

CHURCH LEADERSHIP (1)**INTRODUCTION**

- A. The accomplishments of a congregation depend upon her leadership.
 - 1. Real leadership is trained leadership.
 - 2. Trained leadership requires some training.
- B. Our objective today and tomorrow is to lay a foundation for understanding and the development of leaders of the church.
- C. The Lord's objective is to have elders in each congregation.
 - 1. Titus 1:5.
 - 2. Then the qualifications are given in Titus 1:6-9.
 - 3. It is plain to see that when there are no elders in a congregation there is something lacking or wanting.
 - 4. Listen to Paul after he gave the qualifications of an elder in 1 TI 3:14-15. If a congregation follows the inspired instructions for correct spiritual behavior, it will develop proper spiritual leaders.

DISCUSSION

- I. A congregation without elders is evidence of evangelism.
 - A. The book of Acts demonstrates the natural process involved in establishing congregations of the Lord's church. Acts 2-6 = Gospel is preached; those who obey make up the church; these are new converts; none of them would be mature enough spiritually to meet the qualifications expected of elders – 1 TI 3; TS 1.
 - B. But, each of these new Christians is expected to heed Peter's instructions in 1 PE 2:2. Here's where we should patiently and consistently develop the abilities and talents within the congregation.
- II. A congregation without elders is to be educated and equipped.
 - A. We are to make disciples. How? By teaching and baptizing. MT 28:18-20.
 - B. Look at the example in Acts 2:42. They soon had elders because there was continuous teaching and equipping of the Christians. Acts 11:29, 30; 15:2, 6.
 - C. Acts 14:22 – Paul went back to the congregations he had established for the purpose of confirming them. Cf. 15:41. Before they could be confirmed they had to be educated and equipped. Then in 14:23 elders were appointed.
 - D. There is a tremendous amount of planning that should go into congregational development. There should be just as much concern for spiritual growth as there is for numerical increase. Acts 16:4-5. Acts 20 records Paul calling the elders of the church in Ephesus to meet him in Miletus. The words Paul shares with these men give us some insight into what is involved in educating and equipping a congregation in its leadership development process. Acts 20:18-32.
 - 1. The first thing Paul used to help build up this congregation was his own exemplary life. He served God with humility of mind. A mature preacher and/or Christians are needed to educate and equip a congregation. It will shock many people how fast a congregation will mature. Question: Are we following clear biblical examples of how to evangelize, educate, edify, and equip?
 - 2. The second thing Paul did was to share some encouraging words with the elders of Ephesus: Acts 20:32. Every congregation deserves an educational program that will place them safely in the hands of a living God, guide them by the Word of His grace, and assure them of an

inheritance among them that are sanctified. That is the reason the apostle Paul told Timothy – 2 TI 2:1-2.

- III. A congregation without elders is to be encouraged and edified.
- A. What did Jesus say in MT 28:18-20.
 - B. This teaching is just as imperative as teaching that instructs someone how to become a Christian.
 - C. The same Jesus, who has all power, commanded both. Questions:
 - 1. But how is this teaching done?
 - 2. Who plans the instructions?
 - 3. Who decides when each subject is dealt with?
 - 4. Have you ever noticed the context of MT 28:18-20? The context of the Lord's charge was first given to the most mature disciples he had – the eleven – 28:16-20. These mature disciples could encourage and edify (build up) new disciples.
 - 5. The exciting and enlightening missionary journeys of the book of Acts reveal that mature Christians were sent to do the initial teaching, to establish congregations, and confirm them in the faith. Acts 13:2; 15:40-41; 18:24-26; 20:1ff.
- IV. A congregation without elders is one that echoing the "Macedonian call." Acts 16:9.
- A. These Christians were young in the faith but they had a sincere desire to grown and they recognized 2 TI 3:16-17.
 - B. There were not like Timothy – 2 TI 3:15.
 - C. They want to learn all they can so they can be completely equipped for every good work.

CONCLUSION

- A. Paul was one of God's greatest leaders.
- 1. In Acts 20:17-38 Paul is presented as:
 - a. A living sermon – v. 18, 35.
 - b. A teacher – v. 20.
 - c. A steward – v. 24.
 - d. A preacher – v. 25.
 - e. A watchman – vs. 29-31 cf. EK 33:7-11.
 - f. A missionary – v. 18.
 - g. A servant – vs. 19, 24.
 - 2. Also in Acts 20:17-38 Paul's qualities that made him so effective as a leader are:
 - a. He was exemplary – vs. 18, 35.
 - b. He was serving – vs. 19, 24.
 - c. He was humble – v. 19.
 - d. He was compassionate – v. 19.
 - e. He was loyal and faithful – vs. 20, 24.
 - f. He was impartial – v. 21.
 - g. He was fearless – vs. 23-24.
 - h. He was tireless – v. 31.
 - i. He was free of greed – v. 33.
 - j. He was industrious – v. 35.
 - k. He was benevolent – v. 35.
 - l. He was prayerful – v. 36.
- B. Paul was a leader but he was not an elder!

CHURCH LEADERSHIP (2)**INTRODUCTION**

- A. A leader is one who is worth knowing. Philemon was a leader in his home and in the church. PL 2
- B. Philemon's characteristics:
 - 1. He was easy to love and respect – v. 1.
 - 2. He was a refresher of souls – v. 7.
 - 3. He was a worker – v. 1.
 - 4. He was a friend to preachers – v. 13.
 - 5. He was cooperative – v. 1.
 - 6. He was trustworthy – v. 21.
 - 7. He was a good family man – v. 2.
 - 8. He was no minimum producer – v. 21.
 - 9. He was a man of worship – v. 2.
 - 10. He was hospitable – v. 22.
 - 11. He was a man who was loved – v. 5.
 - 12. He was a man of prayer – v. 22.
 - 13. He was a man of faith – v. 5.
- C. Leadership is an important work.

DISCUSSION

- I. THE WORK OF ELDERS IS AN IMPORTANT WORK.
 - A. The Bible has much to say regarding elders – their lives and their work.
 - B. Eldership inherently involves leadership, and a church cannot rise about its leadership.
 - C. The Bible teaching on this subject was not put in the Bible to fill up the space.
 - D. Any church which disregards the Bible teaching on the eldership cannot prosper for long
 - E. Elders must know and appreciate the Bible teaching on the eldership.
 - F. Christians must know the Bible teaching on the eldership. They must have a great appreciation for the elders and their work.
 - G. Men who are elders hold a position of fearful responsibility.
 - 1. Their work relates to souls.
 - 2. Their work involves eternity.
 - 3. Others cannot fully know, and often fail to appreciate the seriousness of the work, and the responsibility involved.
 - 4. Elders are often criticized; their work is often “thankless.”
 - 5. It cost to be an elder!
 - H. The work of an elder is rewarding.
 - 1. Elders are most directly related to the greatest work in the world – the work of saving souls.
 - 2. The local work progresses because of their plans, work, and prayers.
 - 3. The gospel message is extended to others, even in foreign lands, because of their efforts.
 - 4. Helping others has a “reflexive benefit” upon one’s own soul.
 - 5. Elders should rejoice in the wonderful opportunity that is theirs.
- II. DIFFERENT TERMS USED WITH REFERENCE TO THESE MEN.
 - A. There are 3 words in the Greek, 6 words in the English.
 - 1. επισκοπος– episcopos = bishop, overseer. Acts 20:28; 1 TI 3:1 – suggesting superintendency, rule.
 - 2. πρεσβυτερος – presbuteros = presbyter, elder. Acts 20:17; TS 1:5; 1 TI 4:14 – suggesting age, experience, wisdom.

3. ποιμην – poiman = pastor, shepherd. EP 4:11; 1 PE 5:1-4; Acts 20:28 – suggesting care, protection, feeding.
- B. These terms do not denote a difference in authority.
1. They are used with reference to the same men. Acts 20:17, 28; 1 TI 3:1; TS 1:5; 1 PE 5:1, 2.
 2. The difference is in viewpoint. As, the terms kingdom, body, and church.
 - a. **What** are these men to do? This is επισκοπος – episcopos.
 - b. **Dignity** – What about their age, wisdom, experience, qualification, dignity? This is the word πρεσβυτεπος – presbuteros.
 - c. **How** are they to do their work? This is the word ποιμημ – poiman. They are to work as shepherds do with their flock.
- C. Some current leadership styles.
1. The passive, figurehead leader – “If it is not broken, do not fix it.”
 2. The reactionary leader – Majors in crisis management – keeps the status quo.
 3. The presumptive leader – Makes decisions on his own – “one man rule.”
 4. The dictatorial leader – “I speak, you do.” 3 JN 9.
 5. The micro-manager leader – Needs to have his fingers on every detail.
 6. The reluctant leader – Over-cautious, fearful and slow to act – delay.
 7. The extremist leader – Extreme positions – binds where God has not bound.
 8. The decision-making leader – CEO
- D. “Bless the elders and the work they do” should be our prayer.
- E. Three different styles of leaders.
1. The servant leader – LK 22:24-27. He understands that he was appointed to serve and not to be served. He has taken the words of Jesus to heart – MT 20:26-27. He’s on the front lines!
 2. The shepherd leader – elders are shepherds, 1 PE 5:1-4; Acts 20:28; or pastors, EP 4:11. Shepherds “feed,” JE 23:4; EK 34:2-3, 8, 15, 23; 1 PE 5:2; Acts 20:28; “protect,” EK 34:8; 1 SA 17:34-37; JN 10:12; TS 1:9-11; “lead,” PS 78:52, 70-72; 23:2-3; JN 10:3-4; “know the sheep,” individually; LK 15:4; JN 10:3; “seek lost sheep,” LK 15:3-7; “are with the sheep,” never forsaking them, JN 10:12-13; ZC 11:17; and “are willing to give their lives for the sheep,” JN 10:11-18.
 3. The participative leader – solicits input and carefully weighs what is received. He is willing to listen. He is not afraid to try new methods, while holding steadfastly to the truth. If the input received is unscriptural or not expedient, he willing to explain why such was not adopted.
- III. WHAT ARE LEADERS TO BE?
- A. Followers.
1. By example – MT 4:19-20; JN 21:21-22; 1 CO 11:1.
 2. By exhortation – 1 PE 2:21-22.
 3. The best leaders are the best followers.
- B. Lead.
1. JG 5:2. Leaders know where they are going and are to persuade others to go with them.
 2. Leaders are always out front, ever moving forward – NU 27:17.
 3. Leaders do not ask others to do what they will not do. Cf. 2 SA 23:14-17.
- C. Exemplary.
1. Leaders cannot lead where they do not go anymore than they can come back from where they have not been.

2. They influence some by what they say, more by what they do; but, most by what they are.
 3. Elders are to so live that their faith can be followed. HE 13:7; 1 PE 5:3; cf. JG 7:17.
 4. Elders are to be exemplary in their attitudes, their personal lives, and in their expectations.
- D. Always growing.
1. Place a post in the ground and it will rot; place a tree in the ground and it will grow.
 2. Growth is a biblical requirement. 2 PE 3:18.
 3. Leaders must work at the job of further developing all the qualifications that led to their appointment. 1 TI 3:1-13; TS 1:5-11; 1 PE 5:1-4.
 4. Leaders must take periodic, personal inventory. 2 CO 13:5; PH 3:12-14.
- E. Committed to excellence.
1. 2 PE 1:17. Abel was – HE 11:4.
 2. The Bible repetitiously emphasizes excellence. EC 9:10; IS 1:17; JE 48:10; RO 1:14-16; CO 3:23; GA 6:9-10. A mediocre leader is inconsistent with the Bible's instruction.
 3. God has no tolerance for mediocrity. ML 1:6-14.
 4. God will reward excellence. "Well done" – MT 25:21, 23.
- F. Flexible.
1. Leaders must know when to stand. EP 6:10-11, 13-14; 1 CO 16:13. Never compromise the truth. GA 1:6-9; RE 22:18, 19.
 2. There are areas of judgment (expediency wherein change is permissible [such changes being authorized by expediency]; and, often, advisable and profitable. 1 CO 9:22.
 - a. Leaders must know the difference between divine, 2 TH 3:6, and human tradition, MT 15:3-9.
 - b. An answer, not "We've always done it this way."
 - c. Change just to change is shallow.
 - d. Study any proposed change – educate and communicate.
 - e. Be open to change that is constructive and scriptural.
- G. Vigilant.
1. 1 TI 3:2.
 2. Alert, watchful, attentive, heedful, insightful, and circumspect.
 3. Don't be an extremist. Beware of crying "wolf".
- H. Courageous and willing to face the unpleasant.
1. Courage to face the unpleasant task of discipline.
 2. Courage to face, confronts, and corrects false teachers.
 3. Courage to restore the erring.
 4. Courage to face the unpleasant pressures from the disgruntled.
- I. Adept to handling criticism.
1. 1 TI 5:19 is a good rule – do not accept criticism except it be from 2 or 3 witnesses.
 2. Must deal with the chronic critic.
 - a. Vote of confidence should be given to the innocent victim of his criticism.

- b. Inform him that the congregation's sails after much prayer, input, and deliberation, have been set.
 - c. Encourage him to get with the program.
 - d. If not, he should go elsewhere where he can be happy.
 - e. Discipline might become necessary.
- J. Humble.
 - 1. Pride has been the undoing of many leaders. PR 16:18-19; e.g. 2 CH 26:16; DA 5:20. Pride keeps a man from listening and evaluating and adjusting. Pride keeps a man from admitting wrong. Pride will keep a man from stepping down when, due to age, health, limitations or no longer being qualified, he should resign. Pride can divide a congregation.
 - 2. It is amazing how much good can be accomplished when no one is pridefully concerned as to who gets the credit. God is to get the glory! EP 3:21; MT 5:16; 1 CO 10:31.
- K. Trustworthy.
 - 1. Leaders will never violate the confidentiality of the eldership. PR 11:13.
 - 2. Leaders will never violate the confidentiality of a confidant. PR 17:9.
- L. Winsome "having favor" – Acts 2:47.
 - 1. Cultivates positive traits: kindness, purity, consideration, optimism, love, magnetism, dependability, goodness, unselfishness, patience, courtesy, honesty, forbearance and forgiveness. GA 5:22-23; CO 3:12-13.
 - 2. Eliminates repelling, negative traits: pessimism, arrogance, hypocrisy, jealousy, intemperance, inconsistency, maliciousness, argumentativeness, suspiciousness, divisiveness, and being hypercritical. CO 3:8; 1 PE 2:1.

CONCLUSION

- A. Qualified leaders assume four positions.
 - 1. Like Daniel, they KNEEL in prayer frequently – DA 6:10.
 - 2. Like Mary, they SIT at the feet of Jesus hearing His every word – LK 10:39; cf. Acts 22:3.
 - 3. They STAND like the Rock of Gibraltar for the truth and for all that is right – 2 SA 23:11-12.
 - 4. They are will to LAY DOWN their lives for the cause of Christ – RE 2:10; Acts 21:13.

CHURCH LEADERSHIP (3)**INTRODUCTION**

- A. The qualifications for elders.
- B. The qualifications for deacons.
- C. The qualifications for a faithful Christian.
- D. Some other thoughts.
 1. "A bishop then must be" – why would the Holy Spirit guide the inspired writer to write this if, indeed, it is not true that a bishop must be? (Present Active Indicative).
 2. "Desire" – "to stretch one's self out in order to touch or grasp something, to reach after or desire something" (Thayer, p. 238). "Desireth" – "to have a desire for, long for." (Thayer, p. 238). "To set one's heart upon." (A comment by Thayer).
 3. Therefore, one who has his heart set upon the eldership stretches himself out in that direction by cultivating in himself those qualities that are set forth in the Bible as characterizing those who are to be elders. A desire to glorify God and help people to go to heaven. It is a work!
 4. Acts 20:28-31 – It is the blood-bought flock of God that is placed in the care and keeping of the eldership. The elders are responsible for its welfare. They must watch, and warn, and protect the flock from wolves. It is a great responsibility.
 5. 1 PE 5:2, 3 – The Greek verb means literally a shepherd. Elders are to shepherd the flock. The idea is that the souls of all members of the congregation are entrusted into the care and keeping of the elders. HE 13:17 – they will give an account.

DISCUSSION

- I. THE QUALIFICATIONS FOR ELDERS.
 - A. Not given to wine – 1 TI 3:3. The word "wine" in the Bible is used to refer to the juice of the grape in any form – fermented, freshly squeezed, or still in the grape. The use that is made of the word in each passage, not the word itself, tells us the particular form the juice is in, whether in the grape, freshly squeezed, or fermented. One who took the Nazarite vow was not to drink wine (grape juice) nor eat fresh or dried grapes. ASV says "No brawler" – the Greek is paroinos – meaning one who lingers long beside his wine. Reference is to the fact that an elder must not be quarrelsome, or abusive, overbearing like someone who is intoxicated.
 - B. No striker – 1 TI 3:3; TS 1:7. Note that not a "striker," "brawler," or "soon angry" are closely related. Thayer, "bruiser," or one who is "ready with a blow....a pugnacious, contentious, quarrelsome person." See definitions below. One who is prone to outbursts of temper, easily angered, contentious, quarrelsome, ready to fight, cannot be an elder.
 - C. Not greedy of filthy lucre – 1 TI 3:3; TS 1:7. Idea here is of one who might be inclined to have an unhealthy desire for material possessions – an inordinate desire for money. Any estimate of value placed upon material things which would cause one to be less interested in spiritual things is an indication of unholy greed.
 - D. Not a brawler – 1 TI 3:3. Thayer, "abstaining from fighting....not contentious."
 - E. Not covetous – 1 TI 3:3. The Greek word here means "not to be fond of silver." Covetousness is severely condemned in the NT. Cf. CO 3:5; 1 CO 5:19. Covetousness manifests itself in connection with the matter of one's contribution to the church. If one believes what is said in HE 13:5, then he will have no reason to be covetous.
 - F. Not a novice – 1 TI 3:6. Greek word meaning "newly planted." The reason is stated. The Holy Spirit is not referring to one's chronological age or mental maturity but to one's

maturity in the faith. The only way for one to be “not a novice” is for him to spend years in service as a faithful Christian. There are no short cuts!

- G. Not self-willed – TS 1:7. The Greek word *authades* – is used here and 2 PE 2:10. It denotes one who, “dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will.” (Vines). The self-willed person demands more power or consideration than is rightly his. 3 JN 9-10 mentions a self-willed person – Diotrephes. See PH 2:3.
- H. Not soon angry – TS 1:7. Thayer, “prone to anger, irascible.”
- I. Blameless – 1 TI 3:2; TS 1:6.
Not sinlessly perfect – RO 3:23. The tense of the verbs in the Greek makes it clear that all have sinned in the past, and all still do come short of the glory of God. 1 JN 1:8. “*anepileptos*” – blameless – “that cannot be laid hold of” (Vines, p. 131); “not apprehended, that cannot be laid hold of....that cannot be reprehended, not open to censure, irreproachable” (Thayer, p. 44). Therefore, he cannot be charge with a charge of unfitness. Cf. 1 TI 5:7; 6:14. Elders are to be “ensamples to the flock” (1 PE 5:3). Only those against whom no charge of unfaithfulness can be sustained would be fitting examples for the flock to follow. This refers to character – the character which results in the “good report.”
- J. Husband of one wife – 1 TI 3:2; TS 1:6. A faithful Christian can only have one wife. An elder must have children (1 TI 3:4), and one cannot properly have children without being married.
- K. Having faithful children – TS 1:6. ASV “having children that believe” – Christians.
- L. Vigilant – 1 TI 3:2. Greek word *nephalios* literally means “holding no wine” (Kittel, IV, p. 939). In each NT occurrence, the word is used, not in its literal, but in its metaphorical sense, that is, to be calm, dispassionate, and circumspect. An elder must be characterized by the ability to think and reason clearly. Watchful and vigilant imply acute perception of what is dangerous or potentially so. Elders are to be vigilant with reference to their own lives. Acts 20:28. Elders must furnish examples for the flock to follow. 1 PE 5:3. Elders must not be so busy that they neglect their own personal Bible study and prayer. Elders are to take heed to all the flock. Dangers: worldliness and false teaching. HE 13:17.
- M. Sober – 1 TI 3:2; TS 1:8. Greek word *sophron* – “of sound mind, sane, in one’s senses...curbing one’s desires and impulses, self-controlled, temperate.” (Thayer, p. 613). Those who oversee God’s congregation cannot be impulsive, gullible, or unreasonable men, but that they must be those who are sane and sound in their thinking. They must be those who are able to see a situation in all of its aspects, and at in a responsible manner. One cannot allow his emotions to overrule his intellect. He will not allow his feelings for close friends or his family to prejudice him one way or another. Sobriety on the part of an eldership will also enable it to be assured the long-term welfare of the congregation.
- N. Of good behavior – 1 TI 3:2. Greek word “*kosmios*” – denotes a quality of mind and character which will then naturally manifest itself in the life. Thayer says, “of good behavior,” as meaning, “well-arranged, seemly, modest. Of a man living with decorum. A well ordered life.” “Of good behavior” in connection with the affairs of the church; day to day relationships (neighborhood, recreational, community, or civic activities); and in his home. The real test of one’s behavior or orderliness is in his reaction to stress or difficulty.

- O. Given to hospitality – 1 TI 3:2; TS 1:8. One who loves and is friendly to strangers in one who is given to hospitality. Read HE 13:2 and then RO 12:13. Note that in HE 13:1 and RO 12:10 that there is an admonition to brotherly love! Read 1 PE 4:8, 9. Hospitality is a natural outgrowth of love. Love is the basic and primary motive behind hospitality. The ideal of stewardship demands we practice hospitality. 1 PE 4:9-10. Through hospitality one is in a position to promote the gospel and the church of the Lord.
- P. Apt to teach – 1 TI 3:2; TS 1:9. Thayer says, “Apt and skillful in teaching.” A divine commentary on this is TS 1:9-11. One must have demonstrated his ability and skillfulness in teaching. Ability – Knowledge – Carrying out.
- Q. Patient – 1 TI 3:3. Kittel says that this word refers to “the reasonable man who stays within the limits of what is moderate and orderly.” Thayer says, “seemly, suitable...equitable, fair, mild, gentle.”
- R. Ruling well his own house: 1 TI 3:4. By properly disciplining and training his own children he demonstrates some ability to “take care of the church of God.” He must have children. The language itself does not demand a plurality of children. MT 22:24 (“children”) is a quote from DT 25:5 (“child”). If “having no children” means not having a single child, then having a single child would be “having children.”
- S. Of good report from without – 1 TI 3:7. He is to be thought highly of by those in the church and those outside the church. What do those in the world think of him? One must outlive any bad reputation of the past before he can be an elder. He must have a good name!
- T. Lover of good men – TS 1:8. The Greek word, philagathos – means “loving goodness.” (Thayer). “Loving what is good.” (Moulton & Milligan). It suggests that which is fundamentally and inherently good, and not that merely which would be advantageous or valuable from a monetary standpoint. If it is good then it does not matter who started it!
- U. Just – TS 1:8. Justice has to do with treating one’s fellow human beings in a fair and equitable manner.
- V. Holy – TS 1:8. Holiness has to do with the proper discharge of one’s duty toward God.
- W. Temperant – TS 1:8. Thayer says, “strong, robust...having power over, possessed of...mastering, controlling, curbing, restraining....controlling one’s self, temperate, continent.” Kittel, “to be inwardly strong.”
- X. Holding fast faithful word – TS 1:9.
- II. QUALIFICATIONS OF DEACONS.
 - A. Not given to much wine – 1 TI 3:8.
 - B. Not greedy of filthy lucre – 1 TI 3:8.
 - C. Have spirit of Christ – Acts 6:3.
 - D. Not covetous – Acts 6:3.
 - E. Not self-willed – Acts 6:3.
 - F. Not soon angry – Acts 6:3.
 - G. Blameless – 1 Tim 3:10.
 - H. Husband of one wife – 1 TI 3:12.
 - I. Grave – 1 TI 3:8.
 - J. Rule their children & houses well – 1 Ti 3:12.
 - K. Of good report – Acts 6:3.
 - L. Holding the mystery of the faith – 1 TI 3:9.
- III. QUALIFICATIONS OF THE CHRISTIAN
 - A. Be not drunk with wine – EP 5:18.

- B. Overcome evil with good – RO 12:19-21
- C. Store up treasures in heaven – MT 6:19, 20
- D. Be like Jesus – EP 4:31, 32
- E. Not be covetous – EP 5:3.
- F. Kind, tenderhearted – EP 4:32.
- G. Blameless – PH 2:14-15.
- H. Vigilant – 1 PE 5:8.
- I. Sober – 1 PE 5:8.
- J. We are to be saints – EP 5:3.
- K. Given to hospitality – RO 12:13.
- L. Go and teach – MT 28:19; MK 16:15; 2 TI 2:2.
- M. Patient in tribulation – RO 12:12; EP 6:4.
- N. Live so no one can speak evil against you – TS 2:8; 1 PE 2:15.
- O. Love toward all men – 1 TH 3:12.
- P. All Christians are to be just – Acts 24:15.
- Q. Holy – RO 12:1.
- R. Temperant – 2 PE 1:6.
- S. Be faithful – RE 2:10.

CONCLUSION

- A. Each leader needs to have personal spiritual skills.
 - 1. Love their Bibles – PS 119:97.
 - 2. Man of prayer – MT 6:6.
 - 3. Lead meaningful devotional life – MT 6:33.
 - 4. Know God (Not just about God) – 1 JN 2:3-6; JN 17:3.
 - 5. Constantly changing – 2 CO 3:18.
 - 6. Live in the shadows: Of the cross; their Father's; and judgment.
 - 7. Lose their affection and attachment for this world.
- B. People skills for leaders.
 - 1. Must be approachable.
 - 2. Must be good listeners.
 - 3. Must be kind.
 - 4. Must be commiserating (weep/rejoice).
 - 5. Must be respectful of people.
 - 6. Must have a good sense of humor.
 - 7. Must have faith in people.
 - 8. Must be observant.
 - 9. Must have a proper concept of the congregation.
 - 10. Must have a genuine interest in people whom they serve; an interest in them "one by one."
- C. Relational skills.
 - 1. Relationship with fellow-elders/leaders. (Understanding, appreciative, respect, take serious, subject to the eldership, bend in matters of judgment, maintain confidentiality, work is under ALL elders control (assignment), pray for each other, cooperation, equal load of duties and responsibilities, and defend each other.
 - 2. Relationship with the deacons. Seek their input on major decisions, kept informed, meetings are too kept on a high plain (meetings are for mutual edification and to further implement the Lord's work.

3. Relationship with the preachers. Make expectations clear, proper respect and honor, pray for them, encouragement, cooperation, trust, communicate, paid well, use his talents, have an understanding heart, never resent sermons on leadership/eldership, never let their families become cross-wise with the preacher or his family, and remember that they are the shepherds of the preacher and will give an account.
- D. Decision-making skills must be developed.
1. Must understand what decision making is. It is making up one's mind, ending a controversy, resolving a matter, determining a course of action, making a choice or rendering a verdict.
 2. Questions that they should ask:
 - a. Is it scriptural; i.e. biblically authorized?
 - b. Will it promote unity or division?
 - c. Will it work here; will the congregation follow?
 - d. Do we have the talent and resources to start and maintain such?
 - e. Do we have enough information to decide?
 - f. Will it positively or adversely affect the church six months from now?
 - g. What is the worst possible scenario that could result?
 - h. What would/did Jesus do?"
 3. Consider all pros and cons. JA 1:5-8.
 4. Don't make decisions when you are down.
 5. Should not have to wait until you go home to make a decision.
 6. Should not be ruled by a minority in the church, or in the leadership/eldership.
 7. Never waste time where no decision is necessary.
 8. Be independent thinkers and then cooperatively abide by the decision of the majority.
 9. Don't be hasty and don't procrastinate.
 10. Resolve to live with your decisions.
 11. Adopt guidelines for making decisions
- E. Communication skills. Flows in two directions. Communicate with the congregation. Communication involves letting people know "what's going on," what decisions are being made, what is the status and explaining the "whys" of matters.
- F. Problem-Solving skills. Acts 6:1-8 should be studied with this in mind. This was a "growth problem." Admitted that they had a problem. Members participated in the problem solving. Problem was smothered beneath a mantle of kind generosity. Did not let the problem detract from their primary work. Leaders delegated. Prayer accompanied their actions. Continued growth.
- Three questions in settling problems: (1) Do you want to do right? (2) Do you want to do right, right now? (3) Are you willing to let the Bible decide?
- G. Time management skills. Family, children, shepherding, conducting and attending meetings.
- H. Organizational skills. Analyze, Visualize, Organize, Deputize, Energize, Supervise, Recognize.

CHURCH LEADERSHIP (4)

INTRODUCTION

A. RO 15:4.

B. Let us look at Joshua from the things we learned in our previous studies.

DISCUSSION

- I. Joshua is the leader whom God set over the congregation.
 - A. NU 27:15-23.
 - B. Joshua 1:1-18; cf. NU 13:1.
- II. Joshua was a divinely appointed leader.
 - A. NU 27:16-18; cf. Acts 20:28.
- III. Joshua was a leader who took the right position in relationship to the people.
 - A. NU 27:17.
 - B. He went out before them – he led; he went in before them – he set the example; he led then – instead of trailing in inadequacy; and he brought them in – are not elders to lead the flock to heaven?
- IV. Joshua was a shepherd-leader.
 - A. NU 27:17.
 - B. 1 PE 5:2; EP 4:11.
- V. Joshua was a leader who was Spirit-filled.
 - A. NU 27:28.
 - B. EP 5:19; CO 3:16 – Spirit-filled = Word of God filled.
- VI. Joshua was a leader who inspired obedience.
 - A. NU 27:20.
 - B. HE 13:17.
- VII. Joshua was a leader who sought divine guidance.
 - A. NU 27:21.
 - B. JE 10:23.
- VIII. Joshua was a leader who accepted his responsibility.
 - A. NU 27:19, 23.
 - B. Without such, there is no leadership; only a title is inappropriately taken.
- IX. Joshua was a leader who was prepared.
 - A. Joshua 1:1.
 - B. Such prevents men from being appointed and then asking, “What am I to do?”
- X. Joshua was a leader who was strong and of good courage.
 - A. Joshua 1:6-7, 9.
 - B. Courage is not recklessness.
 - C. Courage is not absence of fear; but, appropriate action taken in quite assurance in spite of fear. 2 TI 1:7.
- XI. Joshua was a leader who properly treated God’s word.
 - A. Joshua 1:7-8, 11-13.
 - B. He studied it – 1:8.
 - C. He obeyed it – 1:7, 8, 11.
 - D. He spoke it – 1:8, 13.
 - E. He did not deviate from it – 1:7-8.
- XII. Joshua was a leader who delegated.
 - A. Joshua 1:10.
 - B. Delegation is not to be confused with relinquishing.
- XIII. Joshua was a leader not envious or derogatory toward his predecessors.

- A. Joshua 1:13-15.
- XIV. Joshua was a leader who reminded the people of their previous commitments.
 - A. Joshua 1:12-15.
 - B. Must remind the congregation of financial commitment.
- XV. Joshua was a leader who inspired "followship."
 - A. Joshua 1:16-18.

CONCLUSION