

A. Prayer

B. Introduction- Today we begin a new series on church leadership. I have said it before but strong solid biblical leadership is absolutely crucial for the health of the church. A leadership that understands its purpose and its priorities will instill biblical confidence in the people of the church and in that confidence the church will grow healthy. Biblical leadership then is crucial for the state of the church, the home and the society in which we live. Developing devoted leaders, who use as their example their Good Shepherd, Christ, will enable the church to stand in the midst of some of the severe providences that will come before it. It is from amongst these devoted leaders that the church needs to pray to God for some of them to be called out by God to lead His church as elders...ruling and teaching elders...under-shepherds of the One True Shepherd, Jesus Christ. The shepherds of God's flock watch over the souls of His sheep. This is a high and holy charge, and one which is too easily taken for granted.

C. What do you look for in a godly leader? **Below is the list from the people in Sunday School:**

- a. Consistency**
- b. Integrity**
- c. Humility**
- d. Accountability...a willingness to submit and a willingness to hold others accountable**
- e. Godly family life**
- f. Biblical knowledge which has an obvious affect on life and behavior**
- g. A BEARD**
- h. Appearances, i.e. is a good neighbor. A steward of what God has given him, all aspects of life reflects God's laws for even hygiene, decoram, and style, as well as speech and deeds**
- i. Compassionate= empathetic**
- j. Good judgments**
- k. Life experience that reflects maturity in God's Word**
- l. Patience**
- m. Content with what God has given him**
- n. Able to follow orders as well as give them...strong enough to do godly discipline**
- o. Able/competent to teach...a desire to to give biblical advise and the ability to give out God's Word with application**
- p. Stability**

D. A Biblical Non-Exhaustive Portrait of a Leader- Joshua

- 1. Exodus 17:8-16- Prayer Warrior
 - a. What is Moses doing on the hill with his hands lifted up to God? **Held up the staff of God toward God which called down God's power and victory...prayer.**

- b. What are the leadership qualities exhibited by Joshua before the battle?
 - (1) Obedience**
 - (2) Ability to make decisions within the authority granted to him**
- c. What lessons did Joshua learn that day as he fought and Moses prayed?
 - (1) The importance of trusting in God no matter what your abilities are...Joshua was a trained warrior...as had been Moses years before...**
 - (2) Also, trusting in others to do their part... Moses' job was to intercede for God's power...Aaron and Hur were to serve and uphold Moses...**
 - (3) Shared work...victory is always God's but most often He uses more than one of His children to carry out the task.**
 - (4) Joshua's job was to be the instrument of God's judgment on the Amalekites ...all along depending upon God for the victory.**
 - (5) Perseverance even in the face of some losses**
 - (6) Courage**
- d. What is the relationship between leadership, whether at home or at work or in the church, and prayer? It has been said, *"There is no spiritual leadership apart from passionate devotion."* Do you agree or disagree and why? How does this principle play out in your life?
- e. How is this different from conventional wisdom on this subject of leadership? What does the world and a good part of the church look for in a leader? **Independent, singular visionary, self-reliant, gift of persuasion and oratory...a CEO...not usually a shepherd** (Think King Saul!) *"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."*—Abraham Lincoln—

A. Prayer

B. Review

1. Who were Aaron and Hur?

- a. **Aaron- Moses' older brother. 1st High priest**
- b. **Hur- a prominent official in Israel... seems he will become one of the original 70 elders chosen by Moses...assistant to Aaron as judicial head of people in Ex. 24...Grandfather of Bezalel, the head artisan in the construction of the tabernacle (See Ex. 31,35,38)...Josephus says that he was also the husband of Miriam, Moses' sister...which would have made him considerably older than Moses.**

2. In Ex. 17:8-16 we see Moses and Joshua fighting the Amalekites. What were some of the lessons that Joshua learn that day that would be important to his leadership in the future?

- a. **The importance of prayer by the leader and intercessory prayers by others...**
- b. **The importance of trusting in God no matter what your abilities are...Joshua was a trained warrior...as had been Moses years before...**
- c. **Also, trusting in others to do their part... Moses' job was to intercede for God's power...Aaron and Hur were to serve and uphold Moses...**
- d. **Shared work...victory is always God's but most often He uses more than one of His children to carry out the task.**
- e. **Joshua's job was to be the instrument of God's judgment on the Amalekites ...all along depending upon God for the victory.**
- f. **Perseverance even in the face of some losses**
- g. **Courage**

C. Biblical Portrait of a Leader- Joshua...continued:

2. Exodus 24:9-18- A Vision for God

- a. What happened in this text? **Moses and the others first knew they were standing in God's presence with heads bowed the whole time only seeing the pavement under His feet, eating and drinking in His presence. Then Moses goes up into the presence of the LORD on the mountain to receive from God the tablets of the Law...taking the others with him so far and then Joshua with him only so far.**
- b. How would you describe Moses vision of God based on this text? (Vision here is not simply what he sees, but also what he knows and is committed to.)
- c. What marks do you suppose were left on Joshua because of this event? How do you suppose that God will use the events herein to shape Joshua's leadership skills?
- d. How important is a Christian leader's vision of God? Why? (See 1 Samuel 17:26ff(vs. 37) on David's vision of His God. Also let's look at Isaiah 6:1-8 and what caused him to exclaim, "Here Am I. Send me.")

3. Exodus 33:11- Devotion to God

- a. What does this tell us about Joshua's devotion to his God?

- b. How might this kind of devotion shape a man's leadership? What would this kind of devotion look like today? **Putting God first in all things!**
 - c. How does your devotion to God shape your leadership at home, work and church?
- 4. Numbers 11: 24-29- Teachable
 - a. What is the lesson that Moses teaches Joshua here and how will it aid in his leadership development?
 - (1) Leaders need not to become legalistic...need to have an openness to other believers without compromising God's Law/Word.**
 - (2) God can use anyone at anytime to proclaim his Word...not to think because you are a leader that your voice is the only one that matters.**
 - b. Have you ever been "jealous for your own opinion of things"; you were convinced of your righteousness but you were wrong or had misplaced zeal? What lessons did you learn? What lessons are you still learning?
- 5. Numbers 13-14:6-11-Man of Faith-(Spies sent into Canaan)
 - a. What lessons are learned in the event by Joshua that would further prepare him as a leader?
 - (1) He is doing the job of leader before he has been specifically set aside to do the job.**
 - (2) That sometimes people really only hear what they want to hear.**
 - (3) That sometimes leaders (men of faith) have to stand alone...in the LORD.**
 - (4) That leaders (men of faith) are often the brunt of the peoples discontent...in fact, as it was with Moses it is the leader that the people blame when the blame lies with them...their attitude and their actions.**
 - (5) That majority rule...or democratic rule may not be best...may turn into mob rule.**
 - (6) That God's Word is always sufficient.**
 - (7) The leader (man of faith) stands on the Word no matter what.**
 - b. How important is it for a leader not to be easily swayed by the majority? What did Thomas Jefferson mean when he said he had a "*fear of the tyranny of the majority*"? How might that apply in our lives? **Leaders represent the people before God...the majority or the democratic approach where the majority rules...mob rule...can be swayed by personal wants and their own idea of needs...where the leaders of Gods own choosing, affirmed by the people, are to be their shepherds leading them in the right way sometimes at their (the leaders) own peril.**
 - c. What is significant about the author of the Book of Hebrews beginning each section in chapter 11 with the words "*By faith..*"?
- 6. Numbers 27:18-23- Spirit Filled

- a. Spirit-filled is not just a Pentecostal distinction. How and why would this qualification be important for a godly leader?
 - (1) ***"If they are full of the Spirit, they can't be full of themselves!" Men will be guided by something... either the Spirit or their stomachs.***
 - (2) **Spirit-filled designates one who has been chosen by God and has been called in some way clearly laying before this one what it is God would have him do.**
 - (3) **Spirit-filled designates one who is vested with God's authority...on one hand we all have this as the priesthood of all believers...on the other this attributes needs to be evident in our leaders.**

 - b. What does a spirit-filled man look like? (See Acts 6:3, 5) How do you assess this in another man?
 - (1) **Someone who is obviously led by God's Word in all that they say and do...**
 - (2) **Someone who sacrificially see what needs to be done and does it without expecting someone else to do it...**
 - (3) **A good neighbor...**
 - (4) **Has a vision for God**
 - (5) **A prayerful man**
 - (6) **A teachable man**
 - (7) **One who realizes his purpose in this life...to glorify and enjoy God forever and seeks to share that message with others..**

 - c. Would you be known as a Spirit-filled Christian father, boss, employee, son, or church leader? What do you need to do to move in this direction?
7. Deuteronomy 34:1-12- Expendable
- a. What does Joshua learn from Moses' death here?
 - (1) **Had to be able to deal with the unexpected...no one expected Moses to die at this stage in the game for he was healthy.**
 - (2) **He learned that he was not to like Moses but to be himself as God had prepared him to be.**
 - (3) **That God's leaders are not above God's law.**
 - (4) **God's plan goes on no matter what we want...God is in Control...not him no matter how capable he is.**
 - (5) **God's plan is right...**
 - (6) **There is a time for all men and when our usefulness is up we are taken up...**
 - (7) **We are expendable...no plan of God's is dependent upon our involvement.**

 - b. See Matt. 11:11-13; John 3:30- What might this mean for the godly leaders freedom to lead? How might this apply at home, in business, and in the church?

Sunday School
Lessons on Leadership
June 23, 2013

A. Prayer

B. Review

1. What were some things that stood out to you about the portrait of a leader as we looked at Joshua being groomed for the role of leading God's people?
2. What do you suppose would probably be the hardest part of his job when he takes over?
 - a. **Not being Moses...the people were accustomed to Moses' leadership and it would be hard not to try to emulate him ...**
 - b. **Not just being a warrior any more ...having to make a transition from primarily warrior to judge and overseer of the people.**
 - c. **Managing people...especially these people...or any people for that matter, because since the Fall individuals have determined to set their own course and not to submit to anyone...really.**

C. Sheep and Shepherd

1. As we continue in the lessons on leadership it is important to understand the sheep (that is ourselves) as well as what is expected of what the Bible seems to refer to as God's shepherds of His people the elders.
2. So let's take a sneak peek at ourselves first and see what it is that makes us so difficult to manage: Characteristics of Sheep: **(condensed and paraphrased from A Shepherd Looks at Psalm 23 – Philip Keller)**
 - a. **They will refuse to lie down unless they are free of fear because they are such a timid creature. It doesn't take much to scare them.**
 - b. **They will refuse to lie down unless they are free of friction with other sheep in the flock. Because of a somewhat complex social behavior, they can easily be put out with one another.**
 - c. **They will refuse to lie down if they are not free of aggravation from flies and fleas.**
 - (1) **Bugs: There is in the Middle East a bug that torments sheep by landing and nesting on their heads. If the bug remains undetected by the shepherd, it will multiply and eventually blind the sheep. Shepherds in the Middle East routinely rub olive oil on sheeps' heads to prevent the bug from landing on them, thereby eliminating the problem. In Scripture, the devil is called Beelzebub (the lord of the flies). In the Spirit realm, therefore, bugs are symbolic of demons. The anointing of the Holy Spirit protects us from being harassed by demons. Only when free of such distractions will they rest.**
 - (2) **Sheep must be sheared for its own good. Too heavy a fleece could cause any number of problems...not the least of the which that this heavy coat could cause the sheep to fall and not be able to get up. Whenever a shepherd found it had too long and heavy a fleece, he would quickly set about to shear it clean and so forestall the danger of having the sheep lose its life. This was not always a pleasant process. Sheep do not really enjoy being sheared and it represents some hard work for the shepherd, but it must be done. Actually when it is all over both sheep and owner are relieved. The sheep fight it but once it is over the sheep are set free from a hot, heavy coat. Often the fleece is clogged with filthy manure, mud, burrs, sticks and ticks. What a relief to be rid of it all! (We don't like when "bad" things happen to us, but we must trust that it is for our own good).**
 - d. **They will refuse to lie down unless they are free from hunger. Ample food and water must be provided of good quality in order to meet this need. Sheep need plenty of water. In the Bible regions, the shepherds had to get their sheep to water very regularly. In dry spells the sheep will not go to get water on their own. They will mob round a tree in a dry paddock or an empty water trough until they die of thirst. They need someone to lead them to the water. As Christians, we need the living water of the Holy Spirit continually. We cannot go without it. John 7:37b-38 says: "On the last day of the feast, the great day, Jesus**

stood up and cried out, 'If anyone thirsts, let him come to me and drink. Whoever believes in me (who cleaves to and trusts in and relies on me), as the Scripture has said, Out of His heart will flow rivers of living water.' People are often helpless, easily intimidated and will head away from help when it is offered. They need a shepherd to guide them.

3. With this description of sheep...one that has been accepted as accurate by many sheep herders as well as biblical scholars...do you see why the Bible calls us "sheep" instead of referring to us as some other animal? **I had always thought that "horse" would have been a more thorough description since they are beautiful but can be, oh so dumb. This after working for years with Thoroughbreds in St. Louis...like following the lead horse off a cliff...but I have come to understand and appreciate the use of sheep as I have met people who have raised them and worked them this description seems to fit well for both us and them.**
4. Can you think of other descriptors that might aid in understanding why God calls us sheep? **(The Bible makes reference to sheep no less than 220 times). A few of the more notable passages that come to mind are the Psalm 23, Isa. 53:6 and John 10.**
 - a. **There seems to be at least a couple of "good" reasons why we are called sheep in the Bible and that actually is because of the nature of the sheep. The Greek word used for sheep means: "to walk forward; to advance; to go farther." God calls His followers "His sheep." No wonder, because by default, a sheep walks forward! The sheep advances with the Lord by following Him, going farther than ever before with his eyes on Jesus, the Good Shepherd, who is leading the way!**
 - b. **Another "good" reason to call us sheep could be because sheep respond to their own shepherd's voice. The voice of the shepherd brings comfort and security to the sheep. Jesus said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27).**
 - c. But then we come back to the some more negative characteristics:
 - (1) Sheep are Dumb - In other words, they are not the smartest animals in the world. As a result, they are constantly getting into terrible situations. People are the same way! People who are away from the Lord live lives that are often just plain dumb, Jer. 5:4! Unfortunately, even after a person is saved, there is still a definite lack of understanding among most of the Lord's sheep.**
 - (2) Sheep are Directionless - If a sheep wanders off from the rest of the herd, it will have a hard, if not impossible time, finding its way back. They have no sense of direction. So it is with those outside the Lord, there is simply no sense of spiritual direction in their lives. They cannot find their way to the Lord by themselves.**
 - (3) Sheep are Defenseless - Lions have teeth and claws, bears have the same. Snakes have fangs, even the fowls of the air have some type**

of defensive mechanism. Not so with sheep. They have absolutely no means of protecting themselves from danger. If they are attacked, they are simply helpless! Again, people are the same way. There is no way that anyone can protect himself/herself against the attacks of the evil one. We need someone else to protect us.

(4) Sheep cannot get up on their own. If they fall down , they must have a shepherd to lift them up or they will die. This is a very pathetic sight. Lying on its back, its feet in the air, it flays away frantically struggling to stand up, without success. Interestingly enough the Old English shepherds called the dead sheep “cast down” sheep because they couldn’t get up on their own and the shepherd didn’t arrive in time to save them.

(5) Sheep remain dirty until someone cleans them. Sheepskin is full of an oil called lanolin. Lanolin comes through the skin and coats the wool. It conditions the wool so that the animal will stay warm in cold weather, but the oily wool is one of the most effective dirt-catching devices known to man. Every time a sheep lies down, grass, dirt, burrs, dust, and everything imaginable clings to its coat. Sheep are huge walking Velcro strips. If it is not cleaned it will eventually die.

(6) By their very nature, then, sheep need a shepherd to watch over them.

5. What do you think of being called a sheep now?

Sunday School
Lessons on Leadership
June 30, 2013

- A. Prayer
- B. Review

1. What were some of the characteristics of sheep we considered last time?
 - a. **Sheep by their nature “walk forward”.**
 - b. **Sheep by their nature listen to the voice of their own shepherd.**
 - c. **They will refuse to lie down unless they are free of fear because they are such a timid creature. It doesn't take much to scare them.**
 - d. **They will refuse to lie down unless they are free of friction with other sheep in the flock. Because of a somewhat complex social behavior, they can easily be put out with one another.**
 - e. **They will refuse to lie down if they are not free of aggravation from flies and fleas. Only when free of such distractions will they rest.**
 - f. **They will refuse to lie down unless they are free from hunger. Ample food and water must be provided of good quality in order to meet this need. (condensed and paraphrased from A Shepherd Looks at Psalm 23 – Philip Keller)**
 - g. **Sheep are Dumb –**
 - h. **Sheep are Directionless**
 - i. **Sheep are Defenseless**
 - j. **Sheep cannot get up on their own.**
 - k. **Sheep remain dirty until someone cleans them.**
 - l. **By their very nature, sheep need a shepherd to watch over them.**
2. So...why is God justified in calling us sheep? Be specific with your answer?
3. 3 more reminders before we move on concerning us being sheep in need of a shepherd...
 - a. Look at Psalm 95:7-9. What does this passage tell us about our status?
 - (1) **The words of verse 7 emphasize the utter dependence of human beings upon God for their existence, survival, and welfare.**
 - (2) **Also, speaks to God's total sufficiency for all our human needs since as John the Baptist reminds us in the NT. “A person cannot receive even one thing unless it is given him from heaven.” We are sheep in need of a shepherd.**
 - (3) **“Today, if you hear His voice...” the idea is that His sheep will hear His voice and will NOT harden their hearts as those who were not His sheep in verses 8-9.**

- b. How does psalm 100 further clarify this relationship?
- (1) The shepherd often sang to his sheep to comfort them and quiet them...**
 - (2) Here the sheep are comforted by the knowledge of who their shepherd is and who we are...His Sheep, whom He loves and will lay down His life to protect and provide for.**
- c. Now let's consider another example of sheep needing a shepherd in John 6:16-21. Now the term sheep is not used here but don't let that bother you. Remember the characteristics of sheep as we read this true event in this passage.
- (1) What is the 1st indication we have that the disciples...the sheep...are unsettled?
 - **It was dark...these were grown men after all who had been on the water at dark before...but by this being mentioned in direct relation with the next statement we know they were uneasy...**
 - **Jesus wasn't with them.**
 - (2) What is the next unsettling thing that occurs? **The seas become rough...shouldn't be a problem for these fishermen, but... Matt. And Mark tells us that the seas were making headway extremely difficult but they kept moving forward even though they were not making great headway and they were disturbed by all of this...**
 - (3) What was the next unsettling thing to occur? **Jesus walking on the water and He was coming near the boat...and they were terrified.**
 - (4) Why were they terrified after all it was Jesus? **They had never seen anything like this before...they couldn't believe their own eyes...something for another discussion as well...Matt and Mark have them asking if this was a ghost since in their mind it couldn't be who they thought it was.**
 - (5) What did Jesus do that calmed the whole situation down?
 - **He spoke, "It is I, do not be afraid." Or better Ego Eimi= I am who I am, do not be afraid" revealing His personal name that was given to Moses so long ago. The sheep know the voice of their OWN shepherd and they are calmed.**
 - **He delivered them, not from the storm, but through the storm! As a shepherd leading His sheep ...to get to the good pasture, often you must go through some rough terrain along the way, but the shepherd gets them through.**
 - (6) As sheep even sheep that have been and are Jesus' we still fear sometimes the darkness...we fear being alone...we fear the storms of life...we fear the unknown...we fear...and a simple Word from you makes it all better...like a lost child who hears their parents voice or a sheep hearing the voice of their own shepherd!

C. That was sheep now let's look at the shepherd.

1. We find our first reference to sheep in Gen. 12:16 when Abram acquired flocks from Pharaoh, King of Egypt, for Sarai. This does not mean that there were no shepherds of sheep before this, obviously there were so that they could be given and it doesn't appear that this was a new thing to Abram though he was probably a city dweller. These flocks were placed under his care and his name

and from this place forward we see him and his family becoming wealthy in sheep.

2. The first reference we have to shepherd is found in Gen. 48:15 and then again in Gen. 49: 24. Who is being referenced to in both of these texts and what points are being made?
 - a. **Both refer to God**
 - b. **The 2nd has a direct messianic reference...which we will look at when we look at Psalm 23. This is also among the earliest names/titles given to God by God Himself.**
3. Throughout the OT we see God's job description as Shepherd. He feeds, waters, leads, watches over, cares for, seeks out, rescues, gathers in His flock, brings back the strays, and carries the lambs in His bosom. See Isaiah 40:11.
4. And throughout the OT He calls out those He has chosen to lead His people... shepherds...
 - a. Take Moses for instance... Exodus 2:17-19. How does Moses reveal his calling of a shepherd before he is ever given the title?
 - (1) **He stood up, saved them...the daughters and the flocks..**
 - (2) **He delivered them from "wild beasts" of men...**
 - (3) **and he drew water and watered them.**
 - b. Look at Jeremiah 3:14-15. What is God doing here to build His flock?
 - (1) **Choses for Himself...He comes and gets His own personally**
 - (2) **He knows who we are, where we are , when we are none who are His will ever be lost or out of His protection**
 - (3) **He guarantees we will be saved from every nation, tongue and language...and this out of love not because we are property.**
 - (4) What will God provide for His flock? And what will their job description be according to this text?
 - **He will provide shepherds after His own heart...who thirst for what He has to give so that they can give it to others...who shepherd the flock the way God shepherds the flock sacrificially...being willing to protect from without and within the church no matter the cost..**
 - **Redemption for His people.**
5. In the NT He continues with these directives: see I Peter 5:1-4
 - a. What does Peter say is to be displayed in the life of the elder in the church according to this passage? **He is one who has witnessed the sufferings of Christ in their own lives...experienced personally and from those around him...been involved with this suffering. Partaking of the glory that is going to be revealed ...speaks to seeing God's hand in celebration and in sorrow and giving Him glory.**
 - b. Next he commands, *"Be shepherds of God's flock that is under your care...that is among you, serving as overseers...exercising oversight..."* What does Peter recognize here with this command? **That the elder must first be called as a shepherd...only shepherds know how to shepherd.**

- c. What is the attitude that Peter is describing here that marks this shepherd of His flock in verses 2-3? **A shepherd seeks to do these things...he is already acting like a shepherd....to oversee the growth of God's flock.**
- d. Why would this conduct of the shepherd/elder be important to His church?

Sunday School
Lessons on Leadership
July 14, 2013

A. Prayer

B. Turn once again to John 10:1-18.

1. Why does Jesus define the thief and the robber first in verse 1? **So that His people will be able to tell the difference. Anyone who seeks to come in in any other way proves themselves not to be the shepherd of the sheep.**
2. By contrast, what does the true shepherd of the sheep do in verses 1-3a? **Goes in through the sheep gate with the permission of the gatekeeper.** Who is the gatekeeper representing here? **God the Father, who will open the gate**

- to the Good Shepherd, Christ, to come in and take the sheep that the father has given to Him.**
3. Why is it important to go in by the door rather than just hop the fence...you know to save time?
 - a. So as not to scare and confuse the sheep...remember they are easily irritated...they need consistency to not be alarmed and to stay healthy..**
 - b. The accepted method insures peace and comfort and hope by the sheep...**
 - c. It is not about doing things “my way” but God’s way...short cuts only cause confusion.**
 - d. Can you think of any dynamic equivalents to this contrast today?
(1) Some televangelists**
 4. Why won’t the sheep follow the stranger 3b-6?
 - a. Because they fear the unknown...the don’t know his voice**
 - b. And/or because they know the difference...**
 - c. They will flee...guaranteed.**
 5. Jesus is speaking directly to these “spiritual leaders” of the day, but the text tells us that they didn’t understand. What didn’t they understand and why?
 - a. Didn’t understand that He was the Good Shepherd**
 - b. They have never followed so they have no concept of following**
 - c. They can’t make a connection...there is no reference point to what Jesus is saying that they can apply to themselves**
 - d. Just like the false shepherds of Ezek. 34, they are totally blind and lost so the words of Christ are simply foolishness to them.**
 - e. At this point they don’t even seem to know how badly they have been insulted by Jesus.**
 6. What then does Jesus mean in vs. 7-10 when He calls Himself the door or gate?
 - a. Ego Eimi= I am who I am. Once again he clearly tells them who He is by invoking the personal name of God Yahweh. *“I am who I am...the door of the sheep.”***
 - b. Which sheep? “The” sheep ...His sheep...just like when you read “the people” these are God’s children.**
 - c. Only through Him is salvation granted...only coming into His pen through Him can anyone be saved.**
 - d. Others have promised these things but they were robbers and thieves... ..telling the people that they must DO these things to be saved... once again a direct slam on the Pharisees.**
 7. How does the Good Shepherd show His care of the sheep in verses 3b-6, 11-18?
 - a. He calls His own sheep by name and He leads them out.....(this is how personal our God is, He knows the names of His sheep...just like a father, he always remembers our name...He knows our name...this knowing is through and through, completely...and just in case you**

missed it, He has to call them for them to come...they do not come just by His presence.)...the sheep hear His voice and they know His voice...

- b. He brings out ONLY His own...and they follow Him...there is no compulsion...they respond by following naturally...God's grace is irresistible...when Jesus calls we want to follow Him so that is our natural response because we have been enabled to know Him...**
- d. He goes ahead of them...He does not drive them...he has a plan for the welfare of the sheep... He is the point man...no one else can take that role, ultimately (He laid down His life for His sheep)...under-shepherds take that role as God's appointed shepherds...fathers take that role in the family... to bring them to good water and pasture...but also to grow his flock...God's flock.**
- e. They follow...for they know his voice...he has been so involved with them for so long that they thoroughly trust when they hear his voice...**
- f. He gives good things to His sheep.**
- g. He guards the sheep.**
 - (1) He is careful to seek to enter the gate fold correctly**
 - (2) There are times as in days of old that the shepherd was actually the gate and the gatekeeper at the same time...they would pen up the sheep at night with a makeshift pen and then the shepherd would lie at the door to keep the sheep in and to keep predators and thieves out.**
- h. He knows his sheep and his sheep know him vs. 14...this is an intimate knowledge of each particular sheep. My mentor Dr. Don MacNair used to say there are two books crucial for every elder to know well... "the Bible and the Roll Book."**
- i. The shepherd and the sheep are "imprinted" as a baby to a parent... they know the shepherds voice and want to follow him.**
- j. If a sheep wanders away from the fold it is the shepherds responsibility to seek, find, and bring back the straying sheep, if at all possible for he knows that the sheep cannot find his way back...it is the nature of sheep. The Father gives His chosen to Christ...He draws them to Him...He grants to them the ability to come to their Shepherd... Christ in turn seeks out His own changing our hearts and we hear His voice and we follow Him.**
- k. The shepherd demonstrates sacrificial love... vs. 11-15- Again a statement of who He is for all to hear...Ego Eimi= I am who I am the Good Shepherd...connecting Himself with God the Father who is called the Shepherd in the OT.**
 - (1) He is willing like all shepherds to physically lay down their life for their helpless sheep...go after the lions, tigers and bears when they run off a sheep or when they haul off one of the sheep**
 - (2) He cares for His sheep so much that His life is insignificant to their safety...it is about serving rather than being served...another concept these religious leaders did not understand.**
 - (3) He will lead them to good pasture and good water no matter what for their best is his desire...**
 - (4) We are hirelings seeking to emulate the Good Shepherd.**
- l. What further point is He making by saying "I am the Good Shepherd"? He is even more clearly equating Himself and his work with that of the Father...one of the earliest titles of God was Shepherd in the OT...the**

religious elite may not have understood the insults but they certainly understood His claim.

- m. He did the things He did voluntarily knowing there was something bigger than his personal comfort at stake...that is what is meant when Paul says, *"The saying is trustworthy: If anyone aspires to the office of overseer/elder, he desires a noble task."***
 - n. His authority is not questioned by the sheep...His love is not questioned...when He says he willingly lays down His life for His sheep people understood that...because today's elders are not called upon to give up their life physically for the salvation of their people as Christ the Good Shepherd did...we are called to live before our people with the same devotion and determination for the good of God's flock...and when we do the people follow.**
 - o. All of these instills confidence in these sheep to want to follow...Shepherding is a day in and day out doing the same kind of things with little variations so that the sheep continue to trust and when they do that they continue to thrive.**
- 8. Another thought from verses 11-18, Jesus calls Himself the Good Shepherd and that all others are just hirelings. Who are the hirelings today?**
- a. The first answer is probably all those who are in authority in churches that shouldn't be...this is the negative side of this as described here:
(1) This one flees at the first sign of trouble
(2) Leaving the sheep to fend for themselves
(3) Because they were not called to be a "shepherd" by God**
 - b. 2nd answer is Pastors/elders who have been called by God to be under-shepherds..., we are still hirelings because...we need to remember the sheep don't belong to us...the Pharisees had forgotten that.**
 - c. David and I are hirelings...called and hired by the Good Shepherd...to shepherd His sheep...this is a distinction we will develop in greater detail...but suffice it to say now... is that while the people do vote for their pastor and their elders and deacons...these men must have first been called by God or they are not true shepherds. Only the Good Shepherd can call...then the people confirms by the movement of the Holy Spirit.**
 - d. We are not the Good Shepherd...we will not do it perfectly...there is only one Good Shepherd and as such only one Shepherd who can and will care for His children always rightly...the only one who is always dependable.**
 - e. As His hirelings we pray that we do the job well... knowing that we will not care for His sheep as He can for we need His care as well... for we are sheep, too.**
 - f. Only Jesus came to lay down His life for His sheep. He alone had the authority to do so...He alone could appease God's wrath and satisfy God's law...this is not something a hireling can do...we can intercede for God's sheep but we cannot grant forgiveness from eternal damnation. We are called to judge the sin of God's sheep or the validity of one's profession...but only God through Christ and the work of the Spirit can change a person's heart. (See John 20:21-23)**

9. What we have here is a clear contrast with what had been done by the spiritual leaders of the day and what they were supposed to be doing. This passage and Psalm 23 are complementary in informing God's chosen leaders about their job description.
10. John Guest, pastor and theologian, once said, when talking on this text, that the basic theme for the contemporary church is the children's story Little Bo Beep, who has lost her sheep, because the church seems to believe that we need to "leave them alone and they will come home, wagging their tails behind them." If this is a correct assessment, and I believe it is generally true, why then do contemporary churches not believe that people need shepherds anymore?
 - a. **People don't believe in the need for authorities...especially in their churches. Pastors and elders can be counselors, teachers...but the concept of submitting to their authority is foreign to most people... even if we take vows to do just that. Calling people to account for their behavior... who has the right to do that?**
 - b. **People don't really read their Scriptures anymore and see that God places His under-shepherds over us for our good and we are to submit to them.**
 - c. **People believe that people are basically good...few are actually lost or evil so we don't really need a Savior because those who are "lost" (whatever that means to them) will eventually find their way home, wagging their tales behind them...but not really because they aren't guilty of anything...so this wagging is not in shame as the story is trying to communicate but rather a wagging of delight or recognition for doing the right thing.**

Sunday School
Lessons on Leadership
July 21, 2013

A. Prayer

B. Review

1. In what ways are Psalm 23 and John 10:1-18 complementary? **As I studied these texts I came away with these things:**
 - a. **That I need to be thankful to God for calling me to this position of shepherd more often...**
 - b. **I need to be thankful that God points out clearly who the false teachers are....**
 - c. **I need to put even more into training the next generation of shepherds...in home and church...for the strength, maturity and safety of God's Church.**
 - d. **Aside from my "revelations" are these...**
 - (1) **We KNOW who the shepherd is...**
 - (2) **These show us how God leads His sheep and also how the under-shepherds are to lead His sheep by example.**
2. Remembering what we have talked about so far as we have looked at sheep and shepherds, what reasons can be given for why people have such a hard time following the authorities of their church? **We naturally don't like authority...leaders have abused their authority...hypocrisy in leadership.**

- C. What are the 3 main forms of Government used by the church today? But before we answer that question...let me ask this question first. Why do we speak of governments in the first place when talking about the church? **Men need to be governed...we need structure...we instinctively understand this even when we are rebelling against it. God speaks of His Church as His Kingdom throughout the Scriptures. Kingdoms imply at least 3 things:**
- **A King= Christ**
 - **Subjects= Believers**
 - **Laws= scriptures**
 - **Then there is this:**
 - **Every king has officers under him who are charge with the care and rule of the kings people...they are servants but also rulers who have the authority given to their office to carry out the edicts of the king.**

- **Every king has subjects that are to be in submission to the king and his appointed rulers... so there are those who rule and those who are ruled.**
- **In the case of the church the appointed rulers/shepherds are the elders whose duty it is to care for God's people as he would and it is the responsibility of the people to submit to God's rulers...see Hebrews 13:17...this is a government.**
- Now back to the question we began with...what are the 3 main forms of government used by the church today?

a. Episcopal/ Hierarchical form of government

1. Government by bishops with main power vested in one individual like the Pope
2. Methodist, Episcopal, Roman Catholics, Eastern Orthodox
3. Why do you suppose that this system is so widespread?
 - (1) It is the one most similar to the rule of the Pharisees and Sadducees...OT style leadership...High Priest and all of that**
 - (2) It is also the type of civil government that most were used to at this time...being ruled by a king.**
4. What are some of the positive and negatives for this type of government that you can see?
 - (1) All fellowships look alike...**
 - (2) Lots of structure...**
 - (3) Everyone listens to one voice.**
 - (4) These are also negative...because too much power is placed in one person...there is no High Priest today but Jesus...power naturally corrupts men...history has shown us what has happened in many cases with those given power in this system.**

b. Congregational form of government

1. Pure democracy...decisions made by the whole...
2. Government by the mob...the majority rules...
3. Baptist, Pentecostal...most Protestant denominations
4. Why this type of government in the church?
 - (1) Apparently a reaction against the hierarchal RC Church ruling style...**
 - (2) Most people knew that Peter was not the new High Priest...that was Christ role.**
5. What are some of the positive and negatives of this form of government?
 - (1) Seems more fair**
 - (2) Everyone in theory on equal ground**
 - (3) In theory, more people involved in the process...**
 - (4) There is also a negative side...since everyone is equal no one is looking to submit to any authority...the pastor goes from congregational meeting to the next not knowing if he has a job...with no apparent authority most congregations seek to be independent and autonomous even those in a Convention, confederation or denomination...instead of more togetherness/unity this form usually fosters more divisions. If you**

don't like something, if you have the numbers, you can get your way...or you can leave and start your own church.

- c. Presbyterian/republican form of government
 - 1. Local churches are governed by a plurality of elders...chosen by the people to represent them and have spiritual oversight of them...hence a republic...
 - 2. Power is vested in the elders who rule under the direct will of the Son as under-shepherds of the Good Shepherd.
 - 3. Christ is the Only High Priest...the Only Head of the Church.
 - 4. Why did this type of government come out of the Reformation?
 - (1) A reaction against Roman Catholic system...**
 - (2) But more importantly an implementing of what the scriptures seem to teach concerning Church government...**
 - 5. What are the positives and negatives of this form of government? If it is so good then why do so few (few being a relative number since there are perhaps over 200 million people who would consider themselves "Reformed" in the world today and most of them operate within a "Presbyterian" form of government.) wish to be led in this way?
 - (1) Checks and Balances...a plurality of elders/leaders with whom the people submit**
 - (2) A sound and biblical governmental structure endorsed by the NT for the good of God's people.**

Sunday School
Lessons in Leadership
July 28, 2013

A. Prayer

B. Review

1. What were the 3 main forms of governments of the church that we discussed?
 - a. **Episcopal**
 - b. **Congregational**
 - c. **Presbyterian**
2. What were some of their distinctive?
 - a. **Episcopal- power vested in one individual...like a high preist...Pope or Archbishop**
 - b. **Congregational- pure democracy...mob rule...**
 - c. **Presbyterian –elder ruled...local churches are governed by a plurality of elders.**

C. Government of the Church continued:

1. Why do we have biblical elders and other churches do not?
 - a. **Scripture seems to direct that each church have a plurality of elders...Exodus 3:16; 18: 13-27 (25); Acts 14:23; Titus 1:5**
 - b. **Scripture speaks of elders as being the spiritual shepherds of God's people...Acts 6; 20: 26-32; I Tim. 3:1-7; Titus 1:5-9**
 - c. **Scripture indicate that a plurality enables all to bear the burdens of care and rule equally...Numbers 11:16-17; Deut. 1:13-17; I Peter 5:1-5**
 - d. **The authority of the elders comes from God.**
 - e. **The authority is given to the office not the man.**
 - f. **The PCA believes that no one has authority at all except as he exercises authority JOINTLY with other elders also called and so ordained...this is called a "plurality of elders."**
 - g. **The elder's authority then is delegated from Jesus Himself the Head of the Church to exercise authority in His name.**
 - h. **As members we are obligated to submit to that government and oversight. Hebrews 13:7, 17**
 - i. **Local churches then are governed by a plurality (more than 2) of elders chosen and elected by the people to represent them affirming God's call on their life to lead. Acts 14:23; Titus 1:5**

2. We hold to what is called a 2 office view...Elders and Deacons.
- a. These offices can only be held by men. Where do we get this truth? Is this simply a Presbyterian thing?
 - (1) No examples of female elders in the OT...**
 - (2) The word elder in the Greek and Hebrew is a masculine term...**
 - (3) Acts 1:21...replacement for Judas, only men... “andron” in the Greek... were considered.**
 - (4) 7 Men were chosen by the people and confirmed by the apostles to become the first deacons...not 7 men and women...**
 - (5) I Tim. 3:2, 12; Titus 1:6) these passages seem to indicate that this role is to go only to men ...**
 - (6) These are offices in the church into which God places specially called and gifted men rather than giving specific gifts to any man.**
 - b. Elders are called to shepherd, care and rule over God’s sheep with the ministry of the Word and prayer as their main work...secondarily they do administration...They can do the job of a deacon as long as it does not impede their other duties...
 - c. Deacons...are charged with all mercy ministries of the church...meeting the physical/temporary needs of the people in the church and then in the community, secondarily they are in charge of the care of any physical plant owned by the church and possibly the finances though these are overseen by the elders. They cannot take on themselves the duties of the elder.

Sunday School
Lessons in Leadership
August 4, 2013

- A. Prayer
- B. Review

1. The PCA holds to what we call a 2 office view. What is meant by this phrase?
That our churches are ruled/cared for by Elders (YE and RES) and deacons.
2. The PCA also holds to the truth that these offices are only open to men. Is this simply a PCA thing? Where does our authority for this teaching come from? Why is this the case...aren't women gifted enough to lead?
 - a. **No examples of female elders in the OT...**
 - b. **The word elder in the Greek and Hebrew is a masculine term...**
 - c. **Acts 1:21...replacement for Judas, only men... "andron" in the Greek... were considered.**
 - d. **7 Men were chosen by the people and confirmed by the apostles to become the first deacons...not 7 men and women...**
 - e. **I Tim. 3:2, 12; Titus 1:6) these passages seem to indicate that this role is to go only to men ...**
 - f. **These are offices in the church into which God places specially called and gifted men rather than giving specific gifts to any man.**
3. Church Government continued:
 - a. Look at Acts 6:1-7. What things become immediately apparent from this text?
 - (1) **Disciples increasing in number.**
 - (2) **Conflict is normal in the church...⊗⊗**
 - (3) **Men need structure to deal with conflict.**
 - (4) **The work was too much for the elders alone to deal with. They had been doing everything that they could but it became apparent that some were falling through the cracks...in this case the elderly women.**
 - (5) **So a division of offices was necessary. But how did this occur? Did the apostles take this on themselves to make this decision? No, rather they instructed the people on how they should go about choosing the first deacons....and by extension the way the Church was to elect all of its officers once the Apostles were no longer around.**
 - (6) **They clearly defined the role of Apostle/elder and the role of the deacon so the people would understand the distinction.**
 - (7) **The Apostles confirmed and affirmed the choices that the people had made and the people then placed them before the apostles to be ordained... "laid their hands**

on them”...giving them a mantle of authority as overseen by the apostles/elders...

(8) With this structure in place and working...the Word of God increased and the number of disciples multiplied greatly...doing things God’s way net great results...if we are seeking His glory in all things.

b. Presbyterian Checks and Balances.

- (1) The PCA has a connectional relationship within its structure. Connectionalism is Presbyterianism because we emphasize unity, purity and mutual submission of the brothers. We seek to guard this Connectionalism by defining the areas in which peoples and courts may act.**
- (2) All church power is only ministerial and declarative and no church council can bind the conscience of any. Our conscience is bound to the Word of God by His Spirit through the work of Christ.**
- (3) Checks and balances is seen this way:**
 - Session has jurisdiction over one church.**
 - The Presbytery has jurisdiction over what is common to the minister, sessions and churches in a specified district or geographic area. I.e. South Texas presbytery.**
 - General Assembly has jurisdiction over matters of concern to the whole church.**
 - Each court (session, presbytery and GA) exercise original jurisdiction over its own business...no one from another church, presbytery or the GA can step in to the local church business unless there is reason of heresy or abuse in some way...and even then it is to be done delicately and through the appropriate channels. Each court is subject to the Review and Control of the other court...each church maintains minutes of its session meetings to be turned into the Presbytery to oversee what we do...each Presbytery turns in minutes of its meetings to General assembly for oversight and the minutes of GA are seen and approved by all in attendance of those meetings before they become an official record.**
 - The General Assembly submits itself to any and all changes of its constitutional standards (Westminster Confession of Faith together with the Larger and Shorter Catechism, and the Book of Church Order comprising the Form of Government, Rules of Discipline and the Directory for Worship) and presbytery boundaries.**

C. The calling of and Elder/Shepherd

1. Many of you have, through the years, heard me talk about the calling of the elder/shepherd and how this is not a position to simply be appointed to but rather first and foremost must be a position that one is called to before they have ever been confirmed or affirmed into it. Calling is central to all of life. It defines who we are; it directs how we live; it is why we are here.
2. But before one can lead he must first be a disciple. What are the characteristics of a disciple?
 - a. **A true disciple of Jesus is a person who has been called by Jesus.- John 15:16; Acts 13:17; Eph. 1:4. In the case of His disciples He called them as they were working at the jobs/professions that he had give them. A true disciple is not someone who turns over a new leaf in life or one that has made a decision for Jesus, but one whose life has been radically transformed by Jesus claim of his or her life.**
 - b. **A true disciple of Jesus is taught by Jesus. So we must be theologians...students of God's through His Word...Christ is the Word so He teaches us to be able to proclaim, warn and teach. Others**
 - c. **A true disciple of Jesus is sent by Him to proclaim His message. Matt. 28:19; John 17:18...both are great commissions...but THE great commission came in Gen. 12:1-3. As we go...wherever we find ourselves...for that is God has placed us we are to proclaim the truth.**
 - d. **These are the character traits of a true disciple a necessary ingredient to be a leader.**
3. Studying through the Scriptures through the years it has hit me more than once how calling plays such a central role in all of life.
 - a. Adam was called by God to work and keep the garden...
 - b. Eve was called by God to be Adam's helpmate suitable for him...
 - c. Abraham was called to leave his home and to go where God would take him...
 - d. Joseph was called to endure the hardship of people so that he could be moved along to wind up in the appropriate place to save God's people...
 - e. Moses was called to lead God's people out of Egypt...
 - f. Mary was called to carry and give birth to her savior...
 - g. Joseph was called to marry Mary
 - h. Jesus, the Creator God and King was called to be a Savior of His people...
 - i. Along the way each of these and others seemed to have doubted the ability to carry out such a calling...but in the end they each did in fact carry out their callings.
4. So each of us our called...to be a husband, a wife, a father, a mother, an engineer, an oil field worker, a plant worker...and through our lifetime we may have multiple callings along the way and at the same time as other callings. I was called to be a husband, father, construction worker, church member/worker, pastor, counselor, grandfather...and any other title that comes along. Callings then are not simply something that happens to full time Christian workers ordained or not...it is central to all of life. What things are we as Christian called to do irregardless of whatever else we are called to do:

- a. **The glorify God and enjoy Him forever...**
 - b. **To proclaim the gospel to those around us in word and deed...starting with our children and working out from there.**
5. So how does one know that he is called to be a shepherd of God's flock as a teaching elder/pastor or a ruling elder or deacon? (How does one know that they are to marry a particular person? How did you know you were called to come to this church?)
 6. **So the answer to the first is that God will move men into this position of wondering and then knowing...it is a noble task that one aspires to...we are not aspired to something that doesn't intrigue us and move us to want to know more about. Aspire speaks of a desire... a longing so strong that you can't do without it.**
 7. **This calling is also confirmed by the way that his character is exhibited in how he approaches life in general. To think as yourself as a sheep and then to think of yourself as a shepherd...not a glamorous task by the world's definition but a noble one according to the Scriptures. Good leaders are always first and foremost servants! Servants of God and servants of His people.**
 8. **There is an on-going demonstration of the power and presence of the Lord of the Church in how we make decisions...how we carry out tasks assigned...and how we lead when given the opportunity...do we willingly step up when there is a need or do we wait and expect someone else to do something?**
 9. **The recognition of these things within yourself is called an internal calling...that sense or nudging by the Spirit in this direction.**
- D. Why can this be a difficult position to hold for some?
1. Do not understand the purposes of the shepherd...the goal to be accomplished. The purpose of shepherding is to enable the sheep to know and rejoice in the truth that it is God who has bonded them to Himself before the foundations of the world as their Good Shepherd so that they will continue to follow His voice through us as we act according to His will.
 2. Did not sense a calling but felt the pressure to fill a slot...with that... it is just a job and jobs don't often drive us to do what is best for everyone else...calling expects that...instead these men do "just enough" and so their work is often inadequate for the task and they and the church suffer.
 3. The Average elder has not been sufficiently qualified in their belief system. Only 1 out of 10 men, if you can put any stock in statistics have been disciplined by another Christian man other than sitting under someone's ministry.
 4. Another reason is that they almost always have an improper concept of church health that is more defined by the world than

by the Scriptures that they vow to uphold. In most minds, church health is synonymous for church growth...that is numbers determine the health of a church. Now to be fair many would not say this but often their true understanding is given up in their conversation where finances are often front and center. So if the church has more attendees this year than a year ago, then church growth is fine and the pastor is earning his wage...and if there are more people in the pews there will be more money and that points to church health.

5. Let's define these terms a minute so we are all on the same page:
 - a. CHURCH HEALTH is a standard, not a process. It is the degree to which the Spirit-driven church has thus far become naturally conformed in its teachings, programs and in the lives of its members to the Bible's concept of what a healthy church is. It has built into it the precept that A HEALTHY CHURCH GROWS NATURALLY!
 - b. CHURCH GROWTH is a process, not a standard. It is the active, spiritual experience of a church growing into biblical, Spirit-driven health and maturity. Increased numbers may be a consequence of God's good pleasure in using the church that is seeking to be healthy and it may not be. Growth in numbers is NOT the PURPOSE of the local church which is to glorify God and enjoy Him forever by being believers worshiping God and being the physical presence of Christ on...it is part of its mission...(to be a body of worshipers of the one true God and to seek to fulfill the great commission of God.)
6. Why am I being so detailed in all of this? **If we don't understand how God established the church to bring Him glory we will always be blind to the things He is doing and....we will not be able to discern when things are going south. These principles and structure were given to the Church to bring God glory and to ensure growth in numbers and maturity. It is within the structures that God provides that we will find our greatest freedom. The structures of man only seek to bind our freedoms. Just like with our own government (which is modeled after this form seen here in the Holy Scriptures) ...we can be essentially ignorant about how government is supposed to work and stay aloof and disconnected because it is too difficult...which basically means "I don't want to take the time." Or we can have at least a working knowledge thus being able to be a part of the process...effecting change when possible...and taking action within the structures already supplied...which ensure "a more perfect union".**

"We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

Sunday School
Lessons in Leadership
August 11, 2013

- A. Prayer
- B. Review

1. Why am I being so detailed in talking about government anyway? **SO WE WILL BE WITHOUT EXCUSE!!! If we don't understand how God established the church to bring Him glory we will always be blind to the things He is doing and....we will not be able to discern when things are going south. These principles and structure were given to the Church to bring God glory and to ensure growth in numbers and maturity. It is**

within the structures that God provides that we will find our greatest freedom.

2. We talked about calling and how one needs to be a disciple before one can even consider leading in the church. What were the 3 things that Jesus says defines a disciple that we talked about?
 - a. **A disciple is one that has been called by Jesus.**
 - b. **A disciple is one who has been taught by Jesus.**
 - c. **A disciple is one that has been sent by Jesus to proclaim Jesus' message.**
 - d. **Another thing that Jesus says that we didn't talk about...with all of this treatment by Jesus we need to remember that we are still only a disciple. See John 13:12-20. This passage reminds us:**
 - (1) That we are only sheep...that we are only disciples...**
 - (2) That a disciple is NOT greater than his Master...the messenger is NOT greater than the one who sent him.**
 - (3) And that a disciple only does what his Master does...it is not for us to make things up as we go...to do so means that we think of ourselves as greater than the Master.**
 - (4) Theology 101- He is God, we are not!**
 - e. **And one more thing...and this list is not exhaustive in anyway...a disciple loves the other disciples with his whole heart...John 13:30-35. What is going on here?**
 - i. **This is not a "new" commandment- Lev. 19:18..so what is "new"...or what is Jesus trying to make clear?**
 - ii. **Well since He has been talking about the betrayal of Judas...he is making a connection here...a true disciple will love one another...other disciples completely and will never betray another...this type of love is a mark of the Christian... according to Francis Schaeffer... this is a relational criteria among brothers and sisters in Christ...**
 - iii. **To betray a brother or sister in Christ marks the worst type of betrayal...and is a mark of the betrayer/Satan... NOT the mark of a disciple. *"And it was night."* – The time when most betrayals occur...figuratively and physically...behind the back of another so that the one being betrayed does not know it is coming.**
 - iv. **If you have a problem with a brother and sister in Christ you go to them face to face...you do not betray them or you are not one of the fold.**
 3. Tim Keller's thoughts on leaders: *"Most churches make the mistake of selecting as leaders the confident, the competent, and the successful. But what you most need in a leader is someone who has been broken by the knowledge of his or her sin, and even greater knowledge of Jesus' costly grace. The number one leaders in every church ought to be the people who repent the most fully without excuse... They know their standing isn't based on their performance."* Timothy J. Keller
- C.** As we leave this area concerning Church Government, let's begin our discussion of how an elder and a deacon are biblically defined by first looking at 3 OT designations for leaders of God's people...Priest, Prophets and Apostles.

1. Priest/Levites- How would you define the OT priesthood and its purpose?
 - b. **They made intercession for God's people to God. They took care of all the sacrifices...literally skinning and dealing with all the blood and parts of the animal in preparing it for sacrifice.**
 - c. **They took care of the tithes and contributions of the people. The High priest was the only one who could go into the Holy of Holies on the Day of Atonement to plead directly to God on behalf of the people.**
 - d. **Their activities also included oracles given for a variety of purposes from military advice to judging and instructing the people on matters of tribal customs and behavior...experts on advising people on God's will on how to walk in His ways...**
 - e. **Hierarchical in nature with high priest succession from father to 1st born son.... And during the Intertestamental period became more aristocratic than it was intended giving rise to the Pharisees and the Sadducees.**
 - f. **At some point the Levites emerged as the main bases of priestly activity and the descendants of Aaron became the exclusive possessors of the office by the postexilic period. The Levites oversaw the temple maintenance and at some point they were also involved in interpreting the law and functioned as teachers.**
 - g. **After the destruction of the temple in Ad. 70 the priesthood was essentially replaced by the Pharisees and the local rabbis**

2. Prophets- How would you define a prophet based on what you know from Scripture alone?
 - a. **Some prophets spoke under the direct leading of the Holy Spirit in that they foretold what God was doing and would do...roughly 10% of the prophets of the OT fell into this category of being the direct mouthpiece for God to His people.... Moses, Isaiah, Jeremiah and Samuel....Called by God to do God's bidding. The Hebrew classifies these men as "man of God", "servant of God", "seers"...these were God's men called by God for a specific task mainly to speak for Him and write down His Word for posterity. They were given the gift to see what God was doing and would do as they foretold the future. Deut. 18: 15-22 defines for us the role of God's prophet as well as describes for us the false prophet.**
 - b. **Other Prophets simply proclaimed the Scriptures that they had at the time to the people...they illuminated upon what the prophets of God spoke from God...when we read of the school of the prophets we can think an original seminary to a certain degree.**
 - c. **The defining character and or purpose of the prophet of God was their steadfast teaching and proclaiming Yahweh's character and His sovereign rule in and over history: Yahweh alone was God, and in divine justice and mercy He gave order and meaning to the experiences of mankind.**
 - d. **God's prophets called mankind to repent.**
 - e. **God's prophets whether those directly called or those disciples of the Prophets in the School of the prophets**

demanded ethical responsibility and theological purity of God's people and of all people made in God's image.

- f. They were also given to speaking to the social and political issues of the day bringing God's Word to bear on these for definition and judgment as well as coming restoration.**
- g. An essential ingredient of prophetic inspiration was the activity of the Holy Spirit. It is said of most prophets in the Scriptures that the Spirit came upon them at the time that they prophesied. Hosea 9:7 says the prophet is called "the man of the spirit."**

3. Apostle- How would you define this term?

- a. The word "apostle" is from 2 Greek words meaning "to send away from". Interestingly the term "disciple" refers to a learner and follower. Every Apostle was a disciple, but not every disciple was an Apostle.**
- b. Apostles were called by the LORD to carry His official message one that would be written down for all time. The Scriptures say that the Prophets and Apostles were the pillars...the foundation... of the early church. (Eph. 2:19-20)**
- c. The Apostles were foundational for the building of the new church most often associated with the "12" but then there is Matthias and then naturally Paul. ...While prophets were fundamental for the proclaiming and maintaining the church in its early stages...the keepers of the law to draw God's people to Himself...the Apostles seems to have taken his place for the next stage of maturity of God's people.**
- d. The requirements for an Apostle are delineated in Acts 1:21-22...Paul met these requirements as per Acts 22:14.**
- e. The Apostles clearly were to call all people to repentance as well but now they have the work of Christ to stand upon that secured that salvation...a more certain knowledge than the prophets had.**
- f. Acts 15:4 seems to show a shift of responsibilities from apostles to elders.**

Sunday School
Lessons in Leadership
August 18, 2013

A. Prayer

B. Review

1. What OT offices did we highlight last time and give a few character traits of each.

a. **Priests/Levites-**

b. **Prophets-**

c. **Apostles-**

(1) The word “apostle” is from 2 Greek words meaning “to send away from”. Interestingly the term “disciple” refers to a learner and follower. Every Apostle was a disciple, but not every disciple was an Apostle.

(2) Apostles were called by the LORD to carry His official message one that would be written down for all time. The Scriptures say that the Prophets and Apostles were the pillars...the foundation... of the early church. (Eph. 2:19-20)

(3) The Apostles were foundational for the building of the new church most often associated with the “12” but then there is Matthias and then naturally Paul. ...While prophets were fundamental for the proclaiming and maintaining the church in its early stages...the keepers of the law to draw God’s people to Himself...the Apostles seems to have taken his place for the next stage of maturity of God’s people.

(4) The requirements for an Apostle are delineated in Acts 1:21-22...Paul met these requirements as per Acts 22:14.

(5) The Apostles clearly were to call all people to repentance as well but now they have the work of Christ to stand upon that secured that salvation...a more certain knowledge than the prophets had.

(6) Acts 15:4 seems to show a shift of responsibilities from apostles to elders.

(7) As foundational to the building of God’s church as were the prophets...after its founding the church no longer has need for these offices in their primary...revelatory sense... Eph. 4:11 seems also to indicate a succession if you will from Apostle, prophet, to evangelists, to pastor/teacher...elders in the church taking over the leadership responsibilities since there is no new revelation to be presented after the time of the apostles.

2. These 3 are all seen in the NT period but we must remember that much of the NT is within the cusp between the OT and the NT periods so many principles of each blended with in until the time of the Apostles ended with the last ones home going...but even before we see the apostles and the NT prophets being replaced by the elders...as Paul goes through our Asia planting churches and placing in authority a plurality of elders to rule, care, and proclaim God’s word to his people.

3. So with this background...Are there any of these positions still available to the church as defined in their primary sense...in their primary meaning? **No. they can't be.**

(1) No one can meet the primary definition of a Prophet as who speaks directly for God being given the very words of God.

(2) No one can meet the definition of an Apostle as established in Acts 1. Also we see that they as well were spokesman for God's direct inspiration to His people.

(3) They are no longer needed.

- **Christ, The Word, has come...along with the Spirit. As the last of the Apostles were laid to rest the OT/NT period of establishing the foundation of God's Church ceased.**
- **They have written it all down and the Scriptures say that nothing else needs or will be said that hasn't been said from God.**
- **As we have seen there is a progression especially from Prophet to Apostle to Elder .**

4. In what ways are the characteristics of these offices still in play for the leadership of the church?

a. Proclamation of God's word...

b. Teaching God's word...

c. Making intercession, but not becoming the intercessor...that is Christ and the Spirit's role...

d. Administering the sacraments for the people...

e. Taking care of the spiritual needs of God's people...

f. Taking care of the physical needs of God's people...

g. Calling people to repentance...

h. Illuminating God's people in the Word of God...

i. Taking care of facilities where the Church meets...

j. Out reach into the community...spiritually. Emotionally, and physically...

C. Servant/leadership

1. How would you define this word/concept? Why is it important?

a. Leading by example

b. Always having the best interest of others at heart

c. Serve as well as lead...quicker to serve than to lead.

d. Leadership built on humility...realizing that there is someone above you that you are serving as well as those around you...

e. Above but among the people...not lording over authority...not an authoritarian...but using authority for God's glory and the people's good.

2. Now look at Mark 10:35-44; Luke 22:24-27

a. What did the disciples have fundamentally wrong in their understanding of things?

(1) They didn't know how to serve...it never even crossed their minds.

(2) Expected Jesus to serve them...give them what they asked for even if it was wrong.

- (3) Had in mind that they would be “second and third” in command...because they had a wrong view of who Christ was and what He had come to do....they were thinking establish an “earthly” kingdom which would need the type of rulers they were used to seeing...and they wanted in on that.
 - b. How does Jesus’ view of leadership differ from the world’s? **he openly and regularly was contrasting the world’s view of things with heavens view of things:**
 - (1) Story of the parable of the prodigal son shows the father acting against the cultural norms to express his love for his son who was lost and now is found...
 - (2) Here He challenges the norms of how the kingdom should be led...
 - (3) Also, the greatest is the servant...not the one reclining at the table waiting to be served.
 - c. How does Jesus model His style of leadership? **He knows what He is to do and He does it ...not waiting for someone else to step up.**
 - d. Why do the disciples react the way they do?
 - (1) Because ...how dare they...John and James...presume upon Jesus for such a thing... but I believe the bigger reason for their indignation was...
 - (2) They hadn’t thought of asking first...nothing worse than being headed off at the pass...they all were probably thinking the same thing but James and John asked first...so rather than admitting their own sin they will be indignant About the fact that James and John would have such audacity.
- 3. John 13:1-20
 - a. What is the basic lesson Jesus is teaching here with regards to leadership? **Servanthood defined by humility.**
 - b. What is He teaching all of God’s people?
 - (1) Not to conform to the world
 - (2) Obedience to the Master
 - (3) His ways are completely different than what they are used to...the world’s ways...even though they have had God’s Word for generations.
- 4. Look at John 17:1-5 a minute:
 - a. How does Jesus emulate servant/leadership in these verses? **Submission to the Father! Because of this He knows what to ask for to glorify His Father.**
 - b. How might living for God’s glory help us in defining a servant/leader? **We do not live for ourselves...but to seek to honor God and others first and foremost.**
 - c. Dr. Donald MacNair defined servanthood this way: *“Servanthood is living for the glory of God by seeking to fulfill God’s will for the benefit of others.”*

Sunday School
Lessons in Leadership
September 1, 2013

A. Prayer

B. Elder- Teaching and Ruling Elder- continued...

1. General information about this office.

- a. The foundation has been laid that the elder must be called as a shepherd before being called and installed as an elder.
- b. The call to be an elder must be preceded by evidence that the qualifications for the eldership, that we will look at, have been apparent to the congregation. What we have called the external call of an elder.
- c. The fact that this one is a man of word and prayer should go without saying but since the Scriptures are constantly reminding us of that our leaders need this quality we must not take it for granted.

(1) What do these 5 passages (Deut. 17:18-20; Josh. 1:7-8; Col. 3:16; I Tim. 4:13; II Tim. 2:15) have in common and how do they apply to the elder?

- **Obedience to the Word**
- **Constant Study of God's Word**
- **Deeply committed to the Word as a rule of life**
- **The Word is normative for life...it affects what is thought, said and done...**
- **Habitual to refer to...to live by...natural tendency**
- **This man is disciplined making a choice to study it and to rely on it**
- **This man willingly submits to the Word to be corrected and to correct, teach and encourage others.**
- **He must be a man who takes heed to the Bible's overall instruction. Practically, this is a man who has read through the Bible and continues to spend time in it for personal reflection and growth and for ways to strengthen God's people. *"Let the Word of God dwell richly in you..." (Col. 3:16)***

(2) How can we tell if the man we are considering for a leadership office in the church is a man who takes serious the Bible's injunction to have the Word of God dwell richly in them?

- **Behavior is the same whether in worship or in public...**
- **Scriptures comes out ...either actual Scripture or Scriptural principles...**
- **All that he does seems to reflect his dependence on the word.**

(3) He must be a man devoted to prayer...public and private. Jesus' example here is crucial...regularly before the Father, in a separate place and together with his disciples. (See Mark 1:35; Luke 5:16 for examples) The call to prayer is found throughout Scripture but here are a couple: I Thessalonians 5:16-18, (Phil. 4:6-7...praying about all things.) How can we KNOW if they are a man devoted to prayer?

- **Requires us to see them day by day**

- **Requires us to listen intently when they pray in public**
 - **If we are led by the Spirit ourselves and have the Word of God forming and shaping us we will know if the prayer is sincere of if they are just a sounding gong...**
- d. There is also a burden to accept this calling in the candidate's heart. What we have called the internal call. *"The saying is trustworthy: If anyone aspires (be eager to be, long for) to the office of overseer, he desires a noble task."* (1Timothy 3:1, ESV)
- (1) This is an interesting passage, because on one hand we would not have a man seek this office for selfish and/or power grabbing purposes. So if anyone is overly confident that he has been called to this office...like I am perhaps the best man for this job, or what do you mean you don't think I am ready...then he is probably not called to this. If there is not some sense of fear and humility associated with this calling then you know then he is not prepared.
 - (2) The Greek word that the ESV translate *"aspire to"* is more easily translated *"be eager for or long for"/ "sets his heart upon"* seems to negate the whole trying to get the position for wrong motives...for this word seems to speak most often of wanting something from absolutely pure motives. This is something he has to do.
 - (3) I personally have looked for men who know they are incapable of this calling on their own...but are also aware that this is something that God has placed on their hearts ...to aspire to. He is already doing these things so he sees the evidence of God's calling as well as everyone else sees the evidence. A balance of confidence and fear...just like when seeking a new job...there is a balance of confidence in being able to do the job mixed with a clear dose of humility and fear of knowing this can't be done by his strength alone.
- e. Ordination to the eldership carries with it a willingness to live under the mantle of accountability to God and others...elders and congregants. See Ezekiel 3:18-21...these passages make it more than clear the God holds His leaders accountable...(See also Hebrews 13:15-19) As a husband and a father are accountable for His family so the elders are accountable to God for His flock. Members are accountable to God for their behaviors but the elders are accountable for every member in the fellowship in which they have been given the responsibility to lead. Interesting distinction must be made here between accountability and responsibility. In an immediate consideration they seem to be the same but they are not. Responsibility can be delegated to someone else, accountability cannot! (The helmsman may be held responsible for running the ship aground but the captain is accountable for the event. Elders become accountable to God by way of ordination. Acts 15 and 20 show us how elders are accountable to other elders. Congregants ...Gal. 6:1. Vows of the elder...4. *Do you accept the office of ruling elder (or deacon, as the case may be) in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the Church of which God has made you an officer?*5. *Do you promise subjection to your brethren in the Lord?*

- f. The essential task of the elder is to help the members of God's flock become more like Jesus. There are 4 responsibilities bound up in this task. 3 of them are mentioned in Acts 20:28-29 and 1 is stated in I Tim. 4:12.
- (1) Guard...himself and the flock of God**
 - (2) Oversee...be a good manager, supervisor set on getting the best out of God's people by:**
 - **Continually leading them back to the fold...to Jesus.**
 - **Evaluating gifts of the people**
 - **Holding them accountable for their sin**
 - **Help create and maintain a structure of obtainable goals for the glory of God and the good of His Church.**
 - (3) Shepherd...that is care for, feed and be ready to rescue the sheep...loving the sheep in the same way Christ loves His church.**
 - (4) Be an example of all the Christ has called us to be. There is no area of life in which the elder is not to be a good example. In weakness and strength the flock should see that the elder depends upon God to see him through.**
- g. These are men who seek to strike the balance between organism and organization in a way the grows the church more and more into the image of the Son.
- h. Teaching elders are described with passages like I Tim 5:17-18...Ruling elders seem to be those who devote the ministry to ruling and not their livelihood to preaching and teaching.
- i. Congregants are to acknowledge the God-given authority of their leaders and submit to and follow their lead...see Hebrews 13:17. As members we take such a vow: *"Do you submit yourself (selves) to the government and discipline of this church, and promise to study its purity and peace?"* Biblical definition of submission: *"the experience of life, wherein, you most naturally and easily find God's will for your life."*
- j. Perhaps the last general qualification would be that this man/men to have a good working knowledge of the Standards of the PCA...the Westminster Confession of Faith with it catechisms and the Book of Church Order.

Requirements of:

A. Elders

1. **Biblical qualifications of the elder: (see handout) (Eph. 4:11-15; I Tim. 3; Titus 1; I Peter 5)**
 - a. He ***must long for/aspire for (sets his heart on) this position*** (I Tim. 3:1), in other words this cannot be a position that is thrust upon a man out of necessity...or out of some desire for power...but a genuine desire to serve the Lord, and the knowledge that this is where God would have him to serve.
 - b. He ***must be above reproach*** (I Tim. 3:2; Titus 2:7), in other words there are no grounds to accuse this man of improper behavior. The elder's life is an open book before the world.
 - c. He ***must be the husband of one wife*** (I Tim. 3:2; Titus 1:6), in other words, a "one-woman man" as the original says. An elder must be fully faithful and devoted to his wife. Restrictions because of divorce are dealt with on an individual basis.
 - d. He ***must be temperate*** (I Tim. 3:2; Titus 1:8). He is to be clear-headed. and not self-indulgent. This man is also characterized by a clear sense of balance spiritually, emotionally, and physically.
 - e. He ***must be self-controlled*** (I Tim. 3:2; Titus 1:7-8). This quality goes along with being temperate. He clearly exhibits God honoring actions in all that he does. This is not a man who is easily angered, frustrated or worried. He is not given to quick and superficial decisions based on immature thinking.
 - f. He ***must be respectable*** (I Tim. 3:2). The original means "orderly" in his inner life, which is his thinking. He is consistent. He is able to work through the toughest problems with clear, wise and decisive thinking.
 - g. He ***must be hospitable*** (I Tim. 3:2; Titus 1:8). This is a man that shows everyone around him an open heart and open home. He is unselfish and willing to share his blessings with others.
 - h. He ***must be able to teach*** (I Tim. 3:2; Titus 1:9). The original does not necessarily mean one who has the gift of teaching. The Elder must be able to evaluate a need in a person and knowing enough of his faith be able to show them the light of Scripture in each situation of life. In other words, what is meant here is that the Elder is to be able, when called upon, to explain God's truth as it applies to each individual life under his care (see II Tim. 2:24-26).
 - i. He ***must be able to equip the church and manage the affairs of the church well.*** (Eph. 4:11-15)
 - j. He ***must not be given to drunkenness*** (I Tim. 3:3; Titus 1:7). In other words, an Elder must not be one who is "addicted" to alcohol. The idea here is that nothing is to control the Elder except the Spirit of God.
 - k. He ***must not be violent or quarrelsome, but gentle*** (I Tim. 3:3; Titus 1:7). The terms violent and quarrelsome describe someone who is always defensive, always fighting back. This is someone who is unwilling to compromise even on

the smallest of issues. An Elder is to be gentle, exhibiting patience and tenderness in his caring for God's flock.

- l. He ***must be free of the love of money*** (I Tim.3:3; Titus 1:7; I Peter 5:2). Man cannot serve two masters.
 - m. He ***must be one who manages his household well*** (I Tim. 3:4-5, Titus 1:6). He is to have the respect of his household and be recognized as the head of the home. Failures at home will be echoed in the church!
 - n. He ***must not be a recent convert*** (I Tim. 3:6). He must be a mature believer and obviously one who has been a Christian for a period of time-- at least long enough to demonstrate the reality of his conversion and the depth of his spirituality.
 - o. He ***must have a good reputation with those outside the church*** (I Tim. 3:7). He must be a man that even unbelievers have respect for his character and integrity.
 - p. He ***must be just*** (Titus 1:8). He must be fair and impartial. He must be one who can make objective judgments based upon God's principles. Hungers and thirsts for justice.
 - q. He ***must be a shepherd of God's flock*** (I Peter 5:2). He must be a shepherd who carries out the responsibly of practicing oversight, not an overseer who, among other tasks, does some shepherding. As shepherd the Elder's task is to alleviate fears, discomforts, aggravations, and hungers from the sheep so that they can settle down to seek God.
 - r. **Not an exhaustive list in any way.** It may also include these:
 - (1) Full of the Spirit
 - (2) Faithful in prayer
 - (3) Merciful
 - (4) Dependable, faithful and disciplined, devoted to God and His flock
 - (5) Pure in Heart
 - (6) A peacemaker not a peacekeeper
 - (7) and the list just seems to go on and on...
 - s. **Why is God so detailed when it comes to the leaders He calls for us to nominate and elect?**
 - t. **Why does the church NEED such leaders? Why do we NEED such leaders?**
2. **Book of Church order on the elder:**
- a. **8-1.This office is one of dignity and usefulness. The man who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop or pastor. As it is his duty to be grave and prudent, an example to the flock, and to govern well in the house and Kingdom of Christ, he is termed presbyter or elder. As he expounds the Word, and by sound doctrine both exhorts and convinces the**

gainsayer, he is termed teacher. These titles do not indicate different grades of office, but all describe one and the same office.

- b. 8-2. He that fills this office should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. He should rule his own house well and should have a good report of them that are outside the Church.**
- c. 8-3. It belongs to those in the office of elder, both severally and jointly, to watch diligently over the flock committed to his charge, that no corruption of doctrine or of morals enter therein. They must exercise government and discipline, and take oversight not only of the spiritual interests of the particular church, but also the Church generally when called thereunto. They should visit the people at their homes, especially the sick. They should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church. They should set a worthy example to the flock entrusted to their care by their zeal to evangelize the unconverted and make disciples. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock.**
- d. 8-5. When a man is called to labor as a teaching elder, it belongs to his order, in addition to those functions he shares with all other elders, to feed the flock by reading, expounding and preaching the Word of God and to administer the Sacraments. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. As he bears glad tidings of salvation to the ignorant and perishing, he is termed evangelist. As he stands to proclaim the Gospel, he is termed preacher. As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.**
- e. 8-8. As there were in the Church under the law, elders of the people for the government thereof, so in the Gospel Church, Christ has furnished others besides ministers of the Word with gifts and commission to govern when called thereunto, who are called ruling elders.**
- f. 8-9. Elders being of one class of office, ruling elders possess the same authority and eligibility to office in the courts of the Church as teaching elders. They should, moreover, cultivate zealously their own aptness to teach the Bible and should improve every opportunity of doing so.**

A. Deacon

1. Biblical qualification of:

- a. The word "likewise" ties everything that has been said about the elder to this office as well...but the list is given for emphasis. So too the deacon is to aspire to/long for this position.
- b. **They must be people who are known to be full of the Spirit and wisdom (Acts 6:3).** Spiritual yet, gifted in management and organization (Rom. 12:8; I Cor. 12:28). Deacons were given the ministry of distribution to the needy, and the ministry of mercy, while the elders kept the ministry of the Word. (see Rom. 16:1)
- c. **They are to be worthy of respect (I Tim. 3:8).** Trustworthy in all respects of life and faith.
- d. **They are to be sincere (I Tim. 3:8).** They are to be honest, above reproach just as an Elder.
- e. **They are not to indulge in much wine (I Tim. 3:8).** They are not to be addicted to alcohol. Everything in moderation. Because they are an example to the flock.
- f. **They are not to pursue dishonest gain (I Tim. 3:8).** They are to be simple in their lifestyle not sending off any appearance of greediness.
- g. **They must keep hold of the faith with a clear conscience (I Tim. 3:9).** They must practice what they teach in their lives before all men.
- h. **They must be tested (I Tim. 3:9).** This has two meanings; first they must not be a new convert in the faith. Secondly, they must be able to "prove" they have the ability to carry out the work physically, mentally, emotionally and spiritually.
- i. **They must be the husband of one wife.** A deacon must be fully faithful and devoted to his wife. Restrictions because of divorce are dealt with on an individual basis.
- j. **They must manage their children and household well.**

2. Book of Church order qualifications:

- a. **9-1.** The office of deacon is set forth in the Scriptures as ordinary and perpetual in the Church. The office is one of sympathy and service, after the example of the Lord Jesus; it expresses also the communion of saints, especially in their helping one another in time of need.
- b. **9-2.** It is the duty of the deacons to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. It is their duty also to develop the grace of liberality in the members of the church, to devise effective methods of collecting the gifts of the people, and to distribute these gifts among the objects to which they are contributed. They shall have the care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation. In matters of special importance affecting the property of the church, they cannot

take final action without the approval of the Session and consent of the congregation. In the discharge of their duties the deacons are under the supervision and authority of the Session. In a church in which it is impossible for any reason to secure deacons, the duties of the office shall devolve upon the ruling elders.

- c. **9-3.** To the office of deacon, which is spiritual in nature, shall be chosen men of spiritual character, honest repute, exemplary lives, brotherly spirit, warm sympathies, and sound judgment.
- d. **9-7.** It is often expedient that the Session of a church should select and appoint godly men and women of the congregation to assist the deacons in caring for the sick, the widows, the orphans, the prisoners, and others who may be in any distress or need.

B. Biblical Qualifications for officers wives:

- 1. **“Women worthy of respect.”** – They are to be women of consistency in their life and faith. Believers and non-believers willingly receive them and their words of counsel. They are women that others want around to help set courses of godly actions.
- 2. **“Not malicious talkers.”** – These are women who are God honoring in their speech. No gossip or slander comes from their mouths. **Why did Paul see the need to include this quality?** It appears that this was a reminder to the godly women. For they were and they will be working with so many different people and you naturally come to know so many things about people that you are around a lot; so he is simply reminding them of their duty to be discreet.
- 3. **“Temperate.”** – They are to be clear-headed, and not self-indulgent. This is a woman with a clear sense of balance, spiritually, emotionally, and physically.
- 4. **“Trustworthy in everything.”** – She is to be blameless. She is totally trustworthy in all areas. There can be found no grounds to accuse her of improper behavior. Her life is an open book before the church and the world.
- 5. **Since the construction of the sentence is the same as that for both offices for men it follows then that the patterns of behavior that characterize the elder and deacon are to be seen in their wives. (see Proverbs 31 woman, and Priscilla) WHY? For they are one...she is his helpmate in all things...so she but all of these things as well.**