

KINGDOM LEADERSHIP



GEORGE AKALONU

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Use of Hebraic names of the most high

Yahweh, Elohim, Yeshua. During our walk with the Lord, we discovered by leading of Holy Spirit how fundamentally flawed was the intrusion of Rome into the gospel from 4th Century AD. Replacement Theology led Rome to take away all Hebraic/Jewish connections as root of what is now called the Christian Faith. What He has led us to do is to call our Father by the Name He revealed Himself to Israel which is Yahweh. In the same way, rather than call our Creator by the generic title God, we find it more appropriate to call Him by the Hebraic Name he revealed to humanity through Moses which is Elohim. The name, Elohim properly conveys His Unity in Plurality as Father, Son, and Holy Spirit! We also call our King the Name His Father gave Him, Yeshua as well as the Anglicized translation, Ioseus. We do this as led by Holy Spirit, not as part of the so-called sacred Names movement. Neither do we subscribe to the legalistic methods of Judaizers intent on dragging saints into the dead works and rituals of Judaism. We do not condemn or malign those who have not yet caught this depth of revelation. Please feel free to call the Most High by what He reveals to you and what you are comfortable with.

Chapter 1

Preamble – the Crises in Church leadership

Every entity gets the type of leadership it deserves. Those who desire to witness biblical leadership patterns in ‘churches’ that are structured unbiblically, manifested by what they teach, emphasise and practice, are engaged in pipe dreams. From two previous and connected resources, Course 108: The Kingdom Church and Course 109: Kingdom Oriented Church growth, we learnt that there are four types of church in the earth realm today.

In this chapter, we will refresh our minds with three of them for the purpose of laying a foundation for Course 114: Kingdom Leadership.

- ❖ The ‘Church’ of Satan. This is the tare church system Yeshua spoke of in Matthew 13.
- ❖ The Church of humans where their god is the ‘belly’ or ambition of the Preacher.
- ❖ The Hybrid Church which combines features of the human with some concepts of the Kingdom.

In the next chapter, we will commence discussion of the fourth type of Church – the Kingdom Church and outline the kind of leadership which Yeshua uses, by His Spirit, to grow and nurture it. Let us examine the three negative types of churches and their leadership types in greater detail than in previous studies.

The Church of Satan or Tare Church

This comprises people who Satan and his demons gather together as members of religious organisations who go into physical structures on prescribed ‘holy days’. They are taught how to perform the rituals of religion but lack the one thing which matters most: salvation by Grace through faith in the Blood which Yeshua, Jesus

shed at the Cross. In some places, it is easy to identify that they are not connected to heaven through outright sinful living marked by overt acts of lewdness, sexual promiscuity, and strange rituals which those who are saved can detect by switching on basic discernment. In other places, there is strenuous attempts to mask or cover the basic satanic affiliation through heavy investment in public relations, marketing and even media relations. The Lord Himself gave us an understanding of the ‘church’ of Satan in a parable which He later explained. Till today, Satan is still planting tare or pseudo-Christians who look or talk the part but at heart are strangers from the covenant because their names are not written in the Book of life.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matthew 13:24-30).

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore

the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear (Matthew36-42).

MARKS OF ‘CHURCH’ OF SATAN

In the modern world, Satan is behind ‘churches’, ‘ministries’ or ‘congregation’ where some of these marks are found. We have expanded on the previous presentations of the subject matter. Because both leaders and their followers are not saved, the most distinguishing mark is that attendees are simply not saved. There will be exaltation of angelic beings to the point that instead of serving as ministering spirits (Hebrews 1:7, 14), the people are encouraged to venerate or worship them, which is clearly contrary to the divine plan. In some places, elaborate schemes are set out to engage in some form of necromancy. This is accomplished by conjuring familiar spirits, demons who wear faces of the departed, to commune between the living and the dead. In some places, there are nocturnal visits to graves and graveyards or watersides and beaches where interactions with Marine spirits are conducted. Where there are occult practices and covenants with lodges. Where those who go to ‘church’ also participate in witchcraft, wizardry, and interactions in covens at nocturnal hours. Where there is palm reading, astrology, star gazing, worship of the Sun, Moon, and planetary system. Where the excessively projected ministers ‘own the church’ and are so feared that they can live in such overt sins like immorality, lying, worldliness with no accountability or moral restraint.

The church of Satan will be places where dogmas are taught which are contrary to the Spirit and Letters of Constitution of the Kingdom. These include tendency to be vengeful manifested as

‘dangerous prayers’ as well as tendency to make enemies. They will be places where liturgies and rituals do not line up with New Covenant realities. These include places where there is human, animal and bird sacrifices. They will do things which normalise Sin and demonise holiness and righteousness. They will be places which play on the human desire to be powerful, acquire wealth and exercise control over destinies of other people who are conditioned to see the leaders as all powerful, and super anointed ‘solution providers’. There will be an atmosphere of fear, anxiety, uncertainty which drive people to engage in more rituals and religious activities on prescribed ‘holy days’ inside ‘holy’ places.

The leaders who preside over the ‘church of Satan’ are projected as a special priestly caste which mediates between a holy, distant God and an unholy people. In such places there is over-projection of the image of the leader as a powerful ‘solution’ provider who will magnetise followers with lying signs and wonders received from Satan, not Elohim. In a real sense, the real mission of such ministries is to trap people away from the true gospel so that they are prepared people for the short, sharp road from ‘church’ to hell. This is because, those they can deceive are people who have rejected the real truth, deny the Cross and want blessings without being saved. They are telegraphing the ultimate personality who Satan will raise at end of the age: the anti-Christ and False Prophet.

And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many (Matthew 24:4).

And many false prophets shall rise, and shall deceive many (Matthew 24:11).

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before (Matthew 24:23-25).

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.5 Remember ye not, that, when I was yet with you, I told you these things?6 And now ye know what withholdeth that he might be revealed in his time.7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved (2 Thessalonians 2:3-10).

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And

that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six (Revelation 13:11-18).

The ‘churches’ are not fruit of obedience to Elohim but inspired by Satan. For this reason, the motive of the ‘church plant’ or ‘ministry’ is impure. Those who have the gift of discernment or other revelatory gifts may be able to pick out the Satanic root of such ministries. The Bible is not the true guidebook but rather dogmas developed by such leaders to guide conduct of their followers.

Leadership Pattern and outcomes in the Church of Satan

These are some of the leadership patterns and outcomes of some in the ‘church’ of Satan. Satan inspires, empowers, and uses the people he raises as ‘leaders’ to provide ‘solutions’ to needs of many people but with intention to deceive them. This is because the designated leaders who were not saved in the first place or are backslidden and apostatized cannot be instruments of saving sinners. In other words, though they seem powerful, prayerful, and generally observe outward forms of religion, such leaders have no personal relationship with the Lord. Paul the apostle spoke with clarity about such ministers who emphasize dogmas which make their followers have a form of godliness but deny the power of the blood to save from Satan and Sin.

This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors,

heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away (2 Timothy 3:1-5).

Such ministries are specifically planted by Satan to take people further away from the nature of Elohim and live in direct or indirect disobedience to His express word. King Yeshua, Jesus personally explained how Satan would execute this wicked enterprise and why: to corrupt the Church with his evil plantings in Matthew 13. Their products are merely tares which look like the real believers but are spiritually different.

Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do,

that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works (2 Corinthians 11:1-15).

The leaders often adopt the strategy of the occult. This is one in which people are exposed to degrees of knowledge in such a way that by the time they understand the real secret of the ‘minister’, ‘ministry’ or ‘church’ they are in unbreakable evil covenant where their souls are trapped. Fear is a potent tool in the hands of the leaders for whipping the people into lines. There is strong control over lives of people. Their ‘secrets’ are recorded as ‘testimonials’ on video, audio or in their own handwriting when they are desperate so that they are blackmailed to be unable to break loose and leave the ‘churches’ when they want. Manipulative tactics are often employed to get money out of the people to feed the ego and satisfy the worldly tastes of the leaders. Such leaders often enjoy veneration and worship from their followers. The moral/ethical boundary of the leaders is loose. They engage in immoral actions including abuse of their church members and new clients. They mislead some innocent people who go to such leaders and churches, thinking that they are connected to God.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea (Mark 9:42).

Because they are not connected to heaven, there is no fear of God in whose Name they lie and operate outside ethical guidelines

The end of Ministers of the ‘church’ of Satan.

Though they may seem ‘successful’ on earth, a terrible future of eternal damnation awaits such people who may have deceived themselves that they can impress Elohim with quantum of what they achieved. Though they deceive humans on earth, their records are open to Elohim, the Judge of all the earth.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock 26 And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that

house; and it fell: and great was the fall of it (Matthew 7:13-27).

Paul gives us another insight into why such people will be rejected on the Last Day: they are enemies of the Cross. By denying themselves the opportunity for their old man/self-nature to encounter Yeshua, Jesus, they make the cross of no effect.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things (Philippians 3:17-19).

The Lord will reject leaders of the ‘church of Satan’ on the Last Day. Those who deceived people to serve Satan and his purpose will spend eternity in the Lake of Fire with him

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched (Mark 9:43-48),

What the righteous should do?

In these days when errors of Satanic doctrines are embellished and packaged to beguile and mis-direct the hearts of saints, and when agents of darkness have invaded the gospel, there is need for a remnant who cannot be deceived but will stand faithfully! Be watchful and prayerfully understand the danger posed by the Church of Satan and its deceptive leadership. Course 108: The Kingdom Church; Course 109: Kingdom Oriented Church and Course 114: Kingdom Leadership are instruments the Lord will use to enable us to understand the danger. Know them by their fruits. Any minister who is unable to abide in Yeshua, Jesus (John 15:1-8) and bear fruit of the Spirit will bear works of the Flesh. We can therefore discern them from absence of the right fruit and not be carried away by their quantum of ‘prophecies’ or miracle working power.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matthew 7:15-23).

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts (Galatians 5:14-24).

Avoid getting into verbal or physical spats with them. We are rather to wage spiritual warfare to limit their capacity to deceive the elect and pray out any unwilling captive who are simply victims of their manipulations

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers (2 Timothy 2:14).

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient (2 Timothy 2:24).

Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to

withstand in the evil day, and having done all, to stand.14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;15 And your feet shod with the preparation of the gospel of peace;16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (Ephesians 6:10).

Keep away from those who manifest satanic tendencies yet avoid talking about them until we know better that they are truly connected to powers of darkness. Where there is a high degree of certainty, it is best to not fellowship with such ministers. To keep relationships with them in spite of their connection to powers of darkness is not unity but ecumenism.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them (Romans 16:17).

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils (1 Corinthians 10:20).

And have no fellowship with the unfruitful works of darkness, but rather reprove them (Ephesians 5:11).

Contend for the Faith. We need to teach the Truth about the eternal danger of doing church in any way other than the Kingdom pattern.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly

contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 1:3-4).

The best response to evil is to get it right and allow Yeshua to grow the Church by His Spirit. Whenever there are leaders and congregations/ministries who/which do it right, the glorious light of the gospel in them dispels the darkness of error/evil in the community.

And the light shineth in darkness; and the darkness comprehended it not (John 1:5).

The Church of humans

This describes ‘churches’ and ‘ministries’ that have these features: They are more or less social clubs where a weak gospel is preached, long on promises but short on substance. The result is that though people hear the word, it is so stripped of the convicting power of Holy Spirit that it lacks capacity to renew minds and transform hearts.

Having a form of godliness, but denying the power thereof: from such turn away (2 Timothy 3:5).

It is a place of co-dependency. Consequently, people do not really grow spiritually to hear and know the voice of Elohim but are rather addicted to the voice, face, and personality of their human leaders rather than Yeshua, Jesus. These are ministries and congregations which are led by men and women who are saved but not spiritual. As ambitious men and women they start ministries and plant ‘churches’ out of their human reasoning, imagination, intellect, and capacity to create something out of nothing. In the process, they

amass followers who are not told the whole truth that can convict them of sin, righteousness, and judgement.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (Romans 8:5-9).

*Leadership Pattern and outcomes in the Church
of Satan*

In such places, these are some of the patterns of operation of the leaders and outcomes of their ministries: The preachers are enemies of the Cross. They are not disciples of Yeshua, Jesus and have no desire to be. Often, they are born again and anointed with gifts of Holy Spirit. Unfortunately, they do not use the gifts to make disciples for Yeshua and present Him as Ultimate Solution Provider for the saints. Rather, instead of decreasing as John the Baptist did in John 3:27-36, they actually project themselves through various means to dominate the psyche of their followers. When people face any challenge of need, the first person they think of is their leader. In this way, they remain in a state of arrested babyhood syndrome. By deploying the latent powers of the soul, they avoid the restraint which Holy Spirit could have exercised on their consciences to direct them away from self-centred ministry.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: (1 Timothy 1:5).

*Holding faith, and a good **conscience**; which some having put away concerning faith have made shipwreck: (1 Timothy 1:19).*

*Holding the mystery of the faith in a pure **conscience** (1 Timothy 3:9).*

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; (1 Timothy 4:1-2).

Ultimately, they end up being in ministry for the ultimate purpose of amassing wealth using their soulish powers, misuse of the name of God and Charismatic gifts to fleece their followers, manipulate, and control them. Such ministers invest substantially in self-promotion, gift projection and various devices which attracts needy people to themselves. Consequently, they produce believers who loudly proclaim love of God only to deny Yeshua when push comes to shove. In the face of temptations, they succumb easily. In the face of persecutions, rejections, ‘delay’ in manifestation of promises, they wilt under pressure. A lot of superficial and artificial things are deployed to retain membership of the people rather than Holy Spirit. Most of their followers often end up in negative relationship paradigms with Elohim: in arrested babyhood syndrome, as strangers, or unwilling slaves. One of the greatest deficiency of ministers in the church of humans is that they deny Holy Spirit and the Word the opportunity to turn believers into disciples. One who is not a disciple lacks the capacity to make disciples. They regard and call the brethren ‘my members’, making claim of ownership which amounts to blasphemy.

The end of such ministers

From the uniform testimony of scriptures, the end of such ministers may differ from those of the Church of Satan. Instead of being condemned to eternal perdition, what majority of those who are engaged in the Church of humans will suffer is absence of eternal rewards. This is because the motives and quality of their leadership and ministries are combustible and will be burnt when tried by the holy Fire of Elohim. In other words, they may squeeze into eternity but with no prizes.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:10-15).

Out of a desire to draw them back to Himself, The Lord may allow adversity to visit them through any way He allows through which they find out that money does not solve all problems.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are motheaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (James 5:1-3).

Out of love, the Lord may cause the wealth to grow wings when they think they have arrived. He may disappoint the carnal plans and

devices of such leaders and they fall flat. For those who allowed worldliness and covetousness to eat away even the elementary degrees of spirituality, they may end up in eternal perdition.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? (James 4:1-5).

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Philippians 3:17-21).

Our duty towards such brethren

Recognise their true spiritual state and need, without been confused by their seeming ‘success’ or ‘prosperity’. Intercede earnestly for them. Wage spiritual warfare to recover their hearts and minds and free those who are captive to their pseudo-gospel.

Love them, beyond their faults as 1 Peter 4:8 says. Reach out to them. Trust the Lord for their recovery which is our core goal.

Assignment

1. Please share 5 things about the Church of Satan
2. Outline 5 marks in leadership of the Church of Satan.
3. What is the end of leaders and ministers in the Church of Satan?
4. Please share 5 things about the Church of humans
5. Outline 5 marks in leadership of the Church of humans.
6. What is the end of leaders and ministers in the Church of humans?
7. What is the difference in approach for relationship with leaders in the Church of Satan and those in the Church of humans?

Chapter 2

Course Synopsis, Leadership Profile and Kingdom leadership principles of Yeshua

The subject of leadership is one where the Body of Yeshua has contended with various perspectives and viewpoints of scholars, experts, and behavioral scientists. This has unfortunately taken multitudes down a rabbit hole: accepting both satanic and humanistic leadership concepts. No less a personality than King Yeshua, Jesus pointedly denounced any tendency to embrace worldly leadership patterns which lead to the ‘big boss’ mentality where ministers sit as rulers over the brethren.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them (Matthew 20:25).

It is essential that we understand that there are two principal sources of knowledge concerning things in the Kingdom: First, the example of Yeshua, Jesus Who is the model of leadership. How He lived and what He taught should form the bedrock of true Kingdom leadership principles and practices. Second, the Bible as Constitution of the Kingdom, which when rightly divided, under unction of Holy Spirit, provides all the information we need on the subject matter of leadership in the Kingdom. Within the context of these two parameters, we will undertake this study of Kingdom leadership.

Synopsis

We shall, by the grace of Elohim, and as led by Holy Spirit examine these inter-related themes and topics:

- ❖ The Leadership profile of Yeshua.
- ❖ How Yeshua tackled complex leadership challenges.
- ❖ Specific teachings of Yeshua on Kingdom leadership and contrast same with focus of worldly leadership.
- ❖ The Doctrine and pattern of leadership as taught by Peter.
- ❖ The doctrine and pattern of leadership as modelled by John.
- ❖ The comprehensive Kingdom leadership principles taught by Paul, including the fivefold.
- ❖ The concept and role of vision holders in the Kingdom Church
- ❖ Superiority of Kingdom Leadership as taught in the New Covenant over the pattern of the Old Covenant
- ❖ The appropriate leadership patterns for local congregations
- ❖ The publics of Kingdom leadership and what they are owed
- ❖ The Kingdom Compensation Plan for Leadership: The Jesus Promise, Practical Guide for individuals who are blessed by leadership, Guidance for Ministries, and congregations in Paul's epistle to the Corinthians and to Timothy, and the Pathway to redemption for those who practice contrary leadership principles and patterns.

The Leadership profile of Yeshua, Jesus

From the days of the invasion and destruction of Jerusalem about 586 BC and subsequent exile to Babylon, Israel ceased to exist as a nation state. Except a brief respite of 103 years during the Hasmonean dynasty which took office after the Maccabean revolt against Antiochus IV Epiphanes who desecrated the Temple. The situation of being ruled by Gentile overlords continued under the Roman Empire which conquered the Promised land in 63 BC. Under Roman colonial rule, Israel was at a place where it needed as Messiah or Saviour, a charismatic political and military leader who could motivate the people and lead them to overthrow the Romans.

*Why we need to study the leadership profile of
Yeshua*

First, He is the Head and Groom to which His Body and Bride, the Church is organically connected.

Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; (Colossians 1:15-19).

As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: (Colossians 2:6-10).

Second, As He is, so are we to be,

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when

he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:1-3).

Third, We are called to look up to Him as our ultimate model.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:2).

Fourth, The least anyone who claims to be called to leadership can do is to embrace these things about Yeshua.

The disciple is not above his master: but every one that is perfect shall be as his master (Luke 6:40).

In setting out these truths about what Yeshua was and what He taught, let us be mindful that they represent but a fraction of He Who is while in the incarnate state.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen (John 21:25).

His background, profile and principles of Kingdom leadership were not what they expected. His natural parents, Joseph and Mary, were unknown, regular Jews, not prominent people. We do not need to despise our own backgrounds. He was born in the most humble of circumstances: a Manger where sheep are reared (Luke 2:1-20). He loved righteousness, hated iniquity, and had no room for Sin.

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows (Hebrews 1:9).

Those who will serve in Kingdom leadership need to submit to the sanctifying and purifying power of the Blood which makes us holy. In so doing, we can meet the expectation of Amos 3:3 to serve a holy Elohim. To cling to a life of sin while in ministry is a

contradiction of epic proportions. Yeshua had no external qualities that commended Him for honour and glory, just as was prophesied. The anointing through which Yeshua functioned was imparted by Holy Spirit into His Spirit-man at the Baptism of John (Matthew 3:16-17; John 4:34). He brought Himself under subjection to the Father, embracing His will in all things.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work (John 4:34).

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (John 5:30).

For I came down from heaven, not to do mine own will, but the will of him that sent me (John 6:38).

This embrace of the will of the Father – which meant death of Self was so total that even at the Garden of Gethsemane, it was on display (Matthew 26:36-41).

Those who are called to Kingdom leadership need to give up their humanistic ambitions and carnal desires so that the vision of Elohim can be embraced. Though the Ultimate leader, Yeshua was meek whose depiction is of a Lamb that did not resist evil done against Him by people. The Lord desires for Kingdom leaders to embrace the pathway of meekness.

Blessed are the meek: for they shall inherit the earth (Matthew 5:5).

Embrace of all the Beatitudes will produce the same outcome so that leaders are not hard and tough. Religious leaders rejected and despised Him. He did not pander to them or seek their endorsement. The same should be true for all Kingdom leaders today who should be separate from others. He lived a simple life that was devoid of unnecessary luxury and attachment to the world which ensured that His focus was not broken. For sake of winning them, He dined and

interacted with the rich but did not cling to same as a badge of honour. In the same way, the Lord may bless His servants as He promised in Matthew 19:27-30 but does not want them to forsake the simple lifestyle.

His mission statement was direct and unambiguous: to seek and save the lost and proclaim the kingdom. For this reason, He called people to repentance – in the heart rather than performance of external rituals in the temple.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him (Matthew 4:17-22).

Kingdom leaders should do likewise so that they can have a single eyed focus on the assignment.

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

In order to fulfil the mission to seek and save the greatest number of them, Yeshua gave sinners access to Himself, unlike Religious leaders of the day. The woman caught in adultery received reprieve. Lepers could touch Him. The woman with issue of blood could touch the hem of His garment. He dined with sinners, drawing the ire of religious leaders. His approach worked because sinners embraced both His person and message and were saved. Kingdom leaders should not live in gilded glass houses far removed from the people they are assigned to.

Though popular with multitudes drawn to His miracle working powers and ability to heal and deliver, Yeshua did not cash out with same in a bid to make money or bask in self-glory. He rather used such occasions to teach the people and call them to embrace the superior Kingdom He led.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan (Matthew 4:23-25).

We see Him teaching principles of the Kingdom right after the crowds gathered. This means that working of miracles, signs, wonders and Charismatic gifts were for Him a spiritual funnel to draw the people to hear the message of life in order to make informed decisions (Matthew chapters 5, 6 and 7). Yeshua did not pick and choose leaders casually nor did He lay hands suddenly on people. It was after an all-night prayer that the Father led Him to choose His first disciples.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor (Luke 6:12-16).

Kingdom leaders should patiently process people into varying degrees of empowerment using the teach, training, equip, activate, and release process. Those who are trained should be commissioned as Ministers and given the opportunity to prove their ministry. After some time of hands-on ministry, those called to the Fivefold or Deaconate will be made manifest. Newly ordained people should not build from top down by first taking a title.

Yeshua deliberately invest time to teach, train, equip, activate, and release those He called. As part of the strategic leadership development plan, he processed them in this fashion: They started as servants who waited on Him – doing what could be considered menial jobs such as counting attendees and serving bread at crusade grounds; rowing the boat and doing whatever was necessary to keep His ministry going. When they matured, He upgraded their status to become friends, having greater intimate relationship with Him

Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you (John 15:14-15).

When completed the redemptive mission at Calvary and He rose from the dead, Yeshua announced the ultimate change of status: they were now His brethren and sons of Elohim like Him.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God (John 20:16-17).

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom

are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 14. Though Elohim in human form, Yeshua did not impose His call or will on people. He did not control their will but gave them the liberty to respond as they willed (Hebrews 2:9-15).

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:57-62).

Kingdom leaders should not coerce people to do things or control their decision-making process. They should not manipulate followers when engaged in fund raising or any Kingdom activity. Because He was secure in His identity and calling, Yeshua believed that all the Father gave to Him would Hear His voice, come and

connect. He therefore did not need to use worldly principles to market His image or attract people to Himself.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out (John 6:37).

My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one (John 10:27-30).

Kingdom leaders need to be secure in the reality that those the Father has given them will be brought by Holy Spirit and they will abide. If any is minded to moving on, it should be presumed that the leaders assignment has been completed or they choose to walk away. Their will should be respected. Yeshua also warned His disciples against the spirit of sectarianism. He believed that people should not be shut down, even if what they are sowing is tares. Time would take care of many things so that tender wheats are not uprooted along with tares if action is taken prematurely.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind

them in bundles to burn them: but gather the wheat into my barn (Matthew 13:24-30).

And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us (Luke 9:49-50).

Let us not be so impatient that we cannot wait for the end times to come when we see leaders in the Church of Satan or the Church of humans performing their carnal enterprises. At the appointed time, Holy Spirit may lead the tender, innocent spiritual babes who may be part of their ministries on to green pasture. Yeshua was very tolerant and rebuked his disciples who were vengeful, seeking destruction of those who opposed His mission.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of (Luke 9:51-55).

Kingdom leaders must shun vengefulness and avoid what people call ‘dangerous prayers’ which is Charismatic witchcraft in ‘church’. They Lord does not approve of His servants fighting or killing their enemies through prayer and spiritual warfare. Our warfare should not be against flesh and blood (humans) but rather against demonic forces at work in such ministries.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6:12).

Yeshua demonstrated that true leadership is service and taught the disciples to do likewise.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto

you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them (John 13:1-17).

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:20-28).

We will zoom in on these two passages in a subsequent chapter.

He was so simple that on the day they came to arrest Him, no one could pick him out of 12 men. A traitor, Judas had to be hired to do the positive identification through a kiss.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said

unto him, Judas, betrayest thou the Son of man with a kiss? (Luke 22:47-48).

Kingdom leaders need to appreciate the beauty and power of simplicity. Just like our Master and King, we should be able to blend in with the saints and enjoy true fellowship with them without any air of superiority. He loved humanity so much that Yeshua paid the ultimate sacrifice – laid His life down - so that all humans who would believe can be saved and reconciled unto the Father.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19:30).

We need to love the flock committed to our trust enough to be able and willing to lay down our lives for their eternal benefit. We also need to invest every resource at our disposal to emulate Paul in proclaiming the powerful message of the Cross to all.

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (Romans 1:14-17).

The Church belongs to Yeshua, and He alone builds His her, using whosoever it pleases Him in the process.

And I say also 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 16:18).

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John 10:16).

Kingdom leaders should discern their part in the gospel programme and discharge same with all that is in them

I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building (1 Corinthians 3:6-9).

After doing His part, Yeshua empowered His disciples of all ages with power of Holy Spirit and keys of the Kingdom for reconciliation of sinners to the Father worldwide and turning them into His disciples through ministry of the Word.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (Matthew 16:19).

But ye shall receive power, after that the Holy Ghost is 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).

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matthew 28:18-20).

TTrue Kingdom leaders must realise that without Holy Spirit, they can do nothing. Just as Yeshua needed Holy Spirit to function,

so do Kingdom leaders. Yeshua requires that those who will exercise leadership need to first become His disciples or followers. He made it clear that death to self should precede serving Him.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:24-26).

And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14:25-33).

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24).

In this way, embracing this principle, Kingdom leaders will avoid the snare of being in ministry to pursue their self-agendas. To try to

do Kingdom work while the Self nature and old man is alive is a no brainer: it does not work. These scriptures confirm the personality profile sketched above

Who hath believed our report? and to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities (Isaiah 53:1-11).

Saints, let us press on into the fullness of embrace and manifestations of these truths. It is the key to do the work and complete the assignment.

Assignment

1. Please share any of the 11 aspects of the profile of Yeshua and his teachings which ministered most to you citing the relevant passages.
2. Why do we need to study the leadership profile of Yeshua, Jesus?
3. What will you do with the lessons in this chapter?

Chapter 3

Leadership Profile and Kingdom leadership principles of Yeshua Part 2

In chapter 2 we outlined 23 points in the profile of Yeshua and his leadership principles. We will now expand on principle: Yeshua demonstrated that true leadership is service and taught the disciples to do likewise. Let us examine a practical demonstration of this leadership quality of service that was so different from concepts of the world.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself (John 13:1-4).

COMMENTARY

This event took place within the context of Yeshua getting close to end of His assignment. He was fully assured of His identity as One who came from the Father and was going back to Him. Since service requires appropriate attire, Yeshua had to lay aside his garments to take on a towel which was needed along with water

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:5).

COMMENTARY

Because the footwear used in Israel was Sandals, people often accumulated much dust on their feet. One of the best marks of good hosts was to arrange water for guests to wash their feet before settling down.

Here Yeshua postured as a servant to render a vital service to His own disciples. In a sense, he reversed roles with them.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them (John 13:6-17).

The grace with which Yeshua served humanity was unparalleled. This flowed from a humble heart which did not cling to His exalted persona. Paul expounded the truth that Yeshua emptied Himself of all that He could have held dear The Father did not just receive the sacrifice of emptying of Himself but showed appreciation through exaltation of His Name in all realms of creation.

Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11).

As modern ministers get burnt out through extraordinary exertions of self-exaltation/promotion, the Bible is clear that humility and service is clearly the divinely approved way through which He exalts faithful Kingdom leaders. It was Elohim Who promised a humble leader, Abraham that his name would be made great.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (Genesis 12:2).

The cure for ambition is to understand Kingdom leadership

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall

drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:20-28).

Yeshua defined ministry as service! For that purpose, those who are humble enough to serve the brethren will invariably discover that there will always be room for more grace. When all leaders serve the saints with their gifts and callings, King Yeshua is exalted and glorified as all are drawn to Him. When leaders seek to be venerated and served, the opposite effect is outcome: they end up dividing His Body into mutually exclusive, hostile silos or camps, sapping strength, and giving Satan free reign in communities, Cities, and nations. Let us continue to look at 7 more aspects of the profile of Yeshua and principles of Kingdom leadership He espoused.

Apart from paying the price for Sin, and proclaiming the Kingdom, Yeshua also came to inaugurate a new order of priesthood: that which is after the Order of Melchizedek or the royal priesthood. This priesthood type differed from the Aaronic or Levitical Order which gloried in being a special hereditary order of a professional, male priestly caste.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek (Psalm 110:4).

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec (Hebrews 6:19-20).

Yeshua is the High Priest of this order which has enough room for all saints to function/serve, regardless of their background, ages, gender, or socio-economic status. He is at the right hand of the Father interceding for those who subscribe to His own order of priesthood: the priesthood of all saints. Peter described the Melchizedek priesthood in this language:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy (1 Peter 2:9-10).

Paul was used of the Lord to state with clarity how all believers function as royal priests: by the gifts of Holy Spirit which are given to every saint who is born again.

But the manifestation of the Spirit is given to every man to profit withal (1 Corinthians 12:7).

But unto every one of us is given grace according to the measure of the gift of Christ (Ephesians 4:7).

TTrue Kingdom leaders will serve the saints by enabling them to know about spiritual gifts, discover what is given to them and use same to serve the Body. This is because they are secure in their call and are not intimidated by the manifestation of gifts and callings of

the brethren who they are assigned to lead. It is through gifts and callings that the Body functions as an organism rather than organization. Yeshua was effective in ministry by shunning the Theatre paradigm of gathering crowds into temples to be perpetual consumers of His anointing. Rather, He introduced a new paradigm: the school concept. In this paradigm, people who were drawn to Him were empowered to function as He continuously taught, trained, equipped, activated, and released to serve.

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: (Mark 3:13-15).

The training cycle He adopted was 3 and half years after which He empowered them with Holy Spirit and unleashed them to disciple the world (Matthew 24:14; Matthew 28:18-20; Mark 16:15-20). As they went forth, they adopted that same principle, which was also utilised by Paul the apostle. In this way, there was always a fresh stream of ministers who were processed and released for the work of ministry.

But ye shall receive power, after that the Holy Ghost is 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).

True Kingdom leadership embraces this school paradigm where the entire ministry is a kingdom training centre which is focused on enabling all saints (not a few or some) to walk in their royal priesthood. This approach ensures that the sweet aroma of Yeshua in such empowered saints is made manifest to their families, neighbours, co-workers, fellow students, and business associates as they live and serve in everyday life.

Yeshua cared for the poor and made ample provisions for their well-being. He never conducted gospel meetings for the benefit of their spirit-man and ignored the loud rumblings of their stomach.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten (John 6:1-13).

Kingdom leadership emulates Yeshua to care for the poor. They install Kingdom welfare systems in the ministries they lead. This may involve providing at least one meal during days of service; running food banks to distribute raw food to poor members and those in the community and instituting various forms of relief in

times like the COVID-19 season. Though God in human form, Yeshua did not conduct a clinically detached ministry. He was in contact with and touched by the pains and sufferings of those He was assigned to as well as all humanity. By power of Holy Spirit, He went about doing good.

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38).

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother (Luke 7:12-15).

And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men (Matthew 9:1-8).

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples. 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land. 27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country. 32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them,

because they fainted, and were scattered abroad, as sheep having no shepherd (Matthew 9:18-36).

TTrue Kingdom leaders must get off the high horses of ministry, roll up their sleeves and hit the highways and bye ways, towns, and rural communities so that they can connect with the pain, misery, and sufferings of the masses. This will stir up their bowels of compassion, creating deep burdens for the Lord to provide solutions. This will in turn cause Holy Spirit to use their vessels to manifest the power of Yeshua and His Kingdom across the world through mighty signs and wonders. When miracles are driven by compassion and deep burden, humanity gives credit to Elohim, and are drawn to Him, not the vessels He uses. In this way true Kingdom Church growth happens. Yeshua focused intensely on His assignment and depended on the Father Who sent specific vessels to provide for His material and physical needs. In this way, The Father used various people to support Yeshua and provide for Him from cradle to grave.

- Joseph and Mary in infancy
- Simeon and Anna to affirm His Person
- John the Baptist to manifest/announce Him publicly as the Messiah to all Israel
- The 12 disciples to wait on Him in service as helpers of the work
- John as confidant
- Peter, James, and John as His innermost circle who He took to sensitive spiritual assignments like the Mount of Transfiguration and the Garden of Gethsemane for the Passion.
- Mary, Martha, and Lazarus refreshed Him with food and provided edifying company.
- The women who ministered to Him of their substances, providing what was needed regularly. When the apostles abandoned Yeshua during His trial and crucifixion, they stuck with Him until the resurrection (Mark 15:40-41; Luke 24:10).

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of

whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance (Luke 8:2-3).

TTrue Kingdom leaders do not struggle with the new covenant ministry calling which requires them to seek first the Kingdom and His righteousness while trusting the Father's faithfulness to provide all they need, in His own time (Matthew 6:19-34). They do not play games or manipulate people to feed their bellies unlike leaders in the 'church' of Satan and of humans (Philippians 3:17-21). Kingdom leaders know experientially that when Elohim sends them on assignments, He will pay the bills! Yeshua looked at the earth realm like a ripe harvest field needing more labourers and encouraged saints to pray that the Father would send them.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; (Matthew 9:37).

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours (John 4:35-38).

Kingdom leaders often have their eyes opened by Holy Spirit to see the global harvest field and are inspired to yearn for labourers. They not just intentionally pray for labourers to be sent from outside in but also give Holy Spirit right of way to be used of the Lord to produce the needed co-labourers.

Yeshua did not obsess over who would be His successor. He had a more expanded view of the concept of succession: impact the highest possible number of humanity (1, 3, 12, 70, 120 and 500

persons out of the multitudes who thronged His ministry) and allowed the Father to place people in dimensions of service, just as it pleased Him according to His determinate counsel and election. As a result, the following things manifested in due time: Judas betrayed Yeshua and lost his bishopric to Matthias. John was His key confidant but did not become leader of the Church. Peter who was the most visible, did not serve as Pope or lead at all times. James, the half-brother of Yeshua functioned as chair of the First Jerusalem Council but did not serve as overall leader of the Church. The 120 saints who obeyed His instruction in Acts 1:4-8 and stayed together in the Upper Room were all filled with Holy Spirit in Acts 2:1-4. When the 12 apostles and Church tarried at Jerusalem, not going forth as commanded, Yeshua allowed persecution to scatter them, and Phillip transitioned from a Deacon to an Evangelist through whom Samaria was taken in Acts 8 and the gospel extended to uttermost parts of the earth with conversion of the Ethiopian Eunuch. Paul the apostle was raised and commissioned to take the gospel to the Gentiles and be the Master builder of the Church, yet he was not given Papal authority. It had pleased the Lord that the Apostles at Jerusalem functioned as a core group and leadership council to give direction, ensure doctrinal purity of the gospel, and deploy human resources to where needed.

TTrue Kingdom leaders do not obsess over who their successors will be or make carnal plans of who will take over. The carnal mind can lead to wrong choices as was the case of Samuel when he went to the house of Jesse to anoint a new King over Israel (1 Samuel 16). They concentrate on the work at hand: motivate and mobilise all saints within their loop of influence to, on the one hand, prayerfully reconcile the lost to their father (2 Corinthians 5:17-21). On the other hand, they concentrate on teaching, training, equipping, activating, releasing, and deploying all saints to function in the ministry as royal priests after the order of Melchizedek, expanding the Kingdom in an organic way. In this way, they do not build human corporations and religious organisations where people strive for who will be leader. Rather, the gifts and callings in the saints make a way for them. He Who calls them orchestrates the pathway to their manifestation. Some start slowly and get better with

experience and age. Some seem to start very well only to burn out or even backslide later in life.

Assignment

1. Please briefly summarise how Yeshua modelled and what He taught us about service.
2. Please summarise the 7 leadership patterns of Yeshua and how it applies to Kingdom leaders today.
3. What will you do with the lessons in this chapter?

Chapter 4

Leadership Profile and Kingdom leadership principles of Yeshua Part 3

As the Church opens up to Holy Spirit, He will lead us into all truth concerning Yeshua, Jesus, the ultimate model of Kingdom leadership.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (John 15:26).

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).

As we enter the final stretch of the Kingdom Church on this side of eternity, we need to identify as much of what made our King such a unique leader: He had no army but conquered the world. Though Meek, yet Kings and strong men of the world have trembled at mention of His Name. Satan and his cohorts bow at mention of His Name.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:2).

Let us continue exploration of the leadership profile, principles, and pattern of Yeshua. Yeshua demonstrated the power of process

in His Own life and Ministry. The law of process was first demonstrated in Genesis 1 as the preferred style of Elohim in dealing with the earth realm. As Sovereign, Omnipotent Creator, Elohim could have spoken the world into being in a moment of time but did not. For 5 days, Elohim created both the cosmos and ecosystem capable of sustaining human life in the earth realm. The 6th day, Adam was created from the earth and Eve from him for a greater refinement. On the 7th day, Elohim rested and hallowed the Sabbath. When Adam and Eve lost the Kingdom in Genesis chapter 3, handing over their mantle of rulership of the world to Satan, Elohim did not restore all things in a flash of time. An extraordinary process was set in motion. First was promise of the Seed of the Woman.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

Thereafter, Adam and Eve and humankind received the just reward for despising Grace: they were allowed to live a life of works, hard labour, to eke out a living through back breaking labour on an earth realm which had lost its luster.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Genesis 3:16-19).

Humans were separated from Elohim by Sin to face the harsh elements of weather. Sin multiplied to the degree that Cain killed his brother Abel. A few generations later, the world was so filled with evil that the only viable solution was to destroy all save Noah and his household totaling 8 people. After the Flood, Sin which was embedded in the human gene since Adam and Eve manifested in Noah's household in Genesis chapter 9. It is not until Genesis 12 that Elohim located a man, Abraham through whom the promised Seed of the Woman would come.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Genesis 12:1-3).

Israel went into captivity in Egypt for 430 years until the Exodus when Moses led the newly delivered into the wilderness. There, he received the Torah and Elohim's desire for a special relationship with Israel as a nation of priests.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel (Exodus 19:3-6).

Unfortunately, because of hardness of heart arising from the inherent sin nature of humanity, Israel did not embrace personal

relationship with Elohim preferring observance of rituals of religion. When a veil was put on Moses face because they could not stand the glory of Elohim radiating thereat, the deal was sealed that priests would mediate between a holy Elohim and an unholy people.

Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ (2 Corinthians 3:12-14).

Generations later, the Messianic lineage was narrowed down to David, the greatest of the righteous kings of Israel to whom Elohim swore an oath to that effect. Except a few, the vast majority of the descendants and successors of his throne were venal men full of wickedness. The gifts and callings of Elohim on Israel and to David however was without repentance meaning that in the course of history, what was spoken would come to pass at an appointed time and place.

The Messiah finally manifested through Process

During the reign of Augustus Caesar, the first Emperor of Rome (Caesars before him were military commanders subject to the Roman Senate), something extraordinary happened which was part of an unfolding process. Angel Gabriel visited Mary, a Virgin espoused to Joseph to announce that Holy Spirit would visit her in a special way and implant the promised Messiah in her womb.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:26-35).

Yeshua could have descended from heaven like He would do at end of the age to fulfil the Messianic prophecies to Israel and all humanity (Revelation 19). But because the earth realm is given to humans, He came as one (Psalms 115:16) to first be the Lamb that would take away Sins. He went on to grow in obscurity like any other Israelite for 30 years. In His 30th year, He went to John to be baptised. Elohim had earlier told John that he would be the instrument of announcing the Messiah to Israel.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! (John 1:19-36).

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, (Luke 3:21-23).

Kingdom Leaders need to understand and embrace the Law of process. The Lord uses various things to take away all fleshly tendencies in those He calls. He takes away impatience and

impulsive, knee jerk tendencies so that we become sober as we wait on Him. Kingdom ministers need to learn from King Yeshua. The Law of Process continued with Holy Spirit leading Yeshua into the wilderness to be tempted by Satan with an iteration of what Eve and Adam faced in Genesis 3: Lust of the Flesh, Lust of the eyes and pride of life.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him (Matthew 4:1-11).

For Yeshua, the process of ministry took three and half years. This was the period of time, Yeshua needed to accomplish a number of critical benchmarks: Directly proclaim the Kingdom message to multitudes which thronged His ministry – both at the beginning (Matthew 4) and ending (Acts 1). And witness the reality of the Kingdom to come before Kings and rulers of Israel.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice (John 18:33-37).

Out of the number which heard, it was 500 who witnessed His final act – the ascension in Acts 1:9-11; (1 Corinthians 15). 120 obeyed Him and waited in the Upper Room for Baptism of Holy Spirit in Acts 2:1-4.

Kingdom leaders will be known by their patience with Elohim and embrace of the law of process in Ministries committed to their trust. The idea of ministers seeking immediate results, obsessing over results, and using carnal means to ensure ‘church growth’ is alien to the Kingdom. What He needs from us is faithfulness to what is committed to our trust.

My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4).

True Kingdom Leaders will not be people who have not been tried. Rather, those the Lord chooses will be tested, tried, and approved through the fire of process! Not all tough situations leaders face are necessarily from Satan so that we do not resist the work of Holy Spirit. Be careful what you bind, lest you fight Elohim. When we

are taken through the fire, we come forth like gold. Thereafter Yeshua began His ministry, proclaiming the gospel of the Kingdom and calling apart those for full time ministry with Him. With miracles, signs and wonders attending His ministry, Yeshua took time to teach the people principles of the Kingdom in a systematic way.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him. 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan (Matthew 4:17-25).

As the Sermon on the Mount revealed, the Kingdom which is not of this world has a culture that runs opposite to that of the natural realm. Just as many turned away from Yeshua when He preached profound truths in John chapter 6, the metrics of numbers are not what Elohim uses to evaluate our success. True Kingdom leaders must embrace the reality that they are ambassadors of the Kingdom of Elohim who are on assignment to utilise every divine investment

at their disposal to proclaim the King and His Kingdom. The miracles Holy Spirit work through our vessels are not for self-exaltation neither are they for purpose of building personal empires called denominations which divide the Body. Because of the great miracles and popularity of Yeshua, the people sought to make Him king. He declined and went away from them

One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (John 6:8-15).

Kingdom leaders who excel may be tempted with worldly offers of honour and glory. They should be discerning and avoid hasty embrace of such recognitions except where Holy Spirit specifically directs them. Return all the glory to Elohim, making no room for pride.

Yeshua promised rewards in time and eternity for the faithful.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say

unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first (Matthew 19:27-30).

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matthew 6:25-34).

We need to note that though given this promise, the first disciples personally consecrated to emulate their Master to the fullest. They

chose not to cash the cheque/check of the 100-fold on this side of eternity. No wonder the awesome rewards awaiting them.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).

Kingdom leaders need to be so assured of the faithfulness of Elohim that they do not give room for covetousness which is idolatry (Colossians 3) or worldliness which can turn them to enemies of the Cross (Philippians 3:17-21; 1 John 2:15-17; James 4:4-6). Rewards of Elohim make rich and add no sorrow. Those who Elohim bless are not to clutch at the material blessings or become so satiated with them that they lose the cutting edge of intimacy with Elohim, a life of prayer and dwelling in His presence. The blessings He brings should be seen simply allocations/equipment for executing the assignment. There should be no room for pride, or self-glory thereby.

Yeshua was in constant communion with His Father in heaven through a vibrant prayer life. He started His days in prayer and prayed in all situations, leaving nothing to chance. When necessary, He waged spiritual warfare against Satan

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed (Mark 1:35).

In order to avoid a state of co-dependency, He also taught His disciples the power of the right pattern of prayer and how to pray effectively.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, 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. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:1-13).

Kingdom Leaders need to be people of prayer who commit everything to the Lord. We are mere vessels of honour who Elohim desires to use to reveal His will and impact their generations.

Yeshua chose as disciples, all manner of people: both those for full time (Pulpit) as well as those who functioned in the Market Place, depending on the specific assignment the Lord had for them. There was room for both the poor as well as the rich in His ministry.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother,

casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him (Matthew 4:18-22).

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him (Matthew 9:9).

He also called Nicodemus who had an assignment to religious leaders.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:1-8).

But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house (John 7:49-53).

He also called Joseph of Arimathaea whose assignment was to give him a decent burial.

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed (Matthew 27:57-60).

Kingdom leaders need to make room for both rich and poor to be part of the ministry. Those who may seem poor are often rich in faith and make excellent foot soldiers. Those who are professionals, businesspeople or walk in wealth make excellent kingdom investors when rightly taught. While in the Body,

Yeshua fixed His eyes on eternity and the glory to come.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do (John 17:1-4).

True Kingdom leaders are constantly aware that we must all appear at the Judgement Seat of Yeshua one day to account for what we did with His gifts and callings as well as how we built according to His prescribed pattern.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Corinthians 5:10).

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:10-15).

True Kingdom leaders must look forward to the day when we reconnect with our King and Head. For that reason, we are called to a life of watching, praying, waiting and intense investment to complete our course so that like Paul, we can look forward to the day of rewards.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but

after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (2 Timothy 4:1-8)

We need to take heed to the closing words of King Yeshua:

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Revelation 22:7-15).

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen (Revelation 22:17-21).

It is time for the elect ministers who are called to be Kingdom leaders to awake, arise, align, and advance! Let us connect to affect the end time reformation in this generation.

Assignment

1. Please summarise the Law of Process at Creation
2. Please cite the passage where promise of the Seed of the Woman was given and summarise the Process leading to physical manifestation in Yeshua.
3. Provide a short summary of the life and mission of Yeshua

Chapter 5

The Master Plan for Kingdom Leadership - Patterns and Principles from Paul

After three chapters on leadership principles which undergirded the ministry of Yeshua, Jesus, we are fairly equipped with to pivot away from all aspects of Babylonian leadership patterns which are rampant in the modern Church. Yeshua knew that following His ascension, Satan may try to abort the purpose of His Church. There is a biblical principle that when a shepherd is smitten, the sheep scatters.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones (Zechariah 13:7).

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Matthew 26:31)

While He was with the disciples, Yeshua served as the Apostle, or One sent from heaven to show the way. He was the Prophet Who shared mind of the Father for the word with precision. He was the epitome of an Evangelist, ever hungry for more souls to hear the good news. As the Great Shepherd, He was the epitome of a Pastor. He was the pre-eminent Teacher of the word in His era and known by all as a Rabbi unlike others. The Church He was leaving behind was a movement of those who He called. It was to be an active organism of living cells and body parts. Walking in love and united in kingdom purpose, He would use this movement of people of all races – Jews and Gentiles – to manifest Kingdom culture which would offer a superior alternative to worldly culture. To make assurance doubly sure, Yeshua made it clear that the tall order of charging the Church to preach the message of the Kingdom which would lead to re-population of the world with sons of Elohim would

only be fulfilled when Holy Spirit did to the disciples all that was done to Him.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matthew 24:14).

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matthew 28:18-20).

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. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is 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 1:4-8).

On the day of Pentecost – 10 days after His ascension, Holy Spirit came upon every one of the 120 who obeyed His word and waited at the Upper Room. The same measure of Holy Spirit that came upon veterans like Peter was what came upon youths like John Mark whose Mother, Susana was among the faithful Deaconesses who waited on Yeshua. All the women in the Upper Room who were also faithful disciples were equally anointed for service in the same location on the same day. What happened in the Upper Room was

revolutionary: a new priesthood pattern, the Royal Priesthood after the Order of Melchizedek was born. Holy Spirit now indwelt human beings. His residence had moved from Temples of brick and mortar to the fleshly tables of hearts of humans, justifying why the magnificent 2nd Temple had finished its assignment and was fit to be taken out by the Romans in AD 70.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? 2 For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (Isaiah 66:1-2).

Unfortunately, partly because of the closed Jewish mindset of the disciples, they did not quite understand universality of the gospel. His instructions that they should ‘go ye’ in Matthew 28 and Mark 16 was compromised by reticence to engage with Gentiles. Even Peter had to be specially dealt with by Elohim before his vessel was deployed to win Cornelius and his household in Acts 10. Judaizers who insisted that Gentiles must first become Jews before they could be converted to the Faith had a field day. Samaria was brought under submission through the hand of Phillip, a Deacon, running away for safety, rather than the 12 apostles who stayed put at Jerusalem until time came to confirm the new Church (Acts 8).

Knowing that the pace of the Church was slow and incapable of achieving the divine purpose, Yeshua saw the need to bring in a vessel with capacity to document the way forward to fulfil its mission. He personally confronted Saul of Tarsus and sent to minister to him, Ananias, a faithful but obscure disciple in Damascus.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound

unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man (Acts 9:1-7).

COMMENTARY

Yeshua personally revealed Himself to Saul in a dramatic encounter.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul,

the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized (Acts 9:8-18).

COMMENTARY

As part of a leadership development process Yeshua designed that what He started with Saul would be finished through the vessel of an obscure disciple, Ananias. Over the next few years, Saul found it necessary to detach from the body of believers for intense encounter with the Lord in Arabia and Tarsus. It is obvious that during this period of total consecration at the altar of prayer, Yeshua downloaded to Saul/Paul the Master Plan of how He wanted His Church to live as a living, loving organism rather than a religious organisation. The type and quality of leadership that would bring to pass, His vision of a kingdom of priests which Peter spoke about in 1 Peter 2:9-10 was revealed to Paul. These and other details were sufficient for the true Kingdom Church to take seriously, Paul's special status as the Master Builder, just like Moses was to the Old Covenant church in the wilderness.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own

reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building (1 Corinthians 3:1-9).

COMMENTARY

Carnality is rife when saints strive over the human vessels the Lord uses to bring them into the kingdom or to lead them. In the divine economy, the only One Who truly matters is Elohim, not the human leaders. They are simply on assignment, as granted by the Lord to draw all men unto Himself, not themselves. That is how denominations come about: when different parts of the same Church revolve around the tiny pieces of revelation and grace in specific humans. The Master plan given to Paul for the Kingdom Church is one in which all ministers serve unto the Lord, not themselves. Spiritual gifts and callings are given for use to serve others, in an organic fashion, rather than for building religious organisations which compete for 'membership' with others.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon (1 Corinthians 3:10).

COMMENTARY

Just as Moses received the blueprint of the Tabernacle for the church in the wilderness and was its leading apostle-prophet, Paul was the vessel of honour chosen by Yeshua to receive the Master Plan of the one indivisible kingdom church of the new covenant. No one can lead any unit of the Kingdom church successfully without first understanding the details of the plan set out in the Pauline epistles: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Philemon, Titus, and Hebrews. The tragedy of the 21st century church is looking to the corporate world and academia for humanistic ideas on how to create leadership systems which enable humans to build religious organisations and accumulate human followers, material assets and bigger campuses.

For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is (1 Corinthians 3:11-13).

COMMENTARY

According to the Master plan, Yeshua alone is the sure foundation of His Kingdom Church. There are 6 potential substances with which people can build divisible into two neat categories: First, Non-combustible materials – Gold, Silver and Precious stones represent right motives, sincerity, building with the right materials according to plan. When subjected to fire, these materials do not burn up but rather, their radiant beauty come forth. Second, Combustible materials – Wood, Hay, Stubble. These represent religious building patterns and materials which foster emphasis on Attendance, Buildings, Cash.

If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (1 Corinthians 3:14-16).

COMMENTARY

Those who will understand and build with the right substances will face the Judgement seat and eternity with confidence and will be rewarded on the Last Day. Those who are ignorant or build with the wrong substances will face the Judgement seat and eternity without confidence and will suffer irredeemable loss on the Last Day. In Matthew 7:20-23, those who are not connected to Yeshua but use His Name to do exploits will be condemned to eternal damnation. The fate of those who are saved but do not build according to plan

and use wrong substances (human personality, charisma, marketing gimmicks, lies and covetousness among others) will suffer another type of loss: their assumed great works will all burn though they may squeeze into eternity.

Specifics of the Master Plan of the Kingdom Church

In the same epistle to the Romans which revealed that sinners are made righteous by Grace which is received through faith, some key concepts of ministry and leadership were outlined. All believers (not some) are called to serve the King, His Kingdom Church and humanity. In John 15:1-8, 16 and other scriptures, Yeshua had made it clear that all saints are called and that the key to fruitfulness or organic success was by abiding in Him.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (John 15:16).

I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall

be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:1-8).

Paul then went to great lengths to explain that the instruments with which all saints should serve is by the expression of spiritual gifts given to them by Yeshua Who imparts them to all by His Holy Spirit.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, (Ephesians 4:1-5).

COMMENTARY

Spiritual gifts are given in such a way that no one has them all. He distributes the gift in such a way that everyone in the body has something to release and some to receive from brothers and sisters that make up the organic church.

7 But unto every one of us is given grace according to the measure of the gift of Christ.8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?10 He that descended is the same also that ascended up far above all heavens, that he might fill all things (Ephesians 4:7-10).

The Instrument of service and leadership is determined by the quantum of spiritual gifts with which spiritual service is done.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (Romans 12:1-3).

COMMENTARY

Entire personal consecration is the key to discover and walk in spiritual gifts. Furthermore, there is need to renew the mind with the word so that we can think according to kingdom culture rather than worldly mindset. The renewed mindset enables saints to walk in humility and walk by faith so that they do not misuse the gifts for personal aggrandizement.

For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. 6(a) Having then gifts differing according to the grace that is given to us, (Romans 12:4-6).

COMMENTARY

The Kingdom church is an organic body or organism. Just as a physical body is made up of various cells and body parts, so also, the Kingdom church is an organism rather than a religious organisation. The Body can only function optimally when various parts of it are functional through manifestation of spiritual gifts.

The 7 Root Gifts – for serving – not offices to hold

...whether prophecy, let us prophesy according to the proportion of faith;7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

COMMENTARY

These 7 are what we call the Root Gifts which are part of the DNA of Elohim imparted to all saints when we are sealed by Holy Spirit at point of conversion.

Prophecy: The grace to be a vessel through whom Elohim speaks words of edification, exhortation, and comfort to the Body.

Ministry: The grace to serve others, even at the most basic level. This should be the root gift for one to serve as a Deacon, Usher, and worker in the church.

Teaching: The grace to rightly divide the word and use same to instruct and disciple saints. This is not the Fivefold Office gift. This root gift can be discerned even in children in Sunday School settings, and among Youths.

Exhortation: This is the grace to stir up the heart of others by the word that is made flesh.

Giving: This is the grace of generosity, giving the saint the ability to share whatever he or she has without limits.

Ruling: The God given ability to rally saints together and channel collective strength for achieving divine purpose.

Showing mercy: This is the gift of compassion which is stirred up by the pain others are going through.

Dr Cosmas Ilechukwu calls them basic service gifts. Just as all humans have talents given graciously by Elohim, these 7 are

imparted to all believers on the day they are born again when Holy Spirit seals them into Yeshua, the Head.

Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Corinthians 1:22).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise (Ephesians 1:13).

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).

One of the reasons the Pentecostal world has been unable to make lasting sustainable impact as it ought to, is the inability to receive and walk in this revelation of the root gifts which saints are supposed to use to exercise their Royal Priesthood. This ignorance makes saints dormant laity who cumber the ground, sitting on their gifts and callings and waiting for the day they will be filled with Holy Spirit before they are deemed useful to serve. Ignorance is expensive as Hosea 4:6 states.

Assignment

1. Please summarise the state of the early Church which necessitated the arresting of Saul/Tarsus
2. Why is Paul called the Master Builder and how did the revelation come about?
3. List and briefly explain the 7 spiritual gifts discussed in Romans 12.
4. What will you do with the lessons in this chapter?

Chapter 6

The Master Plan for Kingdom Leadership - Patterns and Principles from Paul Part 2

In the previous chapter, we saw why and how Paul was called to be the master builder of the Kingdom Church. In furtherance of the special dispensation of the gospel committed to his trust the Lord used him to present the Kingdom Church as an organism of active Body parts which serve each other with spiritual groups. In Romans 12:1-8, he wrote of 7 Root gifts. In this chapter, we will go further to outline other types of spiritual gifts which saints are given for the purpose of serving Elohim and the Body in love. It is only when we know and understand spiritual gifts that we can appreciate the kind of leadership approved to lead the Body. Those who go to the corporate world and academia to borrow leadership types which build religious organizations are walking in error. In this chapter, we will examine three more categories of gifts: 1). The Enabling Gifts 2). The Fivefold office gifts and 3). The ‘other’ gifts.

The enabling gifts

These are found in a basket of 9 spiritual gifts whose operations would lead the church to sustainable organic living.

Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are

diversities of operations, but it is the same God which worketh all in all (1 Corinthians 12:1-6).

COMMENTARY

There are diversity of spiritual gifts, differences of administrations and diversities of operations.

But the manifestation of the Spirit is given to every man to profit withal (1 Corinthians 12:7).

COMMENTARY

The same truth in Romans 12:6(a) and Ephesians 4:7 that spiritual gifts are given to all saints.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (1 Corinthians 12:8-10).

COMMENTARY

These 9 additional gifts are imparted at Baptism of Holy Spirit to empower and enable recipients to fulfil their ministries with greater efficacy. Each of them has great capacity for opening doors of hearts of sinners, as well as edify and empower brethren.

Word of wisdom – supernatural utterance of the mind of the Lord which provides direction to those to whom the word is sent.

Word of Knowledge – a supernatural insight into a present need. It is a ‘word’ not a bank of permanent knowledge. It comes forth as Holy Spirit gives utterance.

Faith – this gift operates at a higher level than the faith all saints live by. Those who have this gift are able to receive insights from the Lord and lock in their Faith. In this way, they move great mountains and possess expanded territory.

The gifts of healing – this is a compound gift because it operates in various forms, just as Yeshua demonstrated.

The working of miracles – this is another compound gift which manifests in various forms. It is the ability to affect the natural from the spiritual realms.

Prophecy – the capacity to be a vessel through who Holy Spirit releases the mind of Elohim. The one listed here is not necessarily the Fivefold office.

Discerning of spirits – This is the gift which scans the realm of the spirit to identify what is in operation and their source. It enables those who are empowered to discern motives with which people do what they do as well as wiles and devices of the enemy.

Divers kinds of tongues – this is the supernatural ability to communicate messages from the Lord to the congregation through other tongues/languages that are not learnt.

The interpretation of tongues – This is the supernatural ability to provide an interpretation of a message delivered through tongues.

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. (1 Corinthians 12:11-14).

COMMENTARY

Spiritual gifts are given in such a way that different saints are gifted uniquely: various parts of the Body therefore become interdependent on each other for mutual edification.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked (1 Corinthians 12:15-24).

COMMENTARY

No part of the Body can live in isolation because all have assignments to each other. In the Kingdom Church, the stronger saints ought to walk in charity towards the less gifted and vulnerable, protecting them from all danger.

That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body

of Christ, and members in particular (1 Corinthians 12:25-27).

COMMENTARY

When spiritual gifts are rightly exercised, they enable saints to relate better and deeper with others. Their bonding ensures that no schisms arise.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (1 Corinthians 12:28).

COMMENTARY

Out of this list, many of the gifts are addressed elsewhere except Helps and Governments. Along with the 9 gifts mentioned in verses 6-10, the total gift cluster in this chapter totals 11.

Helps – this gift gives saints who are blessed thereby with extraordinary capacity to come alongside those who have overall leadership serve sincere

Governments – this is the gift required for administrative functions which hold ministries and congregations together

Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? (1 Corinthians 12:29-30).

COMMENTARY

Even at the fivefold level which we will study shortly, no one is blessed with all the gifts.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way (1 Corinthians 12:31).

3rd Gift set: The Fivefold Gifts

In the previous chapter, the point was made that while Yeshua was with the disciples, He served as the Apostle, or One sent from heaven to show the way. He was the Prophet Who shared mind of the Father for the word with precision. He was the epitome of an Evangelist, ever hungry for more souls to hear the good news. As the Great Shepherd, He was the epitome of a Pastor. He was the pre-eminent Teacher of the word in His era and known by all as a Rabbi unlike others. Paul was used by Holy Spirit to see what others before Him missed:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things (Ephesians 4:8-10).

That He released spiritual gifts to ALL saints to function as a Royal Priesthood and that the Church is not a religious organisation (the strange union with Rome introduced the organizational construct in the 4th century) is something the Lord has waited for over 17 Centuries for saints to re-discover and walk in. It was Apostle Peter who coined the simple phrase to describe the Body

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy (1 Peter 2:9-10).

In order to bring about this outcome where all saints are empowered to function as He planned, Yeshua did something absolutely revolutionary: He released His Headship gifts to those He personally chose.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (Ephesians 4:11).

COMMENTARY

Here is a snapshot of the fivefold:

Apostles: these are called out of comfort zones and ‘sent’ to specific locations or realms of service. They receive understanding of the Master Plan of the Kingdom Church and are wired with a plumb line to discern where what is built is according to pattern or not. They smoke saints out of their comfort zone and challenge them to be all that Elohim ordained before foundation of the world. They are wired with a mindset called ‘apostolicity’ whose central pillar is empowerment of the saints.

Prophets: Those who do not just flow in the prophetic or revelatory gifts but also walk in governmental authority. They are instruments through which Holy Spirit releases the now/present word and purpose of Elohim. Prophets provide clear direction, call out Sin and challenge saints to righteous living.

Evangelists: These are those blessed with the grace to hunger for true growth by conversion of Sinners, not marketing gimmicks or mere sheep migration. They are blessed with the anointing to break yokes, set captives free and reap the largest number of souls into the Kingdom. They often preach powerfully with signs and wonders following to bring the lost home without bothering about things they are dealing with or poor packaging. They leave the sorting and discipleship components of the Great Commission to Pastors and Teachers. For this reason, they often avoid Church administration functions in order to be focused on making the main thing, the main

thing. Within congregations, wherever they show up, their emphasis is revival: that saints will wake up from slumber and be productive.

Pastors: They have the grace to nurture saints on an individual basis and ensure that the grace in the other fivefold offices and giftings are channeled to produce proper, holistic growth in grace in the individual saints. In a real sense, they shepherd the flock on a one-on-one basis.

Teachers: These are those gifted with deeper understanding of the word and the grace to rightly divide same for the purpose of discipling saints so that they grow as the Lord planned. They ensure that the Church understands the Word as Constitution of the Kingdom.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (Ephesians 4:12).

COMMENTARY

Claims are not enough when it comes to the fivefold. The summary of their collective job description is stated clearly here in verse 12. Any leader who cannot work with others in a complementary style to deliver the desired outcome of Ephesians 4:12 is not truly called to the fivefold.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (Ephesians 4:13-14).

COMMENTARY

The work of the Fivefold is a present continuous one until the Church is perfected in the fullness of Yeshua, the Head.

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:15-16).

COMMENTARY

Ultimately, the work of the fivefold collectively empowers saints to function effectively as part of the living loving organism which the Body is. This is the ultimate cure for the spirit of religion. Knowing how vital the fivefold is, Satan made it one of the targets for expunging from consciousness of saints when the Roman empire married the larger wing of the Church in the 4th Century. It is when the fivefold is restored on a comprehensive way that the Kingdom Church will be truly ready for the return of its Head and King, Yeshua, Jesus. Please download and study the subject of the Fivefold in the ground-breaking eBook ‘The Fivefold: Apostles, Prophets, Evangelists, Pastors and Teachers’ at kingdombooksclub.com or gsomonline.org.

The Other Gifts

We have examined 23 spiritual gifts so far. A number of other spiritual gifts are indicated in various parts of the Bible. They include these gifts:

Celibacy: This is the special grace given to a small proportion of saints for the purpose of taking away the normal sexual impulses so that all of life and ministry is dedicated to Elohim for His Kingdom Purpose. Yeshua spoke of this gift in

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it (Matthew 19:10-12).

Part of the reason Paul excelled was the reality that he walked in this gift and recommended it to those who seek to fulfil destiny (1 Corinthians 7:1-2, 7-9).

Hospitality: Though all saints are required to be hospitable in 1 Peter 4:4, this gift the special grace to keep an open home where those who visit are made to feel loved and welcome and are well taken care of beyond the normal obligations of service.

Missionary: This is the supernatural grace to travel extensively to preach the gospel and disciple people groups that are strangers. The grace enables bearers to flow with strangers and dwell among them without appearing to be from elsewhere. It enables them to blend into their mission fields and function as good leaven who impact the communities from inside out rather than outside in.

Intercession: This is the special grace to stand in the gap for other saints and unbelievers – whether related or not. This is the gift required to function as a Kingdom Prayer Warrior. Elohim is always on the lookout for true intercessors.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it (Jeremiah 5:1).

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the

land, that I should not destroy it: but I found none (Ezekiel 22:30).

Visions/Trance: This is the grace to receive messages in video like form or by graphic illustrations like unfolding pictures. It was promised in Joel 2:28-29 and is the gift which Elohim used to prepare Peter for the assignment to Gentiles in the House of Cornelius in Acts 10. This was a key gift of Ezekiel and was essentially the operating gift with which John wrote the Book of Revelation. Visions are called Trance by some because they occur when people are partly awake and partly asleep.

Martyrdom: This gift enables those who have it to lay down their lives, joyfully, if required to seal their testimonies with blood.

Motive and Order in use of spiritual gifts

In 1 Corinthians 13, Holy Spirit used Paul to state clearly that spiritual gifts can only be meaningful if exercised in a spirit of Charity.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing (1 Corinthians 13:1-3).

Furthermore, Holy Spirit used Paul to release another critical success factor: spiritual gifts work best when there is order. 1 Corinthians 14 indicates there are rules which, when observed, make gifts an edifying resource for building up the Body.

Assignment

1. What is the Fivefold? Describe each briefly.
2. How many spiritual gifts have we considered in chapters 5 and 6?
3. Summarise any 7 gifts discussed in this chapter.
4. Which gifts are operational in your life and ministry?

Chapter 7

Leadership Principles/Guidance in the Epistles to Timothy

Of the things we shared in chapters 4 and 5, here is the sum: the specific, unchanging plan of Yeshua for His Church is that it will function as one united living, loving organism. All parts of the Body (individual saints) are to be alive and active in releasing grace for edification and support to others while receiving virtue from others so that the whole body is built up. That is what the Royal priesthood is all about. Secondly, we stated that without equivocation, the only divinely ordained instrument of bringing this picture of a living Church to pass is the Fivefold as explicated in Ephesians 4:11-16. To reject the fivefold is to fundamentally rebel against Yeshua! Running ‘Church/churches’ outside this framework leads to perpetuation of humanistic models otherwise called the ‘church’ of humans.

There are those who believe that if spiritual gifts are used as described in Romans 12:1-8, 1 Corinthians 12:1-30, Ephesians 4:7 and 1 Peter 4:10-11, the Church would be amorphous and devoid of order. This summation is misplaced because the Lord placed adequate provisions in the Word to safeguard the Church from disorder. As noted in the previous chapter, this is why 1 Corinthians 13 was written: that all activity in the Church need to flow from a spirit of Charity and be executed in Charity. Charity holds everything together and is a foundational doctrine of Yeshua:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another (John 13:34-35).

The second principle which ensures divine order in use of spiritual gifts in the Kingdom Church is the extensive treatise in 1 Corinthians chapter 14. One of the biggest scandals of modern-day Pentecostalism is the neglect of 1 Corinthians chapters 13 and 14

while people focus on discovery and use their spiritual gifts. No wonder the extreme disorder and unedifying behaviour evident in meetings where people purport to celebrate Holy Spirit. The third provision for edification of the Church is the issue of leadership. There are those who claim that because we are the Royal priesthood and all saints are gifted, leadership is obsolete and unnecessary. Churches which embraced this notion are substantially out of Kingdom business or barely breathing because they create an anomaly.

Strategic purpose of leadership

In the Kingdom, liberty in the Spirit manifested by use of spiritual gifts is balanced by order in the same Spirit. Instituted to provide that balance is the issue of leadership. Leadership in the Kingdom is conferred on whomsoever Elohim wills. With each call to leadership is given a sphere or domain of influence assigned by the Lord. Within each sphere are specific individuals that the leader is assigned to impact, empower and influence for good. Successful Kingdom leaders posture before the Lord to discern who they are assigned to and scope of the assignment. When they know their assignees, the leaders are to take off all limits and pour into them the fullness of Grace, anointing, revelation, and practical examples which uplift and expand their capacity. In another Course titled Kingdom Oriented Church Growth, there is extensive discussion of how Paul ministered to and empowered his mentee, Timothy until a transitioning took place when the young man rose to become his colleague. To Timothy, Paul unpacked a concentrated menu of what Kingdom leaders are and should do.

Purpose of leadership: to ensure proper oversight

This verse sums up the purpose of the two epistles Paul wrote to Timothy.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Timothy 3:15).

Some of the specific instructions for leaders are provided in the epistles.

True leaders need to know who they are and who they are assigned to:

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. and Jesus Christ our Lord (1 Timothy 1:1-2).

Leaders are gate keepers of truth.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do (1 Timothy 1:3-4).

The end of commandment is Charity, without which religiosity takes over!

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they

say, nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust (1 Timothy 1:5-11).

Leaders should have sound testimony of their encounter with the Lord, conversion and changed life.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting (1 Timothy 1:12-16).

Leaders must be persuaded about the divinity of Yeshua.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (1 Timothy 1:17).

What the Lord said to a leader is enough ground to war against attacks on his or her faith.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme (1 Timothy 1:18-20).

Principles in 1 Timothy chapter 2

Intercession for humanity and those in authority is a vital part of the Leader's brief.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth (1 Timothy 2:1-4).

Leaders need to be persuaded about Yeshua's pre-eminence.

For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity (1 Timothy 2:5-7).

Leaders should mobilize the Church in a life of consistent prayer with the right heart and habit.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works (1 Timothy 2:8-10).

Leaders should challenge saints to have kingdom order even in their homes: authority of husbands is vital.

Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety (1 Timothy 2:11-15).

Principles in 1 Timothy chapter 3

Those called to leadership need to have the right qualifications before serving.

This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in

subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless .11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 14 These things write I unto thee, hoping to come unto thee shortly: 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Timothy 3:1-15).

Leaders should be persuaded of the divinity of Yeshua.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16).

Leadership principles in 1 Timothy chapter 4

Leaders need to be aware of, preach and teach about the end times, tracking and debunking errors.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained (1 Timothy 4:1-6).

Leaders should have no room for unprofitable conversations.

But refuse profane and old wives' fables, and exercise thyself rather unto godliness (1 Timothy 4:7).

Godliness is a profitable pursuit in this life and for eternity

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe (1 Timothy 4:8-10).

Leaders need be confident in their callings, focus on the things that matter and be living models for brethren.

These things command and teach. 12 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. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (1 Timothy 4:11-16).

Leadership principles in 1 Timothy chapter 5

Though in authority, leaders need to respect aged brethren and relate well with all those in fellowship.

Rebuke not an elder, but intreat him as a father; and the younger men as brethren;2 The elder women as mothers; the younger as sisters, with all purity (1 Timothy 5:1-2).

Leaders need to instruct brethren on care of those who are true widows. Younger ones should be encouraged to marry, lest flesh and sin take over.

Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the

faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man. 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed (1 Timothy 5:3-16).

Elders should be insured against malicious actors.

Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear (1 Timothy 5:19-20).

Leaders should not cherry pick scriptures.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality (1 Timothy 5:21).

Strangers should not be ordained or installed in leadership.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure (1 Timothy 5:22).

Leaders need to watch out and care for their bodies in order to enjoy holistic wellness.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities (1 Timothy 5:23).

Some realities to note: righteousness and sin have consequences

Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid (1 Timothy 5:24-25).

The Lord wants to arm us with a comprehensive manual of Kingdom leadership so that saints receive the measure of empowerment they deserve.

Assignment

1. Please provide a summary of the overall purpose of this chapter.
2. Kindly sum up any 7 of the 23 points in this chapter.
3. What will you do with the lessons in this chapter?

Chapter 8

Leadership Guidance in the Epistles to Timothy Part 2 + Epistle to Titus

Let us continue to mine depths of the word to discover critical principles of leadership in the epistle of Paul to Timothy, his young mentee who was installed Bishop of the Church at Ephesus at a tender age.

Leaders should teach saints to serve their bosses faithfully.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort (1 Timothy 6:1-2).

Those who do not teach Truth create grounds for confusion.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself (1 Timothy 6:3-5).

There should be balanced teachings on prosperity

But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into

temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Timothy 6:6-10).

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (1 Timothy 6:17-19).

Leaders need to focus on the things which matter.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: (1 Timothy 6:11-13).

The exalted status of Yeshua should dominate consciousness of leaders.

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (1 Timothy 6:15-16).

Leaders must identify and avoid the unnecessary

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. Amen (1 Timothy 6:20-21).

More Leadership principles

The epistles of Paul to Timothy were instructions from a seasoned leader to his mentee. They helped Timothy to navigate the complex challenges he faced as Bishop of the Church at Ephesus at the tender age of 21.

Foundations laid by godly parents can have great impact on children

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. 3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also (2 Timothy 1:1-5).

Spiritual gifts need to be stirred up.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (2 Timothy 1:6).

Holy Spirit is manifested in power, love and a sound mind, not fear
For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Timothy 1:7).

Faithfulness enables leaders to stick to God-given relationships even through adversity

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (2 Timothy 1:7).

Ministry is a holy calling through which humans attain immortality

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Timothy 1:9-10).

Leaders should be assured in their calling and He Who called them

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (2 Timothy 1:11-12).

By power of Holy Spirit, leaders can maintain sound doctrine in Faith and love

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us (2 Timothy 1:13-14).

Rejection and abandonment is part of the experience of leadership

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes (2 Timothy 1:15).

The Lord assigns destiny helpers to leaders who take their assignment seriously

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well (2 Timothy 1:16-18).

Additional principles in 2 Timothy 2

Leaders are to be intentionally invested in reproducing after kind

Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Timothy 2:1-2).

To endure and be separated from this world system is vital

Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also

strive for masteries, yet is he not crowned, except he strive lawfully.⁶ The husbandman that laboureth must be first partaker of the fruits (2 Timothy 2:3-6).

Sound doctrine and endurance will release grace to overcome adversity and make it to the end

Consider what I say; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny himself. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers (2 Timothy 2:7-14).

Diligent study of the word enables leaders to rightly divide the word

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15).

False doctrine is destructive.

But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some (2 Timothy 2:16-18).

Leaders should be aware of the Omniscience of the Lord who knows His Own out of the multitudes who ‘come to church’

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (2 Timothy 2:19-22).

By not striving with words but gently feeding the flock, leaders can empower saints and recover souls that would have been lost.

But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (2 Timothy 2:23-26).

Leadership Principles in 2 Timothy 3

Leaders need to teach saints on the end times and type of sins triggered thereby.

This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was (2 Timothy 3:1-9).

TTrue leaders grow in grace, suffer afflictions and Persecution as part of the price required.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived (2 Timothy 3:10-13).

The Holy Scriptures provide a sound foundation to grow in righteousness.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise

unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:14-17).

Final Principles in the Second Epistle

The Word should be preached in and out of season along with reproof, rebuking and exhorting people.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables (2 Timothy 4:1-4).

Leaders need to be watchful, endure afflictions, reconcile the lost and not be casual about their ministry.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Timothy 4:5).

Leaders can look forward to the Crown and eternal rewards when they complete their earthly assignments.

For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth

there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (2 Timothy 4:6-7).

Leaders should not walk alone but rather need reliable companions.

9 Do thy diligence to come shortly unto me: 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments (2 Timothy 4:9-12).

Not all those a leader encounters will embrace and support the vision. Some will be minded to oppose.

Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge (2 Timothy 4:14-16).

The Lord will fight for those He called and deliver from all danger.

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen (2 Timothy 4:17-18).

Leaders should publicly acknowledge their co-labourers and helpers of the work.

Salute Prisca and Aquila, and the household of Onesiphorus (2 Timothy 4:19).

Holy Spirit uses a leader when He wills. Leaders should therefore avoid pressure to perform in the flesh.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick (2 Timothy 4:20).

Leadership needs human support and should not be shy to acknowledge same.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren (2 Timothy 4:21).

The most needful equipment for ministry is presence of the Lord and His Pastor Grace Akalonu

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen (2 Timothy 4:22).

Leadership Principles from the epistle to Titus

Let us also pick up a few additional leadership principles from the epistle of Paul to another young mentee, Titus who he appointed Bishop of the Church at Crete, an Island on the Mediterranean sea.

Knowing who called them empowers leaders to fulfil their ministries.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is

committed unto me according to the commandment of God our Saviour; (Titus 1:1-3).

Leaders assign responsibilities to junior leaders as part of their growth process

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: (Titus 1:4-5).

Leadership is more effective when qualifications are taken into consideration

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:6-9).

Satan works best when there is disorder and people flaunt their personal opinions

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, the Creteans are always liars, evil beasts, slow bellies (Titus 1:10-12).

Leaders should be able to bark and bite when necessary

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth (Titus 1:13-14).

A pure heart is a necessary equipment for leadership.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (Titus 1:15-16).

Assignment

1. What is your overall assessment of the epistle of Paul to his young mentees, Timothy and Titus?
2. Please provide a summary of any 15 points in the chapter.
3. What will you do with the lessons in this chapter?

Chapter 9

Leadership principles and precepts from Apostle Peter

One of the most outstanding spheres where the modern Church has strayed away from the Sovereign rule of its Head and Groom, Yeshua, Jesus is in the area of leadership. By going to the corporate world and academia to learn leadership, the Church literarily gives space to Satan, the god of this world to define leadership in ways that contradict what the King of the Kingdom and His appointed master builder, Paul said. In retracing our steps away from the path of error, it is essential therefore that we mine the depths of the Word, as Constitution of the Kingdom to re-discover the principles and practical examples therein. Among the 12 disciples of Yeshua, Jesus, two had a special degree of relationship that commends their words for deeper study by all Kingdom leaders. The two are Peter who featured prominently among the Twelve and John who had a degree of intimate relationship like none else. In this lesson, we shall examine what Peter teaches about leadership so that our understanding of the subject matter will be enriched.

There is no record that Peter was educated. Rather, in Matthew 4:18-20, he and his brother Andrew were called away from the fishing business of their father. Over the next three and half years, Yeshua processed them closely and he became one of the inner three along with James and John. Formerly a flip flopper who would speak before thinking and so fearful that he denied his Master, the Baptism in the Holy Spirit, Peter was completely transformed. Peter became a leader so dedicated that he willingly laid down his life and sealed his testimony in blood.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will

endeavour that ye may be able after my decease to have these things always in remembrance (2 Peter 1:12-15).

Let us examine a few of the leadership principles of Peter.

Emergence of the Royal Priesthood is focal outcome of Kingdom Leadership.

Before we state other leadership principles expounded by Peter, we need to first understand what Peter received from the Lord concerning the focal outcome. From his unique perspective, Peter imbibed the core essence of the mission of Yeshua. It was not to start a new religion called Christianity which would replace Judaism as many Christians have been led to believe. Peter rather saw the mission of Yeshua in the light of truth: to establish the priesthood after the order of Melchizedek of which He is the High Priest in the heavens.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy (1 Peter 2:9-10).

COMMENTARY

To grasp this revelation changes the dynamic of Kingdom leadership, aligning it with the divine purpose. Just as religious leaders lead religious people, it takes Kingdom leadership to lead members of the family of Elohim and citizens of His Kingdom. When true Kingdom leadership is at work, saints discover and walk in these truths: They are chosen – by the Lord before foundation of the world as Ephesians 1:4 expounds. They are the Royal Priesthood. They exercise spiritual authority over nature through prayers of faith. They also function as priests with primary

responsibility to reconcile sinners unto the Father which Paul clarified in 2 Corinthians 5:17-21. They are part of the one holy Kingdom nation – united with brethren of similar faith worldwide. They manifest the Light of their Saviour wherever He plants them. They are now God’s Own people. They walk in divine mercy.

Leadership enables saints to understand that they are strangers and pilgrims.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; (1 Peter 2:11)

COMMENTARY

Kingdom citizens are strangers and pilgrims, separated from the corrupt worldly system. As those passing through this world for a prescribed period of time, they are not permitted to lust after fleshly things which war against the soul. Those who cannot lead saints into this reality are not Kingdom type leaders.

Kingdom Leaders will teach saints how to respond to the hostile environment of the world.

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation (1 Peter 2:12).

COMMENTARY

Peter admonishes saints to embrace the concept of the Kingdom Church as in the world but not of the world which Yeshua propounded in John 17. Kingdom leaders are those who will lead the saints to walk in the light of the nature, character, and glory of Elohim, unlike the selfish, sinful people in their orbits of influence. In so doing, their testimony of a transformed life will speak more than a thousand preachments.

Kingdom Leaders teach saints to recognise and submit to authority.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God (1 Peter 2:13-16).

COMMENTARY

Though not of the world, Kingdom citizens are not lawless people. They are required to submit to laws of human nations and governments which do not wound their conscience. When saints live right, their righteousness becomes a powerful beacon of light which dispels darkness of sin around them. With right leadership, saints do not misuse their liberty in Yeshua, Jesus but rather posture as servants of Elohim who

Honour all men. Love the brotherhood. Fear God. Honour the king (1 Peter 2:17).

COMMENTARY

These four things will be manifested when saints receive real Kingdom leadership. They will honour all humans, rich and poor, male and female; educated and illiterate. They will love one another just as Yeshua required in John 13:34-35. They will have reverential fear of Elohim, walking in the consciousness of His Omnipresence, Omniscience and Omnipotence. They will also honour all those who are in authority. True Kingdom citizens will not be found wanting in any of these. Religious leaders can play their political preferences in the bully pulpit, but Kingdom leaders won't go down that route.

Kingdom Leaders will teach how submission to human bosses reinforces the Gospel Message.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God (1 Peter 2:18-20).

COMMENTARY

Saints who receive proper leadership will learn how to be subject to their employers – both the nice and unkind. Trust in Elohim translates to confidence in Him which enables saints to embrace fires of affliction that refines their lives Kingdom leaders always present Yeshua as ultimate model to follow in all things

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls (1 Peter 2:21-25).

COMMENTARY

True Kingdom leaders will always challenge saints to look up to Yeshua, Jesus as the author and finisher of their faith. As we follow His steps, we will not strive with humans or resist evil. With that attitude, saints retire from the ring of battle so that Elohim steps in to fight for them. This is life on the road less travelled: the narrow way of the Cross Yeshua modelled for us and invites us to walk in always.

The experiential leadership principles of Peter

Building on the foregoing, Peter makes a direct pitch of true Kingdom leadership to all. When we are witnesses, leaders are better placed to move the saints from where they are to where the Lord ordains.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: (1 Peter 5:1).

COMMENTARY

In this passage, Peter directly addressed Elders, using his personal witness as a disciple of Yeshua as moral basis. He witnessed the sufferings of his Master and was assured that he would be a partaker.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; (1 Peter 5:2).

COMMENTARY

Every true leader has a responsibility to feed the flock of Elohim. They are His flock, not the leaders. Leaders need to divest themselves of ownership of the flock and renounce any claim to such exalted status. Rather, leaders should see themselves as stewards who the Lord has given a special privilege to feed His flock. Peter no doubt remembered his personal experience with Yeshua who thrice charged him to feed His sheep/lamb.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to

him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (John 21:15-17).

Peter asked that in feeding the flock, leaders should be diligent to take oversight. This means, as they wait on the Lord, diligent leaders will discern exactly the quality and quantity of food the saints need to prosper. The picture of the shepherd who leads the sheep besides still waters for nurture is a strong one. iv. Peter also asked that leaders should serve willingly. v. Those who lead should have no agenda to use their positions or gifts to make money for self-aggrandisement. Peter was among those who received clear instructions that ministry should not be used for pecuniary purposes.

And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence (Matthew 10:7-11).

Leaders should serve with a ready mind, willing to follow leading of Holy Spirit. Leaders are not lords but rather living examples to the flock.

Neither as being lords over God's heritage, but being examples to the flock (1 Peter 5:3).

COMMENTARY

Leaders are not bosses who own the flock. Every such tendency should be renounced so that the flock is handed back to their rightful owner. Yeshua taught Peter and the other disciples this principle while in the flesh.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:25-27).

Leaders should serve as models of godliness to the saints so that they can step up the plate.

Models empower while bosses disempower

Consciousness of the reality that the Chief Shepherd will return to give account and has enduring rewards will bring forth the best in Kingdom leadership.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Peter 5:4).

COMMENTARY

Leaders will excel when they bear these two realities in mind. The first is that the Owner of the sheep shall return one day. He is the Chief Shepherd to whom the leaders serve as under shepherds. Serving in consciousness of this reality will make a leader more diligent. The second is that an unfading crown of glory awaits leaders who excel. Fixing our gaze at the return of the Lord and

cognisant of the reality that His rewards are with Him will have a salutary effect on Kingdom leaders. Let us remember that this is consistent with the promises of the Lord,

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Revelation 22:12).

Those who are led should submit to leaders. Submission should be part of Kingdom culture – a lifestyle for all.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble (1 Peter 5:4).

COMMENTARY

Peter exhorts the younger not to take advantage of the humility of servant leaders but rather to submit to them. He follows that up with the reality that in the Kingdom, all saints should live in submission to each other in the area where the Grace in them is needed. Humility in service will lead to exaltation

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (1 Peter 5:6).

COMMENTARY

Serving in humility is the key to exaltation in ministry. This kingdom principle is so fundamental that there should be no question about its efficacy. James also addressed humility in James 4:6-7. Prayer is a vital tool for handing over all challenges to God

Casting all your care upon him; for he careth for you (1 Peter 5:7).

COMMENTARY

Kingdom leaders should be very prayerful. All the cares and burdens which arise should not be borne by the leaders but by He Who called them. That is why leaders are invited to cast all cares upon Him. ii. This is the cure for worry, anxiety, stress, burn out and similar challenges which leaders face. Satan is a real adversary who Kingdom leaders need to resist and overcome

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world (1 Peter 5:8-9).

COMMENTARY

Leaders should engage in successful spiritual warfare because the enemy, who walks about like a roaring lion is always seeking to devour both leaders and the flock. It is by being sober and vigilant (watchful) that leaders can discern his wiles and devices. By Faith in authority of the name of Yeshua, Jesus and power of His shed blood, leaders can successfully resist all attacks of the enemy on the ministries committed to their trust. No leader or saint should buy into the lie that they alone are going through these situations of warfare. After they go through process, Elohim blesses His leaders.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you ((1 Peter 5:10).

COMMENTARY

Whatever leaders are allowed to suffer as part of their ministry life will not destroy them. Rather, His Grace will work through such afflictions to refine the leaders, bringing them to a state of perfection, establishing them in the faith, strengthen them in the inner man and ultimately lead them to a place of being settled.

The Glory of the King is ultimate end of leadership

*To him be glory and dominion for ever and ever. Amen
(1 Peter 5:11).*

COMMENTARY

Kingdom leadership is for the glory of the King. Through their service, His dominion over the flock is established.

Leadership is Stewardship of Grace.

Peter was also used by Holy Spirit to release a powerful description of leadership as stewardship of grace.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God (1 Peter 4:10).

COMMENTARY

Spiritual gifts are received from the Lord by His Spirit who imparts them. They are given to all members of the royal priesthood as instruments of service and should be put to use, not hid in napkins, as done by the unfaithful servant in Luke 19 and Matthew 25. Because they are gifts, the role of those who are given gifts is that of stewards or care takers on assignment to use them to serve others.

In using gifts of grace, faithfulness requires confidence in He Who gave them and courage to use them to respond to need.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen ((1 Peter 4:11).

COMMENTARY

In using any spiritual gift to serve, it is needful to avoid being apologetic or walk in false humility. The hand of the Lord upon His servants should propel them to walk in holy boldness as they serve with all of the ability He provides. That is the nature of leadership which Elohim uses to produce great and lasting results.

Leaders must equip saints with understanding of the end times

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation (2 Peter 3:1-4).

COMMENTARY

True leaders constantly remind the brethren issues of end of the age which the Lord has unveiled through His Prophets of old and the Apostles.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men (2 Peter 3:5-7).

COMMENTARY

Just as the Old world was destroyed by Water, the current one will be destroyed by Fire.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (2 Peter 3:8-9).

COMMENTARY

The timing of the Lord is not the same as our human timing. No one should therefore be confused as to why the Lord has not returned.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Peter 3:10).

COMMENTARY

The day of consummation of all things will be swift and sudden. The timing of what Peter says in this verse is placed in the context of life after the millennial reign of Yeshua and just as the Judgement Seat scene is set.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them (Revelation 20:11).

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ¹³ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. ¹⁴ Wherefore, beloved,

seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless (2 Peter 3:11-14).

COMMENTARY

Knowing the fleeting nature of the material world should motivate all saints to look towards the things of eternal value.

Assignment

1. Please summarise the nature of leadership Peter advocated in 1 Peter 5.
2. Please summarise the Royal Priesthood Peter advocated in 1 Peter 2:9.
3. Please summarise the way Peter described use of spiritual gifts in 1 Peter 4.
4. What are the key things Peter spoke about the end times?

Chapter 10

Additional Instructions on Leadership and Authority

As we continue to examine the subject matter, we need to state, with clarity, that true leadership in the Kingdom is vested with authority to execute the divine purpose within the sphere of influence granted a vessel that is called. What this means is that everyone in leadership must recognise the connectivity of these three principles: First, all authority emanates from Yeshua. He received the fullness of that authority from the Father as epitome of the Godhead.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; (Colossians 1:12-19).

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the

flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: (Colossians 2:2-10).

When He completed the redemption mission, He arose from the dead with all authority for all things in heaven, on earth and in the underworld subject to authority of His Person and Name

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth (Matthew 28:18).

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:8-11).

In His highly exalted capacity as Head of the Church, Yeshua is the Bishop and Shepherd of all souls.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls (1 Peter 2:25).

Since He ascended to heaven, He releases that authority to all those He calls with which to function, by power of Holy Spirit. The authority and power thereof is for making disciples of all nations before He returns.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matthew 28:19-20).

But ye shall receive power, after that the Holy Ghost is 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).

Within this global scope, Yeshua, Jesus has appointed various realms of influence for each one He calls. For instance, there are some people He has given capacity to influence others for discipleship and good conduct in a community, city, county, province, state, nation, or region of the world. There are some He gives capacity to function globally. It is the duty of each leader to discern the scope of authority granted and exercise same by Faith. He Who called a leader will provide the backup needed on the one hand. On the other hand, He assumes responsibility of connecting His sheep with under-shepherds of His choice.

And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord (Jeremiah 23:4).

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John 10:16).

Second. one critical purpose of authority is to preserve order in the Kingdom and in the society. Those who are not subject to authority are rebels from leadership. This principle is a universal one and applicable at the home front, in Kingdom communities such as congregations and networks as well as in civil society. Because all saints are dual citizens of both the Kingdom of heaven as well as nations of the earth where they are planted, understanding, and embracing of the concept of submission to leadership is critical. Leaders are therefore vested with divinely given authority for the purpose of fulfilling their Kingdom assignments within prescribed realms of influence granted to them.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God (Romans 13:1).

COMMENTARY

All saints are commanded to be subject to authority of leaders set over them. This debunks the myth that because we are a kingdom of priests, no one should be in leadership or exercise any form of authority over believers. All power and authority emanate from Elohim. He is the One Who raises and commissions leaders.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation (Romans 13:2).

COMMENTARY

To resist legitimate authority is to resist the ordinance of Elohim. Damnation is the reward of insubordination or rebellion from authority.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (Romans 13:3).

COMMENTARY

The authority of leaders is not to harm good behaviour. Rather, it is designed to punish evil behaviour. iii. When saints live right and submit to authority, they have nothing to fear.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Romans 13:4).

COMMENTARY

Leaders are ministers of God for the good of His saints. With presence of leadership, those who live in sin or rebellion are supposed to fear. All leaders with legitimate spiritual authority are vested with the sword of authority. This is the capacity and ability to make pronouncements which negatively impact rebels and evil doers.

We shall later in this study examine some of the instances of exercise of the sword of authority by Peter and Paul.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake (Romans 13:5).

COMMENTARY

For the reasons above, saints need to be subject to authority of their leaders but to avoid wrath or punishment as well as to maintain a clean conscience void of offence towards them and Elohim.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour (Romans 13:6).

COMMENTARY

The fact that this instruction submission to both spiritual and civil authorities is highlighted in these two verses. Submission is manifestation of meekness and when internalised, produces a sweet aroma of Yeshua in His saints. It is necessary for saints to render to all leaders, what is due to them: taxes to civil leaders or love offerings to spiritual leaders. Beyond financial issues, whatever forms of respect and honour as are deemed needful should be displayed to leaders – whether it is customs requiring addressing them according to protocols which are not inconsistent with the Kingdom principles. Issues like reverence (otherwise called fear here) and honour are some ways to express respect for spiritual and civic leaders.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation (Hebrews 13:7).

COMMENTARY

All saints are commanded to remember them who are assigned to lead them who feed them with the pure word. Saints are enjoined to emulate the faith of their leaders where such are living lives that will end with the crown of life. The idea is that leaders should model feasibility of the faith and holy walk in this present life so that those they lead can find tangible evidence that Kingdom life is real.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Hebrews 13:17).

COMMENTARY

Saints are commanded to obey those who are divinely assigned leaders or legitimate authorities. It is not just enough to obey them. There should be a willing, not forced inclination of the heart to receive their leadership through submission. The reason why the Lord requires submission to legitimate authorities is that He assigns them to watch over souls of the saints. This watching is spiritual oversight expressed by constant feeding with the word, prayers that cover and warding off all evil plans of the enemy. All legitimate authorities have a privileged assignment: the Lord requires them to give account of the souls of the brethren to Himself. Reports that leaders give can be broadly classified as that of Joy or grief. Those who live right and submit to leadership automatically stir the hearts of leadership positively that when they are speaking with Elohim, it comes off as gratitude. Those who are unruly and un-submissive do themselves great damage by causing their leaders heart to be filled with grief and pain.

Assignment

1. Please discuss 5 main things you learnt from this lesson concerning leadership.
2. What will you do with the lessons in this chapter?

Chapter 11

The doctrine and pattern of leadership as taught by John

In different sections of this course, we learnt from Peter and Paul who Yeshua, the King used in various ways to provide direction for the Church. It is needful that we also learn from John, the disciple who Yeshua, Jesus loved beyond all else.

John's profile

John and his senior brother James were personally called by Yeshua for full time ministry right at the beginning of His Public Ministry. They were elected for full time ministry and did not waste a second to consult with parents.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him (Matthew 4:21-22).

John was among the 12 who had the privilege of personal mentoring and processing by Yeshua.

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Thaddaeus, and Simon the Canaanite, 19

And Judas Iscariot, which also betrayed him: and they went into an house (Mark 3:13-19).

John was part of the innermost three who Yeshua took on special assignments such as to the Mount of Transfiguration

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening (Luke 9:28-29).

John and his brother James had anger and temper problems that were so prominent and persistent that Yeshua surnamed them 'Boanerges' which means sons of Thunder.

And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: (Mark 3:17).

John also exhibited a sectarian spirit which tended towards exclusion those he considered outsiders.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us (Luke 9:49-50).

James and John also exhibited a measure of callousness in desiring permission to call down fire from heaven which would wipe out a Samaritan village for refusing them access.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to

Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village (Luke 9:51-56)..

Towards the end of the Incarnate ministry of Yeshua, John and James desired honour above the other 10 disciples and recruited their mother to lobby Yeshua, Jesus on their behalf.

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:20-28).

In spite of all the junk in John's character and attitude, Yeshua did not throw him away. Rather, He patiently processed the man he loved above all others. In the end, to John he gave unusual access to Mysteries of His divinity and assignment.

John saw the divinity of Yeshua like no one else and wrote with authority, in both the gospel and epistle, these immortal words:

In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made (John 1:1-3)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full (1 John 1:1-4).

The whole writings of John established the divine nature of Yeshua like no one else. Confidential information like who would betray Yeshua was revealed to John. John documented the two pillars of Kingdom Life: Love and Unity like no one else among the 12.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another (John 13:34).

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have

loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you (John 15:11-14).

Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me (John 17:20-23).

To John, Yeshua committed the assignment of taking care of Mary, his earthly mother

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home (John 19:25-27).

John's Teachings which produce sound Kingdom leadership

Humanity has an inherent tendency to sin. Those who are saved but ignore this reality or deny it will be held captive by Satan and miss their destination.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us (1 John 1:5-10).

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (1 John 2:1-2)

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (1 John 3:4-9).

COMMENTARY

John offers the ultimate remedy for Sin: saints should continuously tap into the grace for righteousness released by the Blood, making no room for pride and arrogance. Those who walk in humility will

acknowledge sin when it occurs and receive cleansing from the same blood of Yeshua. True Kingdom leaders need to take this to heart so that they do not allow their elevated status to become a barrier to humility and repentance because Sin does not respect position or title. There is sufficient evidence to believe that Satan unleashes the vast majority of his wiles and devices against those in leadership, knowing that when he brings them down, they will lack the moral authority to lead effectively, and that the sheep will be inspired to scatter. To maintain constant righteousness is not an option. Only Blood of the Lamb guarantees this. When saints err, tumble or sin, they should fall forwards into the pool of the Blood and loving arms of their heavenly Father Who has promised to forgive the penitent. John also wrote about obedience to the word as proof of love. There are many leaders and brethren who claim to love Elohim. John makes the strong case that obedience of the word demonstrates true love and reverence for Elohim.

As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you (John 15:9-12).

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked (1 John 2:4-6).

COMMENTARY

Kingdom leaders need to humbly ask for and receive grace to obey the word. It is hypocrisy to know and tell the truth, requiring obedience from the saints but ignoring the same truth.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more (Luke 12:47-48).

My brethren, be not many masters, knowing that we shall receive the greater condemnation (James 3:1).

John also advocated the connection between love of Elohim and love of the brethren.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes (1 John 2:7-11).

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also (1 John 4:20-21).

COMMENTARY

Kingdom leaders should receive grace to practice this principle. In this way, they would not just love their congregants alone, but all

saints as well. John also laid bare the reality that saints have an option: to love Elohim and remain in His Kingdom life or to love the world and be subject to Satan who rules therein.

I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (1 John 2:12-17).

COMMENTARY

Kingdom leaders do well when they emphasise the reality that there are two worlds on this single earth and admonish saints to abide in the Lord continually. This is the solution to worldliness. Love of the world manifested as lust of the flesh, lust of the eyes and pride of life will destroy saints. John also demonstrated for leaders the need to exercise the sword of authority on rebels where there is no other option. Though meek and gentle, loving and caring, John also had the capacity to rebuke and exercise discipline which he did with Diotrephes.

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive

the brethren, and forbiddeth them that would, and casteth them out of the church. 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God (3 John 9-11).

John gave the church clear directives on the need to discern preachers of error and spot their toxic doctrines relative to the doctrine of Yeshua as part of the Godhead. John made the clear case that denying the divinity of Yeshua is rejection of the Father.

But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life (1 John 2:20-25).

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this

doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds (2 John 5-11).

COMMENTARY

Leaders need to always keep their spiritual antennas on. This will enable them to discern doctrinal errors and warn the saints so that they are not captive to sweet-tongued merchants of error. In these days when people want saints to come into union with all who claim to profess Jesus, it is needful to discern which Jesus they speak of. This is because ecumenism is not unity but rather an aggressive cancer which can destroy the spiritual lives of saints. True saints cannot be in union with anyone that denies the divinity of Yeshua.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him (2 Corinthians 11:3-4).

John spoke about the spirit of anti-Christ, which was already manifesting in his day, fueled by those who backslide from the Faith.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us (1 John 2:18-19).

These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any

man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him (1 John 2:26-29).

COMMENTARY

True Kingdom leaders will lead saints to walk in the reality that the key to avoid deception by Satan and his agents who left the way of truth is intimate relationship with Holy Spirit. This comes about when we die to self and give Him right of way to lead and direct us. True Kingdom leaders need to take this to heart. Leaders have a dual mandate, as Paul told Timothy: to ensure they overcome as well as enable those assigned to them to do likewise.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (1 Timothy 4:16).

John was also a messenger of hope who reminded saints of their glorious future. By so doing, he motivated them to stay the course.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:1-3).

John was specially preserved by the Lord to see Him in His glorified state. In this way the saints would be assured of the certainty of their Faith in Him as a living Elohim.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came (John 20:20-24).

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Revelation 1:9-18).

COMMENTARY

When leaders follow the Lord with all their hearts and have no hidden motives, He opens their eyes to see the coming glory and end of all things. They are able to lead saints with certainty away from the fleeting vanities of the world system into seeking first the Kingdom and pursuit of the eternal glory ahead. It was to John that the Lord committed the awesome assignment of receiving, documenting, and publishing the ultimate book: the Revelation. The book provides saints of all ages and generations, deeper understanding of all things; certainty of the triumph of Yeshua as Lord of all the earth; eternal punishment of Satan and all evil; the reality that the righteous shall inherit the earth and that at end of the age, endless eternity will feature life with Elohim Who will cease to be a mystery.

COMMENTARY

True Kingdom leaders need to teach saints the book of Revelation because therein lies the ultimate guide to the future. It is a book with triple blessing embedded:

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (Revelation 1:3).

This blessed hope is the ultimate reality for which saints should be ready to suffer all things.

John was given an understanding of the end of all things, and the reality of the return of Yeshua to reward those who are faithful to the end.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me,

See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen (Revelation 22:7-21).

COMMENTARY

Study and understanding of the Book of Revelations will enable saints to be ready unto the end when Yeshua will reward them for all eternity.

Assignment

1. Please share 6 things you learnt from what John taught.
2. What will you do with the lessons in this chapter?

Chapter 12

Critical Issues in Kingdom Leadership

In this chapter, we shall examine a number of issues, namely: The concept and role of vision holders and visionaries. The appropriate leadership patterns for various levels of the Kingdom Church. And the 7 Publics of Kingdom Leaders

Superiority of the Melchizedek Order of Priesthood over Old Testament leadership model in the Aaronic priesthood.

THE CONCEPT AND ROLE OF VISION HOLDERS IN THE KINGDOM CHURCH

Who is a vision holder? This is a leader who is specially called and given a revelation of the scope and breadth of the Kingdom Church and authorized to ensure its manifestation within the sphere of authority granted. This sphere could be at local congregation level, the Community, City, County, State, Nation or globally.

Theological basis: When Elohim does a new thing, He does not call a committee of people. Rather, He looks for a vessel who He equips with grace to understand the Kingdom assignment and releases grace to do what is most needful.

Case Study: Paul. The early church was struggling with understanding its full identity. It did not know what structures were required and the correct pattern to grow in. Elohim bypassed the 12 apostles in Jerusalem and chose Saul, who was then an outsider to the Kingdom and made him vision holder of the Kingdom Church:

For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise

masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:9-15).

With Paul, a vital kingdom principle was established: Elohim does not call the qualified but rather qualifies those He calls! However, we need to note that this assignment requires a heart willing to receive, understand and run with the vision of Elohim, not personal, religious perspectives. Vision holders are not permitted to use the call to build personal human empires or do whatever they think and present same to the Lord to rubber stamp. They are also not to expected fulfil the vision alone but become rallying points for all those called to be instruments of execution. This is why visionaries depend on the Lord by His Spirit to:

PROVIDE GRACE AND WISDOM TO WRITE DOWN THE VISION

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. 2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith (Habakkuk 2:1-4).

Identify and gather unto them, those assigned to be part of the vision, just as was the case of Yeshua in Mark 3:13-19. They share the vision repeatedly, using various approaches until the people ‘get it’. They lead the saints who are brought together in prayer so that they do not walk in presumption or fleshly wisdom. By so doing, the strength of the Lord is released. As led by Holy Spirit, they allocate assignments to the co-labourers. As led by Holy Spirit, they emulate Paul to show the way for others to follow by modelling consistency, persistence, and life in the Spirit (1 Corinthians 11:1). There is a natural tendency for vision holders to loom large in the psyche of those they lead. For this reason, wisdom dictates that the visionaries must be careful not to allow the brethren to idolise them. They should learn from John the Baptist who willingly decreased so that Yeshua increased in the heart of his followers. Visionaries need to point people to Yeshua so that they grow up independently into Him and get to embrace their spiritual identities, gifts, and callings.

John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand (John 3:27-35).

The visionaries must have as compass, the necessity for those they shepherded or mentored to grow up to become their co-

labourers and stakeholders in the vision, not their ‘members’ or perpetual sons and daughters or employees. Vision holders cannot consider their work done until Holy Spirit processes those appointed to leadership with them to emerge organically in the work committed to their trust. Those who have fivefold callings should be challenged to embrace same as well as those called to be Deacons. Once the brethren take their place effectively, the vision holder ensures that space and platforms are provided for all that the Lord has given to the brethren to be made manifest. Vision holders need to have large hearts, and renewed minds full of love and patience to function in this way as destiny helpers of their brethren.

The appropriate leadership patterns for various levels of the Kingdom Church

At Family level. Here the husband is deemed by Elohim as head of his wife, even though they are one (Ephesians 5:22-24). The husband needs to love his wife unconditionally as Yeshua loved the Church and patiently cooperate with Holy Spirit for her perfection. If the wife is more spiritual, the husband should provide her space to minister more often. However, if a woman wrests this authority away from the husband by force of personality or emotional blackmail, she is in error and her knowledge has little value in the Kingdom. Elohim is a God of order. The children should be under subjection to their parents and receive fundamental spiritual nurture, training and equipping for life in the home. It is here that they learn to be subject to authority in a way which can see them through life.

House/Cell Fellowship level. The individual Holy Spirit inspired to start the fellowship at this level or who was appointed by a congregation can spearhead its activation. As the people connect, it is needful for 2 or 4 people, depending on size of the Cell fellowship to emerge as leaders, serving with the formal leader. Let us receive this excerpt from Course 108: The Kingdom Church: The Kingdom Church is about people, not structures; about walking in divine identity rather than rotating around human leaders. Where

two or three saints, redeemed by the same Blood are brought together by Holy Spirit, the presence of Yeshua, their Head is automatically activated.

For where two or three are gathered together in my name, there am I in the midst of them (Matthew 18:20).

Their gathering is unto Him, not unto any other. They come into agreement of faith and alignment which unleashes His strength into their situation. In this way, their prayers carry more weight than their individual prayers and decrees.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven (Matthew 18:18-19).

Towards end of the age, necessity will drive the Church to rediscover the awesome grace in cell groups, house fellowships and other micro expressions of the Kingdom Church. The Church will be cured of its love for organisations as it embraces the concept of a living, loving organism of activated body parts who release Grace to each other for mutual growth.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:15-16).

ADVANTAGES OF HOUSE OR CELL FELLOWSHIPS

No financial outlay is required to start and run this level of Church. There is no need to worry about money for rent because saints can meet in a particular home. They can also rotate hosting

responsibilities. At this level of fellowship, saints can enjoy the 3 dimensions of fellowship, that of the hearts (loving one another); of the knees (Praying together) and of the table (breaking bread/sharing food and drinks together). Greater intimacy can develop in the relationship of those who meet. They get to be more transparent, let their guards down and put off their masks. They can bond on a deeper and stronger level. Because of the above, they are able to truly bear each other's burdens. Discipleship can occur faster, deeper, and greater at this level of relationship. The community can be impacted much better because the love union between the brethren unleashes strength in evangelism. Those who lead are more real, humane, accessible, and simple with no attitude or air of superiority.”

Local congregations

Let us take this excerpt from Course 108: The Kingdom Church in order to contextualise the roles of the fivefold and the deaconate in the Local congregation. A local congregation or assembly is not to be known by size, budget, building or denominational affiliation. A local assembly is automatically brought into being whenever a number of brethren or families in a community or city are gathered in the name of and for the purpose of exalting Yeshua, Jesus as Matthew 18:20 says.

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).

Local Congregations are best served with a basket of leadership: The Fivefold – who will engage in spiritual formation so that the congregation becomes a living, loving organism.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:11-16).

The Deaconate – installing deacons should not be rushed. Rather they emerge organically through the training and process of being proved.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless (1 Timothy 3:8-10).

When their gifts and calling of brethren is proven, they should be installed after much prayer and reflection as Deacons who serve in fixed terms of say 1, 2 or 3 years with clearly articulated job descriptions and scope of service which covers the ordinary business of the ministry and welfare. Those who excel can be re-appointed. When the right deacons are put in place, Fivefold leaders are freed from bread-and-butter issues so that they can concentrate on spiritual formation through prayer, study, teaching, preaching and mentoring the saints. This leads to greater effectiveness and better outcomes.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts 6:1-7).

The City Church

Apart from 1 and 2 Timothy, Titus, and Philemon most of the other epistles were addressed to city churches rather than individuals or local assemblies. In order to enhance the preaching of the gospel of the Kingdom, it is essential that city churches be restored. There is no other way than this approach if we are to demonstrate that truly we are of one stock. In the coming days when persecution will be rife, the Church must rediscover the necessity of cooperating with the Holy Spirit to see the emergence of the City Church model which will demonstrate to the principalities in heavenly places the manifold wisdom of God (Ephesians 3:10). The epistles to Timothy and Titus were instructions on how to run city churches and local assemblies as well as qualifications for those who are called to lead God's people. It is wrong for the Church to disregard clear

provisions of scripture and in the bid to be more acceptable to the world, adopt patterns, strategies and corporate structures and practices which combine to create institutions that are short on God and long on humanism. In environments where the spirit of religion is very thick, the onus will fall on ministers who understand Kingdom realities to walk in extreme love and wisdom to navigate the minefields without compromising their convictions.

LEADERSHIP OF THE CITY CHURCH

The Fivefold in the City who the Lord has processed at the congregational level of leadership will be organically brought together through operation of Holy Spirit as saints intercede. The Lord often raises a vessel or vessels with grace to mobilise others. In wisdom and humility, such vessels do not project themselves but rather lift up Yeshua, Jesus to whom all will be drawn.

And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).

The relationship of the Fivefold leaders may not necessarily be organisational but rather more of a spiritual connection. As they pray, share, and compare notes, they learn from each other and release the measure of synergy needed to subdue principalities and powers in heavenly places through spiritual warfare.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, (Ephesians 3:10).

The National Church

Ideally, all saints within a national jurisdiction are one in the sight of the King. Just like the City Church, this is the Church in the Nation. All City churches and local congregations are integral parts

of the National Church, whether they acknowledge it or not. Through manifestation of gifts and callings, the National leadership can emerge organically, not politically. The Fivefold in the Nation who the Lord has processed at the congregational and City levels of leadership will be organically brought together through operation of Holy Spirit as saints intercede. The Lord often raises a vessel or vessels with grace to mobilise others. In wisdom and humility, such vessels do not project themselves but rather lift up Yeshua, Jesus to whom all will be drawn.

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The Global Church

Yeshua has only one Church in the whole world. All who believe on Him are part of His body, in spite of imperfections or denominational affiliations.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one

baptism, 6 One God and Father of all, who is above all, and through all, and in you all (Ephesians 4:1-6).

As those who are in the world, but not of the world, Yeshua commanded the saints to live in love, and prayed to the Father to keep them from the spirit of the world so that they can live in organic unity.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have

given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:8-24).

It is easy to be offended by deficiency in the lives and doctrines of some brethren and Churches to the degree of counting them out. The reality is that only Yeshua knows who is in and who is out!

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (2 Timothy 2:19-21).

Even when we deem any Christian, Minister, or congregation to be a 'tare', the instruction of Yeshua is to let them alone until the day of harvest.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay;

lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matthew 13:24-30).

Those who get it right with both the concept, structure and righteousness of the Kingdom have the responsibility to model that which the Lord requires; let love cover a multitude of sins of those whose knowledge and practice is deficient, pray earnestly for them and be willing to show them the way.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins (1 Peter 4:8).

Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour (Ephesians 5:1-2).

The Church is one! Do not lower the standard or compromise with those who are operating in a lower realm. Avoid bitterness, judgementalism and tendency to write them off. As the more spiritual, the onus is on you to be a vessel Holy Spirit can use to bless others who do not know as much as you do.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ (Galatians 6:1-2).

If we are patient, Elohim can turn them around on this side of eternity.

The publics of Kingdom leadership and what they are owed

It is important for those who are called to Kingdom leadership to comprehend the breadth, depth, and height of what is committed to their trust in communities where they are located at Community, City, Provincial, State, National and International levels.

A detailed study, Course 141 titled Strategic Kingdom leadership breaks down this subject in granular detail as a manual which establishes the holistic ‘publics’ and responsibilities of leaders towards each identified segment.

Kingdom leaders have responsibilities towards 7 categories of people and institutions

- Elohim who created, redeemed, and called them.
- Themselves so that they do not minister to others and lose their souls (1 Cor 9:25-27).
- Their families – to watch over them spiritually, guard the gates of their homes spiritually; love their spouses and children without reservation and limitation.
- The congregations and ministries committed to their trust – 1 Peter 5:1-4.
- The Community wherein the ministry is situated.
- The Governments which have jurisdiction over them: Local Government, Province/State and National.
- The leader(s) to whom the leader reports. This includes denominational leaders or leaders of networks or senior ministers who function as coverings/overseers.

Please study in detail Course 141: Strategic Kingdom Leadership.

*Part 4. Superiority of Kingdom Leadership as
taught in the New Covenant over the priestly
pattern of the Old Covenant*

In the Old Covenant, leadership was hereditary. Starting from Aaron, the first High Priest, the priesthood was an exclusive preserve of his descendants who were male. In effect, it was a professional priestly caste which mediated that Covenant. The Levites who hailed from other families of the Tribe of Levi assisted the Priests and produced the musicians and Temple servants. That priesthood was one which lasted until the bearers died. Just as Yeshua came to fulfil the Law and took away the handwriting of ordinances that were against and contrary to us, so also did He fulfil all the types and symbols of the Old Covenant Priesthood types. He became not just the author and finisher of our Faith but also the High Priest of an eternal Priestly Order, just as the Father proclaimed.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek (Psalms 110:4).

As High Priest, Yeshua lives forever at the right hand of the Father making intercession for us and mediating our causes with The Father.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted (Hebrews 2:14-18).

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:14-16).

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 3 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up

sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore (Hebrews 7:15-27).

The Fivefold, Spiritual gifts V Office of Bishop

Yeshua Himself is the Fivefold Personified and He personally chooses who to give which leadership fold as Ephesians 4:11 says. The gifts which enable saints to serve as Deacons, Exhorters and in any other role were also given by Yeshua when He ascended on high and led captivity captive. (Ephesians 4:7-10; 1 Corinthians 12:7; 1 Peter 4:10-11). On the Bishopric. This is not a spiritual gift, but one allowed for purpose of administrative coordination and convenience. Leaders who oversee a number of ministries can request to be recognized as Bishop or overseer of same. It is entirely by choice, not by Divine election or choice. Those who choose this office are however required to meet certain prescribed qualifications.

This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (1 Timothy 3:1-7).

For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:5-9).

May the Lord release grace for His Church to discover the compass in the Holy Scriptures for leadership in the Kingdom.

Assignment

1. Please share 5 things you are taking away from this chapter.
2. Explain why visionaries need to empower people to lead alongside them as co-labourers, not hired servants or employees.
3. What are you taking away from how Local congregations are to be structured and led?
4. What makes the Priesthood after the Order of Melchizedek superior to the Aaronic or Levitical priesthood?

Chapter 13

Kingdom Compensation Plan for Leadership

This course has explicated in detail what Kingdom Leadership is all about. The awesome provisions in this course need to be matched by the reality that the Kingdom has a compensation plan for leaders.

First Things First: Kingdom leaders fall into three categories:

THOSE HE CALLS TO SERVE IN THE MARKET PLACE

The Lord prospers their professions, businesses, and employments so that their needs are provided for with much to spare for Kingdom Investment. It is recommended that those who are called to the Market place avoid being pressured into going into full time ministry.

THOSE WHO HAVE HYBRID MINISTRY CALLINGS

These are leaders who are in the Market place either running their own businesses or as professionals or employees. In addition, they are involved in pulpit ministry.

THOSE CALLED TO FULL TIME MINISTRY

This is best when the persons concerned really hear from the Lord and are certain that He requires them to serve full time. If this is so, they may suffer initially or somewhere along the way, but His Grace will see them through. He does not disappoint those He calls to this realm of service but has made unshakeable commitment to care for them. Elohim pays the bills of those He sends! This promise covers all who are serving as He leads, doing what He calls them to do, where He plants them.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise (Hebrews 6:9-15).

The Kingdom compensation plan has a comprehensive basis in the Word.

Let us examine various aspects of the Kingdom compensation plan.

GENERAL PROVISIONS IN THE WORD FOR DIVINE PROSPERITY

Right from the dawn of creation, Elohim established the principle of providing for the welfare of those He calls. The dominion mandate of humankind is, in a sense, applicable to all those who serve Him faithfully.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and

replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (Genesis 1:26-30).

Those who subscribe to the notion that the Fall of Adam and Eve nullified this promise tend to point to effect of their sin as the basis of a life of continual hardness and sorrow.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Genesis 3:16-19).

Those who dwell on Genesis 3 as if it was end of the divine plan for mankind no doubt have a problem with interpretation of the whole counsel of Elohim. Several years after the accursed earth ran its course, Elohim found it necessary to execute judgement via a Flood which destroyed all except Noah and his family of 8 which was saved.

The Law of Seed Time and Harvest Time

In its aftermath, a new law was instituted to be the basis of all life in the earth realm.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Genesis 8:20-22).

COMMENTARY

Those who serve the Lord faithfully and sincerely can expect to walk in the reality of this law of seed time and harvest time. The good seed of their faithful services will produce appropriate rewards in time. A careful reading of the New Testament reveals that the Blood which Yeshua shed at the Cross had more far reaching consequences that the Kingdom Church needs to receive by Faith.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the

body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (Colossians 2:6-15).

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith (Galatians 3:13-14).

COMMENTARY

In Yeshua, all handwriting of ordinances that are against saints and contrary to them were taken away and nailed to His cross. He cancelled out all faulty foundations and redeemed us from all curses which prevent genuine prosperity. Leaders who know their position in Yeshua can walk in expectation of holistic blessings from the Lord. The Promises of Yeshua, Jesus to all saints who consecrate to Elohim, seek first the Kingdom and His righteousness

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body

shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matthew 6:19-34).

COMMENTARY

Leaders who are intensely focused on the Kingdom and serve with excellence have this covenant of blessing working on their behalf. Elohim is true to His promises.

The Promise of Provisions for fruitful labourers

And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence (Matthew 10:7-11).

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matthew 10:40-42).

COMMENTARY

Leaders who serve sincerely and avoid the tendency of monetizing their gifts and callings can rest assured that Elohim will make a way for their sustenance, just as He promised in His word.

The Promise of 100-fold reward on earth and eternal rewards

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have

therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first (Matthew 19:27-30).

COMMENTARY

The Lord is very specific in assuring those who leave all to follow Him of two levels of rewards: 100-fold rewards in the earth realm. Evidently, this implies the possibility that whatever sacrifices leaders make in order to serve is known by Elohim Who is a rewarder of them that diligently seek and serve Him. They shall inherit eternal life – eternal rewards.

Provisions in the Pauline epistles

The Pauline epistles offer two realms of promises: The first is practical guidance for individuals who are blessed by leadership. The Lord has made provision for individuals who are blessed by leadership to reciprocate on a personal level. Against such, there is no law concerning what to bless a leader with.

Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Galatians 6:6-8).

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves (1 Thessalonians 5:12-13).

Guidance for Ministries and congregations in Paul's epistle to the Corinthians and to Timothy.

In his epistle to the Corinthians, Paul stated the principle of Kingdom workmen deserving to be blessed by the congregation in discharge of their assignments.

Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel (1 Corinthians 9:6-14).

COMMENTARY

Those who invest their all to minister to the spiritual needs of the brethren deserve to be provided for with all good things.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward (1 Timothy 5:17-18).

COMMENTARY

Leaders who serve well are worthy of double honour. Ministries and congregations with diligent leaders who lay their lives down to serve should put in place measures to ensure that all their needs and those of their families are adequately provided for.

Assignment

1. Please share 5 things about Kingdom Compensation plan for leaders you learnt from this chapter
2. What will you do with the lessons in this chapter?

Chapter 14

Epilogue How Yeshua tackled complex leadership Challenges + Pathway for Redemption

As we enter the final chapter of this course, it is needful to take a look at the synopsis and be reminded what we covered so far so that we can discover what remains for this chapter. By the grace of Elohim, and as led by Holy Spirit, we were to examine these inter-related themes and topics:

- The Leadership profile of Yeshua.
- How Yeshua tackled complex leadership challenges
- Specific teachings of Yeshua on Kingdom leadership and contrast same with focus of worldly leadership
- The Doctrine and pattern of leadership as taught by Peter
- The comprehensive Kingdom leadership principles taught by Paul – including the fivefold
- The concept and role of vision holders in the Kingdom Church
- Superiority of Kingdom Leadership as taught in the New Covenant over the pattern of the Old Covenant
- The appropriate leadership patterns for the home, local congregations, city, national and the global church.
- The publics of Kingdom leadership and what they are owed
- The Kingdom Compensation Plan for Leadership: The Jesus Promise, Practical Guide for individuals who are blessed by leadership, Guidance for Ministries and congregations in Paul's epistle to the Corinthians and to Timothy.
- Pathway to redemption for those who practice contrary leadership principles and patterns
- By the grace of Elohim, we also discussed leadership principles and patterns advocated by John the beloved, among other things.

What we will focus on in this chapter. For this chapter we will focus on these two items before making some concluding remarks: First, how Yeshua tackled complex leadership challenges. Second,

the pathway to redemption for those who practice contrary leadership principles and patterns

How Yeshua tackled complex leadership challenges

Let us consider a number of examples of Yeshua tackling complex leadership challenges. As our perfect example, we need to take a look at some of the complex challenges Yeshua faced in order to glean some practical tips in Kingdom leadership.

WHEN CONFRONTED WITH NEED TO PAY THE TEMPLE TAX

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee (Matthew 17:24-27).

WHEN CONFRONTED WITH THE QUESTION OF HONOURING CAESAR OR NOT BY PAYING TAX

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived

their wickedness, and said, Why tempt ye me, ye hypocrites? (Matthew 22:16-22).

WHEN CONFRONTED WITH THE QUESTION OF DIVORCE

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it (Matthew 19:3-12).

WHEN HE WAS TEACHING ON SUPERIORITY OF THE NEW OVER THE OLD COVENANT AND HIS SUPERIOR STATUS OVER MOSES.

This was an extremely sensitive subject. Using extreme wisdom and the vivid power of practical life issues, Yeshua presented the

superiority of the new covenant in such a way that those appointed for salvation would understand.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift ((Matthew 5:17-24).

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said,

Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:27-48).

WHEN EXPLAINING THE NEW BIRTH EXPERIENCE TO NICODEMUS, HE SHOWED SUPERIORITY OF SPIRITUAL UNDERSTANDING TO CREEDAL PROFESSION OF FAITH.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 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. 17 For God sent not his Son into the world to condemn the world; but

that the world through him might be saved (John 3:1-17).

HOW YESHUA DELINEATED THE CALL SO THAT THOSE CALLED TO FULL TIME MINISTRY WOULD DO SO WHILE THOSE WHO WERE CALLED TO MARKET PLACE MINISTRY WOULD ALSO FULFIL THEIR ASSIGNMENTS.

Peter, Andrew, James, and John were called into full time ministry which required leaving family and business to walk with Him in Matthew 4:18-22. In Mark 3:13-19, the 12 were called and set apart for full time ministry. In Nicodemus, Joseph of Arimathea and over 100 others who were in the Upper Room on the Day of Pentecost, Yeshua did not require them to be in full time ministry. They rather were allowed to serve Him through their various professions and engagements in order to fulfil destiny.

THE CONTRAST OF HOW HE DEALT WITH SINNERS AND RELIGIOUS LEADERS WITH HARDENED HEARTS.

Yeshua was soft on sinners, forgave the penitent and charged them to go and sin no more. As we see in Matthew 23, He rebuked the religious leaders who exhibited hardness of heart. Yeshua was simple, accessible, and compassionate towards all men unlike the Religious leaders who elevated themselves and were unable to relate with the lowly. How Yeshua placed spiritual affinity as superior to natural family affinity. When His family came to see Him, Yeshua stated this principle with clarity.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother (Mark 3:32-35).

HOW YESHUA TACKLED ERROR OF THE SADDUCEES WHO DO NOT BELIEVE IN RESURRECTION OF THE DEAD

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine (Matthew 22:23-33).

COMMENTARY

Yeshua operated in extreme wisdom and tended to use the Word of Scripture and practical examples. He avoided verbal arguments and was able to make His points without sounding arrogant or offensive.

HOW YESHUA ALLOWED 4 DIFFERENT PEOPLE TO DOCUMENT VARIOUS ASPECTS OF HIS LIFE AND MINISTRY SO THAT ALL HUMANITY WILL HAVE ACCESS TO THE MYSTERIES OF THE KINGDOM IN HIM.

Matthew. He personally recruited Matthew, the Tax Collector as official biographer.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him (Matthew 9:9).

With his eye for detail and ability to document a fast-moving ministry, Yeshua ensured that the Jews who have open hearts would know without doubt that He was the long-prophesied Messiah. Matthew traced genealogy of Yeshua to David and Abraham, the godly king, and Abraham the Patriarch of the race to whom the promise of Messiah was made.

The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matthew 1:1).

The gospel written by Matthew essentially presented Yeshua as fulfilment of several prophecies by leading authorities of old.

Mark. using eyewitness accounts of Peter, possibly Salome his mother and uncle, Barnabas, the young man Mark wrote a short sharp account which documented the powerful ministry of Yeshua to prove that He was the promised Messiah. The gospel he wrote is full of the miracles of the Messiah who came to serve His people at great sacrifice.

Luke. Elohim allowed Luke, a Medical Practitioner with eye for detail to diligently compare accounts from various sources in order to present a comprehensive biography. As one who wrote for the Gentiles, Luke traced the genealogy of Yeshua all the way to Adam, father of the entire human race – Jews and Gentiles alike.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli (Luke 3:23)

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God (Luke 3:38).

John. Yeshua also elected John to see His divinity and document same for the benefit of all whose hearts were open. That John did not fall into the trap of familiarity deception but was able to see beyond the external visage of his intimate friend shows that he wrote under special anointing, with great grace.

In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men (John 1:1-4).

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full (1 John 1:1-4).

Lessons to learn.

Kingdom leaders should not be casual about documenting the vision given to them and their assignments.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. 2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith (Habakkuk 2:1-4).

When a vision is written down, the leader can prayerfully communicate all aspects to the brethren, inspiring them through much prayer to believe and pay the price for fulfilment. While care should be taken to avoid self-exaltation, documenting what Elohim said and how He is fulfilling them gives Him great glory. Leaders need to avoid false humility which suggests that documenting what Elohim is doing is the same as self-projection. Kingdom leaders do well when they simply emulate their Master and Lord. In documentation, the key thing is to ensure that He gets all the glory.

*Pathway to redemption for those who practice
contrary leadership principles and patterns*

We now need to outline a clear pathway for redemption and change by those whose theological foundations are faulty and have been in error concerning the key principles of Kingdom leadership. The Lord has through this course presented to us a wide-ranging guide of what it will take to do His work in His appointed way. Those who have ears should hear with clarity what has been said so far. In the event that any, some, or many deficiencies have been discerned, the first response should be conviction of sin, not self-righteousness. In this regard, ignorance is no excuse as this scripture attests

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children (Hosea 4:6).

Deriving from conviction of where one missed it, there should be genuine, heart-felt repentance. The promises in the Old and New Testaments concerning repentance are self-explanatory.

If I regard iniquity in my heart, the Lord will not hear me: (Psalm 66:18).

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (Proverbs 28:13).

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts 3:19).

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter (2 Corinthians 7:9-11).

Tear down old negative patterns of leadership. Nimrodic and Aaronic/Levitical patterns of leadership as well as the worldly way of being bosses over the flock are not fit for purpose, just as Yeshua said. They need to be torn down.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:25-28).

With gratitude to Elohim for being alive to make amends, there is need to embrace the revelations in this course and use same to get it right. Truth empowers.

And ye shall know the truth, and the truth shall make you free (John 8:32).

To make assurance doubly sure, we need to however avoid trying to patch these truths to the Old wineskins of religious church systems and structures. It simply cannot work in a sustainable manner as Yeshua indicated.

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved (Matthew 9:16-17).

It is better to study these courses together as a leader and make comprehensive adjustment:

Course 108: The Church

Course 109: Kingdom Oriented Church Growth

Course 114: Kingdom Leadership

Course 141: Strategic Kingdom Leadership

Course 111: The Kingdom

Course 112: The Fivefold: Apostles, Prophets, Evangelists, Pastors and Teachers

Course 119: Ministry: Discover, Pursue and Fulfil

Course 135: Priesthood and the Kingdom Church

It is not enough for a leader to be empowered to understand the Gospel of the Kingdom. It is best when the saints are systematically delivered from the spirit of religion which undergirds many ‘Christian churches’ of today. The best approach, as we have understood by His Grace and practice in a spiritual laboratory called Arise Metropolitan Assembly, London is this: reject the ‘theatre style’ of gathering crowds of people into buildings for religious activities.

Rather, emulate Yeshua and Paul who modelled the ‘School’ paradigm of ministry. This is one where all those who the father brings into the Kingdom and assigns to the ministry are empowered systematically through the Teach, Train, Equip, Activate and Release process over a training cycle which is best for the ministry. The saints who go through this process are ordained or commissioned to function in their gifts and callings: Those who are called into the Fivefold should be given space to walk as co-labourers with their overseers or Pastors to contribute to perpetuation of the training cycles. Others should function as the Royal Priesthood, serving Elohim everywhere with their gifts and callings. Those of them that are found fit should be installed as Deacons to take care of the ordinary business of the Church.

Call to action

To make this transition possible, the Lord has given the Kingdom Church two facilities:

The Master Class in Authentic Kingdom Culture

This is run by Dr Katherine Jones of California. You can register for the next Master Class at kingdombooksclub.com Because the next class may be several months away, there is a special version for long distance students to walk at their own pace, called the Yes Course. You can register on the same site for the program which we strongly recommend.

The Global School of Ministry

Each congregation or ministry has access to a comprehensive curriculum called Global School of Ministry, offered free of charge. Your ministry can serve as one of several training centres worldwide. For ease of access, the courses in the curriculum are uploaded in eBook formats on gsomonline.org. If you need a trained person to mentor you through the process, or would like to have more information, please send an email to visionarymail7@gmail.com including a short description of your ministry, where it is located (City, State, and nation) as well as Facebook profile and WhatsApp so that you can be contacted.

Conclusion

In closing, let us ponder over these questions: If not you, who will make these changes in leadership? If not now, when else can you make it?

Seek ye the Lord while he may be found, call ye upon him while he is near: 7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as

the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isaiah 55:6-13).

Assignment

1. Please share from part 1 of this lesson, any 5 aspects of how Yeshua tackled leadership challenges which strongly appealed to you.
2. Please summarise in bullet point form, part 2 of this lesson: Pathway to redemption for those who practice contrary leadership principles and patterns.
3. What will you do with the call to action?
4. The Course Feedback: Please write an essay of at least 500 words to summarise key things you learnt from Course 114: Kingdom Leadership and what you will do with this course.

Course Assessment

1. Which of the following are 2 of the principal sources of knowledge concerning things in the Kingdom?
 - The example of Yeshua
 - The word of a Pastor or church leader
 - The Bible as Constitution of the Kingdom
 - The example of church folk
2. True or False: Ambition is cured by understanding Kingdom Leadership
 - True False
3. True or False: True Kingdom leadership embraces the school paradigm where the entire ministry is a kingdom training centre
 - True False
4. Which of the following statements is not true?
 - True Kingdom Leaders can be people who have not been tried
 - True Kingdom leaders must get off the high horses of ministry,
5. Explain the difference between the teaching of Yeshua on Kingdom leadership and the worldly focus of leadership
6. Explain the Master Plan given to Paul for Kingdom Leadership.
7. True or False: The church belongs to Yeshua, and he needs our help to build it.
 - True False

8. Explain how Yeshua handled complex leadership challenges. Support your response with a minimum of 2 scripture references.
9. True or False: Kingdom leaders should not be casual about documenting the vision given to them and their assignments.
- True False
10. True or False: The 7 Root Gifts are offices to hold.
- True False
11. Why is it important for leaders to document the vision given?
12. Which of the following should be avoided when communicating the vision to the brethren?
- Avoid self-exaltation
 - Emulate the Lord Yeshua
 - Engage in false humility
 - Ensure Elohim receives the glory
13. List and briefly summarize the Enabling Gifts
14. Which is a true statement:
- It is enough for a leader to be empowered to understand the Gospel of the Kingdom.
 - It is best when the saints are systematically delivered from the spirit of religion
15. Summarize each of the two facilities the Lord has given the vision holders as a call to action.

16. Explain each of the three categories leaders fall into:
Market Place, hybrid ministry, full time ministry
17. True or False: The Kingdom compensation plan has a comprehensive basis in the Word.
- True False
18. Summarize the Law of Seed Time and Harvest Time
19. Explain the 2 provisions outlined in the Pauline Epistles regarding compensation
20. True or False: Vision holders are expected to fulfill the vision committed to their trust alone.
- True False
21. Which of the following should visionaries depend upon the Lord by His spirit?
- Sharing the vision repeatedly until the people 'get it'.
 - Allocate assignments to the co-labourers
 - Provide grace and wisdom to write down the vision
 - Fail to show the way for others to follow by modelling consistency, persistence, and life in the Spirit
22. List the various levels of leadership in the Kingdom Church and their appropriate leadership patterns
23. Explain 2 advantages of House or Cell
24. Explain the responsibility Kingdom leaders have towards the 7 categories of people and institutions
25. Explain the difference between the fivefold spiritual gifts and the Office of Bishop

26. Which of the following are not one of the 'other' gifts?

- Celibacy:
- Hospitality:
- Intercession
- Infidelity

27. True or False: The purpose of leadership is to ensure proper oversight

- True False

28. Which of the following statements is not true?

- Leaders should have sound testimony of their encounter with the Lord, conversion and changed life
- Those called to leadership do not need to have the right qualifications before serving
- Leaders must be persuaded about the divinity of Yeshua
- By power of Holy Spirit, leaders can maintain sound doctrine in Faith and love

29. Summarize one of the leadership principles in 2 Timothy Chapter 3:30. Summarize the leadership principles and precepts from Apostle Peter

30. True or False: It is the duty of each leader to discern the scope of authority granted and exercise same by Faith

- True False

HOW TO BE INVOLVED

If you would like to be part of the elect who Elohim will use to impact and transform the Church world-wide with this revelation, there are various ways you can be involved, depending on your skills:

- i. Promote these revelations to the wider Body through electronic or print means or via Facebook and other Social Media platforms.
- ii. Be part of those who will use revelation in this course to train other leaders and saints within your loop of Kingdom influence – on and off Facebook
- iii. You have the skills/capacity to edit or proofread these materials
- iv. You can support in any other way: Financially or otherwise. Please send a note to:
visionarymail7@gmail.com

MASTERCLASS CURRICULUM

The curriculum includes 41 modules and is divided into five courses consisting of basic and advanced courses. The basic courses are foundational Christian doctrines and beliefs, based entirely and completely on the bible as well as practical principles and practices concerning Ministry and how to fulfil same.

Course 1. Systematic, Applied Kingdom Theology (Study of the Godhead) - 4 Modules

Module 1. Course 100: Constitution of the Kingdom

Module 2. Course 101: Understanding Elohim

Module 3. Course 102: Understanding Yeshua Ha Maschiach

Module 4. Course 103: Holy Spirit: Who He Is and What He does

Course 2: Systematic Applied Kingdom Culture (Identity and Life of Saints as Kingdom Citizens) - 9 Modules

Module 1: Course 104: The 16 Fundamental Glorious Truths

Module 2: Course 105: The 9 Fundamental C` s

Module 3: The Ultimate Three: Faith, Hope and Charity

Module 4: Course 107: Grace

Module 5: Course 113: Spiritual Gifts: What, Why, How.

Module 6: Course 120: Personal Spiritual Growth and Maturity

Module 7: Course 136: Divine Perspective of Purpose

Module 8: Course 138: Legacies of Yeshua

Module 9: Course 124: Kingdom Culture in Marriage

Course 3: Systematic Applied Kingdom Leadership Studies - 9 Modules (Leadership in the Church from Kingdom Perspectives)

Module 1: Course 108: The Church

Module 2: Course 109: Kingdom Oriented Church Growth

Module 3: Course 110: The Church of His Vision

Module 4: Course 111: The Kingdom of Elohim

Module 5: Course 114: Leadership in the Household of Faith

Module 6: Course 115: Authority

Module 7: Course 117: Ministerial Ethics

Module 8: Course 135: Priesthood and the Kingdom Church

Module 9: Course 140: Strategic Kingdom Leadership

Course 4: Systematic Applied Kingdom Assignment and Ministry - 7 Modules

Module 1: Course 116: The Great Commission

Module 2: Course 118: The Call, Cost and Rewards of Discipleship

Module 3: Course 119: Ministry: Discover, Pursue and Fulfilling

Module 4: Course 112: The Fivefold: Apostles, Prophets, Evangelists, Pastors and Teachers

Module 5: Course 121: Market Place Ministry

Module 6: Course 122: Women in Ministry

Module 7: Course 123: Rewards of the Faithful

Course 5: Systematic Applied Kingdom Dominion Mandate - 7 Modules

Module 1: Course 125: Kingdom Finances and Stewardship

Module 2: Course 127: Signs, Wonders and the Miraculous

Module 3: Course 128: Understanding the Human Nature

Module 4: Course 129: Critical Adversaries

Module 5: Course 130: Prayer, Fasting & Spiritual Warfare

Module 6: Course 134: Apostasies, Heresies, Errors, and the Pseudo-Gospel

Module 7: Course 125: Finances and Stewardship in Elohim's House

Course 6: Systematic Applied Kingdom Eschatological Studies - 5 Modules

Module 1: Course 131: Dispensations, Seasons and Times

Module 2: Course 141: Understanding the End Times

Module 3: Course 137: 7 Letters from Heaven

Module 4: Course 143: Apocalypse Decoded

Module 5: Course 139: Completing the Unfinished Reformation

The curriculum is released free of charge to saints worldwide who are willing to utilise the courses to empower other saints by training them to function as the Royal Priesthood after the Order of Melchizedek. In some parts of the world, Bible Schools have requested and received the curriculum which they use for training. A great company of saints have been trained and ordained through the process worldwide and serve as mentors to saints participating in the Master Class

MASTERCLASS MENTORS

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Deacon Eddie Gaston –Michigan USA
Pastor Barbara Gaston – Michigan USA
Apostle Brenda Jamison –Pennsylvania USA
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OTHER BOOK BY APOSTLE GEORGE

Understanding Elohim
The Kingdom Church
 Authority
 The Kingdom
 Ministerial Ethics
 Market Place Ministry
 Women in Ministry
 Rewards of the Faithful
 Critical Adversaries
Signs, Wonders and Miracles
 Legacies of Yeshua
Understanding Human Nature
 Doctrines of the Bible
The Fivefold: Apostles, Prophets, Evangelists, Pastors and
 Teachers
Understanding Yeshua Ha Mashiach, Jesus the Messiah
The 6 Fundamental C's: response of the Truly Redeemed
 Apostasies, Heresies, Errors, and the Pseudo-Gospel
 The Holy Spirit: Who He is and What He does
 The Ultimate Three: Faith, Hope, Charity
 Grace: Basis of Kingdom Life and Ministry
 The Call, Costs and Rewards of Discipleship
 Ministry: Discover, Pursue and Fulfilling
 The 16 Fundamental Glorious Truths
 Personal Spiritual Growth and Maturity
 Spiritual Gifts: What, Why, How
 Kingdom Leadership
Kingdom Culture in Marriage & Family
 Kingdom Finances and Stewardship
 Introduction to Christian Counselling
 Dispensations, Seasons, and Times
 Understanding the End Times
 Priesthood and the Kingdom Church
 Completing the Unfinished Reformation

7 Letters from Heaven: Interim Assessment
Strategic Kingdom Leadership
Divine Perspective of Purpose
Prayer & Spiritual Warfare
All that Yeshua Jesus Said and Did
Kingdom Oriented Church Growth
Constitution of the Kingdom

KINGDOM LEADERSHIP

If there is one single text which explores in detail the nature, quality and scope of leadership Yeshua, Jesus gave to His Church, here is it! Those who seek understanding of the essential core of the subject matter will be thrilled as they explore Kingdom Leadership.

Based on Course 114 of Global School of Ministry and the Master Class of the Global Advanced Mentorship Program, this volume is one of the suites of resources through which the Church worldwide is provided a robust compass of how leadership in the Kingdom differs from the big boss syndrome of the world. The other courses are Strategic Kingdom Leadership and Authority. These and more are available for free download at www.kingdombooksclub.com and www.gsomonline.org



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