of Moses, practiced reading the Bible. He was committed to the Scripture reading. He read the Sacred Scriptures for himself, unto the children of Israel, and unto foreigners. It is recorded in Deuteronomy, "Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. There was not a word of all that Moses had commanded that

²³⁰ Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," (The Southern Baptist Theological Seminary, 2017), 3. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

²³¹ Andrew Bonar, *Memoir and Remains of Robert Murray M'Cheyne*, (Chicago: Moody, 1947), 273-74.

²³² Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," (The Southern Baptist Theological Seminary, 2017). In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.” (Josh 8:34-35).

Jesus was accustomed to regularly reading the Scriptures. Luke documented it, “He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read” (Luke 4:16). The truth of the matter, “leaders are readers.” Town urges, “As a Christian, the most indispensable instrument to your life is the Bible. You can’t be Christian without it.”²³³ Towns highlighted, “You hear the voice of God through the word of God.”²³⁴ Towns further explicated, “The Christian hear the Bible with the ears of his heart. God speaks to him through Scripture. Chiang Kai Shek testified, ‘The Bible is the voice of the Holy Spirit.’”²³⁵

Towns unequivocally make it known, “You will become successful through the Word of God.... If you saturate yourself with scriptural principles, you will be able to live within His framework.... You become like Jesus Christ as you study the Bible.”²³⁶ Bible reading prepares the Christian leader with spiritual information for a spiritual application. Reading the Bible aids the Christian leader in learning the Bible to have a passion for the Bible.

Spiritual leaders of every generation will have a consuming passion to know the Word of God through diligent study and the illumination of the Holy Spirit... The leader who intends to grow spiritually and intellectually will be reading constantly. Lawyers must-read steadily to keep up on case law. Doctors must read to stay current in the ever-changing world of health care. So, the spiritual leader must master God’s Word and its

²³³ Elmer L. Towns, *The Successful Christian Life: a guide for growing Christians*, (Denver: Accent Books, 1980), 53.

²³⁴ Ibid., 55.

²³⁵ Ibid., 55-56.

²³⁶ Ibid., 55-57.

principles, and know as well the minds of those who look to the leader for guidance. To do so, the leader must have an active life of reading.”²³⁷

The acts of the Holy Spirit in leadership will cultivate the systematic practice of reading the Bible. The Christian leader is not given the option if they should or should not read the Bible. The Bible is a book to be daily read and daily lived. Tozer shared:

Why does today’s Christian find the reading of great books always beyond him? Certainly, intellectual powers do not wane from one generation to another. We are as smart as our father. And any thought they could entertain we can entertain if we are sufficiently interested to make the effort. The major cause of the decline in the quality of current Christian literature is not intellectual but spiritual. To enjoy a great religious book requires a degree of consecration to God and detachment from the world that few modern Christians have. The early Christian fathers, the Mystics, the Puritans, are not hard to understand, but they inhabit the highlands where the air is crisp and rarefied, and none but the God-enamored can come... One reason why people are unable to understand great Christian classics is that they are trying to understand without any intention of obeying them.²³⁸

The necessity of staying abreast and current should motivate and incentivize the Christian leaders to routinely read the Bible and other great pieces of literature. The first-century Apostles were current with the issues of their day and were able to write about it. Sanders offers excellent advice to all spiritual leaders:

Indeed, if we read merely to stock our head with ideas, to feel superior to others, or to appear learned, then our reading is useless and vain... Leaders should read to cultivate his preaching and writing style... The leader should read, too, to acquire new information, to keep current with the time, to be well informed in his or her own field of expertise... The leader should read to have fellowship with great minds. Through books, we hold communion with the greatest spiritual leaders of the ages.²³⁹

Apostle Paul was very well-read, and he encouraged the Christian leaders to do the same, “Give attendance to reading” (1 Timothy 4:13 KJV). Sanders was correct in the exhortation and

²³⁷ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago: Moody Publishers, 2007), 102.

²³⁸ Ibid., 102-103.

²³⁹ Ibid., 103-104.

expression, “If a man is known by the Company he keeps, so also his character is reflected in the books he reads. A leader’s reading is the outward expression of his inner aspirations... We can afford to read only the best, only that which invigorates our mission. Our reading should be regulated by who we are and what we intend to accomplish.”²⁴⁰

Reading is fundamental to the development of outstanding spiritual leadership. Moody was an avid reader of the Bible, and he was obsessed with memorizing the Bible. Baker wrote, “Moody continually read and memorized the Book. He placed a high priority on his study of the Bible as he said, ‘I have one rule about books. I do not read any book, unless it will help me to understand the Book.’”²⁴¹ Likewise, Bible reading is the high duty of all Christian leaders, in and outside of the Church. Bible reading is essential to the Christian leader's welfare and wellbeing in ministry.

No Christian leader will study the Bible without first reading the Bible. Bible reading is the beginning of Bible exploring. It is through exploring the Bible that the desire to studying the Bible grows. Bible reading will cause the Christian to develop questions, and questions of the Bible are the beginning of investigations. Bible reading opens the door for Bible Study.

Bible Studying

The Christian leader should read the Bible daily. However, the Christian leader needs to not only read the Bible but study the Bible. D. L. Moody wrote, “There are four things necessary in studying the Bible: admit, submit, commit, and transmit. First, admit its truth. Second, submit

²⁴⁰ Ibid.

²⁴¹ Rodney Baker, *The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study*, (Lynchburg: Liberty University, 1999), 28.

to its teachings. Third, commit it to memory. Fourth, transmit it. If the Christian life is a good thing for you, pass it on to someone else.”²⁴²

Moody also expressed, “We cannot overestimate the importance of being thoroughly familiar with the Bible. I try to use every opportunity, and every means in my power to urge people to constantly study this wonderful book.”²⁴³ Moody made a keen observation:

Merely reading the Bible is not what God wants. Again and again we are exhorted to ‘search.’ ‘These were more noble than those in Thessalonica, in that they received the word with all diligence and searched the scriptures daily, whether those things were so’ (Acts 17:11): So they read in the book in the law of God clearly and paid attention, and understood the reading (Nehemiah 8:8).²⁴⁴

Bible praying and Bible reading is strengthened through Bible studying. Moody gave his analysis and commentary on this significant endeavor:

Word and work make healthy Christians. If people are all Word and no work, they will suffer from what I may call religious gout. On the other hand, if they are all work and no Word, it will not be long before they fall into all kinds of sin and error so that they will do more harm than good. If we first study the Word and then go to work, we will be healthy, useful Christians. I never saw a fruit-bearing Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot use him, for there is not much for the Holy Spirit to work upon. We must have the Word itself, which is sharper than any two-edged sword.²⁴⁵

Bible Studying is the duty of all Christians. Paul commended the Thessalonians for accepting the Word of God: “We also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe” (1 Thes. 2:13).

²⁴² Dwight L. Moody, *How to Study the Bible: Dwight L. Moody Updated Edition*, (Abbotsford: Aneko Press, 2017), 59.

²⁴³ Dwight L. Moody, *How to Study the Bible: Dwight L. Moody Updated Edition*, (Abbotsford: Aneko Press, 2017), IX.

²⁴⁴ *Ibid.*, 53.

²⁴⁵ *Ibid.*, 2-3.

The Christian leader that neglects Bible studying is in danger of becoming ineffectual for the ministry. The Christian leader that spends no time in Bible Study will eventually wear away with much weariness. Bible studying makes the Christian leader wise unto salvation. Apostle Paul wrote to Timothy regarding salvation, “And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim 3:15). Every Christian leader should read to be wise in the ways of salvation.

One of the primary ways for a Christian leader to be wise unto salvation is for them to first learn of salvation by studying the Bible. Jesus was an advocator of studying the Bible. He implored, “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matt. 11:28-29). Bible studying is a way of learning and discovering Jesus. Jesus pleaded, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me” (John 5:39).

The Bible is a book about Jesus. The more a Christian leader knows about Jesus, the more effective he or she will be for Jesus. Consequently, every Christian leader should be a student of God’s word. Apostle Paul admonished Timothy, “Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). Bible studying is essential to the process of sanctification. Jesus revealed, “Sanctify them by the truth; your word is truth” (John 17:17).

Bible Studying is essential for personal, pastoral, ministerial, and congregational health. The Christian leader should be an active student in studying the Bible. The Bible is the primary source that God reveals His will to a person. The Christian leader that desires to be greatly used by God should greatly study the Word of God.

God was able to use Ezra significantly because Ezra was devoted to the word of God. It is written, “For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel” (Ezra 7:10). When the need came to restore law and order according to Word of God in Israel, Ezra was the man that God used, because he was studied and prepared.

Paul David Tripp shares an insight of “Many pastors out there are seeking to lead and teach well, but it is simply not fueled or directed by the devotion of their hearts to their Savior. Their Christianity is more an institutional discipline than a personal relationship.... They have lost the center of it all, and their hearts have been kidnapped, and many of them don’t know it.”²⁴⁶ Alfred P. Gibbs wrote in his excellent book *The Preacher and His Preaching*, “The qualification of the preacher - he must be a man of the Book. He must know it by reading it.”²⁴⁷

Bible studying is not a luxury the Christian leader can afford not to do. Gibbs advised, “It is essential that a preacher should be well acquainted with the book from which he preaches.... He, who is called to preach the Bible, is also called to study the Bible, for there cannot be one without the other; the first necessitates the last.”²⁴⁸ Preachers of the Bible should love the Bible good enough to study it regularly.

Gibbs explains, “The preacher should be acquainted with the Bible as a whole, and this can only be accomplished by reading the Bible from cover to cover.”²⁴⁹ Bible studying will strengthen the Christian leader to strengthen the body of Christ. The first call to ministry is to

²⁴⁶ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*, (Wheaton, IL: Crossway, 2012), 185.

²⁴⁷ A. P. Gibbs, *The Preacher and His Preaching*, (Kansas City: Walterick Publishers, 2002), 41.

²⁴⁸ Ibid.

²⁴⁹ Ibid.

prepare for ministry. No Christian leader is prepared to lead others without first leading himself or herself in the Word of God.

Bible studying prepares the Christian leader to equip others to lead and to follow. Bible studying empowers the Christian leader to empower others. Bible studying is the secret source of strength for the Christian leader, and without it, he or she will become like Samson when his hair was cut – without power. Bible studying is the strength of the Christian leader to strengthen. Bible studying is the spiritual gym that develops the spiritual muscles of the Christian. However, Bible studying is not the only thing a Christian leader should do, but it is one of the main things the Christian leader must do. Gibbs cautioned:

He must both make and take time for the devotional reading of the Bible for his own soul's profit. It is possible to be so busy cultivating other people's gardens that one's own is apt to be neglected. One can be so occupied in feeding others that he becomes undernourished himself. It has been pointed out that there are two kinds of readers: those who go through a book, and those who allow a book to go through them.²⁵⁰

Spurgeon gave wise advice to Christian leaders who desire to be seriously used by the Lord:

Let the young preacher believe that study and thought are essential to his success. Let him depend upon the Holy Spirit for help, but let him not dream that the Spirit of God will minister to his idleness. The divine Spirit helps us to will and to do, not to wish and to do nothing. If the preacher shall go up and down all week, wasting his time, and neglecting his books, and then go into his study on Saturday evening expecting to be suddenly filled with holy matter, he will be mistaken. The trifler will find that he has grieved the Spirit by his indolence, and that he is left on the Sabbath to vent his nimble nonsense, or to wander through a wilderness, seeking rest and finding none."²⁵¹

Bible Studying is the distinction that sets Christian leaders apart. Bible Study and training in the Bible are the factors that contribute to holy living and holy leadership. There are circumstances and situations that are causes that hinder a man or woman of God from attending a

²⁵⁰ Ibid.

²⁵¹ Charles Spurgeon, "Preparing the Sermon," in *The Sword and the Trowel*, (Pasadena, TX: Pilgrim, 1998), 7:149.

seminary, a university, and formal education. However, if the Christian leader is committed to Bible Studying, God can significantly use them. A. T. Robertson (1863-1934), inference his observation of Charles Haddon Spurgeon lack of formal training in a speech entitled, “Preaching and Scholarship:”

Not all scholars can preach, and not all preachers can become scholars. There are varying degrees of both, but the best preachers have generally been men of the best training in the schools... The exceptions usually prove the rule, for even Spurgeon has made a respectable scholar of himself in spite of the lack of early training. Incidental cases here and there do not alter the general fact that the best and foremost preachers of Christendom have been not simply men of the largest gifts of mind and heart, but likewise, of the most thorough training, their times could give for their work. Given the grace of God in a man’s heart and natural parts, and he will be a better preacher if he pursues the study of God’s Word with a sound and reverent scholarship.²⁵²

Bible studying is a noble work for the Christian. Gibbs wrote, “Study is the price that must be paid for knowledge; every preacher must be prepared to pay the price, or he will never become a worthwhile preacher of the Gospel, or teacher of the Word.”²⁵³ Bible studying is fundamental to the spiritual welfare and spiritual wellbeing of the Christian leader. There is no way of getting around it. Bible studying is God’s way of building up Christian leaders.

Gibbs made an insightful observation:

There is no royal or easy road to knowledge. It comes through persistent and painstaking study. Someone has said, “study consists of the application of the seat of the trousers to the seat of the chair, until such time as the subject has been mastered!” It is the maintenance of this point of contact that calls for the earnest and self-denying determination. It is one thing to read, or to hear, or to talk about study; it is an entirely different thing to do it and, more difficult still, to keep on doing it. This is, however, the only way a subject can be mastered.²⁵⁴

²⁵² Archibald Thomas Robertson, “Preaching and Scholarship,” (Inaugural Address, The Southern Baptist Theological Seminary, Louisville, October 3, 1890).

²⁵³ A. P. Gibbs, *The Preacher and His Preaching*, (Kansas City: Walterick Publishers, 2002), 43.

²⁵⁴ Ibid., 42.

Bible Studying becomes more natural as a Christian purpose in heart to Study the Bible. Based upon the following principles, “Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true” (Acts 17:11): Town delineated five approaches to the Word of God:

1. Study the Bible itself.
2. Study the Bible diligently.
3. Study the entire Bible.
4. Study the Bible systematically.
5. Study the Bible as the Word of God that demands obedience to every command to you.
6. Study the Bible in an attitude of prayer and yieldedness.²⁵⁵

Towns shared his personal prayer when he approaches the study of the Bible. He said, “Pray for the illumination of the Holy Spirit as you study.... *He also said*, “I ask God to bless me before I study the Word.... Lord, help me to see things in the Bible I’ve never seen before and make me understand the difficult passages. Help me to retain as much as possible. Now, I’m completely dependent upon you in this study.”²⁵⁶

Bible Meditating

Bible meditating is the aggrandizement of Bible praying, Bible reading, Bible studying, and Bible memorizing. Great leaders of the Bible were known for practicing and advocating meditating on the Bible. Joshua, the protégé of Moses, strongly urged, “Keep this Book of the

²⁵⁵ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 58-61.

²⁵⁶ Ibid., 61-62.

Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Josh. 1:8). Jeremiah wrote, “When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, LORD God Almighty” (Jer. 15:16).

Bible meditating makes the Scriptures come to life, not as a written document, but as a living testament. Bible meditating is the life-giving force to holy living. Spurgeon shared:

The cattle crop the grass, but the nutrition comes from the chewing of the cud! Reading is the gathering together of our food, but meditation is the chewing of the cud, the digesting, the assimilating of the truth of God! I quarry out the truth when I read, but I smelt the ore and get the pure gold out of it when I meditate!... I often find it very profitable to get a text as a sweet morsel under my tongue in the morning and to keep the flavor of it, if I can, in my mouth all day!²⁵⁷

Apostle Paul appreciated the value of meditating upon the Scriptures. He encouraged Timothy: “Meditate on these things; give yourself entirely to them, that your progress may be evident to all” (1 Tim 4:15). Holy, God-fearing, and God-loving men had made it a practice to meditate on the Scriptures. The Psalmist wrote, “Blessed is the man that walketh not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night” (Psalms 1:1-2 KJV).

Isaac, the son of Abraham, practiced the art of meditating on the things of God (cf. Gen. 24:63). The writer of Proverbs penned, “Bind them always on your heart; fasten them around your neck. When you walk, they will guide you; when you sleep, they will watch over you; when you awake, they will speak to you” (Pro. 6:21-22). The writer of Proverbs also noted, “My son,

²⁵⁷ Charles Spurgeon, *Sermon 3318, “How to Read the Bible,” in The Metropolitan Tabernacle Pulpit: Sermons Preached by C. H. Spurgeon and Revised During the Year 1857*, (Pasadena, TX: Pilgrim, 1979), 58:424.

pay attention to what I say; turn your ear to my words. Do not let them out of your sight; keep them within your heart” (Pro. 4:20-21). Job loved the word of God so much that he stated, “I have not departed from the commands of his lips; I have treasured the words of his mouth more than my daily bread” (Job 23:12).

Towns point out, “The Bible commands us to meditate on its words (Psalm 119:15). This means turning Scripture over and over in your mind... Meditation is going over and over the words in your mind... You should meditate on the Bible because it is a message from God.”²⁵⁸

Psalms 119 is full of passages about meditating upon the Word of God:

- Psalms 119:15, I will meditate in thy precepts, and have respect unto thy ways.
- Psalms 119:48, My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
- Psalms 119:78, Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.
- Psalms 119:97, Oh, how I love your law! I meditate on it all day long.
- Psalms 119:99 KJV, I have more understanding than all my teachers: for thy testimonies are my meditation.
- Psalms 119:148, Mine eyes prevent the night watches that I might meditate in thy word.

Bible meditating should be a routine practice of every Christian leader. Dickenson was accurate in stating, “Through a lifestyle of mediation and application of Scripture to one’s life, the preacher becomes the living embodiment of the message he delivers.”²⁵⁹ Spurgeon was very

²⁵⁸ Elmer L. Towns, *The Successful Christian Life: a guide for growing Christians*, (Denver: Accent Books, 1980), 68.

²⁵⁹ Keeney Ray Dickenson, "Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon," (The Southern Baptist Theological Seminary, 2017),

insightful on the power of meditating on the Bible. He shared, “Not by hasty reading, but by deep meditation, we profit by the Word of God.”²⁶⁰

Tripp agrees with Spurgeon’s comment and advances his thought by stating:

The pastor must be enthralled by, in awe of – can I say it: in love with – his Redeemer so that everything he thinks, desires, chooses, decides, says, and does is propelled by love for Christ and the security of rest in the love of Christ. He must be regularly exposed, humbled, assured, and given rest by the grace of his Redeemer. His heart needs to be tenderized day after day by communion with Christ so that he becomes a tender, loving, patient, forgiving, encouraging, and giving servant leader. His meditation on Christ – his presence, his promises, and his provisions – must not be overwhelmed by his meditation on how to make his ministry work.²⁶¹

Elmer L. Towns explains, “If you want to be more godly, you will have to begin thinking about God. Meditation may help us gain such significant insight and understanding that we surpass those who instruct us (see Psalms 119:99; 2 Tim. 2:7).”²⁶² Bible meditating for Christian leader help keeps Christ in the forefront and center of their mind. Paul encouraged the believers in Philippi, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5 KJV). He further instructed them on how to meditate, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

Paul urged the Christians in Colossi, “Set your minds on things above, not on earthly

81. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

²⁶⁰ Charles Spurgeon, *Cheque Book of the Bank of Faith: Daily Readings by C. H. Spurgeon*, (Fearn, Scotland: Christian Focus, 1996), 93.

²⁶¹ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*, (Wheaton, IL: Crossway, 2012), 63.

²⁶² Elmer L. Towns, *Biblical Meditation for Spiritual Breakthrough*, (Ventura: Regal Books, 1998), 27.

things” (Col. 3:2). Paul was consistent in urging Christians everywhere to have the mind of Christ. He advised the Corinthians, “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” (1 Cor. 2:16). To have a mind for Christ requires pondering, thinking, meditating, and muttering on the Holy Scriptures. Towns shared, “Christian meditation is... a dynamic process that changes your thought life help develop a deeper communion with God and will encourage your growth in character (i.e., the fruit of the Holy Spirit) and service.”²⁶³

Towns listed twelve benefits from Bible meditating:

1. You gain insight and instruction of truth (Psalms. 119:99; 2 Tim. 2:7).
2. You get a positive outlook of life (Psalms 104:34).
3. You deepen your love for the Scriptures and God (Psalms 119:97).
4. You become prosperous as you apply the insights gained (Josh. 1:8).
5. You grow and become stable in the Christian life (Psalms 1:1-3; John 15:7).
6. You develop a strong prayer life (John 15:7).
7. You are motivated to ministry (1 Sam. 12:24; 1 Tim. 4:15).
8. You are motivated to repent and live better (Psalms 39:3; Rev. 2:5).
9. You find the peace of God (Phil. 4:8-9).
10. You get a clear focus to guide you in making decisions (Matt. 6:33; Col. 3:2).
11. You focus your life on Christ (Heb. 12:3; 1 John 3:1).
12. You worship God in His Majestic glory (Deut. 4:39).²⁶⁴

²⁶³ Ibid., 22.

²⁶⁴ Ibid., 27.

Bible meditating is a way of developing the mind for Christ, for ministry, for mastery of the work of the Lord. Towns wrote, “Learning the discipline of meditation is your key element to building a better life for His glory. Great Christian leaders throughout history have meditated and discovered their own spiritual breakthrough.”²⁶⁵ Bible meditating is a way for a Christian leader to have the first-hand experience in imagining being great for the Lord before actually becoming great for the Lord. Bible meditating helps the Christian to have a head and heart for Christ.

Bible meditating is encouraged in the pages of the Bible. Bible meditating is pleasing unto the Lord of the Bible. The Psalmist penned, “May my meditation be pleasing to him, as I rejoice in the LORD” (Psalms 104:34). Every Christian leader should say, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (Psalms 19:14).

Sanders shared his thoughts on Bible meditation, “Through devout meditation on Scripture and seasons of waiting on God, the Holy Spirit fosters and develops that life from within, until the likeness of Christ is more and more apparent without.”²⁶⁶ Bible meditation is a reliable means of building up strong Christians. Packer shared, “The building up of individuals is the winding down of individualism, for it is precisely the building of them into the communal network called the church.”²⁶⁷

Packer further explained, “The Word ministered, memorized, and masticated by meditation, has the power to do the building up through the agency of the Holy Spirit.”²⁶⁸ Bible

²⁶⁵ Ibid., 22.

²⁶⁶ J. Oswald Sanders, *Enjoying Intimacy with God*, (Chicago: Moody Press, 1980), 82-83.

²⁶⁷ J. I. Packer, *Knowing God's Purpose for Your Life*, (Ventura: Regal Books, 2004), 104.

²⁶⁸ Ibid.

meditation allows the Word of God to ruminate and resonate in the Christian heart. Towns was emphatic, “Set aside a time to hear, read, study, and memorize the Word of God, and to meditate on it. These five words are steppingstones to mastering the Bible.”²⁶⁹

Bible meditating enables the Christian to connect closer to Christ. Richard J. Foster wrote, “Christian meditation, very simply, is the ability to hear God’s voice and obey his word.”²⁷⁰ Towns assertively stated, “The Bible commands us to meditate on its words (Psalm 119:15).”²⁷¹ Bible meditating opens the door wide open for Bible memorizing.

Bible Memorizing

Bible memorizing is a brilliant practice for all Christians and especially for the Christian leaders. Bible memorization allows the Word of God to speak to a person long after the book has been closed. It will enable the Holy Spirit to loudly talk to the person that desires to hear from God. It is the practice that separates great Christians from average Christians. Bible memorizing helps the Christian leader in many wonderful ways.

A useful aspect of Bible studying is Bible memorizing. The Bible is a book to be learned. Bible memorizing is a brilliant way for a Christian leader to demonstrate before the followers of Christ a love for the Book. Bible memorizing set apart one Christian leader from another. To know the Bible is to be able to quote it. Bible remembering is a good practice for every Christian leader. Towns encourage Christians, “Take Christianity seriously. Set aside a time to meditate on

²⁶⁹ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 63.

²⁷⁰ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, (New York: HarperCollins Publishers, 1998), 17.

²⁷¹ Elmer L. Towns, *The Successful Christian Life: A Guide for Growing Christians*, (Denver: Accent Books, 1980), 68.

it. These five words are stepping-stones to mastering the Bible: 1. Hear. The first step is to listen to the Bible (Rom. 10:17). 2. Read (1 Tim. 4:13). Daily read the Bible. 3. Study (2 Tim. 2:15). Memorize (Psalm 119:11). Meditate (Psalm 119:15).²⁷²

Sanders understood, “Through devout meditation on Scripture and seasons of waiting on God, the Holy Spirit fosters and develops that life from within, until the likeness of Christ is more and more apparent without.”²⁷³ Meditating and memorizing the Bible are excellent practices for Christian leaders. King David practice memorizing the Scriptures. He bragged about memorizing the Scriptures.

He disclosed, “I have more insight than all my teachers, for I meditate on your statutes” (Psalm 119:99). When David was overwhelmed, he would meditate and memorize the Word and works of God. He expressed, “So my spirit grows faint within me; my heart within me is dismayed. I remember the days of long ago; I meditate on all your works and consider what your hands have done” (Psalm 143:4-5). David delighted in meditating and memorizing the Word of God. He revealed, “On my bed, I remember you; I think of you through the watches of the night” (Psalm 63:6).

Bible memorizing helps the Christian leader to hide the Word of God in the head and heart of the man or woman of God. Moses encouraged the children of Israel to “Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads” (Deut. 11:18). Bible memorizing also strengthen the Christian leader in purity,

²⁷² Ibid., 63-68.

²⁷³ J. Oswald Sanders, *Enjoying Intimacy with God*, (Chicago: Moody Press, 1980), 82-83.

sincerity, and honesty. Jesus said, “Now ye are clean through the word which I have spoken unto you” (John 15:3 KJV). Bible memorizing opens the entrance wide for Bible believing.

Bible Believing

Bible believing makes it easy for Bible living. The person that believes God will live for God. Bible believing make it easier to trust God through tests, trials, tribulations, persecutions, storms, adversities, extremities, animosities, and hostilities. The Bible believing believer will practice living out the Word of God. The Christian leader needs to be a strong believer in the Bible. The time will repeatedly come when the Christian leader’s faith will be tested and put through the fire of criticism, cynicism, pessimism, ostracism, sarcasm, skepticism, suspicion, disparagement, and doubt.

Bible believing believers believe the Word of God above that which is seen, heard, felt, known, and read. Often the things that are seen, heard, felt, read, and naturally understood, contradicts the Word of God. It is in this critical moment that the Christian leader must have the audacity to believe God. The Sacred Scriptures support believers that have trusted God in spite of the apparent evidence presenting otherwise. It is important that the Christian leader maintains the right thoughts of God in trying times.

A. W. Tozer gave insight, “What comes into our minds when we think about God is the most important thing about us.... For this reason, the gravest question before the church is always God Himself.”²⁷⁴ Whatever, a person thinks of God will shape their thoughts, opinions, understanding, perception, and point of view of life. Bible believing helps the Christian to think correctly.

²⁷⁴ A. W. Tozer, *The Knowledge of the Holy*, (Middletown: fig-books.com), 4-5.

The truth of God's word often disagrees with the facts of life. One of the facts of life is no one can walk on water, the truth of God's word, Jesus walked on water. Another fact of life, once a person is deceased for four days, it is impossible to come back to life, but the truth of God's word, Jesus raised Lazarus from the dead after four days. An additional fact of life, it is impossible to have a natural fire without consummation; however, the truth of God's word, Moses saw a bush that was burning, but it was not consuming. Another fact of life, time is always moving forward and never stop or pause, but, the truth of God's word, Joshua prayed for the sun to stand still, and time became paralyzed and paused for Twenty-four hours. There are many other facts of life that the truth of God's word negates.

The truth of the matter, Bible believing is a practice that every Christian leader should develop and maintain. Ministry correctly performed requires believing the word of God. It is not always easy to believe the Word of God when life, natural, circumstances, and situations would dictate otherwise. Ministry is demanding. People have personalities and personalities present problems of conflict.

When conflict comes, the leader needs to be prepared to deal with it according to the Word of God. Case in point, Joseph was tempted and tested for years, but he maintained his belief in God. After his father died, the brothers that did him wrong thought that Joseph would seek revenge for their wrongdoings unto him. His statement demonstrates his faith and belief in God, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

When God commanded Abraham to offer his son (Isaac) as an offering unto Him, when Abraham arrived at the place where he was to sacrifice his son, Abraham expressed faith and belief in God. He said to the young men that accompanied him to the place of sacrifice, "He said

to his servants, Stay here with the donkey while the boy and I go over there. We will worship, and then we will come back to you” (Gen. 22:5). The New Testament expounds further on this narrative, “By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could even raise the dead, and so in a manner of speaking, he did receive Isaac back from death (Heb. 11:17-19).

Abraham’s faith and belief in God sustained him in harsh times. Abraham is noted as a man of faith and belief in God. Paul wrote, “What does Scripture say? Abraham believed God, and it was credited to him as righteousness” (Rom. 4:3). Paul also noted Abraham, “Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised” (Rom. 4:20-21). Abraham walked with God by believing, trusting, and obeying God.

Abraham believed God in spite of the facts of life. When Abraham was preparing to sacrifice his son Isaac, Isaac asked the obvious question, “Isaac spoke up and said to his father Abraham, ‘Father?’ ‘Yes, my son?’ Abraham replied. ‘The fire and wood are here,’ Isaac said, ‘but where is the lamb for the burnt offering?’ Abraham answered, ‘God himself will provide the lamb for the burnt offering, my son.’ And the two of them went on together (Gen. 22:7-8).

Abraham’s response to Isaac was a statement of faith and belief in God.

Bible believing means taking God at His word. Bible believing often requires a Christian leader to go against commonsense. When the Three Hebrew Boys were tested, to trust God or be burned to death, against intellectual rationalization and commonsense, they trusted and believed in God. The Three Hebrew Boys’ faith and belief in God allowed them to say against King

Nebuchadnezzar,

Shadrach, Meshach, and Abednego replied to him, King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up (Daniel 3:16-17).

Bible believing often means going against that, which is popular and safe for the sake of keeping God's word. Peter and John were arrested for healing a lame man in the name of Jesus. They were accosted and prohibited by the Sanhedrin to speak in the name of Jesus. However, they refused to be buttonholed and responded to the Sanhedrin,

Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, "Which is right in God's eyes: to listen to you, or to him? You are the judges! As for us, we cannot help speaking about what we have seen and heard." After further threats, they let them go. They could not decide how to punish them, because all the people were praising God for what had happened: for the man who was miraculously healed was over forty years old. (Acts 4:18-22).

Bible believing for the Christian leader is crucial. It is essential because it is vital to spiritual survival. Bible believing is the lifeblood of the Christian leadership. The Christian leader that fails to believe God will ultimately fail God; God's word will be tried and tested through Christian leadership. The Psalmist, "As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him" (Psalms 18:30 KJV).

Bible believing is a bulwark against the onslaught of overwhelming circumstances and situations, which the Christian leader has no control over. When Apostle Paul was in a storm, and it appeared as if all that were trapped in the storm would die. However, Paul stood in confidence, knowing that the Lord's word was real for him and all those on board of the ship. Paul testified, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:25). God desires greatly for the believer to believe Him.

Nothing pleases God more than to be believed. The Hebrews writer wrote, “And without faith, it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Heb. 11:6). Bible believing opens the door wide open for Bible living.

Bible Living

“Some men succeed by what they know; some by what they do; and few by what they are.”

Elbert Hubbard

Bible living is the result of Bible praying, Bible reading, Bible studying, Bible memorizing, and Bible meditating. The Christian that is weak in Bible praying, in Bible reading, Bible studying, Bible memorizing, and Bible meditating will be ineffective in Christian living. Bible living is the duty of every Christian. The duty may be neglected; however, just the same, it is still the duty of every Christian to be holy. Apostle Peter wrote, “But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy’” (1 Peter 1:15-16).

Bible living is not an option for the Christian. It is a decision already made by God. He is the One that commanded, “Be holy because I am holy!” Paul encouraged, “He has saved us and called us to a holy life-not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time” (1 Tim. 1:9). Howard Hendricks instantiated, “The greatest crisis in the world today is a crisis of leadership, and the greatest crisis of leadership is a crisis of character.”²⁷⁵ Bible living exemplifies the character of Christ, which is especially true in Christian leadership.

²⁷⁵ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*, (Grand Rapids: Baker Books, 2013), 18.

Malphurs enumerated eight-core distinctive values of Christian leadership:

1. A Christian leader is a Christian.
2. A Christian leader is a committed Christ-follower.
3. A Christian leader's source of truth is divine revelation.
4. A Christian leader emphasizes a godly character.
5. A Christian leader understands the importance of motives.
6. A Christian leader serves through the power of the Holy Spirit.
7. A Christian leader practices godly servant leadership.
8. A Christian leader may have the gift of leadership.²⁷⁶

The apex of Christian leadership is maturity in Christ. Bible living typifies emotionally mature Christians. Malphurs penned, “To be spiritually mature is to be emotionally mature. And to be emotionally mature is to be spiritually mature. While not the same, like twins, they are inseparable. You don’t have one without the other.”²⁷⁷ Bible living is not only an obligation of the Christian leader; it is the holy duty. Bible living can only be achieved in Bible living. Bible living cannot be accomplished by talking about being holy, fighting about being holy, singing about being holy, and debating about being holy. Bible living is achieved in actualizing one’s potential. Being holy is a daily biblical practiced repeated over and over and over again.

Bible living is an observation. Paul observed, “You yourselves are our letter, written on our hearts, known and read by everyone. You show that you are a letter from Christ, the result of

²⁷⁶ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*, (Grand Rapids: Baker Books, 2013), 15-21.

²⁷⁷ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, (Grand Rapids: Baker Books, 2018), 15.

our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor. 3:2-3). Bible living is a public observation made possible by private digestion of the Word of God. Bible living recognizes, “The knowledge of the heavenly character of Christ’s person and work is what alone can make heavenly Christians, who, amid all the difficulties and temptations of life on earth, can live as those whom the superior power of the upper world has possessed, and in whom it can always give the victory.”²⁷⁸

Jonathan Edwards understood the observation of people when said, “Men’s deeds are better and more fruitful interpreters of their minds than are their words.”²⁷⁹ Jesus was cognizance of people’s observations. He articulated, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16 KJV). He also expressed the importance of observation, “By their fruits, you will recognize them” (Matt. 7:20).

Bible living put the words of the Bible into works of the Bible. The Bible is a book that reveals the Most Holy. It is a book that can produce a holy living. It discloses the great need of humanity. To the Christian leader that is struggling, the Bible manifest, “Our one need is, to know Jesus better; the one cure for all our feebleness, to look to Him on the throne of heaven, and really claim the heavenly life He waits to impart.”²⁸⁰

The high duty of every Christian is to obey God by living for God. Paul pleaded with the Christians in Rome. He admonished, “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your

²⁷⁸ Andrew Murray, *The Holiest of All*, (New Kensington: Whitaker House, 1996), vii.

²⁷⁹ James M. Houston, *Religious Affections: A Christian’s Character Before God*, (Minneapolis: Bethany House Publishers, 1996), xxxii.

²⁸⁰ Andrew Murray, *The Holiest of All*, (New Kensington: Whitaker House, 1996), vii.

true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind” (Rom 12:1-2).

The Christian leader that will lead the people of God should first be a man or woman of God. There is no such thing as being a man or woman of God without living for God.

God, Himself, is the power of godliness. The Holy Spirit is the life and force of it. Godliness is the power that brings a man to God and binds him to Him. Godliness is that which creates repentance towards God and faith in Him. Godliness is the result of a great change of heart in reference to God and His character. Godliness looks towards God, and mourns its distance from Him; godliness hastens to draw nigh and rests not till it is at home with God. Godliness makes a man like God. Godliness leads a man to love God and to serve God; it brings the fear of God before his eyes and the love of God into his heart. Godliness leads to consecration, sanctification, and concentration... Godliness makes a man commune with God and gives him a partnership with God in His glorious designs... Many who have the form of godliness are strangers to this power, and so are in religion worldly, in prayer mechanical, in public one thing, and in private another. True godliness lies in spiritual power.²⁸¹

Keeney Ray Dickenson quotes Gardiner Spring (1785-1873), pastor of Cedar Street Church in New York City, “There is no part of a minister’s work that is not immediately affected by his piety.... The object at which he aims, his own personal qualifications, his firmness and stability in the faith, his perseverance in toil, his comfort in trials, and his whole spirit, and even manner in the pulpit, are influenced by his fear of God, and his love of Jesus Christ.”²⁸²

Bible living is made easier through Bible praying and Bible reading. Spurgeon shared, “But let a man once become really holy, even though he has but the slenderest possible ability, he will be a more fit instrument in God’s hand than the man of gigantic acquirements, who is not

²⁸¹ Charles Spurgeon, “Sermon 2,088: *The Form of Godliness without the Power*,” in *The Metropolitan Tabernacle Pulpit: Sermons Preached by C. H. Spurgeon and Revised During the Year 1895*, (Pasadena, TX: Pilgrim, 1975), 35:307.

²⁸² Keeney Ray Dickenson, “Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon,” (The Southern Baptist Theological Seminary, 2017). In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

obedient to the divine will, nor clean and pure in the sight of the Lord God Almighty.”²⁸³

Spurgeon’s sentiment is shared in the Scriptures:

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence (1 Cor. 1:25-29).

Holy living is not achieved through self-aggrandizement of a selfish will exerting itself above others. Holy living is the submission to the Word of God. Submission to the Word of God allows the Christian leader to understand, “When churches tap into the power of the Holy Spirit, they have great potential for biblical church growth.”²⁸⁴ Tozer correctly analyzed and advised, “Until we have seen ourselves as God see us, we are not likely to be much disturbed over conditions around us as long as they do not get so far out of hand as to threaten our comfortable way of life. We have learned to live with unholiness and have come to look up it as the natural and expected thing.”²⁸⁵ The Christian leader must not fall into the trap of what Jonathan Edwards described as, “A kind of external religious practice without any inward experience which is of no account in the sight of God. It is good for nothing... Experience without any practice... Not followed by any Christian behavior... is worst than nothing.”²⁸⁶

However, Bible living is developed through Bible believing. Bible believing and Bible

²⁸³ Charles Spurgeon, *The Soul-Winner: How to Lead Sinners to the Savior*, (1895; repr., Grand Rapids: Wm. B. Eerdmans, 1963), 47.

²⁸⁴ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 86.

²⁸⁵ A.W. Tozer, *The Knowledge of the Holy*, (Middletown: fig-books.com, 2012), 135.

²⁸⁶ James M. Houston, *Religious Affections: A Christian’s Character Before God*, (Minneapolis: Bethany House Publishers, 1996), xxxiii.

living are the productions of Holiness. Bible believing directs holy living. Holy living is the result of holy thinking. Holy thinking leads to holy doing. Holy living embraces holy principles with holy practices.

The foundation of holy living is rooted in holy knowledge. The proverbial writer wrote, “Knowledge of the Holy One is understanding” (Pro. 9:10). Holy living is directly connected to the Word of God. To neglect the Word of God is hazardous to the growth, welfare, and wellbeing of the Christian. Murray pointed out, “Those who, through sloth, remain babes in Christ, and do not press on to maturity, are ever in danger of hardening their heart, of coming short and falling away.”²⁸⁷

Holy living and the Holy Bible go hand in hand with one another. The Bible is the language of the Holy Spirit that reveals God through the Son of God. Holy living is made possible by the Holy Spirit working the Word of God in the child of God. The Christian that fails to get into the Word of God will fail in the work of God and the will of God. Tozer’s encouragement is as pertinent today as when he first preached it, “Let us seek first that we might be good, remembering that goodness grows from the roots of obedience, prayer, Bible reading, and surrender.”²⁸⁸ Bible living is all about surrendering to the Word of God.

Holy living is produced by the Holy Spirit of God, making known the Son of God, unto the child of God through the Word of God. The Word of God is central to the Holy Spirit, working on behalf of the child of God. The Christian that fails to daily digestion of God’s word will suffer from spiritual malnutrition. Murray mentioned, “The Son of God, as the living Word,

²⁸⁷ Andrew Murray, *The Holiest of All*, (New Kensington: Whitaker House, 1996), vi.

²⁸⁸ A. W. Tozer, *The Tozer Pulpit* vol. 6: *Twelve Sermons Relating to the Life and Ministry of the Christian Church*, Compiled and Edited by Gerald B. Smith, (Harrisburg: Christian Publications, Inc., 1975), 21.

dwelling in us through the Holy Spirit brings the truth and the power of the word as a divine reality into our living experience.”²⁸⁹ Daily digestion of the Word of God is biblical: “give us this day our daily bread” (Matt. 6:11).

Holy living and Bible living are synonymous. The Bible is the Word of God. The Bible is the breath of God. Murray protested, “To understand the words of the Holy Spirit, I must have yielded myself to be led by the Spirit, I must be living in the Spirit.”²⁹⁰ The Holy Spirit is the Divine Interpreter of the Word of God for the Child of God. The reality is, “The words of Holy Ghost need the Holy Ghost as their interpreter. And the Holy Ghost interprets only to those in whom He dwells and rules.”²⁹¹ The Holy Spirit makes holy living possible through the Word of God.

Holy living is conducted by a holy mind. A holy mind maintains a holy cognition, a holy imagination, a holy perception, a holy emotion, and a holy volition. It is up to every Christian to adopt the Word of God as the final authority of life. Christians can and do have different thoughts regarding the Word of God. However, no Scripture is of any private interpretation (cf. 2 Pet. 1:20-21). If Christian leaders acknowledge the Bible as the Word of God, they should be able to come together, and reach the same conclusion regarding the interpretation of the Scriptures.

Charles Spurgeon and D. L. Moody were two of the greatest preachers during the nineteenth century. Although Moody had never met Spurgeon, he greatly admired the Englishman and arranged to meet him in London. After he traveled across the Atlantic, Moody found Spurgeon’s residence and knocked on the door. Spurgeon answered with a cigar in his mouth. Moody was aghast. “How could you, a man of God, smoke that?” Asked Moody. Spurgeon took the cigar from his mouth, put his finger on Moody’s huge

²⁸⁹ Andrew Murray, *The Holiest of All*, (New Kensington: Whitaker House, 1996), 120.

²⁹⁰ Ibid., 121.

²⁹¹ Ibid., 119-120.

stomach, smiled, and said, “The same way that you, a man of God, could be that fat!”²⁹²

It is said, “People of intelligence often disagree.” Christians, especially leaders, should be able to disagree without being disagreeable (cf. 1 Cor. 6:1-11). The former Pastor of ALCCC, Shirley Jean Nicholson, shared, “People often judge other people according to their own strengths. When they judge other people, they judge them by their actions, and when they judge themselves, they judge themselves by their intentions.” Bible living practice being just and fair. It honors the words of the first-century Apostles. Paul advised, “Judge nothing before its time” (1 Cor. 4:5). Jesus encouraged, “Judge not according to the appearance but judge righteous judgment” (John 7:24).

No one can correctly judge righteous judgment apart from God. There is a saying, “All truth is God’s truth.” This denotes if a person judge accurately, their judgment is in alignment with the Word of God, even if the person does not know it. Paul understood that a spiritual person could make a sound judgment according to the Word of God. He publicized, “He that is spiritual judge all things” (1 Cor. 2:15). Bible living judges according to the Word of God. Bible living appropriate the Word of God as the *modus operandi*.

Bible living is the result of Bible-loving. When the child of God loves the Word of God, the Word of God will cause them to walk in the love of God. Just the same, when the Christian leader loves Christ, he or she will love the children of Christ. Sanders beautifully expressed the desire of the Holy Spirit working in the life of the believer:

Love is the fruit of the Spirit. That fruit is not the product of painful striving, but of simple abiding in Christ, as earlier noted. Indeed, each element in the fruit of the Spirit (Gal. 5:22-23) is but a different facet of love. Joy is love’s song. Peace is love’s repose. Patience is love’s endurance. Kindness is love’s sympathy. Goodness is love’s self-

²⁹² Kent Crockett, *The 911 Handbook: Biblical Solutions to Everyday Problems*, (Peabody: Hendrickson Publishers, Inc., 1997), 95.

forgetfulness. Faithfulness is love's trustworthiness. Self-control is love's discipline. ²⁹³

Bible living is the result of the desire to please God. Bible living is not selfish or self-seeking. The Christian leader that lives a life that is pleasing to God is in a position that God can elevate. God will never magnify a person above Him, because there is no one higher or greater than Him. God is not interested in the following anyone. He is the Head of all of creation. Therefore, "God does not take second place in anyone's life. God does not receive glory by making our plans succeed, but by accomplishing His will."²⁹⁴ The Scripture supports, "God works in people's lives for His glory, not theirs."²⁹⁵

Bible living is ultimately exemplifying the life of Christ to the glory of God. Packer discussed the holiness of man in light of fulfilling God's will. He wrote, "God commands those whom He has separated from other peoples to be His people that they should separate themselves from all that displeases Him and is contrary to his will. The holiness of life is what He requires of all those whom He has brought into fellowship with Himself."²⁹⁶ Packer strongly believes, "We who believe have to wake up to the fact that the ministry to us of the Father and the Son through the Spirit has turned us into different people from what we were by nature."²⁹⁷

Bible living is more of an imitation than it is an aspiration. Christians are called to the life of Christ, and as a result, the Holy Spirit equips "every Christian with one or more gifts (i.e.,

²⁹³ J. Oswald Sanders, *Enjoying Intimacy with God*, (Chicago: Moody Press, 1980), 101.

²⁹⁴ Henry Blackaby & Richard Blackaby, *Called to be God's Leader: Lessons from the Life of Joshua*, (Nashville: Thomas Nelson, Inc., 2004), 114.

²⁹⁵ Ibid., 197.

²⁹⁶ J. I. Packer, *God's Words*, (Grand Rapids: Baker Books, 1989), 173.

²⁹⁷ J. I. Packer, *Rediscovering Holiness*, (Ann Arbor: Vine Books, 1992), 55.

capacities to express Christ in serving God and man).”²⁹⁸ Bible living does not suffer from egotism, narcissism, and self-centeredness. It is considerate of others. A Christian leader’s attitude should be, “My people’s greatest need is my personal holiness.”²⁹⁹ Bible living seeks to glorify God through His Son by the power of the Holy Spirit.

Bible living is possible because of the acts of the Holy Spirit in the lives of the disciples. The Holy Spirit works to produce the character of Jesus Christ in the disciple. Boice identifies four ways Holy Spirit glorifies Christ in the believer:

- First, the Holy Spirit glorifies Jesus by teaching about Him in the Scriptures.
- Secondly, the Holy Spirit glorifies Jesus by drawing men and women to him in saving faith.
- Thirdly, the Holy Spirit glorifies Jesus by reproducing His character in believers.
- Fourthly, the Holy Spirit glorifies Jesus by directing Christ-followers into Christian service and by sustaining them in it.³⁰⁰

Towns list twelve acts of that the Holy Spirit performs for the Christian:

1. He teaches (John 14:26).
2. He testifies (John 15:26).
3. He guides (Romans 8:14).
4. He speaks (1 Corinthians 2:13).
5. He enlightens (John 16:13).
6. He strives (Genesis 6:3).
7. He commands (Acts 8:28).
8. He intercedes (Romans 8:26).
9. He sends workers (Acts 13:4).
10. He calls (Revelation 22:17).
11. He comforts (John 16:7).
12. He works (1 Corinthians 12:11).³⁰¹

²⁹⁸ J. I. Packer, *Growing in Christ*, (Wheaton: Crossway Books, 1994), 73.

²⁹⁹ J. I. Packer, *Rediscovering Holiness*, (Ann Arbor: Vine Books, 1992), 33.

³⁰⁰ James Montgomery Boice, *Foundation of the Christian Faith: A Comprehensive and Readable Theology*, (Downers Grove: Inter Varsity Press, 1986), 381-387.

³⁰¹ Elmer L. Towns, *Concise Bible Doctrines*, (Chattanooga: AMG Publishers, 2006), 195.

Acts of the Holy Spirit in leadership is necessary for spiritual maturity. Scazzero observed, “Christian spirituality, without an integration of emotional health, can be deadly – to yourself, your relationship with God, and the people around you.”³⁰² The Holy Spirit helps a person to have a healthy emotion framed by the Word of God. It is said, “Our activity for God can only properly flow from a life with God. We cannot give what we do not possess. Doing for God in a way that is proportionate to our being with God is the only pathway to a pure heart and seeing God” (Matthew 5:8).³⁰³

Bible living is about living according to the Word of God as a representative of God, through the power of the Holy Spirit. The acts of the Holy Spirit in leadership understands, “Emotional health and spiritual maturity cannot be separated, that maturity is about love and character, not gifts or knowledge.”³⁰⁴ John Stott, “The preacher must live his message and must by his humility and passion allow the Holy Spirit to work through him, and expect such preaching in the power of the Spirit to change lives.”³⁰⁵

Bible living empowers Christians to live the way Jesus lived. Jesus lived His life as the Word of God. The Christian leader should live as Jesus lived by the Word of God. Bible living is about, “One another.” There are multitudes of Scriptures that inform the Christian how to behave and conduct themselves. There is a “one another” principle in the Bible for Christians to live their life.

³⁰² Peter Scazzero, *Emotionally Healthy Spirituality: Unleash A Revolution in Your Life in Christ*, (Nashville: Thomas Nelson, 2006), 7.

³⁰³ Ibid., 32.

³⁰⁴ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*, (Grand Rapids: Zondervan, 2010), 202.

³⁰⁵ John Stott, *Between Two Worlds: The Challenge of Preaching Today*, (Grand Rapids: WM. B. Eerdmans Publishing Co., 1982), 8.

Love one another Scriptures:

- Love one another (John 13:34).
- Love one another (John 13:35).
- Love one another (John 15:12).
- Love one another (John 15:17).
- Be devoted to one another in brotherly love (Romans 12:10)
- Owe no man anything, but to love one another (Romans 13:8 KJV).
- By love, serve one another (Galatians 5:13 KJV).
- Forbearing one another in love (Ephesians 4:2 KJV).
- Love one another (1 John 3:11).
- Love one another (1 John 3:23).
- Love one another (1 John 4:7).
- Love one another (1 John 4:11).
- Love one another (1 John 4:12).
- Love one another (2 John 5).

Unity one another Scriptures:

- Have peace one with another (Mark 9:50 KJV).
- One body in Christ, and every members of one another (Romans 12:5 KJV).
- Be of the same mind one towards another (Romans 12:16 KJV).
- Receive ye one another (Romans 15:7 KJV).
- Tarry one for another (1 Corinthians 11:33 KJV).
- Don't bite and devour one another (Galatians 5:14 KJV).
- Be not consumed one of another (Galatians 5:15 KJV).
- Be ye kind one to another (Ephesians 4:32 KJV).
- Tenderhearted, forgiving one another (Ephesians 4:32 KJV).
- Teaching and admonishing one another in Psalms and hymns (Colossians 3:16).
- Speak not evil one of another (James 4:11 KJV).
- Grudge not one against another (James 5:9 KJV).
- Confess your faults one to another (James 5:16).
- Pray one for another, that ye may be healed (James 5:16).

Humility one another Scriptures:

- Wash one another's feet (John 13:14).
- In honor, preferring one another (Romans 12:10).
- Regard one another more important than yourselves (Philippians 2:3).
- Clothe yourselves in humility toward one another (1 Peter 5:5).

Helping one another Scriptures:

- Greet one another with a kiss (Rom. 16:16; 1 Cor, 16:20; 2 Cor. 13:12).
- Husbands and wives: don't deprive one another physical intimacy (1 Cor. 7:5).
- Bear one another's burdens (Galatians 6:2).
- Speak the truth on one another (Ephesians 4:25).
- Don't lie to one another (Colossians 3:9).
- Comfort one another concerning the resurrection (1 Thessalonians 4:18).
- Encourage and build up one another (1 Thessalonians 5:11).
- Stimulate one another to love and good deeds (Hebrews 10:24).
- Be hospitable one to another (1 Peter 4:9).

Bible living is about being a living sacrifice for the Lord. The essence of Bible living is to live a life that is well-pleasing unto the Lord. Jesus lived His life to please God the Father, and God was delighted with the life Jesus lived (cf. Matthew 3:17; 17:5; Luke 3:22). The Christian leader that will live a life that is approved by God, will live a life that is well-pleasing unto God, through His Son Jesus Christ. Bible living is an example of Bible sharing.

Bible Sharing

Bible sharing is the duty of every Christian. Every Christian is called to fulfill the Great Commandment and the Great Commission. The Christian leader should love the Lord enough to care enough to share Him with others. Paul was clear, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3-4). The Bible is a book that encourages the disciples of Jesus Christ to share the "Good News" of Jesus Christ. McIntosh stated, "Life-giving churches are empowered by

worshippers who willingly invest their lives in life-giving ministry.”³⁰⁶

Bible sharing is about people reaching people. It is said, “People win people. Programs do not reach people; people reach people.”³⁰⁷ The Christian leader that grows in the conviction of the Word of God will grow in the execution of sharing the Word of God. McIntosh informed, “Biblical church growth takes place when there is a balance between numerical growth and spiritual growth.”³⁰⁸ Spiritual growth in Christ always includes sharing with others. The Christian leader must understand the centrality of Jesus Christ in the Bible. For, there is no such thing as biblical, spiritual, growth that does not share Jesus Christ to others.

Jesus is the message from heaven to earth, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16 KJV). Sharing Jesus is the message of Bible sharing. William Fay pointed out, “The problem is, if you aren’t sharing your faith, you are not living a good Christian life.... We must realize if we don’t explain our faith, our friends may never understand it and, therefore, never have an opportunity to be led by the Holy Spirit to believe it.”³⁰⁹ Paul pronounced, “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them” (Rom 10:14)?

Jesus' last departing message to His disciples was crystal clear, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Every Christian is called to be a

³⁰⁶ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 110.

³⁰⁷ Ibid, 111.

³⁰⁸ Ibid., 109.

³⁰⁹ William Fay, *Sharing Jesus Without Fear*, (Nashville: Broadman & Holman Publishers, 1999), 9.

witnessed for Jesus Christ. No Christian should ever wonder if they are called to share the Bible with others. It is the obligatory duty of every Christ to share Jesus with the world.

Preachers of the gospels and leaders of the church should be committed to sharing the Bible with their family, friends, relatives, and community. The Christian leader should be a servant of sharing the Bible. Sharing the Bible is ultimately sharing the man of the Bible – Jesus Christ. Every Christian should not, “Want to miss God-ordained opportunities to share your faith with others, or you also miss opportunities to experience the good things God had planned for you.... We deny Jesus by never opening our mouths. We deny Him with our silence.”³¹⁰

It is a shame that the average Christian has not led a single soul to Christ. Fay sadly wrote, “As few as 5 to 10 percent of the people in an average church have shared their faith in the past year? That means 90 percent of us have chosen the sin of silence.”³¹¹ It is a sad commentary, “One hundred thousand churches will close their doors this decade. Why? Because those church members chose the sin of silence.”³¹² Fay’s review on the church is startling and alarming:

Watch out for the signs of a dying Christian life. Ask yourself, Am I sharing my faith? Do I have only Christian friends? Do I hang around the dead, the diseased, and the lost? If you and the members of your church have forsaken your duty to reach back into the world, I can promise you your church will start to divide, to backbite, and to fight over nonessential Christian issues like hymnal selection and carpet colors. You will become keepers of a Christian aquarium instead of fishers of men. Your church will be on the way to spiritual death. In fact, I can prophesy to any church or to any believer without fear of being in error that if you choose not to evangelize, individually or collectively, your church will fossilize.³¹³

³¹⁰ Ibid., 3.

³¹¹ Ibid., 6.

³¹² Ibid., 7.

³¹³ Ibid.

The job of evangelism/witnessing is the duty of every Christian. The world is divided into two categories, and every person is either a missionary or a mission field, saved or lost, on the way to heaven, or on the way to hell. Subsequently, the church has two types of Christians those who talk about the lost and those who talk to the lost.

Bible sharing is about winning the lost for Christ. Jesus came to save sinners. Christians are here for the winning sinners to Christ. Christian leaders should lead the charge in winning souls for Christ. Soul winning is contagious. One Christian action in leading souls to Christ in the church can start a chain-reaction within the church of other Christians leading souls to Christ. It is an interesting observation,

A survey from the Institute of American Church Growth showed that 75 to 90 percent of new believers come to Christ through a friend or acquaintance who explains the good news on a one-to-one basis. Only 17 percent of all conversions come through what is called an “event” – a pastor giving his Sunday morning message, a Billy Graham crusade, or a Friendship Sunday. Yet, most churches devote the majority of their time, energy, and money to these kinds of events.³¹⁴

The church is in the business of being a witness for Jesus Christ. When the church ceases to witness for Jesus Christ, it has terminated being a church of Jesus Christ. The church was birth for the mission of Christ. When the church loses the purpose of Christ, it will no longer be a church of Christ. Thus, it is in danger of no longer being useful for Christ. Christ did not come for Christian to get dress up and look pretty for a church building. Christ’s mission was the mission of God, is the mission of God, and will always be the mission of God – to save souls. Sally Morgenthauer wrote of George Barna observation of the church:

We have 325,000 Protestant churches, 1,200 Christian radio stations, 300 Christian television stations, and 300 Christian colleges. . . During the last eight years, we in the Christian community have spent in excess of \$250 billion in domestic ministry and have

³¹⁴ Ibid., 12.

seen a 0 percent increase in the proportion of born-again adult Christians in this country. Are we concerned about this? Do we feel any accountability for this picture? Or will we continue to play the same games?³¹⁵

All Christians and especially the Christian leaders must take ownership in sharing the Jesus of the Bible with the world: starting locally with family and friends, and then with the community, society, and the world. Will McRaney Jr. wrote the book, *The Art of Personal Evangelism*, highlighted an interesting fact, “Personal evangelism is the foundation of all church growth methods. Without personal evangelism, there are no churches, no pastors, no worship services. Everything begins with personal evangelism. Nothing much happens in the church until some concerned Christian shares the life-changing message of Jesus Christ.”³¹⁶

Sharing Jesus with the world is not an option for Christians to consider; it is a command for Christian to obey. The Great Commandment and the Great Commission are the great commitments for every great Christian leader to achieve and accomplish. McRaney Jr. quoted a wise man, “Any religion that does not consider itself valuable enough to share with nonbelievers is fated to crumble from within.”³¹⁷

It is the calling of pastors to equip the body of Christ. Every pastor, elder, evangelist, missionary, lay-leader should be a witness for Christ. Pastors should study the Word of God to prepare the people of God for the work of God. Pastors and leaders within the church should be devoted to sharing the Bible. The Puritan theologian John Owen (1616-1683) wrote:

Another thing required hereunto is experience of the power of the things we preach to others. I think, truly, that no man preaches that sermon well to others that doth not first

³¹⁵ Sally Morgenthauer, *Worship Evangelism: Inviting Unbelievers into the presence of God*, (Grand Rapids: Zondervan, 1999), 26.

³¹⁶ Will McRaney Jr., *The Art of Personal Evangelism: Sharing Jesus in a changing Culture*, (Nashville: B&H Publishing Group, 2003), 2.

³¹⁷ *Ibid.*, 1.

preach it to his own heart. He who doth not feed on, and digest, and thrive by, what he prepares for his people, he may give them poison, as far as he knows; for, unless he finds the power of it in his own heart, he cannot have any ground of confidence that it will have power in the hearts of others... It is an easier thing to bring our heads to preach than our hearts to preach... But to bring our hearts to preach is to be transformed into the power of these truths.³¹⁸

Spurgeon encouraged preachers to be original in their sharing, delivering, preaching, and teaching of others, “Be yourself, dear brother, for, if you are not yourself, you cannot be anybody else; and so, you see, you must be nobody... Do not be a mere copyist, a borrower, and spoiler of other men's notes. Say what God has said to you and say it in your own way, and when it is so said, plead personally for the Lord's blessing upon it.”³¹⁹ Dickerson quoted the wisdom of Spurgeon in sharing the Bible:

I always find that I can preach best when I can manage to lie and soak in my text. I like to get a text and find out its meaning and bearings, and so on, and then, after I have bathed in it, I delight in lying down in it and let it soak into me. It softens me, or hardens me, or does whatever it ought to do to me, and then I can talk about it. You need not be very particular about the words and phrases if the spirit of the text has filled you; thoughts will leap out and find raiment for themselves. Become saturated with the spices, and you will smell of them; a sweet perfume will distill from you and spread itself in every direction - we call it unction... Dwell in the truth and let the truth dwell in you. Be baptized into its spirit and influence that you may impart thereof to others.³²⁰

Billy Sunday's Rivals were successful because he had a team. His team was coordinated to witness and invite family and friends to hear Billy Sunday: “with the typing of 75 clerks and the incessant ringing of telephones... Sunday's advance agents and local leaders coordinated a dozen committees to finalize the revival's logistics before opening day. Meanwhile... volunteers

³¹⁸ John Owen, “The Duty of a Pastor,” in *The Works of John Owen*, ed. William H. Goold, (Carlisle, PA: Banner of Truth, 2009), 9:455.

³¹⁹ Charles Spurgeon, *An All-Around Ministry*, (1900; repr., Carlisle, PA: Banner of Truth, 2003), 72-74.

³²⁰ Keeney Ray Dickenson, “Preaching from the Overflow of Personal Piety: The Contribution of Prayer and Bible Intake to the Pulpit Ministry of Charles Spurgeon,” (The Southern Baptist Theological Seminary, 2017), 82. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1927182014?accountid=12085>.

fanned out into neighborhood blocks to invite friends and strangers to prayer meetings.”³²¹

Billy Sunday’s great revival success was largely based on having a team of people committed to Bible sharing. They were willing to get out “and distribute fliers advertising Sunday’s services.”³²² Spurgeon shared the Word of God with whomever he could. He shared his conviction:

If I never won souls, I would sigh till I did. I would break my heart over them if I could not break their hearts. Though I can understand the possibility of an earnest sower never reaping, I cannot understand the possibility of an earnest sower being content not to reap. I cannot comprehend anyone of you Christian people trying to win souls and not having results, and being satisfied without results.³²³

The heart of the Bible is Jesus Christ. Bible sharing is about sharing Jesus Christ, which is the heart of God. Men such as John Geddie (the Messenger of Love), determine to share Jesus where Jesus had not been shared (Polynesia in 1848), had a wonderful testimony upon his tombstone, “When he landed in 1848, there were no Christians here, and when he left in 1872 there were no heathen.” Likewise, every Christian should have the testimony of making the atmosphere and the surrounding environment better because of their presence. Bible sharing is about sharing the mission of the Bible – Jesus Christ.

Every Christian is called to fulfill the Great Commission and the Great Commandment. Elmer Towns is a staunch advocate and steadfast voice that, “Evangelism is communicating the Gospel in an understandable manner and motivating a person to respond to Christ and become a

³²¹ Jennifer Wiard, The Gospel of Efficiency: Billy Sunday's Revival Bureaucracy and Evangelicalism in the Progressive Era, *Church History* 85, no. 3 (09, 2016), 587-616.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1817763926?accountid=12085>.

³²² Ibid.

³²³ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1992), 107.

responsible member of the church.”³²⁴ Although every Christian is called to a life of discipleship and evangelism, it is up to each Christian to remove, “A barrier just makes it harder to reach people; it does not make it impossible to reach people. Eliminating barriers makes it easier to reach people.”³²⁵

Jesus made it easier for His disciples to reach people by giving them the Holy Spirit to overcome barriers in reaching people. Chai quoted, “Jack Hayford, noted Pentecostal scholar said, “The power of the Holy Spirit through the church is the most striking feature in Acts.”³²⁶ The disciples had to overcome many barriers in the book of Acts. Chai cited another statement of Hayford, “The same Spirit power in Acts 2 gave the same authority to the disciples. Jesus is the prototype of the Spirit-filled, Spirit-empowered life (10:38). The Book of Acts is the story of the disciples receiving what Jesus received in order to do what Jesus did.”³²⁷ Jesus gave the Holy Spirit to His disciples for the disciples to share the gospel to the world.

Bible sharing is committed to Jesus Christ. Jesus was committed to the Word of God. Jesus was committed to sharing the Word of God. Jesus' commitment unto the Word of God is expressed in His statement, “For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken” (John 12:49). John the Baptist said of Jesus, “For the one whom God has sent speaks the words of God, for God gives the Spirit without limit”

³²⁴ Elmer L. Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church*, (Chicago: Moody Publishers, 2004), 130.

³²⁵ Elmer L. Towns, C. Peter Wagner, & Thomas S. Rainer, *The Every church Guide to Growth: How Any Plateaued Church Can Grow*, (Nashville: Broadman & Holman Publishers, 1998), 8-9.

³²⁶ Yan Chai, “*Spirit-Empowered Discipleship in Acts*,” (Liberty University, 2015), 3. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Central; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1809104068?accountid=12085>.

³²⁷ Ibid., 7.

(John 3:34). The central theme, thesis, topic, message, character, and person of the Bible – is Jesus Christ.

Conclusion

Bible praying, Bible reading, Bible Studying, Bible Meditating, Bible Memorizing, Bible believing, Bible living, and Bible sharing is the conceptual framework of being filled with the Spirit. However, “Following Jesus shouldn’t be about prayer, Bible Study, or meditation. These tools simply serve the greater purpose of knowing God. They help us develop intimacy with God and fitness for serving.”³²⁸

The acts of the Holy Spirit in leadership are essential to holy Leadership. The conceptual framework of being filled with the Spirit should produce a love for Jesus Christ, by following the first-century apostle’s leadership example, and having a hatred of sin, a desire for holiness, a devotion to prayer, a devotion to the word of God, a commitment to the church: worship, fellowship, discipleship, and evangelism (witnessing). The conceptual framework laid out identifies holy leadership.

The conceptual framework of the Abundant Life Community Christian Church is the same as was the first-century church: to fulfill the Great Commandment and the Great Commission. The element to fulfill this divine mandate is missional in purpose and attractional on some level. To accomplish being a Spirit-filled church with Spirit-filled leaders, the leaders of the church must be on one accord in one place practicing Bible praying, Bible reading, Bible studying, Bible memorizing, Bible meditating, Bible believing, Bible living, and Bible sharing.

³²⁸ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, (Colorado Springs: NavPress, 2006), 195.

Chapter 3: Methodology

The methodology of this project is designed to address the acts of the Holy Spirit in holy leadership: a case of holy leadership in the church. The Scriptures support and advance for holy leadership in the church, and the commencement of discipleship for the church are many (Matthew 28:19-20; Luke 22:32; John 14:15-18, 26; John 15:26; John 16: Acts 1:8; Hebrews 12:14; 1 Peter 1:16; 1 Peter 5:1-5). Holy leadership in the church produces healthy leaders within the church, and healthy leaders within the church produce healthy churches. There are essential spiritual factors that comprise holy leadership.

Acts of the Holy Spirit in Leadership: A Case for Holy Leadership in the Church

Whoever has ears, let them hear what the Spirit says to the churches.
Revelation 2:7

A man's enemies will be the members of his own household.
Matthew 10:36

In-house fighting between believers is not uncommon in the Bible. The problem of in-house fighting has existed since the beginning of time. Cain had a strong disagreement with his brother Abel and killed him (cf. Gen. 4:3-10). The pages of the Bible are saturated with conflict. The Bible is a book that contains heated disagreements between believers with believers, between believers with unbelievers, between unbelievers with believers, and between unbelievers with unbelievers. Conflict is entangled in the DNA of human nature.

The Apostle Paul wrote, "For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other so that you are not to do whatever you want" (Gal 5:17). Consequently, in-house conflict is a reality that must be dealt with and is something that cannot be ignored.

The Bible is emphatic as time moves forward into the future, contention, in-house fighting, and heated disagreement will become something of a norm. The Prophet Micah wrote, "For a son dishonors his father, a daughter rises up against her mother, a daughter-in-law against her mother-in-law—a man's enemies are the members of his own household" (Micah 7:6; cf. Matthew 10:35-36).

Unfortunately, the church is not immune from in-house fighting. The first-century disciples of Jesus had contentions and disagreements. They were prone to disputes, disagreements, and arguments. In one instance, they became irate because James and John asked and wanted to have the head seats in Jesus' kingdom. Jesus used that opportunity as a teaching point. He said to them,

Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him. "What is it you want?" he asked. She said, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom." "You don't know what you are asking," Jesus said to them. "Can you drink the cup I am going to drink?" "We can," they answered. Jesus said to them, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father." When the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20:20-28; cf. Mark 10:35-45).

The essence of Jesus' conversation with his disciples when they were aspiring to be first was for them to become servants. In another instance, Jesus expounded the nature of being first in the kingdom of God is last. Jesus taught, "So the last will be first, and the first will be last" (Matt 16:20). The opposite of being a servant is a master.

Martin Luther King, Jr., a month before he was assassinated, preached a sermon entitled *The Drum Major Instinct*, addressing the issue of James and John's desire to sit on the right and

left-hand side of Jesus Christ. He said *The Drum Major Instinct* is the fundamental desire for recognition, for importance, for attention, for distinction, the desire to be first, a desire to be out front, and a desire to lead the parade.³²⁹ *The Drum Major Instinct* is often the cause of rivalry, division, contention, inward reaching (lifting self) and in-house fighting (promoting Self).

The cure for inward reaching and in-house fighting is outward reaching (lifting others) and fulfilling the Great Commandment and the Great Commission. The Christian leader who practice praying, Bible Studying, church-attending, and witnessing for Jesus Christ will not be predisposed to inward reaching and in-house fighting. Four personal non-negotiables are indispensable to being a great Christian: prayer, Bible Study, regularly attending church, and witnessing for Christ.

Spiritual Factors

The first-century disciples of Jesus Christ had to learn to walk in Spirit. They had to learn and to practice the four major spiritual factors to be successful in Christ. The four spiritual factors are pertinent to every Christian success. All four of the spiritual factors are non-negotiable. The Christian does not have the leisure to pick and to choose which of the four major spiritual factors that they will honor and follow.

The four major spiritual factors should and must be the essential elements that motivate and energizes the Christian aspiration and *modus operandi*. The Christian that fails to practice any of the four spiritual factors is flirting with disaster and spiritual ruination. The four major spiritual factors must be and should be personal to every Christian.

³²⁹ James M. Washington, *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.*, (New York: HarperCollins, 1991), 259-260.

There are four spiritual factors that the first-century apostles practice: prayer, reading the Bible, regularly assembling (church), and witnessing. These four spiritual factors will never change. As long as Christians are living in a sinful world, the four spiritual factors will always be relevant and prevalent for the believer. Prayer is an engagement with God that every Christian should practice.

Prayer

I am the ground of thy beseeching; first, it is my will thou shalt have it; after, I make thee to will it, and after I make thee to beseech it and thou beseeches it. How should it then be that thou shouldst not have thy beseeching?

Juliana of Norwich

The first spiritual factor is prayer. It is said, “Much prayer, much power, little prayer little power, and no prayer no power.” The truth of the matter, a Christian powerlessness is in direct proportion to a Christian prayerlessness. However, the opposite is also accurate. A Christian powerfulness is in direct proportion to a Christian prayerfulness.

Prayer is a privilege and an opportunity that no believer should take for granted. The success of the first-century apostles and Christians was rooted and grounded in prayer. Christians are commanded to be “instant in prayer” (Rom 12:12), “pray without ceasing” (1 Thes 5:17), and “Always pray and not faint” (Luke 18:1).

Richard J. Foster details in his book the power of formation prayer. He communicates, “Prayer changes things, people say. It also changes us. The latter goal is the more imperative. The primary purpose of prayer is to bring us into such a life of communication with the Father that, by the power of the Spirit, we are increasingly conformed to the image of the Son.”³³⁰

³³⁰ Richard J. Foster, *Prayer: Finding the Heart's True Home*, (New York: HarperCollins, 1992), 57.

Prayer is a significant spiritual factor that enormously benefits the believer. The Christian sees more through prayer than the whole world sees through a telescope. Prayer is vital to the believer as air is to living. Prayer facilitates holy living. Prayer produces holy power. Prayer is the power of the believer to connect heaven with earth. E. M. Bounds realized, “Praying people are God's agents on earth, the representatives of the government of heaven, called to a specific task on the earth... The church upon its knees would bring heaven upon the earth.”³³¹ There is no global power higher than the power prayer for the believer.

S. D. Gordon shared, “The greatest thing anyone can do for God and for man is to pray. It is not the only thing. But it is the chief thing.”³³² He further stated, “You can do more than pray after you have prayed. But you can not do more than pray until you have prayed.”³³³ Jesus' life was an example of prayer. Jesus took prayer personally. Luke documented Jesus' dedication to prayer.

Luke recorded, “One of those days, Jesus went out to a mountainside to pray, and spent the night praying to God” (Luke 6:12). Jesus lived a life of constant prayer. Jesus encouraged, “Then Jesus told his disciples a parable to show them that they should always pray and not give up” (Luke 18:1). The apostles understood the value of prayer because Jesus' clear example demonstrated and illustrated the necessity of prayer. Luke wrote of the apostles, magnificent dealings with a major church problem through the dedication to prayer:

In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to

³³¹ E. M. Bounds, *E. M. Bounds on Prayer*, (New Kensington: Whitaker House, 1997), 556.

³³² S. D. Gordon, *Quiet Talks on Prayer*, (Westwood: The Christian Library, 1984), 11.

³³³ *Ibid.*, 14.

wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word." This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith (Acts 6:1-7).

In this instance, prayer and the word of God were the instruments that resolved church conflict and governed church management. Prayer should not be underestimated. Richard J. Foster wrote, "Prayer catapults us unto the frontier of the spiritual life. Of all the Spiritual Disciplines, prayer is the most central because it ushers us into perpetual communion with the father."³³⁴ Prayer not only connects the believers with the heavenly father. Prayer connects the believers with their earthly brothers and sisters. When the believers on earth pray together, heaven stops to listen. Jesus said,

Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them (Matthew 18:18-20).

Kenneth O. Gangel identified, "The foundation of unity in ministry can only be found in believers praying together."³³⁵ When believers pray together, things happen, and life circumstances change for the best. Prayer touches heaven to touch the earth. When Apostle Peter's life was in danger of death, the church went into intercessory prayer to save him from the death of King Herod's sword. Luke noted, "Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5 KJV). The result of the church

³³⁴ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, (New York: HarperCollins, 1998), 33.

³³⁵ Kenneth O. Gangel, *Acts*, (Nashville: Broadman & Holman Publishers, 1998), 12.

praying for the life of Peter saved his life (cf. Acts 12). Apostle Paul urged the church, “Be joyful in hope, patient in affliction, faithful in prayer.” (Romans 12:12). Henry Blackaby and Richard Blackaby wrote:

Prayer is fundamental because to be a spiritual leader; one must be filled with the Holy Spirit. Leaders cannot fill themselves with the divine presence. Only God can do that (Eph. 5:18). While all Christians have the Holy Spirit's presence in their lives, the condition of being filled by the Holy Spirit comes through concentrated, fervent, sanctified prayer. God's promise is: ‘You will seek Me and find Me when you search for Me with all your heart’ (Jer 29:13). Without the Spirit’s activity, people may be leaders, but they are not spiritual leaders.”³³⁶

Leaders in the church that are not spiritual they are hurtful and harmful to the body of Christ. When Christians do not practice prayer, and the word of God, cold ritualism and cold formalism based on obligation rather than dedication becomes the norm. Brian Edgar states, “When servant-leadership is the dominant model of ministry it tends towards practices based on obligation... Ministry can be defined in terms of the formation of friendship with God and others with benefits for community life, pastoral care, and leadership.”³³⁷ Leaders in the church should be friends with each other and unto the congregation.

Prayer can be the source of friendship that turns the hearts of fellow believers into brothers and sisters, according to the word of God. Robert Elkington observed,

The 21st century is proving to be a time of intense crisis and adversity. Whether it is the economic downturn and the global debt crisis or the tsunamis, hurricanes, earthquakes, and disasters that result from these cataclysmic events, such as the nuclear tragedy in Fukushima, Japan, adversity seems to confront the modern leader at every turn. However, adversity may be a surprising factor in developing leadership strength and leadership

³³⁶ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, Revised and expanded ed., (Nashville: Broadman and Holman, 2011), 183-184.

³³⁷ Brian Edgar, "The Ministry of Friendship," *Pacifica: Journal of the Melbourne College of Divinity* 29, no. 2 (06, 2016): 127-40. Retrieved from <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1915044801?accountid=12085>.

capacity. Adversity emerges in the literature as a potential element, given the right conditions and factors (Pellegrini 2009), of personal growth (Durkin & Joseph 2009) and thus also of leadership character (Berry 2007) and the development of leadership capacity (Stoner & Gilligan 2002). Kouzes and Posner (2003: xvii) suggest that leadership 'creates the climate in which people turn challenging opportunities into remarkable successes.' Brownstein (2009:159) concludes that many leaders in North America 'have no idea how to make good use of our adverse circumstances.' He (Brownstein 2009:163) also incisively points out that '[a] leader doesn't herd; a leader doesn't blindly follow others in their foolishness. A leader must have a theory through which he or she sees the world clearly'.³³⁸

Adversity in pastoral leadership is a reality that many churches need to pray through and deal with according to the word of God. The pressure and the lack of corporate prayer cause many pastors to become discouraged, and ultimately many resigned from the ministry. This writer believes, due to the lack of church prayer and pastoral support many churches, every year are experiencing an exodus of pastors leaving the ministry.

In many instances, churches are devastated by the loss of pastoral leadership. The result of pastors leaving the pulpit is one of the many contributing factors of the decline of the local church. Despite this, prayer and the word of God can stem the tide of Adversity in the church that is often the cause of discouragement to the Christian leader.

Praying the scriptures and seeking the scriptures in prayer are potent tools of dismantling in-house fighting, and heated disagreements in the church, and in one's personal life. Prayer should not be an afterthought of one's activities; prayer should be a pre-thought before one's activities. Every Christian, and especially every Christian leader, should personally take prayer

³³⁸ Robert Elkington, Adversity in pastoral leadership: Are pastors leaving the ministry in record numbers, and if so, why? *Verbum Et Ecclesia* 34, no.1 (2013): 1-13. Retrieved from <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1635232037?accountid=1208>

and the word God serious. Prayer and the word of God are the powerful apparatuses that change things for the child of God.

Personal prayer with personal Bible Study keeps the Christian steady. Donald S. Whitney shared, “Praying over a text is the invitation for the Holy Spirit to hold His divine light over the words of Scripture to show you what you cannot see without Him.”³³⁹ The Christian leader that daily prays and correctly studies the Bible will experience the power of the Holy Spirit.

Bible Study

The second spiritual factor is reading the Bible. A Christian knows about God as much as the Christian knows about the word of God. A Christian honors God as much as the Christian honors the word of God. A Christian loves God as much as a Christian loves the word of God. A Christian obeys God as much as a Christian obeys the word of God. D. L. Moody made an important observation and experienced a tremendous transformation in the word of God. He shared,

I prayed for faith and thought that someday faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, “Faith cometh by hearing, and hearing by the Word of God.” I had up to this time, closed my Bible, and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.³⁴⁰

Personal Bible study and corporate Bible study are essential to the Christian, and especially unto the Christian leader. The Christian leader is expected to lead others. When Paul gave the listings and the qualifications of an overseer, he was explicit that the overseer must be “Able to teach” (1 Tim. 3:2; cf. 2 Tim. 2:2). Ajith Fernando highlights,

³³⁹ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1992), 51.

³⁴⁰ Henry H. Halley, *Halley’s Bible Handbook: with the New International version*, (Grand Rapids: Zondervan, 2000), 22.

When our lives have been influenced by all of Scripture, our ministries will also be influenced by the whole will and purpose of God... We constantly face wounds as people reject our advice, attribute bad motives to our actions, or fail to “make it” despite our best efforts. Many in ministry today are bitter over the way they have been treated after all the sacrifices they made. One of the best ways of healing after receiving blows from a hostile world is to spend time in the Word. The psalmist says, “If your law had not been my delight, I would have perished in my affliction” (Psalm 119:92).³⁴¹

All Christians are commanded to study the Bible. Paul was adamant, “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 Tim 2:15). Every Christian should personally study the Bible. Every Christian should also be able to give answers to those who have questions. Apostle Peter was adamant, “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3:15).

Timothy Keller shared, “If we are deeply involved in the lives, questions, and concerns of the people, then when we study the Bible in order to preach it to them, we will see God’s answers to their questions.”³⁴² The writer of the Proverbs understood that leaders and believers should have with answers:

That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee (Pro 22:19-21 KJV).

Jesus advocated the value of personal Bible Study. Jesus informed, “Man does not live on bread alone, but on every word that comes from the mouth of God” (Matt 4:4). John the

³⁴¹ Ajith Fernando, *Acts*, (Grand Rapids: Zondervan, 1998), 234-235.

³⁴² Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, (Grand Rapids: Zondervan, 2012), 123.

Revelator wrote, “Blessed is the one who reads the words of this prophecy, and bless are those who hear it and take to heart what is written in it, because the time is near” (Rev 3:1). Personal Bible Study helps the Christian to withstand temptations and trials.

Donald S. Whitney quotes the British preacher John Blanchard in *How to Enjoy Your Bible*:

Surely we only have to be realistic and honest with ourselves to know how regularly we need to turn to the Bible. How often do we face problems, temptations, and pressure? Every day! Then how often do we need instruction, guidance, and greater encouragement? Every day! To catch all these felt needs up into an even greater issue, how often do we need to see God’s face, hear his voice, feel his touch, know his power? The answer to all these questions is the same: every day! As the American Evangelist D. L. Moody put it, “A man can do no more take in a supply of grace for the future than he can eat enough for the next six months, or take sufficient air into his lungs at one time to sustain life for a week. We must draw upon God’s boundless store of grace from day to day as we need it.”³⁴³

The Bible is the spiritual food of the believer. The Bible is the nutritional grow of the believer. It is the believer's obligation to know God by studying the Bible. John MacArthur, Jr. espoused, “The first step in Bible study is to read the Bible. I can’t emphasize too strongly that effective Bible study has to begin with a systematic reading of the scriptures.”³⁴⁴

God desires to have a personal relationship with every believer. However, it is up to every believer to have a personal relationship with God by studying the Bible. This writer's mother said, "When you pray that is you talking to the Lord. But, when you read your Bible, that is God talking to you." Prayer and Bible study go together. MacArthur affirmed, “To know God

³⁴³ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1992), 28-29.

³⁴⁴ John MacArthur, Jr., *How to Get the Most from God’s Word: An Everyday Guide to Enrich Your Study of the Bible*, (Dallas: Word Publishing, 1997), 155.

– really know Him – through His Word is a vital goal for every Christian. To know God so that He actually speaks to us through His biblical message takes regular, effective Bible study.”³⁴⁵

Categorically, all Christian leaders need to study the Bible first to strengthen themselves, and secondly, to strengthen their fellow Christians. Jesus told Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32 KJV).

Nathan H. Gunter is resolute: the Christian leader should genuinely love the flock of God. The church needs sincere Christian leaders that care and consider the sheep of God. It is possible for the Christian leader to get caught up with their own concerns and neglect the worries of others.

However, the flock of God needs to have their felt needs met. The Christian leader must never forget the words of Jesus. In the Gospel of John, Jesus shares the concept of "laying down your life." The Christian leader should not be preoccupied and possessed with self-promotion and self-interest above God's interest and God's business. It is imperative that Christian leaders love the flock of God.³⁴⁶

The Christian leader that falls in love with the word of God will love the people of God. It is impossible to love God without loving the people of God. It is impossible to know God without knowing the word of God. Personal Bible study is crucial for the Christian leader to feed the flock of God with the word of God. Jesus was adamant and resolute with Peter,

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs. "Again Jesus said, "Simon son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." The third

³⁴⁵ Ibid., 160.

³⁴⁶ Nathan H. Gunter, "FOR THE FLOCK: IMPETUS FOR SHEPHERD LEADERSHIP IN JOHN 10," *The Journal of Applied Christian Leadership* 10, no. 1 (Spring, 2016): 8-18, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2093213659?accountid=12085>.

time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep (John 21:15-17).

The Christian leader should study the Bible to make him or herself healthy in the word of God, to help make others to become healthy in the word of God. The Christian leader is called to be an example to other Christians. Paul wrote to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim 4:12 KJV). Aubrey Malphurs and Gordon E. Penfold shared, "Ministry without a clear, God-inspired vision is futile because it fails to articulate what God has called it to do."³⁴⁷ The Christian leader that spends time with God in his word sees how to lead others as God is leading him or her. Foster quotes Caleb Colton,

He that studies only men will get the body of knowledge without the soul; and he that studies only books, the soul without the body. He that to what he sees, adds observation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others, he neglects not his own.³⁴⁸

Personal Bible study is how the Christian leader hears from God and become inspired by God. A Christian that does not study the Bible miss out on much of what God desires for their life. The four spiritual factors are potent tools that revolutionize one's life. They are non-negotiable and are indispensable to being a great Christian: prayer should not be underestimated, Bible study should not be taken for granted, witnessing for Christ should be the norm, and regularly attending church should be non-negotiable.

³⁴⁷ Aubrey Malphurs and Gordon E. Penfold, *Re:Vision: The Key to Transforming Your Church*, (Grand Rapids, MI: Baker, 2014), 147.

³⁴⁸ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, (New York: HarperCollins, 1998), 62.

Church Attendance

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Hebrews 10:25

The third spiritual factor of a Christian is that of regular assembling with other believers in Christ (the church). In listening to a lecture from a Professor of Liberty University, Dr. Philip A. McClendon shared, “Community constrains sin.” The statement speaks to the necessity of fellowship and worship. There are sins that an individual face when they are alone that they do not face when they are in the company of fellow believers. John the Beloved explains the reason for this, “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin” (1 John 1:7).

Church attendance engenders fellowship and fellowship encourages a believer to grow warmer to other believers. When a Christian leader makes church attendance important, other believers will follow pursuit. Therefore, Christian leaders must be at the forefront of church attendance to assist other believers to grow in discipleship.

A babe in Christ must not be left to themselves to figure out how to grow in Christ. Flavil Yeakley warned, “When a person has no meaningful personal contacts with the congregation in the process of his conversion, he is likely to feel no meaningful sense of identification with the congregation after his conversion and is therefore likely to drop out.”³⁴⁹ Babes in Christ need to be encouraged to grow in Christ. It takes growing people to grow people. People that grow in Christ are disciples of Christ. McIntosh assessed, “That growing people grow churches...

³⁴⁹ C. Peter Wagner, Win Arn, and Elmer Towns, *Church Growth: State of the Art*, (Wheaton: Tyndale House Publishers, Inc., 1986), 66.

Biblical church growth takes place when there is a balance between numerical growth and spiritual growth.”³⁵⁰

A commitment to church attendance facilitates spiritual growth, and therefore, should not be underestimated. Regular church attendance is a significant spiritual factor that every Christian ought to genuinely engage and be fully committed. Someone may think to themselves that he or she can go to heaven without going to church. Perhaps this may be true. A person that gives their life to Christ can go to heaven without going to church.

However, going to heaven without going to church is similar to going to Africa from America without flying and without boating. The chances are very slim, next to none, and nearly impossible. The percentage of a person making it to Africa from America without a plane or boat is 99.99 percent impossible.

For the sake of making a significant point, let say a person was successful in going to Africa from America without flying or without boating. How difficult an experience, how horrible a price, how severe the consequence, and how high of a cost, it would have been for the person to make a journey that could have been far easier. The power of the church in the life of the believer is radical and transforming.

Gary L. McIntosh stated, “The truth is that growing people grow churches.”³⁵¹ The church is the hospital for the sick and the benefit of the believers. Jesus is the founder of the church. The church is predicated upon Jesus. Jesus shared with his disciples the bases of the church:

³⁵⁰ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker, 2003), 109.

³⁵¹ Ibid.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, That thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it (Matthew 16:13-18 KJV).

The base of the church is Jesus. The building blocks of the church are believers. Peter wrote:

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (1 Peter 2:5-7 KJV).

The first-century apostles regularly attended church. The first-century Christians loved the church so much that they would stay all day and all night listening to the apostles preach and teach. One of the examples of this is found in the book of Acts. Paul was a longwinded preacher:

On the first day of the week, we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. There were many lamps in the upstairs room where we were meeting. Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. Paul went down, threw himself on the young man, and put his arms around him. "Don't be alarmed," he said. "He's alive!" Then he went upstairs again and broke bread and ate. After talking until daylight, he left. The people took the young man home alive and were greatly comforted (Acts 20:7-12).

Paul's extended preaching caused Eutychus to fall asleep and to lean and fall out of the window and died. Paul momentarily paused from preaching, went to pray and raised Eutychus from the dead, and afterward continued to preach until the morning. The most amazing thing that occurred that night that Eutychus died is the commitment and the dedication of the first-century Christians to the church.

Today there are all kinds of churches for all kinds of people. There are many denominations and non-denomination churches that are suitable for one person above another person. There are attractional churches, and there are traditional missional churches. However, the most important aspect of attending a church is for the church to be a Bible believing, Bible teaching, Bible preaching, Bible practicing, and a Bible living church.

The need for biblical foundations for Christian leadership in the church is paramount. It is essential for the leaders in the church not to forsake the assembling together with other believers (cf. Heb. 10:25). The Bible is the ultimate resource book for the Christian leader. The Bible encourages believers to gather together to worship and fellowship. It was the custom of Jesus to assemble with believers (Luke 4:16). Likewise, it was the custom of Apostle Paul to assemble with disciples. He would go from house to house to worship and fellowship with the believers in Christ (Acts 20:20).

Church attendance, the assembly of the believers, is where salvation is taught, sin exposed and overcome, humility learned, growth nurtured, and spiritual maturity developed. Moody was appreciative of his upbringing. Baker wrote of him, “Looking back at his childhood, Moody was grateful for his mother's reading of the Bible, prayers, and insistence on his church attendance, which became a habit.”³⁵² Moody frequently commented, “Mother, I thank you for making me go to the house of God when I didn't want to go.”³⁵³

Church attendance, the assembly of the believers, deals with issues of arrogance and pride. Pride is the cause of many Christian leaders' failure in the church. It was the sin of pride

³⁵² Rodney Baker, *The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study*, (Lynchburg: Liberty University, 1999), 7.

³⁵³ Ibid., 1.

that caused Lucifer to become the Devil. The desire for dominance and preeminence is a characteristic trait no leader in the church should want to cultivate and develop. The sin of pride has impacted humanity above all sin. The desire to be first above others is a sin that can cause a person to become consumed with narcissistic self-interest and selfishness.³⁵⁴ However, the church is the hospital for the sick, for the sinner, and the saints.

Andy Stanley believes the church should be for the saints and the sinners. Stanley gives credit to God for allowing him to crack the code on attracting unchurched people to church. Not only were the unchurch coming to church, but they were also bringing their unchurched friends. However, Stanley shared, “The corollary of being a church for church people was that we had a tendency to be against everything unchurched people were for.”³⁵⁵ Stanley also revealed, “I grew up around people who believed the church was for saved people who acted like saved people.”³⁵⁶ The charade of pretending in the church is something that greatly disturbed Stanley.

Stanley contested, “Churches designed for saved people are full of hypocrites. You pretty much have to be a hypocrite to participate. Transparency and honesty are dangerous in a church created for church people. Consequently, the casualty in a church for church people is grace.”³⁵⁷

Jared C. Wilson contends, “It is important for attractional church leaders not to be allergic to theology... A good theology of worship helps us understand... By recognizing that

³⁵⁴ Stanley E Patterson, "BIBLICAL FOUNDATIONS OF CHRISTIAN LEADERSHIP, PART II," *The Journal of Applied Christian Leadership* 11, no. 1 (Spring, 2017): 80-94, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2093220674?accountid=12085>.

³⁵⁵ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, (Grand Rapids: Zondervan, 2016), 69.

³⁵⁶ *Ibid.*, 73.

³⁵⁷ *Ibid.*, 74.

authentic worship begins with God, not with us.”³⁵⁸ Wilson additionally explains, “When we divorce theology from worship, when we fail to cultivate a theology of worship, we compromise our worship. It may look great, but it is hollow and shallow.”³⁵⁹

Wilson’s philosophical view is, “Here we must talk about the difference between being seeker-targeted and being seeker-mindful. The worship service must be conducted with the unbeliever in mind, but it doesn’t need to be conducted with the unbeliever in focus.”³⁶⁰ A church can be both missional and attractional. One model of the church does not have to be the only model of church.

Acts of the Holy Spirit in leadership elevates and escalates disciples in Christ as they practice coming together, and as a result, sinners get saved. The Christian should not only pray, study the Bible, regularly attend church, but also to be a witness for Christ. Every disciple of Christ is called to be a witness for Christ. There is no exception to this mandate. Witnessing to the world is one of the essential purposes of the church.

Witnessing

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

Acts 1:8

The fourth and final spiritual factor in the Christian life is that of being a witness for Christ. All Christians are to become disciples of Jesus Christ that makes other disciples for Jesus Christ. It should be the business of every Christian to win others to Christ. Falwell understood

³⁵⁸ Jared Wilson, *The Prodigal Church: A Gentle Manifesto against the Status Quo*, (Wheaton: Crossway, 2015), 97.

³⁵⁹ Ibid., 99.

³⁶⁰ Ibid., 63.

the biblical mandate to witness. He was unequivocally emphatic, “The acts of the Apostles as they are invaded by the Holy Spirit and move out into all the world to preach the Gospel to every creature and to build the church of which we are now a part.”³⁶¹

The church is called to be a witness of Jesus Christ on earth. Alan Hirsch wrote, “Disciple-making is an irreplaceable, core task of the church and needs to be structured into every church’s basic formula.”³⁶² Hirsch is encouraging the church to return to the roots of her greatness. Hirsch reminds the church of its mission. The church must understand that it cannot afford to do more of the same thing and expect something entirely different. The church must fulfill the mandate of the Great Commission.

The church is commanded by the founder to go and make disciples. It is the job of the church to leave the comfort of the four walls of their buildings, and to go out into the streets, and compel sinners to come into the church doors. However, David Martin contends, “It is a lot safer and easier being an ‘attractional church’ than a church that actively engages its secular neighbors by embodying the peace of Jesus Christ. It will take courage to step out beyond our comfort zones. If we hide in the safety of our church buildings and communities, we will end up only playing church.” The church has a mission and a vision to fulfill the Great Commandment.³⁶³

What the world needs is not another seminarian who can explain in intricate, infinitesimal details the doctrine of soteriology. What the world needs today is not another theologian, with

³⁶¹ Jerry Falwell, *Falwell: An Autobiography*, (Lynchburg: Liberty House Publishers, 1997), 164.

³⁶² Alan Hirsch, *The Forgotten Ways*, (Grand Rapids: Brazos Press, 2006), 12.

³⁶³ David. Martin, “Church in the Streets,” *Canadian Mennonite*, (Jan 21, 2013), 9.
<http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1335084293?accountid=12085>.

another theological exposition concerning the Great Commission. What the world needs today is not another church worker who is insulated in the church and isolated from the world. What the world needs today is not another deacon that can collect an offering but cannot collect a soul. What the world needs today is not another minister that can preach and teach but a lost people he or she cannot reach. What the world needs today is not another pastor with another program, but no power, with promotion and no production, with activities and no actions. What the world needs is men, women, boys, and girls, who will present to this lost and dying world the living and resurrected Savior Jesus Christ.

The church is called to be a witness for Christ. All believers are called to be witnesses for Christ. And all disciples are witnesses for Jesus Christ. The mandate of the church, in the words of Jesus Christ: Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20).

Jerry Falwell Sr., did not spend time debating the theological concept of election and predestination. He was a witness for Jesus Christ. He stated, "Many theologians do battle over election and predestination. It has been my experience that the more persons with whom you share the Gospel, the more persons that get elected."³⁶⁴ Falwell's approach is archetypical that all Christian leaders can duplicate. Falwell admired Moody's witnessed for Christ and spoke of him often. This writer was first introduced to Moody through Falwell's preaching as a college campus student at Liberty University (it was called Liberty Baptist College then).

Notwithstanding, it is written of Moody:

Once Moody became convinced of his responsibility to win people to Christ, "He vowed that he would never let a day pass without speaking to at least one person about his salvation... Hence, Moody seldom neglected an opportunity to share Jesus and pray with

³⁶⁴ Jerry Falwell, *Falwell: An Autobiography*, (Lynchburg: Liberty House Publishers, 1997), 205.

others; saying to a stranger waiting on a train, 'Are you for Jesus?' to a conductor, 'Are you all right with God?' to a doctor of divinity, 'How does your soul prosper?'" Because of his holy boldness and spiritual courage, Moody was nicknamed "Crazy Moody." He would not wait for opportunities to witness; he would make them. The following conversation is an example of Moody's straightforward anointed method. As he approached an individual, he asked, 'Are you a Christian?' 'It's none of your business,' was the curt reply. 'Yes, it is,' was the reassurance. 'Then you must be D. L. Moody!' said the stranger.³⁶⁵

Witnessing for Jesus Christ is not an option for a Christian leader. It is a decision made from heaven, commanded by Christ, and empowered and implemented by the Holy Spirit. Acts of the Holy Spirit in leadership seeks to fulfill the mission and vision of Jesus Christ through holiness.

Summary of Holy Leadership in the Church

Christian leaders are called to model the leadership of Jesus Christ. Falwell is correct, "The Bible makes it clear. Jesus Himself set the example."³⁶⁶ It is unfortunate, but true, far too many Christian leaders look to secular leadership as a model for their church. However, the Christian leader is called to be a servant and a leader simultaneously at the same time. The Christian leader must not seek lordship but servant-ship when serving. Bill Thompson states, "Rather than Christian leaders emulating secular leaders who force their will on their subordinates as they "lord it over" their followers, servant leaders must lead through moral example, influence, and putting others first."³⁶⁷

³⁶⁵ Rodney Baker, *The Impact of Prayer on the Ministries of D. L. Moody, C. H. Spurgeon, and Billy Graham: A Descriptive Study*, (Lynchburg: Liberty University, 1999), 41.

³⁶⁶ Jerry Falwell, *Falwell: An Autobiography*, (Lynchburg: Liberty House Publishers, 1997), 208.

³⁶⁷ Bill Thompson, "SERVANT, LEADER, OR BOTH? A FRESH LOOK AT MARK 10:35-45," *The Journal of Applied Christian Leadership* 9, no. 2 (Fall, 2015): 54-65, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1766243034?accountid=12085>.

The failure to understand and practice the four essential spiritual factors often is the cause of secular leadership and for in-house fighting amongst the Christian leadership in the church. The solution to secular leadership in the church is biblical leadership, as taught by Christ and honored by the Apostles. The four spiritual factors can fix in-house fighting, restore spiritual leadership, implement community outreach, develop organized evangelism, and reestablish the Great Commandment and the Great Commission as the core value of the church.

The apostles of Jesus followed the patterns of the four spiritual factors established by Jesus. Jesus was effective in ministry because of the four spiritual factors prominent in His personal and private life. If Christians are not careful in implementing all four spiritual factors, they are setting themselves up for failure. The four spiritual factors are indispensable for biblical, spiritual, leadership in the church. The four major spiritual factors should be personal non-negotiables practices in every Christian life. The four spiritual factors are indispensable to being a great Christian: prayer, Bible Study, regularly attending church, and witnessing for Christ.

Statement of Methodology

Abstract

The abstract articulates and summarizes the proposed theological thesis project. The theological thesis extrapolates and delineates the need for holy leadership. Holy leadership is distinguished from secular leadership. The abstract contends that the first-century apostles of Jesus Christ followed the patterns of holy leadership established by Jesus. Jesus was effective in ministry because the Holy Spirit was effective in His personal and private life. The acts of holy

leadership should follow the example of the Holy Apostles' leadership, with Jesus being the primary example of holy leadership. The Holy Spirit is essential to holy leadership.

Statement of the Problem

The statement of the problem addresses and confronts the issue of secular/worldly leadership at Abundant Life Community Christian Church. The need to be first or above others in leadership is the world's way of leadership (cf. Matthew 20:25-28). However, the biblical model of holy leadership is through being humble through servitude. It seeks to serve rather than to be served. Biblical holy leadership is based on the words of Jesus, the works of Jesus, and the example of Jesus demonstrated by the first-century Apostles.

Statement of Limitations and Delimitations

The statement of limitation and delimitation explains the confinement, the participants, the organization, the location, and the extent of the thesis project research. The description of the restrictions and the limitations and delimitations are spelled out in this section of the project. The statement of limitation and delimitations details what the writer can control and cannot control (In essence, what the writer can and cannot do).

Theological and Theoretical Basis

The theological and theoretical basis of the thesis project gives weight for the validity and the necessity of the thesis project. This section asserts that biblical, spiritual leadership is predicated upon the Bible. Being spiritual and not biblical is possible. However, it is not possible to be biblical and not spiritual. The Bible is a spiritual book. The Bible should be the number one source of Christian leadership for Christian leadership. Secular leadership may have some great principles to be utilized by the church only in so far as it is biblical in principle. The example of

the holy leadership is demonstrated in the first-century Apostles. The Bible is a magnification of the acts of the Holy Spirit in holy leadership.

The Statement of Methodology

The statement of methodology describes and delineates in detail the methods that will be employed and utilized to fulfill the requirements of the thesis project research. This section of the project shares that there will be interviews, questionnaires, surveys, and other sources of works of literature used in the evaluation process. Included in this section are the plans to obtain, accumulate, and assess the data gathered. However, this part of the research will not begin without the approval from the IRB.

After the pastor receives instructions and guidance from his mentor and permission from IRB and the approval of the leaders of ALCCC, a typed letter, and an email will be given and sent to all nine ministers, all eight deacons, all two missionaries, ten ministry leaders, and the CEO. The total number of people that fit the profile being studied is thirty. Of the thirty individuals that will participate in the study, twenty of them are considered the significant leaders in the church. The contents of the mail and email will be found in the appendix of this thesis. Once fifteen confirmatory responses are established, those individuals will be contacted again in person, by phone, and by email to schedule the time and place to be interviewed. The interview will be scheduled for the best time, location, convenience, suitability, sensitivity, and comfort of the interviewee. The interviews will take place at ALCCC, public areas, and private homes, for propriety and privacy. It should be noted that ALCCC doors are closed five days of the week. In all probability, it is the best place to meet for confidentiality.

Nonetheless, to change the mindset and atmosphere of the leadership at ALCCC, the pastor will employ and encourage each leader to take the Questionnaires and the survey. The

pastor will use other evaluation of existing tools, models, and theories relative to the application for the measurement and enhancement of the leadership synergy in ALCCC as he discovers them. Some of the methods that will be employed are:

- Focus Group meeting will be conducted
- Private Interviews with leaders will be directed
- Questionnaires (develop by the pastor) will be employed
- A survey (develop by the pastor will be utilized)
- A measurement assessment (developed by the pastor will be applied)

Means of Measurements

Things that are alive grow. Church growth is not a twenty-first-century concept. The first moment that the church was born, it grew. It is the heritage of the church to grow. A church that is not growing is dying. The history of the church is a history of growth. The first-century Christian leaders and church members were dedicated to the Great Commandment and the Great Commission, and as a result, the church grew.

The church needs to be deliberate on purpose to ensure that the church continues to grow. Church growth is not by accident. Church growth is by providence. Church growth is the effort of the church to fulfill the vision and the mission of Jesus Christ. The church is going somewhere, and the church can go there on purpose. The purpose of this plan is to present a method of measuring numeric growth, measuring current spiritual maturity, and present a plan to grow. Church growth comes by measuring numeric growth, measuring current spiritual maturity, and with a plan to grow.

Measuring Numeric Attendance Growth Chart

The following chart will reveal the average Sunday morning and afternoon worship attendance of the adults, children, nursery, and Word Empowerment (Sunday School). The chart

also informs the Pastor and other Christian leaders the number of people that have joined as members, and the numbers of the guests that have attended for the month. The chart will be used not only to track attendance but to inform the leaders and members of the value of evangelizing and discipleship.

The goal of the chart is to encourage members to invite their family, friends, loves ones, acquaintances, and the community to the church. It is the mission of the church to develop disciples determined to duplicate disciples: in other words, for every member to be a disciple who makes disciples. The chart will serve, as a pictorial conscious reminder of the church to be active in soul-winning, and invite, invite, invite, invite.

Month	Adults	Children church	Nursery	Word Empowerment	Joined	Guests	Special Service	Total
December								
January								
February								
March								
April								
May								
June								
July								
August								
September								
October								

November								
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Measuring Current Spiritual Maturity

The mark of spiritual maturity is demonstrated and illustrated in holy thinking, holy living, holy talking, and holy being/doing. Maturity in Jesus Christ is the result of getting into the word of God and applying the word of God. Praying the Bible, reading the Bible, studying the Bible, memorizing the Bible, meditating on the Bible, believing the Bible, living, the Bible, sharing the Bible, and having daily devotion in Bible are essential elements for maturity in Christ Jesus. Luke wrote, “These were nobler than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (**Acts 17:11**).

The mark of discipleship is evidence in the disciple's personal devotional life. The first-century Christian leaders and church members were committed to the study of the word of God. When the disciples of Jesus asked Jesus to teach them to pray, Jesus shared with them the model prayer. He said,

After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. ***Give us this day our daily bread.*** And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom and the power, and the glory, forever. Amen (Matthew 6:9-13).

Prayer is essential to spiritual maturity. Disciples of Christ should pray daily. Disciples of Christ should pray for one another. Disciples of Christ should pray daily pray for the church. Disciples of Christ should pray for their pastor. Disciples of Christ should pray for the President. The Disciples of Christ should pray regularly. Do you pray?

The Marks of Discipleship Survey Questions:

Disciples of Christ are Lovers of Jesus	
Disciples of Christ are Lovers of Others	
Disciples of Christ are Devoted to Prayer	
Disciples of Christ are Devoted to Bible Study & Growth	
Disciples of Christ are Devoted to Church Attendance	
Disciples of Christ are Devoted to Witnessing	
Disciples of Christ are Devoted to Giving to the Work of Christ	

Please respond to the following questions on a scale of **1** to **10**: **1** means not at all. **2** means seldom. **3** means occasionally. **4** means more than occasionally. **5** means half the time. **6** means often. **7** means frequently. **8** means nearly always. **9** means habitually. **10** means as much as possible. **10** is the lowest total, combined score for all of the questions, and **100** is the highest.

1. Do you love Jesus?
2. Do you love everybody?
3. Are you devoted to prayer?
4. Are you devoted to Bible Study and Spiritual Growth?
5. Are you devoted to church attendance?
6. Are you devoted to witnessing for Jesus Christ?

7. Are you devoted to tithing and giving offerings?
8. Do you daily pray for the church?
9. Do you daily pray for the pastor?
10. Do you daily pray for the pastor's wife, children, and family?

Spiritual Maturity Assessment Questionnaire

Prayer

Circle the answer that best describes you. I pray:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for my family:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for my church:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray that the Lord send laborers to ALCCC:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for my pastor:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for the ministers, deacons, and missionaries of ALCCC:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for my pastor's family:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for the church finances:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for the church leaders:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for the President and the Congress:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray for the U.S.A. and Israel:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to the Lord to use me for His work:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to be filled with the Holy Spirit:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to be a Giant and Champion for Jesus Christ:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to be Great in the Lord:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to be anointed:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to be full of godly wisdom:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I pray to the Lord for the understanding of the Bible:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Bible Study

Circle the answer that best describes you. I read my Bible:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I study my Bible:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I memorize Bible verses:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I meditate on the Bible:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I apply the Bible to my life:

Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I have a Biblical worldview:

Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I have a Biblical understanding of life:

Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. The Bible shapes the way you live and think:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I believe the Bible is the Word of God:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I believe the Bible is inerrant and infallible:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Church

Circle the answer that best describes you. I come to church every week:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I love coming to church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am committed to my church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I come to church when I feel like it:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I come to church to have something to do:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am active in the life of the church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am involved in the ministry of the church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I come to church when I don't feel like it:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I regularly invite friends and family to church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I faithfully give my tithes to the church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I faithfully give my offerings to the church:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I regularly give love offerings to support my pastor:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Witnessing

Circle the answer that best describes you. I regularly witness to people about Jesus Christ:
Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. I do not know how to witness to people about Jesus:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am scared to witness to people about Jesus:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am embarrassed to witness to people about Jesus:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I want to be a witness for Jesus Christ:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. I am effective in witnessing for Jesus:
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. How often do you witness for Jesus Christ?
Everyday 3-5 Times a Week 1-2 Times a Week A few times a Month Rarely Never

Circle the answer that best describes you. Have you ever led anyone to Christ?
1 Time 2-5 Times 6-10 Times 11-100 Times 100-500 Times Never

Circle the answer that best describes you. Do you know the Roman Road of Salvation?
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you. Are you willing to learn how to witness?
Strongly Agree / Agree / Somewhat Agree / Somewhat Disagree / Disagree / Strongly Disagree

Circle the answer that best describes you: measurement: Every day (6 points). 3-5 times a week (5 points). 1-2 times a week (4 points). A few times a month (3 points). Rarely (2 points) Never (1 point).

Circle the answer that best describes you: measurement: Strongly agree (6 points)/ Agree (5 points)/ Somewhat agree (4 points)/ Somewhat disagree (3 points)/ Disagree (2 points)/ Strongly disagree (1 point).

In answering all 50 questions in the questionnaire, 50 is the lowest score, and 300 is the highest. When adding the Marks of Discipleship questions with a possible total of 100

points, and the Spiritual Maturity Assessment Questionnaire with the highest possible of **300 points**, a total of **400 points** are possible.

- **0-100** Represents the marks of spiritual immaturity.
- **101-200**, Represents the marks of the beginnings of spiritual maturity.
- **201-300**, Represents the marks of spiritual maturity.
- **301-400**, Represents the marks of great spiritual maturity.

0-100

- Your commitment level Jesus Christ is weak and is in the infant stage. Pray for growth. Read the Bible for growth. Become active in church for growth. Witness for growth.

101-200

- Your commitment level to Jesus Christ is that of an average Christian.
- Spend more praying, reading the Bible, attending church, and witnessing.

201-300

- Your commitment level to Jesus Christ is above the average Christian.
- Continue praying, reading the Bible, attending church, and witnessing.

301-400

Your commitment level to Jesus Christ is great. You are an asset to the Kingdom of God. You are strong in prayer, strong in the Bible, strong in the church, and a strong witness for Jesus Christ. Keep up the great work in the Lord!

Plan to Grow the Church

The plan to grow the church is simple and basic. The average church leaders of ALCCC do not have a comprehensive understanding of the vision and the mission of the church. Most of the leaders ALCCC does not have the vision committed to memory. The average church members of ALCCC do not know how to apply the vision or the mission of the church.

Therefore the number one goal of the pastor of ALCCC is to teach and instruct the church on the vision of the church.

It is significant for the leaders and the members of the church to understand the core values of the church. The core values of the church are based upon the Great Commandment and the Great Commission. The Great Commandment is for the disciple of Christ to love one another as He loved them. The Great Commission is the vision and the mission of the church to evangelize and make disciples. In order for a Christian to become a disciple in Christ, the Christian must first become a follower of Christ by honoring the Great Commandment and the Great Commission.

Knowing the two great scriptures that the vision and mission of the church are predicated upon, will help aid and assist the disciple of Christ in taking on the characteristics of Christ. The vision of the church is to bring people to Jesus Christ through membership in the family of God and to develop them in Christ-like maturity, by equipping them for their life ministry in the mission of the church in the world, in order to magnify God's name of His Son Jesus Christ. The mission of the church is to develop disciples determined to duplicate disciples: in other words, disciples who make disciples.

The following plan is to be taught to the leadership and membership of ALCCC: Nothing becomes dynamic until it becomes specific.

The Two Great Scriptures

Matthew 22:37-40 KJV

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like, unto

it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Matthew 28:19-20

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

ALCCC Motto: "A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church!"

Abundant Life Community Christian Church's Vision Statement (Five keywords):

To bring people to Jesus Christ through membership in the family of God, and to develop them in Christ-like maturity, by equipping them for their life ministry in the mission of the church in the world, in order to magnify God's name of His Son Jesus Christ.

- Membership: We incorporate God's family into our fellowship
- Maturity: We Educate God's people through discipleship
- Ministry: We demonstrate God's love through service
- Mission: We communicate God's word through evangelism
- Magnify: We celebrate God's presence in worship

ALCCC Process for Growing the Church is a four-step plan:

1. Bring people in
2. Build them up
3. Train them
4. Send them out

ALCCC will focus on bringing people as members, building them up to maturity, training them for ministry, and sending them out on the mission, magnifying the Lord in the process. ALCCC's strategy is fivefold:

1. Church leaders and members will grow warmer through fellowship:
2. Deeper through discipleship
3. Stronger through worship
4. Broader through ministry
5. Larger through evangelism

ALCCC's method of growing a healthy church will focus on growing people through understanding the vision and mission of the church. The method will encourage every leader and member to fulfill the Great Commandment and the Great Commission. ALCCC will not focus on growing the church with programs. This writer believes every member needs to be actively involved in the life of the church through worship, fellowship, discipleship, and service-ship (evangelism). Churches that are not growing focus on surviving rather than thriving. Often inactive members are targeted to help grow the church. ALCCC will focus on reaching receptive members to help grow the church.

The initial plan to grow the church does not require any budgetary burden upon the church. The most critical factor in growing the church is for the leadership team to come together on one accord. The leadership team agrees that more meetings and accountability is needed. The leadership team wants the pastor to hold them accountable and not to allow issues between them to go unsettled. The leadership team also wants to be more involved in the decision-making processes of the church.

The plan to grow the church involves the leaders coming together on Sunday morning before the worship service begins, and to meet, plan, and pray. The meetings on Sundays include discussing, planning, and building a strategic team. A strategic team needs to include leadership in the life of the church.

Gary L. McIntosh's book confirms the thoughts of the Pastor, "What gets measured is taken seriously."³⁶⁸ The Senior Pastor also espouses the belief, "People don't do what we expect, but what we inspect." By not focusing and allowing leaders and members to be accountable, contributes to delinquent attendance, and lower expectations of leadership and membership. This is a current situation that needs to change. However, the Pastor believes that evangelism and discipleship will change and enlarge the church, and this will, in return, create a need for professional full-time and part-time staff positions.

The words of A. Philip Randolph resonate with the Pastor, "At the banquet table of nature, there are no reserved seats. You get what you can take, and you keep what you can hold. If you can't take anything, you won't get anything, and if you can't hold anything, you won't keep anything. And you can't take anything without organization."

The Pastor of ALCCC is a strong proponent and advocate of being organized. With this thought in mind, these are the recommendations for improvement that the Pastor is putting forward. The Pastor believes the position of John C. Maxwell, "Everything rises and falls on leadership."

The following recommendations for improvement are:

1. First recommendation: to establish regular leadership meetings for organizing

³⁶⁸ Gary L. McIntosh, *Staff Your Church for Growth*, (Grand Rapids: Baker Books, 2000), 133.

2. Second recommendation: to establish leadership accountability
3. Third recommendation: to establish a Board of Directors
4. Fourth recommendation: to update the policy and procedure handbook, and to have the leadership to become familiar with it
5. Fifth recommendation: to encourage everyone to retake the Membership Class. This class teaches the need for evangelism, discipleship, and membership involvement in the life of the church
6. Sixth recommendation: to require all leaders and members to know the vision and the mission of the church
7. Seventh recommendation: to establish a Senior Executive Committee to assist the Pastor
8. Eighth recommendation: develop a Strategic Leadership Team to administrate and manage the church
9. Ninth recommendation: to develop mandatory leadership training courses
10. Tenth recommendation: to require all leaders to be familiar with the By-Laws of the church

Other recommendations for ALCCC improvement, are, but not necessarily arranged in the order which they are written: organize discipleship and evangelism, organize security detail, establish a evaluation process leaders, revamp the finance committee, train church greeters, train new ministers and new deacons, develop a building fund committee, start a community program to strengthen youth in academia and the arts.

The plan to grow the church seeks to fix in-house fighting, establish organized community outreach, organized evangelism, and reestablish the Great Commandment and the Great Commission as the core value of Abundant Life Community Christian Church and unto its leadership. The apostles of Jesus Christ practiced praying, Bible study, church-attending, and evangelism. Jesus was effective in ministry because He practiced the four disciplines in His personal and private life. If Christians are not careful in implementing all four spiritual factors, they are setting themselves up for failure, and the possibility of secular leadership and in-house fighting. The power of prayer, the power of Bible Study, the power of attending church, and evangelism are indispensable for biblical and spiritual growth.

Chapter 4: Results

Act of the Holy Spirit in Leadership: A Case of Holy Leadership in the Church

Introduction

The results of the Spiritual Maturity Assessment Questionnaires, the Marks of Discipleship Survey, the Private Interviews, and the Focus Group have manifested the needs for discipleship training, fellowship, evangelism (service-ship), revival/revitalization, and prayer services. Some leaders are content with things as they are, some want change, some are nonchalant, some are upset with others, some practice avoidance, some are restless, some are waiting to be told what to do. Most of the leaders are nonchalant and waiting and wanting to be told what to do. Very few leaders within the church are initiators. However, all of them are advisors and want others to adhere to their advice.

Questionnaires, Surveys, Interviews, and Focus Group Results

The original goal was to interview thirty leaders. However, due to a plethora of problems, including scheduling, laziness, sicknesses, ailments, hospitalizations, resignations, reservations, occupations, facility conditions (air-condition being out of order), and lack of interest, twenty-three letters were emailed and personally handed-out to twenty-three leaders. All twenty-three leaders responded by signing the Consent Form to participate. Twenty-three private interviews were conducted. At the time of this reporting, of the results of the various research methods employed, thirteen of the twenty-three Marks of Discipleship and Spiritual Maturity Assessment Questionnaire was filled out and returned, with the other ten promised to be filled out and submitted.



The Mark of Discipleship Survey Questions Results

The Mark of Discipleship Survey Questions have yielded productive and fruitful information regarding the mindset and understanding of the leaders in regard to discipleship: the love of Jesus, the love of people, devotion to Bible Study and spiritual growth, devotion to church attendance, devotion to witnessing, commitment to tithes and offerings, daily prayers for the church, daily prayers for pastor, and daily prayers for the pastor's wife, children, and family.

The Mark of Discipleship Survey Questions has also provided a greater awareness of the spiritual state of the church. The assessment questionnaires have answered the speculative questions with concrete answers to the state of the church. The question scale ranged from one to ten, with one being the lowest point and ten being the highest point for each of the ten questions. The thirteen participants replied to ten questions:

1. Do you love Jesus?
2. Do you love everybody?

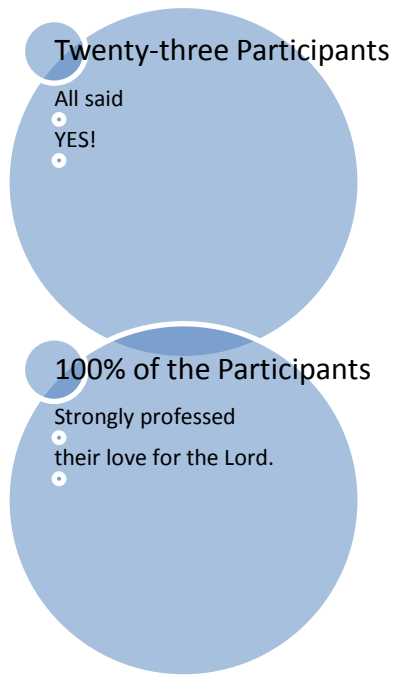
3. Are you devoted to prayer?
4. Are you devoted to Bible Study and Spiritual Growth?
5. Are you devoted to church attendance?
6. Are you devoted to witnessing for Jesus?
7. Are you devoted to tithing and giving offerings?
8. Do you daily pray for the church?
9. Do you daily pray for the pastor?
10. Do you daily pray for the pastor's wife, children, and family?

The response to the above questions on a scale of one (1) to ten (10): One (1) means not at all. Two (2) means seldom. Three (3) means occasionally. Four (4) means more than occasionally. Five (5) means half the time. Six (6) means often. Seven (7) means frequently. Eight (8) means nearly always. Nine (9) means habitually. Ten (10) denotes as much as possible. Ten (10) is the lowest total, combined score for all of the questions, and One hundred (100) is the highest.

The Marks of Discipleship Survey Questions

Do You Love Jesus?

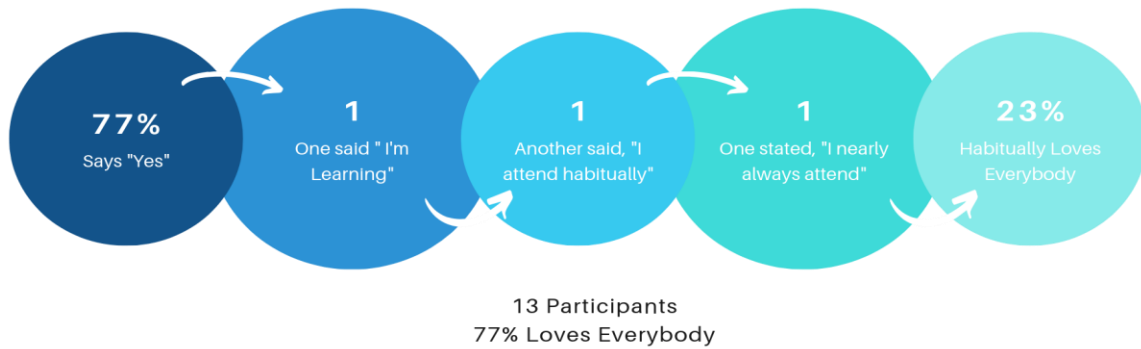
The resounding response to the question, do you love Jesus, from all thirteen participants, was yes - ten (10).



Do You Love Everybody?

Ten of the thirteen participants' replies were yes (10). Two participants rated on the scale as (9), which means habitually. Another participant rated on the scale as (8), which means nearly always. The analytical assessment to "Do you love everybody" reveals that most of the leaders view themselves as a lover of Christ and a lover of people for the most part.

DO YOU LOVE EVERYBODY

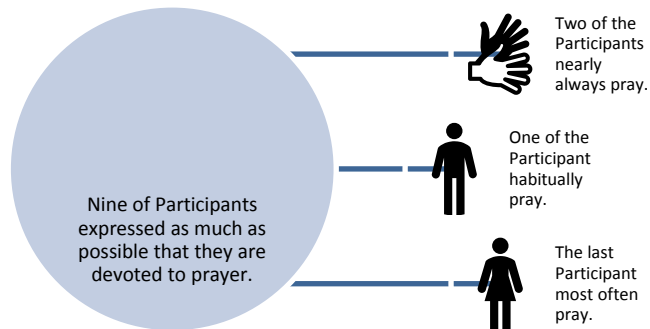


Are You Devoted to Prayer?

Most of the participants (nine of them) expressed that they do as much as possible. The other four participants indicated nearly always (two of the four), habitually (one of the four), and most often (one of the four). According to the participants' answers, most of them pray often and much.

Are You Devoted to Prayer?

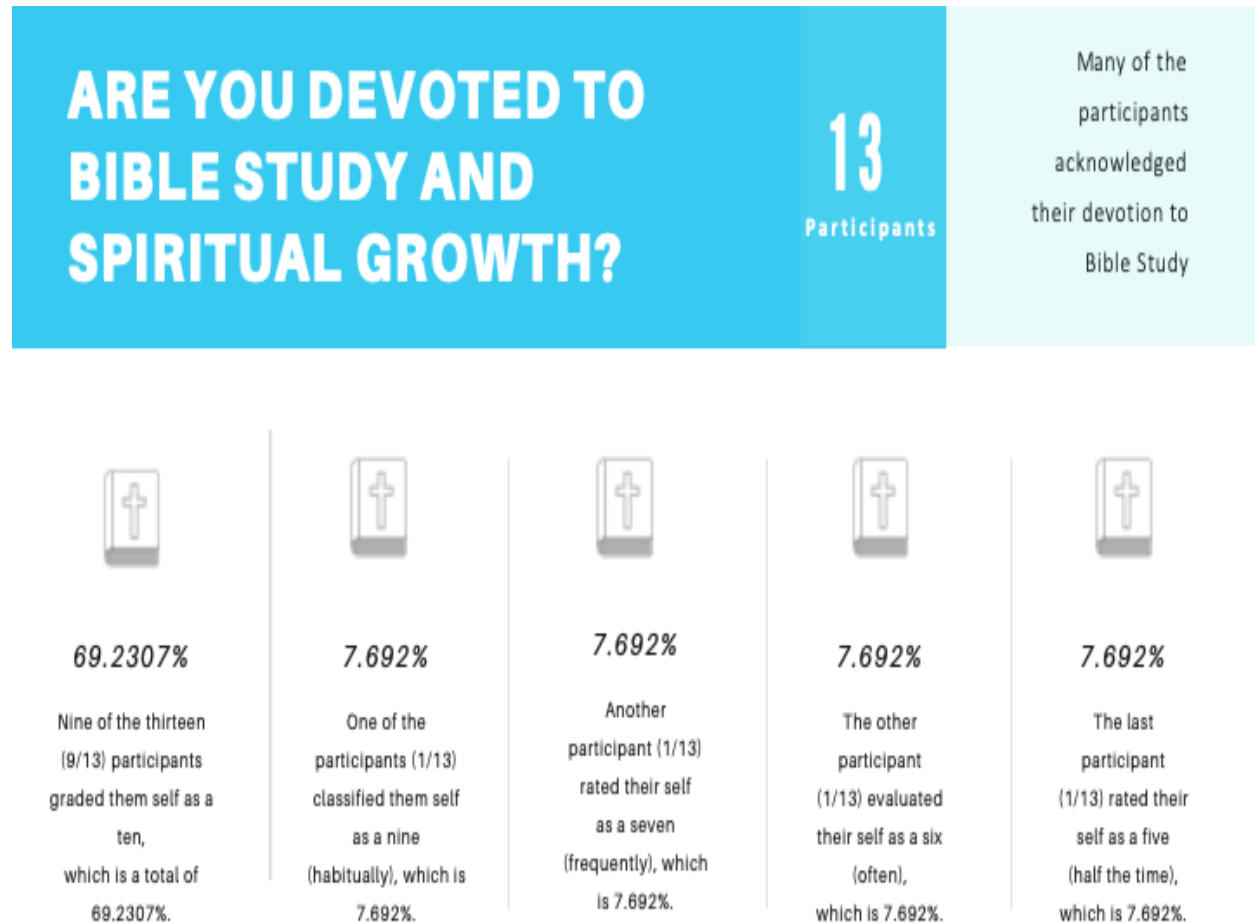
(13) Participants



Are You Devoted to Bible Study and Spiritual Growth?

Many of the participants acknowledged their devotion to Bible Study. Nine of the thirteen (9/13) participants (69.2307%) graded as a ten. One of the (1/13) participants (7.692%) classified as a nine (habitually); another (1/13) participant (7.692%) rated as a seven (frequently). The other (1/13) participant (7.692%) evaluated as a six (often). The last (1/13) participant (7.692%)

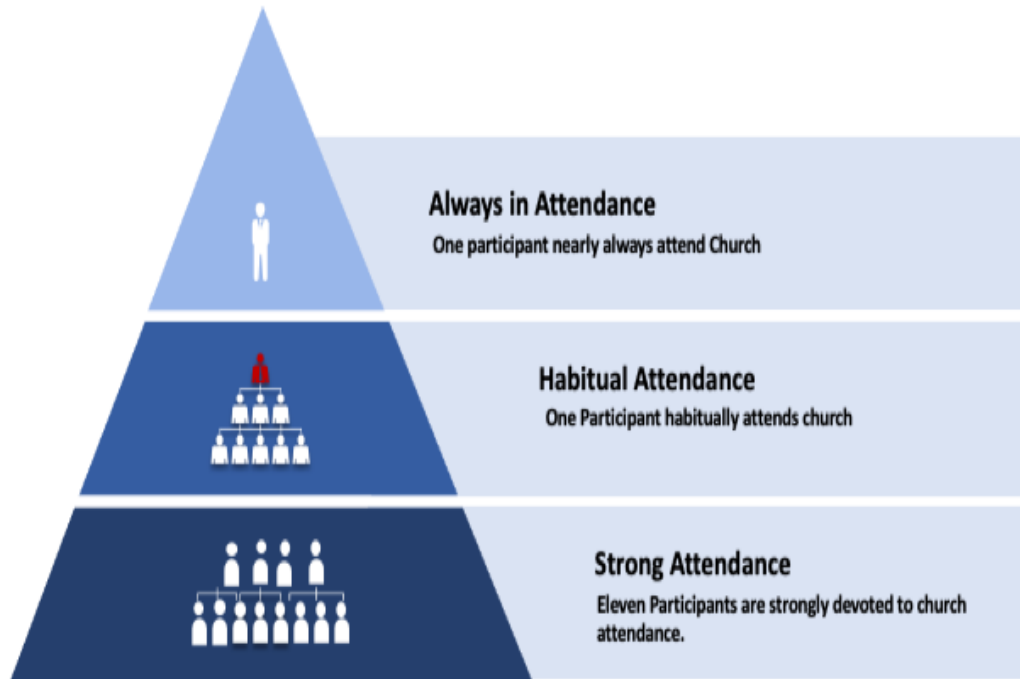
rated as a five (half the time). According to the answers provided by the participants, the view of Bible Study is significant for them.



Are You Devoted to the Church Attendance?

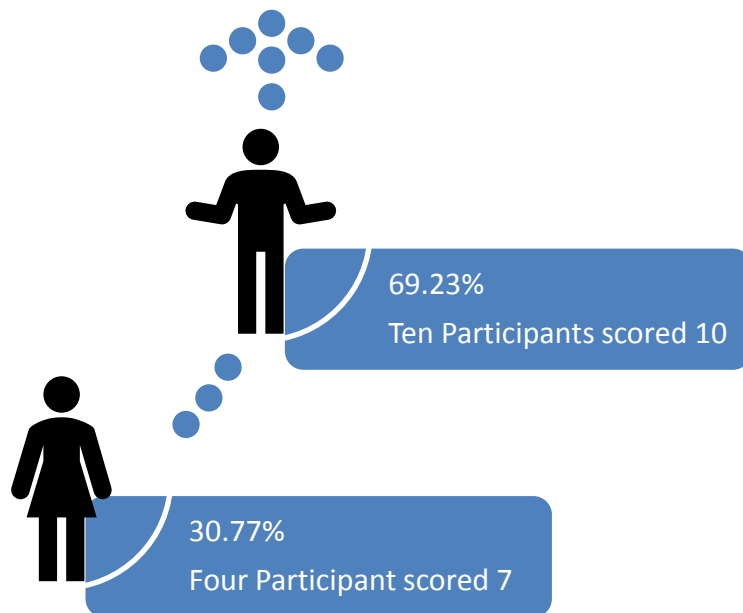
Eleven (85%) of the thirteen participants (11/13) scored the highest possible answered (ten). The other two participants (15%) still scored high as a (nine) and (eight). Their answers to the above question is a strong indication that all of the leaders view the church as essential and necessary for their spiritual welfare and wellbeing.

Are You Devoted to Church Attendance?



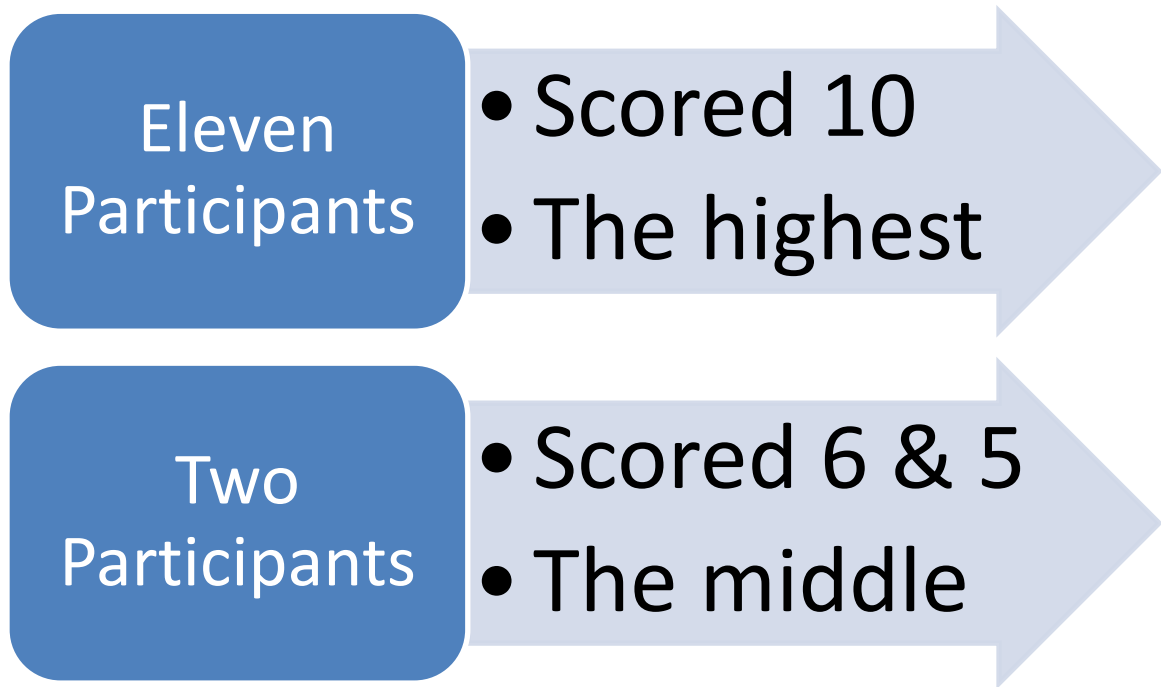
Are You Devoted to Witnessing for Jesus Christ?

Nine of the participants scored the highest possible points (ten) when it comes to witnessing. The other four participants scored above average as a (seven). All the participants view themselves as soul winners. Their rating is incredible, considering the little visibility of guests' attendance from their witnessing. If the participants witness as they profess, the effectiveness of their witnessing has little to no impacted on the church.



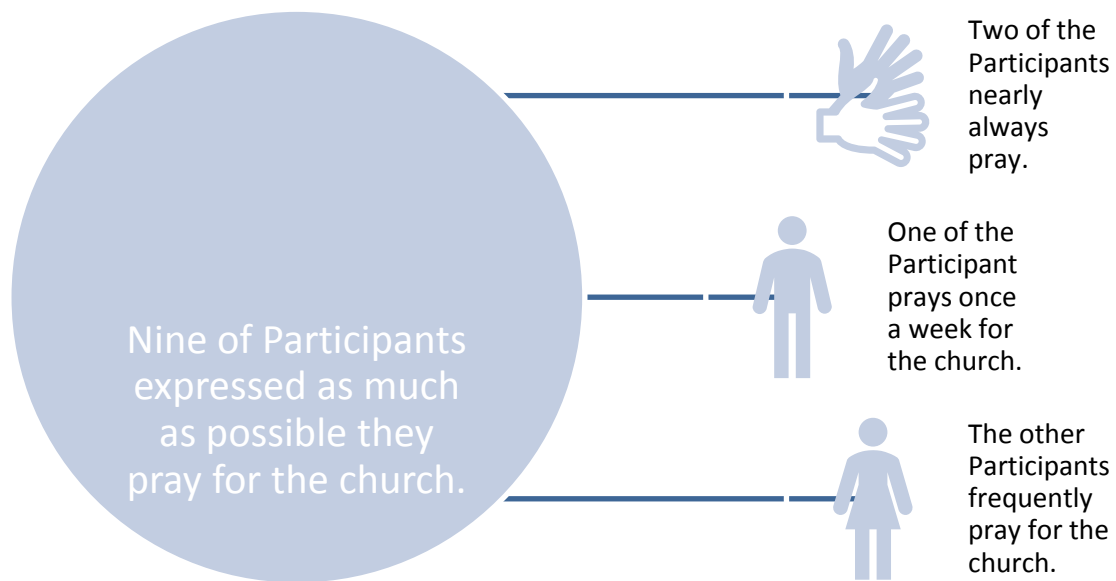
Are Your Devoted to Tithing and Giving Offerings?

Eleven of the participants scored themselves as a (ten) when it comes to giving their tithes and offerings. The other two participants scored themselves as a (six) and (seven). The answers from all the participants denote they recognized the biblical mandate for giving tithes and offerings. However, the reality of the giving of tithes and offerings unto the church does not match the purport.



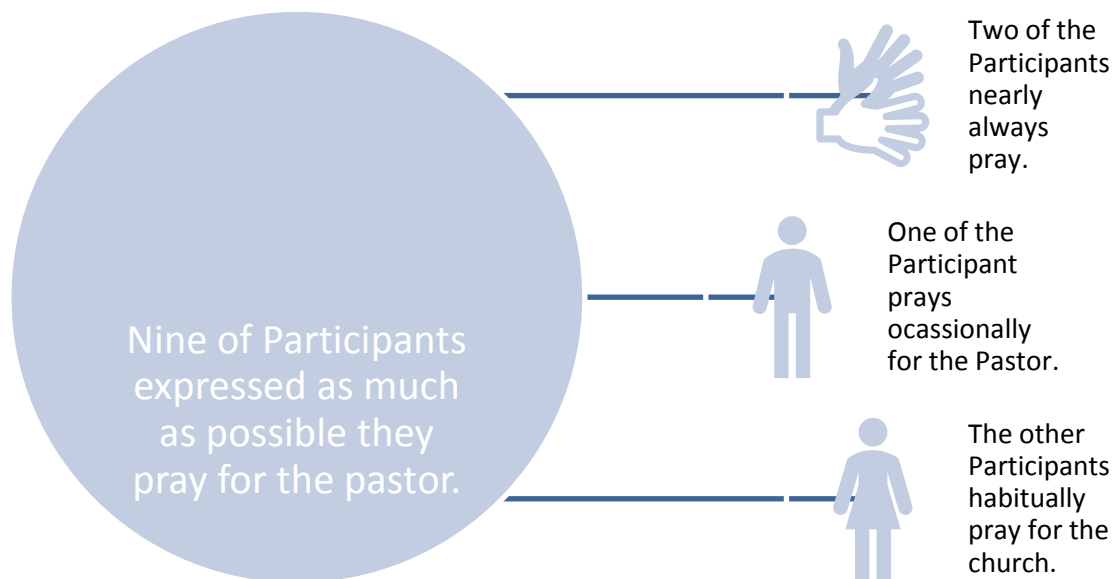
Do You Daily Pray for the Church?

Most of the participant prays for the church daily. Nine of the participants scored the highest on the grading scale (ten). The other four participants indicated that they do pray for the church often, frequently, nearly always, and one of the participants scored (6), and wrote a statement, that they do not pray for the “church daily, but weekly.”



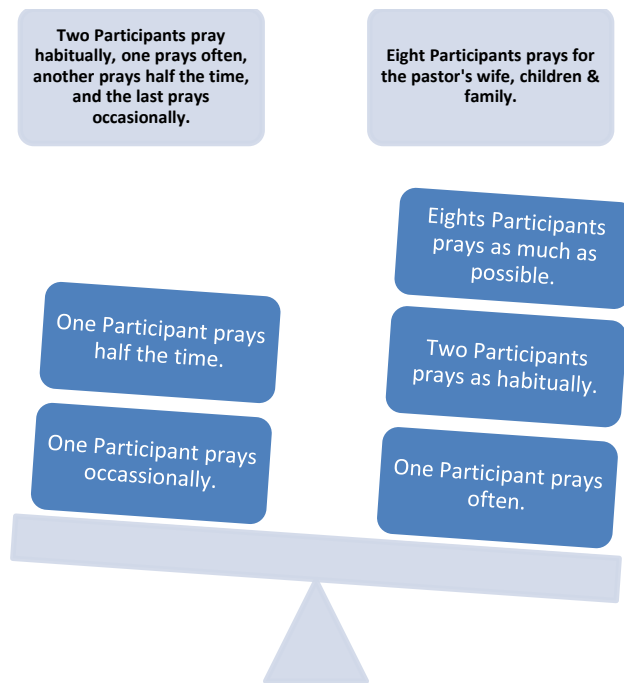
Do You Daily Pray for the Pastor?

Nine of the participants acknowledge that they pray for the pastor every day. The other four participants indicated from the range of (three) to (nine) that they pray for the pastor. One of the participants scored (three) and wrote on the survey that they occasionally pray for the pastor.



Do You Daily Pray for the Pastor's Wife, Children, and Family?

Eight of the participants pray for the pastor's wife, children, and family daily. The other five participants scored from (3), (5), (6), with two of the participants scoring (9). This implication reveals that more people pray for the pastor without praying for the pastor's family.



Conclusion

The overall scores of all the participants for the Marks of Discipleship Survey Questions are high, with one being low. The participants scores are: three participants scored (100), one participant scored (99), two participants scored (98), one participant scored (97), two participants scored (96), two participants scored (92), one participant scored (83), and the last participant scored (69). The results of the Mark of Discipleship Surveys Questions reveal that leadership is knowledgeable without always being applicable. In other words, the leadership has the information but does not practice the application of the information.

The Spiritual Maturity Assessment Questionnaire Results

The Spiritual Maturity Assessment Questionnaire has provided a clearer understanding of the leaders' status and state. Most of the leaders view themselves as secure and assured of their faith. However, there is a gulf in having a theological certainty and experiencing and experiential reality of the Word of God. A personal view is not necessarily a godly view.

The thirteen participants that submitted and returned the Spiritual Maturity Assessment Questionnaire scored high. All the participants scored over three hundred, apart from one participant scoring two hundred ninety-four. The implication of the scoring denotes that the commitment level to Jesus is excellent and that the leaders are an asset to the kingdom of God, by being active in prayer, secure in the Bible, stable in the church, and reliable in witnessing. The participant that scored two hundred ninety-four score reveals that the participant is above the average Christian and should continue to pray, continue to read the Bible, continue to come to church, and continue witnessing.

The Spiritual Maturity Assessment Questionnaire combine with the Mark of Discipleship Survey Questions have fifty questions. The Mark of Discipleship has ten questions. The Spiritual Maturity Assessment Questionnaire has forty questions. The questionnaire and survey establish that information alone will not make a person a spiritual leader. Information without application is the result of knowledge without wisdom.

Knowing to do better is different from doing better. The questionnaire and surveys demonstrate the divide between knowing and doing. The lack of information is not the problem addressed. The problem is the lack of application of the information. The teaching of the experiences of the Bible is different from experiencing the teachings of the Bible. The one is theoretical, and the other is practical. The private interviews are significant accounts of ALCCC leaderships' thoughts of the church.

Private Interviews Results

Most tale-telling is the personal thoughts of leaders in their interviews. Some of the responses were mechanical, some were theological, some were deeply personal, some were thoughtful, some were blatantly blunt, some were mixed emotions, but all of the participants

were genuine and sincere. Every leader expressed love and excitement for the church. Few of the leaders said that they celebrate and tolerate other leaders in the church. All the leaders were polite in their responses to the questions asked. There were ten questions asked:

1. Are you filled with the Holy Spirit? If yes, how do you know, and if no, why not?
2. How does a Christian become filled with the Holy Spirit?
3. What is the role of the Holy Spirit in leadership?
4. Are you holy? If yes, how do you know, and if no, why not?
5. Do you read and study your Bible on a regular basis?
6. Are you a soul winner? Explain what it means to you?
7. When was the last time you lead someone to Christ and disciplined them?
8. Do you celebrate the leaders of the church, or do you tolerate the leaders of the church?
9. Are you excited about Abundant Life Community Christian Church or apathetic? Explain?
10. Do you desire to be “A giant and champion for Christ?” Why or why not?

The ten questions were designed and developed to make a person think about the role of the Holy Spirit in leadership, in the church, and their personal life. One participant cried, thinking about their vileness and lack of godliness. Two participants acknowledged not being filled with the Holy Spirit. Many things said in the private interviews contradicted the questionnaires and survey.

Are you filled with the Holy Spirit? If yes, how do you know, and if no, why not?

Nineteen of the twenty-three participants (82.6086%) responded that they are filled with the Holy Spirit, two of the participants (8.6956%) acknowledged not being filled with Holy Spirit, and one of the participants (4.3478%) admitted irregularities of being filled. Some, on the

other hand, acknowledged not consistently being filled with the Holy Spirit, while others are uncertain, and another said it depends on what day you ask.

All the Participants, but two, acknowledged that they were filled with the Holy Spirit. However, many in their response appeared ambiguous and abstruse. Their statements in being filled with the Holy Spirit were certain. Many of their commentaries of being filled with the Holy Spirit were inconsistent and conflicting.

The comments:

1. "My answer is not consistently. I say that because sometimes I feel a compassion Spirit that overtakes me at times, and then at other times, I do not. It is hard to just yes, and no that answer because one has a different view of what the Holy Spirit is. To me, an example of having the Holy Spirit is when one has an internal feeling, it is hard to put into words, internal feeling of peace and gratitude towards God, right then and there in the here and now. Sometimes I do not get that feeling. A lot of times, I do not get that feeling, but I know what that feels "like." So, I'm I feel with the Holy Spirit every single day? I can't say that I am. Do I aspire to [be filled], yes."
2. "Yes, I am filled with the Holy Spirit. The Holy Spirit came to reside in me. Once I gave my life to the Lord, I repented of my sins and asked Him to come into my heart. At that moment, I was filled with the Holy Spirit."
3. "Yes, I am filled with the Holy Spirit. How do I know? First and foremost, I accepted Jesus Christ as my Lord and personal Savior. Secondly, I daily, as the Holy Spirit leads me, commune with God through His Word and prayer."
4. "Yes. I gave my life to the Lord. After I gave my life to the Lord, the Holy Spirit came upon me."
5. "I am filled with the Holy Spirit. I know that I am because it is deep down inside of me. I know. It is so many different reasons that I know that I am filled with the Holy Spirit. He guides my steps in all the things that I do. If I do something wrong, I know that it is wrong. That is how I know it."
6. "I am filled with the Holy Spirit. When I accepted the Lord, as Lord and Savior in my life, He came into my heart. He resides in my heart, I depend on Him, and He fills me with His Holy Spirit at all times."
7. "Yes, I am filled. I am filled because I pray to be filled every day."

8. "Yes, I am filled with the Holy Spirit. The reason why I know this is I have given my life to Christ. I have invited Jesus into my heart to be my personal, Lord, and Savior. The Scriptures say the Holy Spirit is a seal or a guarantee until the day that He returns."
9. "Yes, I know that I am filled with the Holy Spirit, because I can feel the Spirit of Christ inside of me. I also know, when things are hard in my life, and I cannot understand, the Holy Spirit comes and gives me the answer. And, I know that from deep down inside of me that that is the Holy Spirit."
10. "The reason I know that I am filled with the Holy Spirit because when I pray, I feel it."
11. I am filled with the Holy Spirit. I know now because I have lived most of my life. I know because of the conversations I have had with that Spirit and myself. I have actually been able to clock the interactions. When I ask God to reveal the truth to me, in as far as I am concerned, God is a Spirit and is undoubtedly holy. When I ask Him to reveal the truth, He rarely takes twenty-four hours to reveal it to me."
12. "Yes. I believe that when I gave my life to Jesus Christ, I became filled with the Holy Spirit."
13. "I know that I am filled with the Holy Spirit because, because I believe that He died, Jesus Christ, for me. And with the Holy Spirit on my side, I can do all things through Him that saved me. I have been able to go through my doctorate, with faith, and love through Jesus Christ, guidance, and protection. And I'm able to talk to others about Him [Jesus Christ], and I'm willing to do His work for Him. So, I believe that with the Spirit, being filled with the Spirit, I can do all things through Him."
14. "Yes, I know it because I feel an extra power in me when I am filled with the Holy Spirit."
15. "Yes, I am filled with the Holy Spirit, and I know that I am because I exercise the joy and love of God's Word and the following of the Holy Spirit. For me, I know that I am filled with the Spirit."
16. "No. I do not believe that I am filled with the Holy Spirit. One of the reasons why I do not believe that I am filled with the Holy Spirit is because, throughout my life, there would be a feeling by indulging in the Word of God. So, I believe, the more of the Word of God that I submerge myself in, the more of the Holy Spirit that I will be filled. To answer that question, no, and I think that is a lifetime experience. It is like food. You need food every day to live by. You empty yourself without food, and you replenish yourself with new food. I believe that is how the Holy Spirit works. You empty yourself, and then you have to be renewed daily."

17. "Yes, I am filled with the Holy Spirit. How do I know? Because I am in the Word. I read the Word. I am excited about being around other people that are into the Word. I listen to Gospel music for the Word."
18. "Yes, I am filled with the Holy Spirit. I know because I feel His leading and guiding me through my daily walk."
19. "Yes, I am filled with the Holy Spirit. The reason I know is when you accept Jesus Christ into your life, the Holy Spirit immediately comes into your life."
20. "I think I am filled with the Holy Spirit, for the simple fact, the things I use to do, I do not do them no more. I do not want to do any of the things I use to do. And I want to know more about God, church, leadership, and everything that is going to show me the pathway to heaven."
21. "Yes, I am filled with the Holy Spirit. It has been a journey, learning how to understand the Holy Spirit in my life. I know that I am filled with the Holy Spirit because He has led me through so much stuff in my life. Recently, about five years ago, I had a stroke, when I came out of it, I knew it was the Holy Spirit leading me to say the things I did and to do the things I did. So, yes, I am filled with the Holy Spirit. I also know it, because it never fails, when I'm at a decision point in my life, a serious decision, I ask Him, please let me know which way to go, or what to do, and He answers me, quickly. I mean, the answer comes quickly, and I know it is nothing but the Holy Spirit."
22. "I would say, that depends. Sometimes, am I filled, it depends on which point in time you ask me. At this moment, since I have not spent any time in the Word today, would say no. I would say the reason why, because I believe to be filled with the Holy Spirit means being filled with the Word of God. Since the Word of God is Spirit, and the Bible tells us that there is only one Spirit. And the Scriptures tell us that the Word of God is the Spirit of God. I have not read my Bible this morning yet. I'm led by the Spirit? Yes. But, filled, I believe when you are filled, there is no room for anything else. So, I will say, at this exact moment, no. I do not consider myself filled if I haven't spent quality time in the Word, because I believe, our spirit, our inward man is renewed every day, daily, and so, I have not renewed the inward man daily today. At this moment, I would say no."
23. "Yes, I am filled with the Holy Spirit. I know because of the process that began when I first got saved of sanctification. Sanctification will set you apart as you allow the Holy Spirit to take over every area of your life. That is how you become holy."

How does a Christian become filled with the Holy Spirit?

The response to the question: how a Christian becomes filled with the Holy Spirit has generated interesting viewpoints. One person said, "By changing what they do." Another person

said, "To seek after God's heart." Other participants said, "By asking the Holy Spirit to fill you," "Repent," "Giving your life to Christ," "Living pure and holy life," "Feeling," "Once you ask, the Lord to come into your life He fills you," "That a good question. He affects everyone differently," "Give yourself totally to the Lord," "Accept Jesus," "Accepting Jesus and fellowship," "Allowing the Holy Spirit to use you," "Do things to draw closer to the Holy Spirit," "By accepting the leadership of Jesus," "Once you accept Jesus, ask Him to fill you," and "He fills more than once." Six of the participants' replies were similar, "Get into the Word. Get into the church," "Two or three ways; read the Bible, listen to the Pastor," "Read the Bible and pray," "I have been told by reading and praying the Bible," "Filling yourself with the Word," and "Being filled with the Word of God."

The various responses indicate there is not a consensus and understanding of the doctrine of the Holy Spirit amongst the leadership. The six participants' similar viewpoint of being filled with the Holy Spirit is reflective of their Pastor's teachings. The Pastor believes being filled with the Holy Spirit and being filled with the Word of God are synonymous.

The above answers to the above questions beg another question if a person does not know how to be filled with the Holy Spirit, how can they be filled with the Holy Spirit? The Holy Spirit never fills a person by accident. Being filled with the Holy Spirit is always deliberate. It is never static or by chance. The person that is filled with the Holy Spirit desired and wanted to be filled. The chances a person being filled with the Holy Spirit without knowing is slim. However, a Christian can, without fully understanding the process, immerse himself or herself in the Word of God and become filled with the Spirit of God.

The person that becomes filled with the Holy Spirit of God will, at some point in their growth, realize they are filled with the Word of God. Being filled with the Word of God constitutes being filled with the Spirit of God. The Son of God is the Word of God filled with the Spirit of God.

The results to the question, "How does a Christian become filled with the Holy Spirit?" Attested to the necessity of teaching and preaching on the doctrine of pneumatology (the Holy Spirit). The participants' answers revealed most of them equate the Holy Spirit with a feeling or a working of some sort.

What is the role of the Holy Spirit in leadership?

The role of the Holy Spirit in leadership appeared to be understood. Most of the participants stated, "The role of the Holy Spirit is to lead and guide." The interviewer heard that statement repeatedly throughout the interviews. The participants replied, "The Holy Spirit is to pray," "He is a Teacher. He prays for us," "The Holy Spirit fills us. He is to be here for us," "The Holy Spirit performs on the benefits of Jesus," "Every leader lay hold to the teachings of the Word of God. To make Jesus the center of leadership in all things," "To lead, guide, direct, under the pastor," "Talking about it to other people and leading them to Christ," "To encourage to love. To know people after the Spirit," "To lead. The Holy Spirit works through us to do that which Jesus Christ will have us to do," "Alignment. You will not survive without the Holy Spirit," "The Holy Spirit is the truth. To lead us, guide us, in all things truth," "Help make decisions," "The role of the Holy Spirit is to lead in all things spiritual," "To help lead and guide," "It should be to seek the Lord," "Guidance and power," and "Lead you to lead others to Christ."

The dominant thought of the Holy Spirit in leadership from the leaders of ALCCC is that the Holy Spirit is to lead, guide, and direct." The mixed explanations of the role of the Holy

Spirit expose the mindset of the leaders. The leadership recognizes the need of the Holy Spirit for the work of Lord. Nonetheless, the lack of scriptural support bear witnessed, knowing to a small degree, the role of the Holy Spirit, without exactly knowing the book, chapters, verses, and the doctrine of the Holy Spirit. The result of the question revealed feelings about the Holy Spirit above knowing the Holy Spirit. It is one thing to feel the Holy Spirit and another thing to know the Holy Spirit.

Are you holy? If yes, how do you know, and if no, why not?

Eighteen (78.2608%) of the twenty-three participants affirmed that they are holy. The answers that were given to this question provides the insight that most of the leaders' associate being holy by doing and not doing certain things. However, five of the participants (21.7391%) gave poignantly different answers to the question, are you holy: "If not, why not? Because I know who it is. No. I am not. I am too acquainted with the flesh. I do not believe humanity can be holy in the body of flesh." Another said, "I don't know. I'm not consistent" (he paused and cried). Another participant explained, "I know I am holy because I try as hard as I can to live a life that God approves." The other participant shared, "I think I'm holy sometimes. I believe I am holy." One more replied, "By praying, you feel that you have the Holy Spirit within you."

Many of the participants that said they were filled with the Holy Spirit gave a theological explanation of being filled with the Holy Spirit not rooted and grounded upon the Scriptures but from personal experience. The result reveals the need for more teaching and preaching about sanctification. Sanctification/Holiness is the direct result of being obedient to the Word of God. The role of the Holy Spirit in sanctification was missing for the participants' comments.

Do you read and study your Bible on a regular basis?

Twelve (52.1739%) of the twenty-three participants acknowledge that they read the Bible every day. The other eleven participants (47.826%), when asked the same question, shared, “Not quite,” “Not regular,” “Not like I want too. Sometimes,” “Five days out of the week,” “Yes. I try to read every night for ten minutes,” “I do. Not as I should,” “I use too. I do not anymore,” “I do not now because of problems,” “Not as much because, I had a stroke,” “Not as always,” and “I have not always, but now I am.”

Are you a soul winner? Explain what it means to you?

Seventeen (73.913%) of the twenty-three people acknowledge themselves as soul-winners. The other six participants (26.0869%) gave the following responses: “Somewhat,” “I think I am. Yes,” “Soul-winning can be through conversations,” “I have the potential to be one. I minister to people daily through social media. To me, a soul-winner is helping someone with problems and showing them through the Scriptures how Jesus Christ came to guide us through this corrupt world,” “Yes, I am a soul-winner. I try as hard as I can to get to people who are far from Christ to know Him and to come closer to Him,” and “Yes, I am. However, I’m not confident in approaching people.”

The question, "Are you a soul-winner," has revealed that many of the participants believe just mentioning of Jesus Christ or having a conversation about Jesus Christ constitute soul-winning. This question makes known the need for a more significant, in-depth, understanding of souls winning.

When was the last time you led someone to Christ and disciplined them?

The question, “When was the last time you led someone to Christ and disciplined them,” confirmed that many of the participants think, having a conversation and encouraging people is

soul-winning and discipleship. Some of the explanations given, when was the last time you led someone to Christ and disciplined them, are: "I don't know," "That could be every day," "Long time ago. Several years ago," "A while ago," "Years ago," "I just had a conversation. The last time I led someone to the Lord, was seven months ago. The discipling comes every time I am speaking to someone. Discipleship sometimes comes before someone accepts the Lord," "This week I talked with a patient about Christ," "Today, I spoke to someone about the Lord," "Eight months ago. I did a eulogy," "The last time I led someone to Christ was my co-worker... I'm constantly pouring into her life. We talk every day," "A month ago. I disciple little by little," "Not sure," "I consistently disciple. However, it was last year for soul-winning," "Five or six months ago. It was six years ago for discipleship," "Most of the time," "Just recently I talked to a person. About two or three months ago," "Two week ago," "Week ago," "Three weeks ago, I visited a friend that had a stroke," "Last week at my job, I was talking to a guy who everything was not in line with what God wants, he was even saying that there is no God, and I try as hard to let him understand, even his existence mere existence depends upon God's approval. But I really, really, was not able to change his mind. But I was able to let him get convinced that there is a God."

The question, "When was the last time you led someone to Christ and disciplined them," is an eye-opener into the thinking of the participants' concept of soul-winning. Many think soul-winning and discipleship are encouraging conversations and helping people as they go along throughout this life. Many of the statements manifested an intense discipleship course needed for all the leaders and lay-members. A person cannot disciple another without knowing the meaning of discipleship. Only a disciple of Christ can disciple for Christ.

Do you celebrate the leaders of the church, or do you tolerate the leaders of the church?

Eighteen (81.8181%) of the twenty-three participants are very excited about the church. Many of them stated they “do not judge,” “people are people,” “we are family,” and numerous other beautiful comments were specified. One of the participants disclosed toleration for the other leaders. Three of the participants (13.0434%) divulged that they simultaneously celebrate and tolerate the other leaders in the church. The last participant stated, “I give honor where honor is due.” The results of the question suggested the urgent need for fellowship.

**Are you excited about Abundant Life Community Christian Church or apathetic?
Explain?**

All twenty-three of the participants (100%) expressed excitement about the Church (ALCCC). Universally, the common denominator expressed is ALCCC's teaching and preaching of the Word of God. Some of the comments articulated were: "Very excited," "Extremely excited," "I'm excited. The talent of ALCCC is great," "I'm excited about the Word that goes forth," "I have been excited for thirty-eight years," "I'm very excited, ALCCC is a Bible-believing church," "I'm excited. The Word is preached!" "I'm excited. Personally, I have been helped in Jesus Christ. I have been reintroduced to Jesus Christ," "I'm excited. I love my church." "I'm excited. I'm excited about the church and the pastor." "I'm very excited. My sister started the church." "I'm excited... I gave my life to Christ here." "I'm excited about ALCCC." "I'm excited. I am excited because I can see a turning going on here." "I'm excited. The potential of the church is here." Three of the participants voiced their excitement, but added a commentary, "I'm excited. But I have fluctuated at times." "Yes, I'm excited, with reservations." "I'm excited. However, the excitement could be more."

The expressed excitement of the leaders of ALCCC attests to the love of the church. Most of the leaders have been members of the church for over twenty years. They stayed because of the preaching, teaching, fellowship, love of the people of God, and the Word of God. The exhilaration vocalized and revealed that more activities and fellowship centered around the Word of God are needed to strengthen and energized the church. In recent, church activities have lessened. Subsequently, the excitement expressed is a recommendation to increase fellowship events that are keeping the church alive.

Do you desire to be “A giant and champion for Christ?” Why or why not?

All twenty-three of the participants (100%) expressed a desire to be “A giant and champion for Christ.” The yearning to be “a giant and champion for Christ,” amongst the leaders of ALCCC is in place. The working towards being “a giant and champion for Christ,” needs to be in place. Yearning for something and working for something are two different things. A person can yearn and not earn that which is desirable. Nevertheless, the person that is willing to obtain will gain in due season.

Becoming “a giant and champion for Christ” can only be obtained through diligence seeking after the Lord. Advancement through achievement becomes accomplishment. The responses to the question, “Do you desire to be ‘a giant and champion for Christ?’ Why or why not,” was resounding, unquestionably, loud and clear, “Yes.”

Focus Group Results

The Focus Group research intervention revealed the need for training and further discussion regarding the leadership role of the Holy Spirit. The Focus Group expressed the desire to convene, discuss, and learn more in-depth role of the Holy Spirit in leadership. The need for understanding of the Holy Spirit in leadership in the twenty-first century is needed. How the

Holy Spirit is working in the Church is missing. The Focus Group desire to know more about the role of the Holy Spirit in the church.

What is Holy Leadership?

What is holy leadership? The question begs an answer. Can a Christian leader be holy without knowing what it? Can a Christian leader be holy without knowing the meaning of holiness? Can a Christian leader be effective in ministry without being holy? Is holiness necessary for Christian leadership? Why is holiness needed in Christian leadership? What does holy leadership look-like in the twenty-first century?

Holy leadership looks the same today as it did in the first-century when the first-century Apostles were walking on the earth. Holy leadership was the first discussion of the Focus Group. There were six participants for the Focus Group, excluding the researcher, which made the attendance of seven people. Originally, twenty-three participants were expected. The Focus Group discussion lasted for one hour, thirty-three minutes, fifty-six seconds. Eleven questions were asked, the first question: what is holy leadership?

The first participant (P1) shared, "Holy leadership is being led by the Holy Spirit. Following the words of the Bible. The second participant (P2) added, "Being led by the Holy Spirit feeds into our leadership, feeds into our decisions... It helps to lead us into our positions. It leads us to respond to the congregants that we serve... We trust the Holy Spirit for what to say, for what we do, and how we respond. Being led by the Holy Spirit is Him being in charge." The third participant (P3) agreed, "You as a leader is not just trying to portray what you know, or what you have, but you are doing what the Holy Spirit is leading you to do, to lead others to Christ." The fourth participant inputted, "With holy leadership, the Holy Spirit uses the gifts that

we have been blessed with, to further God's kingdom, to follow God's agenda for the church, and His people, and not our own."

The overwhelming response to the question from the Focus Group, what is holy leadership, was correspondently and repetitively answered, "Being led by the Holy Spirit." After hearing the recurring statement, "Being led by the Holy Spirit constitutes holy leadership." The interviewer asked the Focus Group, "What does it mean to be led by the Holy Spirit?" The fifth participant (P5) remarked, "Being led has something to do with how your thinking is becoming aligned with the Holy Spirit. The Holy Spirit is leading you as you lead other people with the consideration and the understanding of the other person. Holy leadership has to do with the leader following the leading of the Holy Spirit."

The first participant (P1) commented on the meaning of being led by the Holy Spirit: "The Holy Spirit will bring back to your remembrance, the things that you learned, through your reading and teachings, so that you can focus on those things, when you are speaking to other people to lead them." The question, what is holy leadership was addressed by the second participant (P2) as the Holy Spirit being in charge. The Interviewer asked the group, "What constitutes the Holy Spirit being in charge?"

The fourth participant (P4) responded, "Yielding our will to the Lord's will. It is based on a relationship. If we do not stay in the Word, if we do not stay in prayer, if we do not ask God to lead us and guide us, if we do not ask the Holy Spirit to fill us, then there is no point, for then we are running from our own steam. The only way we can have holy leadership, and let God use us, is to yield our will to His will: "Lord, let thy will be done, and not my will," and keep God's agenda as the focus. We already know what the Great Commission says, and the Great Commandment says. Those are our marching orders, right there, but the only way we can carry

that out, is through the leadership of the Holy Spirit, and being willing to obey and do what God says.”

What Does it Mean to Be Set Apart?

The question, what does it mean to be set apart, is something that every Christian leader needs to understand. P1 answered the question, “What does it mean to be set apart? Is to come from out of the world. And to walk according to what the Word says about being holy. And to let those things of God to lead and guide you.”

P5 stated, "I think it means, "to be set apart" is yielding to the Holy Spirit as what P2 says, but also relying on the Holy Spirit to set us apart, even from ourselves.... And, again, keeping in mind that the other person is sometimes more important than what we think or what we do because the other person must know that the Lord is leading us. And that being led by Lord means that we have their good intentions towards that other person. To me, it has to do with how we respond to the other person. And, set apart from the wisdom of the world, as opposed to the wisdom of the Word of God."

P4 added, "Can I reflect, what it doesn't mean? As far as, so heavenly minded that we are no earthly good. We cannot walk around being 'holier than thou,' to the point where we do not want to deal with someone that we know that does not belong to the Lord Jesus Christ or if that person is not at the same spiritual level as ourselves. If someone is a babe in Christ, oh, I do not want to talk to them, because they do not know anything. Even being set apart, we have to remain focus on all of God's people, not just those who are at a certain holy level."

P2, commented, "I think it is a great point, P5 and P4 made, because of the value of leadership. The meaning of the title minister, deacon, doctor, missionary, immediately put us into place, where we are seen as having value. Because a title puts you there, and so that means that

the people that we are serving have an expectation. And because of the expectation, that we think of others, we understand the humbling of ourselves, because we know people look at us with that expectation. And, I think that sometimes it gets lost when we might see leaders go off into these tangents when they feel like, I'm of the pulpit, and that is the only place I am supposed to be, or I'm in the front. If there is no seat for me in the front, I'm leaving, and it is those kinds of self-absorbent, thin lines, I believe between serving God and giving God praise and serving and taking God's praise. Satan did it. Lucifer did it. That means, we must understand the value of being 'set apart,' because as soon as you get a title, you are instant, 'set apart.' So once you are 'set apart,' what does that mean? How do we ingest that, and how do we project that to the membership? I think it is essential when you say that other matters. It is not me, but it is the other person that matters. And the value of my position is high, and whatever I get, I thank God for it. But I am not necessarily steering for it, and then, even with that, there are other more beautiful things that we observe."

What is the Role of the Holy Spirit in Leadership? Explain.

P5, "The role of the Holy Spirit, if we allow Him, would lead us and guide us in every aspect of whatever it is the Lord has called us to do at the church. If we do not rely on Him, and the Word of God, we are lost. Whatever we do means nothing. Maybe, this is just my opinion, but without the Holy Spirit leading and guiding us, whatever we do, really means nothing in the church. Now, maybe in a business world, it may mean something, but in the church, it means absolutely nothing without the leading of the Holy Spirit. And that is His role. His role is to lead us and to guide us. Sometimes, to say things, we may not in ourselves want to say it, but we know that the Holy Spirit is leading us to say it, and conversely, keeping our mouths shut when we want to say something. And He would say no, not now, or no that isn't appropriate for here,

or no, you are not the pastor, and no, you are not the Holy Ghost Jr. So, no, that is His role. It says in the Word of God that He acts as an umpire, and that is exactly what He does. Acts as an umpire, He calls us in or calls us out, 'save or out!'"

P6, "Sometimes, the role of the Holy Spirit, you were saying earlier is to bring things back to your remembrance. And sometimes, Christians believe that they can't move unless they hear a voice from God telling them to move. That is not the way that it works. We've got to move. When He needs to direct our steps in a different direction, He will. When He needs to give us a thought to say or do, He will. But we move, and He will guide us, and maybe change our course to do some things as we go. But some of us sit still, waiting for something when we need to be moving. And so, the role of the Holy Spirit, as I see that it is, as we are moving forward, as you guys said, in those moments, when we need some guidance. We need to have some information and knowledge, how to go about our business so that we do not need the Holy Spirit to tell us everything. But in those moments, when we need Him, we need Him. We need to be receptive to His Word and know when He is talking to us, and then be able to do as He leads us, and is helping us to get the job done right, in those moments and times, when it is needed."

The interviewer asked P6, "How do you know when the Holy Spirit is talking to you?" P6 retorted, "From knowing Him. Meaning, we got to know that there is an enemy that speaks to us also. We got to know that our flesh talks to us. We got to know our thoughts and dreams, whatever. The more we get to know Him, the more we know His Word, the more we know Him, the more we know His voice. It is just a relationship, like it was mentioned earlier, once you build that relationship, then you would know. For instance, if someone came to me and said to me that my wife said, X.Y.Z, I would know if she could have said it or not, because I know who she is. There are somethings; I do not pay attention to; I just punch the person in the nose for

lying (jokingly said). You know the voice... Sometimes the Lord speaks through people, and I know that He is talking to me. Building up that relationship with the Lord, we will know His voice."

P3 interpolated, "You as a leader in the church. You are following and emulating the footsteps of Jesus, and you believe in His teachings and His worship. He has promised us the gift of the Holy Spirit to guide us in everything that we do. As a leader, that is something you have to keep focus. You are not doing anything on your power, by your might, by your strength. But you have to the Holy Spirit to guide you in everything you do. So, I believe that it plays a major role in carrying out the work of Jesus Christ."

P4 interjected, "Because we are leaders and Christians, we take the church to the world. So, all of the principles we do here at the church, we have to also do in the world. When I go to my job, I am representing Jesus Christ. So, these holy principles and this holy leadership guide me in how I deal with the people on my job. I am in a leadership position at my job. So, I must apply these same principles, and the Holy Spirit guides me in that too. I have vendors, who I send out the Word to every day, and when we have conversations. At the end of my email to anybody, it says, 'Have a blessed of the rest of your day, and week, and weekend.' No one has ever come back and said, 'I am offended by that.' That is just who I am and what I do. A lot of times, when I end the conversations on the phone, I would say, 'Have a blessed of the rest of your day.' And they would say, oh thank you. It makes a difference. And so, we are holy leaders throughout our walk, not just in the church. The Holy Spirit guides us daily."

P3, "I want to reflect on what P6 said, "Sometimes when the Lord speaks to me, something in my belly makes me know that this is God talking to me. And, then there are times when I am not sure, I would ask Him, Lord, is this from you, or is this coming from

somewhere else? And usually, He would, either confirm His Word through the Bible, or someone will come, and say the same thing, or Pastor Boone, may preach on that same thing. God always has a way of confirming His Word. He will always make it clear to us. He will not leave us in confusion. If we are not sure, the only thing we have to do, ask the Lord to make it understandable. I ask Him that. Sometimes, I am a little dense in my quiet time early in the morning. I might still be sleepy. I'm like, Lord, I need to hear from you. I need you to make it understandable. I don't want to have to try to figure something out. I need you to make it plain. And, He does that.

Can the Church Be Holy without Holy Leaders? Explain why or why not.

P3, "No. The church cannot be holy without holy leaders: because you cannot give what you do not have. Plain and simple. If you are not a Christian, if you are not walking with the Lord, but you think you are, all of that comes out. People cannot always love you the way you want to be loved. They can only love you as they know how to love. Depending on those relationships and influences were in their previous life, that is what they give. If you are not a Christian? How can you be a Christian leader?"

P6, "I believe you can have non-Christian leadership and get very similar results... One of the things P5 mentioned earlier. You can't be an effective leader of any kind if you are not thinking about the people that you are serving. And, you do not have to be holy to think about people. You do not have to be a Christian to care about people. Some people don't like people who can serve people because they are just good at doing a job. If you give them a job of taking care of people, they can figure it out, how to serve people that they don't even like because they are good at it. 'I'm going to do my job, I'm getting paid for, or whatever the task that I have accepted. I'm going to do a good job of it. I can't do that thing about me and about what I feel or

think. I can only do it thinking about them. Some people can do that. Some people can care about people. I remember my mother growing up. My mother was not a religious person growing up. She was not a saved person growing up. But she cared about people, and you could tell it. We took in people. We fed people. We housed people. She loved people. It was not from a religious perspective. It was from her heart... Now, I know you can do work for people without being holy. However, you can't be led by the Holy Spirit, so you speak, and all those things, but can you get good results out of a person and leader? I believe so."

The interviewer suggested, "Sinners can be good."

P2, "Not just sinners! We have had Christian leaders who have led congregations, and then to find out, Jimmy Swaggart, led millions to Christ or hundreds of thousands to Christ. And, yet he had his thing going on, was that holy? No. It straight up wasn't. So, I think it is not accurate to say, you can't get good leadership, that you have to be holy, and that holiness is an indicator. Because if that be the case, and you got a person that is a Christian as P6 described, serving but still doing whatever they are doing... Members, who see this person after hours, somebody sees you for sure, and then it gets cloaked, and so holiness is kind of like a church time thing. This is a slippery slope when you say, holiness is a requirement, because then you have people, who are perhaps cloaking it, because they have not been delivered from some things, and they have a misconception that holiness is what I represent, and therefore holiness is what I continue to play and not get the healing I need. And, so, I think as we are creating the doctrine of understanding of what holiness is, if we are going to train future leaders, we have to be clear that when you find yourself in a place where you are damaging your position in Christ, come to somebody, have a conversation, because it is going to affect your walk, and it could become a stumbling block for somebody else, because everybody does not see it. I miss a whole lot of stuff because I am really

focused on what God has for me. I sit on the front row. Pastor Nicholson use to say, 'sit on the front row.' I'm on the front row. I fight broke out, behind me in church, and I did not even know. Because I was focused on what was in front before me, I think this question is one that requires a conversation about holiness. Holiness is imitable. So, when we say good leaders are holy, but all good leaders are not walking in holiness. And, therefore, I think this is a question that requires some training. This question should be one that when we have a leadership retreat that we talk about it. Because people can imitate holiness, who are Christians, not sinners, I'm talking about Christians because we are talking about the church."

P4 "It brings to mind the Scripture when Paul was talking about people that were coming and doing the work of Jesus Christ, even though they did not belong to Him. Paul was like; I don't care about that as long as the results are the same. Even though they didn't know Christ, and they didn't belong to Christ, they are still doing the work that we do. They are imitating what we do, and they are winning souls to Christ. He said the results are the same."

P2 interrupted, "I think what they were saying, they were not a part of the group. So, they were not one of the Apostles. It seems like that was the conversation. They shouldn't be doing what we are doing. But Paul was like, I do not care who does it, but as long as it gets done."

P5 "I was going to say that holiness can be imitated, but the one thing that cannot be imitated is genuine love. And that is where that factor comes in. You may get results in the church by being 'holy' in quotes, but you will not get a change in the person. Unless love is seen and felt by the person, you happen to be leading. That, to me, is the important thing. Holiness can be imitated. Yes, it can. You can get results, and lead people, by being 'holy' in quotes. But if genuine love is not there, and the only way that genuine love can be there is that the Holy

Spirit is in operation, and the Word of God is operating in you. Then, you will have a change in the person. Not necessarily, just get the job done."

The interviewer asked the participants, "Can sinners have 'Agape' love?"

P1 "I think that sinners can imitate that godly love. Because it can be learned, you go around people; you are in a church environment. You do what they do. And people can feel the love from you. That can feel genuine."

P2 "What is agape love?"

P1 "It is the God kind of love."

P5 "That is why there are so many Greek words for love. There are different ways of loving. Agape' love, I do not think can be imitated because it comes directly from God. But, you can imitate a 'philia' love, which is like a brotherhood. And, that is how many people get into the occults. They will have like a fellowship kind of love. A Philia kind of love. Agape' love is a love that God gives to His people."

P6 "I agree with that. One of the challenges that we have in our society is this, whether it is a church or not a church, is words. The title of words and what words mean, and sometimes, we get a lot a bad communication and misunderstanding, because of our differences and disagreements about those titles, and what those words really mean. But, one thing for sure, I think that we all can agree on, is that people who are not saved, or people who have not learned how to have those different kinds of godly love, can still love somebody, other than their momma and their daddy. People can love folks. And, it will not be a phony, fake, love, it can be genuine love, that they would do anything for.... There are people, we have all witnessed it, some of the vilest people of my life, who would be evil over here, but love women, children, and old folks. They will love them. Serve them and do anything in the world for them. They

might kill somebody over here, but they will genuinely love their neighbors and work in the community. I completely love these people and love them. I have seen them. But, they are crazy over here, but they take care of old folks and children. And, it is the genuine love they have for old folks and children. They will tell you; please do not be like me. They will do everything to keep the children from being like them. I have seen what love looks like in all kinds of people. So, I know that we can love somebody without (abruptly transitioned). But, Christ love and agape' love, that is altogether something different, and you cannot imitate it, and it is something different. But, can a person love a person enough in the church, and having those extreme kinds of love. I think you can. I know that even as a child, I tried to imitate my mother's love. When I say imitate, I knew what love looks like, because I saw it in my mother. So, I knew I should act this way or do these kinds of things because I saw and had an example of what you are supposed to do. I might not love the people I was serving, but I knew how to treat the person I was serving. I knew this as a kid. I know I am not to make a person eat ashes right now, eat cigarettes, and I am really supposed to do something else.... Crazy stuff... Even as a child at five years old. I could see what love looks like. But those titles that we use sometimes can get confusing if we try to define something by those narrow definitions. You will need X, Y, and Z. I forget what I was talking about."

The interviewer intercalated, "Can a sinner have agape love, and can a church be holy without holy leaders."

P6 "Wow! Can a sinner have agape' love? No. I agree with P5 on that.... The church cannot be holy without holy leaders. But, I do think that the church can be effective without all the leaders being holy. I think you can have effective leaders without them being holy. But not holy."

The interviewer asked the question, "What is an effective leader?"

P4 "My question is, if the Lord is not leading us, then who are we being led by? That is my whole thing. The Lord is holy, and He said, 'Be holy as I am holy.' And if we are not being led by a holy God, who are we being led by? You only have two choices. The way I see it. You are either being led by the Lord or being influenced by something other than the Lord. I can't see how to look at holiness. How that is possible."

P6 "It is probably just the question. I might be getting off my answers because I'm just getting the question wrong. If we are talking completely about holy leadership, then everything I said, well, most of everything I said, doesn't make any sense. I don't think reading is going to help me. I will have to ask a different question. If everything is based on the word holy, then everything I said is not right. Because I did not focus on the word holy; I was just thinking about leadership. That is where I probably have gone in error. To lead, you do not have to have a whole lot of things to be an effective leader. But holy leadership is something different thing. So, I guess I was not answering the right question. I have not been answering the right question. I have dropped off the holy part of it, and I was thinking about leadership, thinking about our church, and thinking about the people in the church and what it takes to get the job done. And knowing you do not have to have the perfect scenario to get the job done. So, strike everything I said, from off the record."

Do You Attend Bible Study? Explain why or why not.

P5 "I do on Thursday via the conference line. The reason I do that on the phone is that I do not like driving at night. And having it on the conference line affords me the way of being in Bible Study. The reason I am in Bible Study because I have learned much, I appreciate that. Why? I love it. I just love it."

P1 "I attend Bible Study here at the church on Tuesday nights. The reason I attend, I love the fellowship. I love to be able to expound on the Word. I love how Pastor breaks it down so that when I come to church on Sunday. I am spot on what he is talking about, because he has gone over those Scriptures, and he has gone over a lot of what he had talked about on Sunday. So, I come on Tuesday. I love it. All those who can come, come. Because we have a great time."

P2 "I do not attend Bible Study, and it has been mostly due to transportation, work schedules, school schedules, but the value of Bible Study is important, in terms of being able to get more details. I think Bible Study is important. It is something I definitely want to get more into once my schedule is free to do so."

P4 "I do not attend Bible Study physically or over the phone, because the majority of the time, I am at work. I have tried, on Thursday's night when we are on the phone, I tried to listen while I am working, but that does not work. I rather not do it, because I am not focused, because I am on the computer, and I have to do all those things. It just goes passed me. Tuesday night is the same thing. I get off late, like last night, at nine o'clock. Most of you all know, I do the 'Good Morning Beloved It,' I send the Word out, and so, I do study and read my Bible daily. And as you know, sometimes I define certain things, because I have some recipients, where English is their second language. I am in the Word every day. I am not always physically attending the church Bible Study."

When was the Last Time You Invited Someone to Church?

P1 "I invited someone yesterday. He is supposed to be coming tomorrow."

P5 "I invited a person to church two weeks ago. They live not that far from here. I'm just waiting for them to come."

P4 "I invited my neighbor two weeks ago."

P3 "Every opportunity I get, I invite people to come. I invited someone this week to come. But people have their own way. But every opportunity I get, I invite people to come."

P2 "I invite people to come to church when I see people outside (the church), I invite them to come; because they are right here. I glean from the parking lot."

P6 "Usually, when I'm talking to people, and encouraging people, and witnessing to people, it is folks who cannot get here. It would be very challenging for them to get here. So, I encourage them to go to somebody's church, joining somebody church, and trying to find a church that will work for them, as opposed to telling them to come to this church. Because it is not always a convenient thing; so, I do not want to ask them for something that they cannot do, as opposed to helping them figure out something that they can do. I encourage them to go to somebody church, as opposed to coming to my church exclusively."

When was the Last Time You led Someone to Christ and Discipled Them?

P5 "It has been a couple of months. I do not call them as much as I should. Discipleship is important because you can't leave a baby out there on their own."

P6 "About a month ago. The last time I led someone to the Lord. I guess. The two people that I have been discipling are two men in the church; I have been spending much time as I like. Discipleship is important. It is hard to slip people into your time. It is so easy to say; I do not have the time."

Where in the Scriptures Can You Read about Church Rivalry?

P5 "In Acts the fifteenth chapter, where there was a dispute with the Jewish Christians and the Gentiles Christians because the Jewish Christians wanted the Gentiles Christians to go through circumcision. They felt that they had a better connection with the Lord because of circumcision. It was so much of a rivalry that Paul and Barnabas had to come from wherever

they were to Jerusalem. They went back and forth until Peter stood up. I wrote this down, verbal dispute and discussion are acceptable until the leader makes a final decision, then all should adhere to the final word. And, also you can find it in Acts chapter eleven when the Judaizers came against Peter because he was eating with the Gentiles Christians. So, there was a rivalry going on between the Jewish Christians and the Gentiles Christians. And it all evolved around circumcision as if there were some extra things they had to do in order to be a Christian."

P4 "In 1 Corinthians 1:11-15, 'For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. That was the rivalry that was going on. I was like saying, my Pastor, is TD Jakes... And my pastor is so and so and so. My Pastor is Benny Hine..."

P5 "James 3:16, 'For where envying and strife, there are confusion and every evil work.' One thing I can say about James when he came in for his brother. He came all in. I call the book of James cutting James. Because he so matters of fact about this verse. And church rivalry will do that. One person thinking that they know better than another. One minister thinking that they are higher than another. One person looking at the pastor and saying, I can do a better job than he can. All of this will breed confusion, disharmony, rebellion, and all sorts of evil and vile practices, and we as a church, as leaders, need to look out for that. Sometimes they may be people who might say; we have Bible Study on Tuesday. Supposed one of the ministers say, Bible Study on Tuesday is better, if you have to be on the phone, then you are not really interested in Bible Study. That is a division. That is divisive. And so, there may be people that

say I am not going be online, and neither am I. that is a division. We have groups over here that do one thing and another group over there that does something else. When you (pastor) agree with both. So, that is what I think a church rivalry is. It brings contention. And all sorts of evil and vile practices in the church."

P2 "This question makes me go back to our earlier question. This speaks to our character. Can you have holy leadership without being holy? Galatian 5:15, 'But if you bite and devour one another, take heed that ye be not consumed on of another. The rivalry comes into play when we make these distinctions or try to position ourselves better than the others... And not so much that, there is a lack of purpose for what we are doing as leaders and even lay, members, we can turn on each other when our work is miss understood, or we don't understand the work that we are doing or the work we need to do. That verse stood out to me; what rivalry perhaps produces. And in effect, it is that biting of one another. I am going to get you. It turns from looking at God and not humbling ourselves, and then we are just picking fights with one another. Why did she wear white pants when she was supposed to wear a white skirt? Why did she do her hair this way, when she should have done it that way?" Why doesn't he have on a jacket when he should have on a tie? It becomes those kinds of things, because we are looking at each other, and expecting some standard of holiness, and we are saying, why are you not maintaining that as opposed to the acts that are producers of being holy, and doing what the Holy Spirit is directing us to do. Having that plan and letting God direct our steps."

P6 "I'm reminded of one the existential philosophers who said, 'Man if he does not have a natural enemy, he will create one.' And I agree with that. We just like to fight. Whatever kind of fight it is: physical, emotional, or whatever. We just go a natural, something in us that makes us want to war. Whether it is the nit-picking thing, whatever it is, the little things we talk about in

the church is so natural in us, some of us are so good at pushing it to the side, and overcoming it, that we don't even notice it anymore in ourselves. But it is a very real thing."

P2 interrupted, "But can I say that we fight for the cause, meaning that we have a purpose?"

P6 (went right back to making the point), "If we have something to fight for. Then you don't have to deal with the other stuff."

P2 resumed, "Fighting for a cause, meaning that, if we have purpose... Our nature is to fight. Then if we are not fighting for a cause, we find a fight to become the cause. I think that if it is our natural instinct to fight, then we have to have a purpose, then what is the fight for, what am I fighting for. I'm fighting for people living with cancer... I'm making sure that it doesn't have to run on. I'm fighting for kids... If we do not have that, well, I am going to fight you. Because it just works... I need a fight..."

P6 (stayed focus on conveying the point), "If you look into the workplace, or on a job, how many times have you been in a meeting on a job, and they said, 'okay,' this is a new direction. We are going to start doing it this way this time. And then soon as you go out of the door, you get all these little groups saying, I am not doing it that way. I have been doing it this way for all this time... And the same thing in the church, you will get folks, who will know the plan, but do not agree with the plan... And so, instead of fighting to do the plan. They go and find some other fight because they can't get into this fight. So, they get into another fight. But I think that folks have a natural need to fight. In the church... That is why it is so important to get people on board and get the people back in the vision, in the ideas, and the plans to some degree. Even if they can't see the big part of it, find a part of that plan that they can work and get into,

because otherwise, it will be all these little things... And so, I think it is our natural nature to fight. It just has to be well directed."

The interviewer interjected, "Pastor Nicholson (former Pastor of ALCCC) said, it will be outreach or in house fighting. If people are not outreaching, they will be in the house fighting."

P6 resumed their point of view, "I remember I was feeling really interesting, and Pastor Nicholson said, you are 'fat,' and I said, hun! And she said, 'you are fat.' She said, 'You are taking all this information, all this knowledge, and all this learning, studying, reading, and you are not doing nothing with it. You are getting all fat; you got to get out there and do something with it all. She was right as soon as, I started ministering to people on the streets, and fellowshiping with people and encouraging people, and doing something. I was able to breathe. I was not feeling fat any more. And so, I think that in-house fighting stuff, what you just said, and so, folks just got to do something. People are going to fight. People are going to fight. You can see it between one and two years old. We are going to fight. But you got to have something to fight for."

P5 "I was just going to say, that fight or flight is embedded in us, and it comes from back in prehistorical days. It was something that the Lord put in us, in other words, when you were walking, and the dinosaur comes, you had two options, you could either fight him or you could flee. So, that fight or flight has to be tempered by the Holy Spirit. That is why it is so important to get into the Word of God. That has to be tempered by the Holy Spirit. Because I am telling you, in these last days, that fight, that innate fight in us, is becoming more visible with people in this world. You can see it, and you feel it, and we see it on the News. That fighting instinct, because we have not identified our enemy. Then we will fight with each other. So that is why it is so important, that we who are in a leadership position, allow the Holy Spirit to temper us

with His wisdom, or else we will get to sniping at each other. That is why that verse P2 read is in there because when we get to fighting, around and in ourselves, we devour each other."

The Interviewer interpolated, "One of my guess lecturers (Dr. Timothy Clinton) said, "Christians are the only group of people who form a firing squad in a circle. They shoot, and everybody dies. That goes along with the Scriptures P2 shared. That is why outreach is so important."

What is Leadership Rivalry in the Church?

Leadership rivalry was covered in the discussion of church rivalry.

Are You Willing to Work to Fulfill the Great Commandment and the Great Commission?

Unequivocally, all the participants answered yes to the question.

How Significant is a Desire for Holiness, a Devotion to Prayer, a Devotion to the Word of God, a Devotion to the Church: Worship, Fellowship, Discipleship, and Evangelism (Witnessing), in Identifying Holy Leadership?

P4 "All of these things are the result of being holy, or striving to be holy, this is how you become holy, is a devotion to prayer, reading the Word, all of these things reflect holiness. And so, if you have that holiness in you, and you are a leader, and you are relying on the Holy Spirit, which all these things help develop that relationship with Him. Everything is relevant, everything goes hand-in-hand, in order to do this, these things play a part. Everything lines up. So, all of these things feed into our individual holiness, and as God has called us to be leaders, it spills into our leadership roles, whether in the church or in the world."

P3 "What I am reading from this to become holy, to achieve holy leadership, you have to have that desire, you have to be devoted to prayer, you have to be devoted to studying the Word of God, to be devoted to your church, all these things: to worship, to fellowship, and I don't think

you can call yourself a holy leader or you can achieve holy leadership if you do not do any of these things. That is what I think.”

P1 “I agree with everything P3 said.”

P6 "P4 said it all goes hand-in-hand, being holy, the more you put into you, the more it will come out. You cannot become a holy person without getting into the Scriptures and getting into the Word. And as you develop a love for the Lord, you will have a desire to share it. So, it all feeds into it. It is hard to suck in the Word and not give it out. Unless you are reading for academic purposes, but if you truly love the Lord, you will want to share that. So, it all goes hand-in-hand, and it should be easy to see in people that they have a love for people — that agape' kind love for folks. And so, in as far as identifying those leaders or those folks or those characteristics in folks, it should be something you do not have to look hard at, it should be obvious, and just the way you say hello to folks. Some folks say hello, in such a rudimentary form that their mother taught them a hundred years ago, and you don't see a bit of love in it. You do not see a bit of concern. They never look a person in the face. And so, it is an easy thing to see, and an easy thing to identify. Even when you hear a person ask a question or answer a question, if we are in a meeting with folks, and we are having a dispute, you can tell where people's hearts are by the way we fuss and fight. Because we can fuss and fight in a way, and get down in hours, you (Interviewer) and I fought for hours before, and then at some point, we have gotten tired and said, okay, that is enough. And, we are not going to agree on it, but there is no ugliness in it. And so, you can tell so much from a person just from the little simple things in life. If you are trying to identify certain kinds of things in a person, I think in all the things I said, there are specific jobs a person can have in a church that can be safe, if you will, meaning, they do not have to talk to anybody. It can be pretty safe. But, even some people with that, some folks

have the ugliest looks on their faces, all the time. Some folks should never be allowed to talk to somebody because they do not know how to talk to folks. So, when we talk about leadership working, to sum it all, no matter what title you give it, if a person cannot make folks feel good in front of them, they should not be in front of folks as a leader. It is all about people. As P5 mentioned earlier, the Kongos and bongos, the fact that they were not fixed, what that might meant to somebody who use to play them, that is thinking about people... You got to know how to take care of people... It is about paying attention to people... Like, we are killing ourselves trying to get the air condition fixed, it is not like you, and I cannot deal with the heat, but we are worrying about other folks. In everything that we do, we have to know how to make our decisions. A lot of choices that are made sometimes are not made with the ministry in mind. Well, I'll say it this way, what ministry am I. Some folks use the word holy, but I think of the word ministry. A lot of folks are not ministry-minded. How does it affect people? Everything I think, I'm always thinking, how does it affect the people. If it is a dollar that is spent to help the people, or if I am thinking about the budget, 'man you cannot afford that,' sometimes you cannot afford not to, because of the people. So, it is all about people. As a parent, it is all about the children. And so, when I think about a true holy leader, a spiritual leader, it is about somebody who knows how to make decisions based on people. That is where it comes down to me about. Not somebody, who can quote ten Scriptures, but somebody who understands the Scriptures, not somebody who can tell you Bible verse back and forth, but somebody that has an understanding of what it means. John Wayne in one of his lines in the movie, said to his daughter, 'Daughter, you have learned a lot of words in college, but I sure wish they would have taught you the meaning behind those words.' A lot of folks have a lot of words, but do not have the meaning.

They do not know how to reach people with those words. And so, a spiritual leader to me, a holy leader to me, is somebody that knows how to serve people."

The Interviewer inserted, "People do not care about how much you know. They care about how much you care."

P5 "I was going to say what P6 said is true, unless we do all those things that are listed here: 'a desire for holiness, a devotion to prayer, a devotion to the Word of God, a devotion to the church: worship, fellowship, discipleship, and evangelism (witnessing).' I looked up the word devotion; it has to do with love and loyalty. Unless we have that love of God and love of people, and loyalty to the Lord, and loyalty to the pastor, loyalty to the people at large, loyalty to one another, we will never achieve holy leadership. It is impossible."

P6 "That definition gave me (paused), it said it all, it add all that extra to it, because if have a loyalty to the pastor, you have a loyalty to his vision and dreams, if you have a loyalty to the church, you have a loyalty to the people that are in it the church. Because the church is not the building, and so, that loyalty and love make you do certain things. Love is an action word. So, if I have a loyalty and a love for the church, then 'doggone it' I wanted that last biscuit, but I am going to give it to you.' But, if I have a love for the church, let me use an example, I was asked to come out here to knock on some doors, but I said, I do not know if I can squeeze knocking on doors into my schedule. I have this and this to do. I do not know that I can squeeze that into my schedule, but I received the text that this was going on (Focus Group) that changed all my plans: because this (Focus Group) became more important than some other stuff. Knocking on doors what not important enough to make me change my schedule, but this (Focus Group) was: because some things are more important than others. The church must be important enough, the ministry have to be important enough, people have to be important enough, and this

was not about the church, this was about a person, what he is trying to accomplish. If you are loyal to a cause or something, whatever it is, in this case, we are talking about the church; it would make you do certain things. It will make you set aside your personal thoughts and feelings because you have that true love and devotion. And so, that says it all, because love makes you do stuff. It is simple. It makes you do things you do not want to do. If you really love."

P2 "I agree with everybody in terms of the significance of all of these things: prayer, the Word, discipleship, evangelism in terms of identifying holy leadership... What I will add to this is the importance of training good leaders Because discipleship is an exchange. We who are seasons leaders need to make the exchange. Because sometimes a devotion might be seen but not understood. Is it natural to love and have a loyalty to some things, but how, it is through information, it is through connection, that connects you and makes you understand what that loyalty is and what that love is, and how you present that in leadership? And so, I think that while it is important to do these things. I think it is important to teach these things. It is identified. It is my goal. As a leader, it is my goal to reach what I am striving to become the ultimate leader: so that I can provide the ultimate love and have the ultimate loyalty. So, I think good leaders, well, I do not think; I became a holy leader on my own. It was because of you (the Interviewer), you led me to the Lord. It is that kind of exchange, while we say these things are necessary, they are necessary, and they become true because someone else showed me why they were necessary and true."

P6 "I agree with that."

P1 "I think that, because all of these things, because of the love that we have for Jesus Christ is the reason why, we can be holy, and the reason why, we can want to learn to pray, want to read the Word, we want to do all these things, because of the impacted the love of Jesus Christ

for us, and because of the love that is deep inside of us, it makes us love one another, it makes us want to learn, and bring other people into the fold, to bring them in to where we are, because we can tell them about Jesus Christ. And so, it all boils down to loving and knowing Jesus Christ as our Lord and Savior and what He has done for us. He died for our sins. And all those things He has done for us. And so, it makes us a better leader, because we are going to follow you as you follow Christ. Because we know Christ has put you into this position. Because of the way you are teaching, the way you are living, we are watching what you do. It makes us want to be holy. It makes us do the right thing, and read the Word and bring other people into the fold, and all of it is based on us knowing Jesus Christ, and the Christ that is living in you (the Interviewer), and the Christ that you exude when you pray, when you preach and teach. And so, that has a lot to do with how we can make this work and make this happened in our lives."

P6 "When P2 was talking about training, I started thinking about all of the folks that I have talked to about marriage and parenting. Husbands and wives that truly love one another, just don't always know how to do it right. Parents who love their children, just don't always know how to get the best out of their children, and how to be the best parents. And so, what I always tell people is that I became a student of becoming a good husband. When I learned that I wasn't a good husband, I became a student of being a good parent, when I realized that there was more than one way to parent. So, you must be a student. Education, teaching, and training are important. It does not mean it has to be formal. Because a lot of the marriage counseling I give is very informal, and sometimes it takes less than five minutes to give somebody what they need. Information is a wonderful thing. When Cathy Hume said, 'Information is power.' She is not joking: education, training, information, is a very important part of all of this. It comes from understanding what to do with the information that you have. Loving God and loving the church,

and all of that is sometimes... Love is an action word that makes you do certain things. It might make you want to do something, but you can do the wrong something, with all the great intention, you can still do the wrong thing. So, training, and some little education, and discipleship and all of that, passing some things to folks, is a vital part of leadership. Folks have a desire to learn. And teaching folks that they need to know that there is something to learn. It is natural to want to do something. It is natural to love. But what do you do? How you do it? My boys have a desire to help me, but they need to know how to help me. Education is important. Again, it is not always formal. It is not, always having a book in your hands, and a note and pad. Sometimes it is pulling someone to the side and having a one on one conversation with them. Especially if you see somebody, if you open a door for women, don't open the door for them by standing in the doorway. Get out of the way. It might be okay with a man, but don't stand in the way when you are opening a door for a woman. Get out of their way and let them walkthrough. All women do not feel comfortable with someone close in their space. It is simply little things sometimes you have whispered in someone's ears. And so, teaching is always an essential part of something."

P5 "I want to say this as a word of encouragement, not only to all of us but P2 and P4 (husband and wife). You raised your child well. The reason I am saying that is because your child wrote me a letter. It was not a little letter. It was a long letter. I carry it around in my journal. The words that he said to me were so loving and so caring, even at the end of his PS, he said, 'Somehow, my assessments are paid every year. I wonder how that happens. And so, I just thank you.' That is what it is all about. When we know that we need to increase in a certain area, we can find that help, as you said. Once you do it, we can see the outflow of it to other people. That is the key to me."

P6 "Pastor Nicholson once said, 'You disciple somebody until they do not need you no more. You hold their hands until they do not need you anymore. Sonya Ryan brought my wife here to church. She did not let her hands go until she did not have to hold her hands anymore. She came from Silver Spring MD to Washington DC S.E. picked her up and brought her to the church and did whatever she had to do until she didn't have to do it anymore. And, then she (my wife) started catching two and three buses, and all of that stuff, to the Bible Study on her own. But, she held her hand until she did not have to anymore. That is a perfect example of discipleship. Through that, a whole lot of folks have come here. From working with that one person. That is a perfect example of discipleship."

The Final Results

The results of addressing the acts of the Holy Spirit in leadership: a case for holy leadership in the church has uncovered the need for discipleship training in the area of the Holy Spirit in leadership. There is a gap between the theoretical concept of the Holy Spirit in leadership and the functional role of the Holy Spirit in leadership. The problem is information without application. Sometimes, biblical concepts can get lost in the head, and never reach the heart, to make its way to the hands. The leadership of ALCCC wants to be trained, taught, and instructed in the acts of the Holy Spirit in leadership. They want to know how it looks like in the twenty-first century. The words of Aubrey Malphurs are fiercely true, he suggests through a question, "Can a church that has not and has no intention of spiritually impacting their community be in the will of God?" He then answers, "I think not!"³⁶⁹

³⁶⁹ Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders*. 3rd ed. (Grand Rapids: Baker Books, 2003), 176.

Chapter 5: Conclusion

Act of the Holy Spirit in Leadership: A Case of Holy Leadership in the Church

Biblical illiteracy is astoundingly abounding. However, the lack of biblical intimacy is the culprit to the decline of the church. Many people who are rooted in the church are not rooted in the Bible. The acts of the Holy Spirit in leadership is missing in the church. The reason biblical illiteracy is growing in North America is that it is growing in the church. Biblical intimacy is the answer to biblical illiteracy. Apostle Peter warned, "For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17 KJV) The acts of the Holy Spirit in leadership are essential to the welfare and wellbeing of the church.

As air is to breathe, the Holy Spirit is too holy leadership. The breath of God is the Holy Spirit. The breath of Jesus is the Holy Spirit. No person can live without breathing. No Christian leader can be holy without the Holy Spirit. The Word of God is the Word of the Holy Spirit. The Word of Jesus Christ is the Word of God. John the Beloved wrote, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (John 5:7 KJV).

What is holy leadership? The question begs an answer. Can a Christian leader be holy without knowing what it is? Can a Christian leader be holy without knowing the meaning of holiness? Can a Christian leader be effective in ministry without being holy? Is holiness necessary for Christian leadership? Why is holiness needed in Christian leadership? What does holy leadership look-like in the twenty-first century? The answer: holy leadership looks the same

today as it did in the first-century when the first-century Apostles were walking on the earth.

Acts of the Holy Spirit in leadership is a case for holy leadership in the church.

Where should research regarding this problem go from here?

The research of the acts of the Holy Spirit has provided spiritual insight into the leadership of ALCCC. The study has created a desire to learn more about the role of the Holy Spirit in church leadership. The research instruments were instrumental in arousing the interests of the leaders at ALCCC to be holy. The private interviews, the Marks of Discipleship Survey Questions, the Spiritual Maturity Assessment Questionnaire, and the Focus Group have engendered enthusiasm and excitement for holy leadership.

The interviews, surveys, and Focus Group have given a better understanding of how necessary the Holy Spirit is for holy leadership in the church. The discovery of the research has given clarity: words without works are often the children of disagreements. When the definition is not clear, the meaning is not understood. Sun Tzu wrote over twenty-five hundred years ago, "If words of command are not clear and distinct, if orders are not thoroughly understood, then the general is to be blamed. But if his orders are clear and the soldiers nevertheless disobey, then it is the fault of their officers."³⁷⁰

To make contemporary and applicable the words of Sun Tzu for the church, "If the word holy is not understood, if holiness is not clear and precise, the pastor is to be the blame. But if the word is clear and the lay members nevertheless disobey, then it is the fault of the Christian leaders in the church." The Christian leaders have to teach and train the people of God the Word of God. People cannot become what they do not know to become. Sun Tzu also wrote, "The king

³⁷⁰ James Clavell, *The Art of War: Sun Tzu*, (New York: Delacorte Press, 1983), 4.

is only fond of words and cannot translate them into deeds."³⁷¹ In this instance, the Christian leader cannot make a person live out the Word of God. He or she can only preach, teach, train, encourage, and instruct the people of God. Nevertheless, the research instruments have shed light on the need for the Great Commandment and the Great Commission as the mission of the church.

Theological and theoretical study of the acts of the Holy Spirit in leadership in the church has established a biblical perspective on the role of the Holy Spirit. The Holy Spirit is an influencer of holy leaders in the church. It is impossible to be holy in leadership without being subjected to the Holy Spirit. The Holy Spirit will lead a leader to follow the example of Jesus Christ, the first-century Apostles from the book of Acts. The research has revealed the need for discipleship training and fellowship for leaders and lay members. Therefore, Sunday School courses, Bible Studies, seminars, conferences, lecturers, spiritual retreats, church fasts, and prayer services will be developed and implemented for the advancement and enhancement of the church. In assimilating all the information, this chapter will propose an analysis of the Holy Spirit in leadership ministries and define how leaders can be advantageous in becoming holy.

How do the results of the research project compare to the information gleaned from previous studies or the published work analyzed in the literature review?

The results of the research project are similar to the information gleaned from previous studies and published work of others. Leadership rivalry, biblical illiteracy, church decline, are problems the church has always faced from time to time. The answer to biblical illiteracy is biblical intimacy. The lack of knowledge can come from knowing too much and doing too little.

³⁷¹ Ibid., 5.

Christian leaders that suffer from too much information and too small application become fat with knowing and flabby in doing. Information overload in the Christian leader needs to be downloaded into the Great Commandment and Great Commission.

The need to admit the Word of God, submit to the Word of God, commit to the Word of God, and transmit the Word of God is as pertinent today as it was in the days of D. L. Moody. The developing and nurturing of one's "ethos," "pathos," according to the "logos," is relevant in any age of the church. When scrutiny is given to the process of becoming holy, prayer, Bible reading/study, church attendance (assembly), and evangelism (witnessing) are the underlining factors and developments.

Published work in the literature review confirms the necessity of Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing for the progression of holy leaders. The Holy Spirit is the "Re-caller" of the words of Jesus to the believer. The literature review shows the significance of the Holy Spirit, working out the Word of God in Christian leadership. The first-century Apostles' in the book of Acts, leadership example, has not changed for the church. The role of the Holy Spirit is still the same for the church. The power of the Word of God has not changed for the church. The power of prayer has not changed for the church. The Word of God and prayer will always play an integral part of the church and its leadership.

What did the researcher learn about implementing the project?

The researcher learned that there are biblical solutions to the problems of the church. Issues within the church not adequately addressed by the leaders are often caused by ignorance of the leader. Study and research should always remain relevant and current in the leaders of the church. Leaders are called to provide answers to questions and solutions to problems. The

researcher has gleaned the value of utilizing the collective wisdom and knowledge that God has given to others to bless the church.

The wheel does not have to be reinvented. The researcher has learned, that which is suitable for one part of the body of Christ is good for the entire body of Christ. God has always used men and women in every age and will continue to do so. There are so many materials and information out there that a researcher must devote his or her research about the specifics of their study, or they can become lost with so much information that will never be used. Therefore, a researcher should limit their research on their topic to gain the most from their research. There is so much information in the stratosphere, and a researcher will never be able to study it all. Hence, the researcher will have to be selective.

Amusing information is entertaining, but useful information is empowering. Amusing information can be likened to mindless entertainment. It gives a person something to do without adding value to the person. However, useful information adds volume, weight, and currency to the researcher's thoughts, direction, and personal growth to help others.

It is possible for Christian leaders to teach the experiences of the Bible and yet not experience the teaching of the Bible. It is possible to have a theological certainty of God's Word and not to have an experiential reality of God's Word. For power in the Word of God will not come from knowing it without living it. A Christian leader must study God's Word, to know God's Word, to believe God's Word, to live God's Word. For power in the Word of God comes from knowing it, understanding it, and living it.

How might the results apply in other settings?

The results of this study can be applied to every aspect of the church, businesses, boardrooms, classrooms, workplaces, and most important to everyday living. The Holy Spirit in

leadership is an active influencing Agent in every facet of a person's life. The influence of the Holy Spirit is not limited to the confinement of the four walls within a church building. The Holy Spirit's role is to lead, guide, direct, empower, and fill a person with His presence through the Word of God.

A Christian is a Christian, no matter where they are. A Christian is a Christian, wherever they go. A Christian does not stop being a Christian after Sunday. A Christian leader needs to maintain holiness no matter where they are or where they go. Holiness is not just for Sunday or the Sabbath day. Holiness is for the entirety of life unto eternity.

Holiness is for every day and every facet of life. The Christian leader must represent Christ in every atmosphere and for every occasion. The world needs holy leadership. The church needs divine guidance. However, the difference between the world's leadership and the church's leadership is the Holy Spirit.

When the church's leadership models the world's leadership, the world becomes confused as the church becomes infused with worldliness rather than godliness. Worldly leadership has its place in the world. However, holy leadership has its place in the church.

The world's leading model may have merits, only in as far as it complements and mirrors the biblical model of leadership. Biblical leadership is about others over selfish, personal, ambitions, which engenders competitions. The world style of leadership is about lordship over service-ship. Jesus was exact and decisive, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave" (Matthew 20:25-27).

Did anything emerge during the study that merits future research?

The thing that has emerged during the study of the acts of the Holy Spirit in leadership: a case for holy leadership in the church is how many Christian leaders know the Word of God without experiencing the work of God. What is meant by this statement, Christian leaders can understand the Word of God, do the work of God, without experiencing the full weight and worth of God, in term of during the "greater works" of God as made mentioned by Jesus Christ, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12 KJV).

Christian leaders appear to be oblivious of the "greater works" in their personal and professional life. They know of the words of Jesus, but the "greater works" of Jesus appears to be lacking in almost all the Christians this researcher knows and have known. This begs the question of why. Why are the words of Jesus Christ, the "greater works," seems to be missing in so many Christians' life, when they profess a belief in His words? From this researcher's perspective, the missing elements are the acts of the Holy Spirit in the life of the Christians.

Is it possible to know the Word of God and not experience the power of the Word of God? This researcher thinks so. It is possible to know and not do. James, the brother of Jesus Christ, said, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26 KJV). James' statement denotes that a person can profess to believe without experiencing the profession of their belief. However, no person is filled with the Holy Spirit that has not experienced the power of the Holy Spirit. The power of the Holy Spirit is the Word of God. The power of the Word of God is Jesus Christ. The power of the Holy Spirit through Jesus Christ, who is the Word of God, is a subject that should be further research and made available to the body of Christ.

It is depressing that people have been in the church for years and know the Word of God without experiencing the "greater works" of God in their personal and professional life. What is sadder? Many Christians seem to be content without experiencing the power of God that the first-century disciples and Apostles experienced. Why? The only possible explanations are; no one has shown them the way, or they may think that era has passed away for the believer in Christ today. Either way, it is still sad. It is a reminiscence of the Ethiopian Eunuch:

Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." So, he started out, and on his way, he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means "queen of the Ethiopians"). This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the Book of Isaiah, the prophet. The Spirit told Philip, "Go to that chariot and stay near it." Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked. "How can I," he said, "unless someone explains it to me?" So, he invited Philip to come up and sit with him. This is the passage of Scripture the eunuch was reading: "He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation, he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth." The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus (Acts 8:24-35).

People need people to help them to understand the things that they do not understand. The church needs holy leaders to help those who are not holy to become holy. The study of the acts of the Holy Spirit in leadership is a subject for the church to further develop for the benefit of emerging holy leaders and emerging holy lay members. Holiness is for the whole church, and not just for a segmented few.

The message of the church will not change. The methods of communicating the message will change. The message remains the same while the means will vary from generation to generation, from society to society, from culture to culture, and from nation to nation. Act of the Holy Spirit in leadership is universally needed.

The researcher will teach, preach, promote, propagate, and publish books on the subject of the acts of the Holy Spirit in leadership. The researcher desires to perpetuate holy leadership in the church. For, holy leadership was not only a past phenomenal of the first-century apostles and disciples. It is remarkable in the twenty-first century as it was in the first-century. The difference between the twenty-first century and the first-century is twenty centuries later; the Holy Spirit is still active today as was then. The Sacred Scripture states, "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9a KJV).

As this researcher is finishing the last few pages of this Thesis Project, the researcher is fighting to hold back tears of joy. One of the participants in the research, at this present moment, as the researcher is writing to complete the dissertation, just sent a text stating:

Hey! I hope you are enjoying your day. Before I forget to tell you that you DMIN "little thingy," we did last Saturday has given me a different perspective on "holiness." Now, I, too, have been praying for this holiness. I have been pursuing "excellence," but not using the word holiness. Thanks (P6).

Wow! Sometimes a task of this magnitude can get lost in what Dr. Adam McClendon calls, "An inherent danger in academizing our faith," he further shared, "Unfortunately Christians so often want to make Christianity a text rather than a performance." This researcher is afraid that the words of Dr. McClendon are valid, "There is a danger for the Christian leader to become great preachers of God's Word and horrible practitioners of God's Word." It is the researcher prayer that this Thesis Project will not be a case study for the books without being a case for the acts of the Holy Spirit in leadership: a case for holy leadership in the church.

Conclusion

The solution to any problem is understanding the problem and knowing how to fix the problem. That which is not understood cannot be corrected or fixed. If a thing is broken, it cannot be fixed without knowing how to fix it. Acts of the Holy Spirit in leadership introduces biblical intimacy to curtail leadership rivalry. The goal of the research is to move from information to application. Words without understanding will not give meaning to the person that has the word but not the works. A person cannot do what they do not know to do.

Michael Mercurio, "Christians need not so much 'a new work' in their lives but a new sense of understanding and dependency upon what God has already done on their behalf. The solution to the lack of knowledge is, simply, the acquisition of knowledge. Some have this knowledge but act as if they have forgotten."³⁷² Be that as it may, Acts of the Holy Spirit in leadership is a case for holy leadership in the church, through the spiritual disciplines of Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing.

The research has opened the door of desire for holy leadership. The leaders of ALCCC has expressed the need for discipleship training. The need for more Focus Group settings to discuss these issues and to implement the things needed for holy leadership. The research has also opened the eyes of the leaders of ALCCC that the lack of reaching out causes in-house

³⁷² Michael J. Mercurio, "The Fruit of the Spirit and the Incarnational Nature of the Missional Church," (Asbury Theological Seminary, 2007), 3. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304714609?accountid=12085>.

fighting. The leaders of ALCCC has concluded, people in general, like to fight for something. Moreover, if they are not fighting for something, they will soon start fighting each other.

The acts of the Holy Spirit in leadership are essential to holy leadership. A love for Jesus Christ, first-century Apostles' leadership example in the book of Acts, a hatred of sin, a desire for holiness, a devotion to prayer, a devotion to the Word of God, a devotion to the church: worship, fellowship, discipleship, and evangelism (witnessing), identifies holy leadership.

The conclusion of the research supports the abstract proposition. The acts of the Holy Spirit in leadership are essential to holy leadership: a love for Jesus Christ, after all, Jesus said, “If ye love me, keep my commandments” (John 14:15 KJV). The first-century Apostles' leadership example in the book of Acts is model all Christian leaders can pattern (cf. Acts 1:14; 2:1, 42; 4:33). A hatred of sin is the biblical attitude every Christian leader should possess (cf. Psalm 119:104). A desire for holiness is the biblical craving every Christian leader should yearn (cf. Leviticus 11:44; 1 Peter 1:15-16). A devotion for prayer is the practice every Christian leader should exercise (cf. Matt. 14:23; Mark 1:35; Luke 5:16; Acts 6:4; Heb. 5:7). The Word of God is a discipline every Christian leader should rehearse (cf. Acts 17:11). Church commitment is the custom every Christian leader must routine (cf. Heb. 10:25): along with worship, fellowship, discipleship, and evangelism (witnessing), which identifies holy leadership.

A case for holy leadership in the church can be briefly summarized by devotion to prayer, reading the Bible, attending church, and witnessing. In essence, it is developed through the spiritual disciplines of Bible praying, Bible reading, Bible studying, Bible meditating, Bible memorizing, Bible believing, Bible living, and Bible sharing. The Holy Spirit works best in making holy the Christian leader that prays, reads, and studies the Sacred Scriptures.

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Appendix
Mentor's Approval Letter of IRB Application

Garcia, Mario (Community Care and Counseling)



Reply all

Wed 3/13, 10:13 AM

Boone, Jeffrey James

Action Items

Hello Jeffrey

This is approved. Apologize for the delay, but I have been battling Shingles over my right eye area for over a month now.

On the mend, so keep me in prayer.

This IRB application is approved. Send me the signature page so you can submit.

Mario Garcia, Jr., D.Min., J.D., Ph.D., PCC
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