

# STUDIES IN LEADERSHIP

ADAPTED IN PART FROM DEAN MILLS

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# **“DOES THE CHURCH LEADERSHIP MEET THE NEEDS OF THE PURPOSE OF GOD?”**

Taken from W.O. CARVER'S "GLORY OF GOD IN THE CHRISTIAN CALLING."

There, perhaps, has never been a generation of young people so preoccupied with the purpose of life than now. Chapter One of Ephesians contains the answer. No theology is true that replaces the objective Christ of the gospel with the Jesus of modern Calvinistic Evangelicalism. In other words, my experience in religion is not the purpose of God. If there is a God, then He is a God of purpose! When the ancients stopped believing in their gods, they ceased to exist. The God of the bible will never disappear even if we stop believing in Him or His purpose. His survival is not contingent on our belief, experience, excitement or emotions.

The bible is a book that affirms a deity of action to achieve a planned purpose in history (Acts 17:24-31). The God of the bible is a God who is whether I know it or not or believe it or not. He is transcendent in history moving toward one purpose. History is not running in circles or repeating itself. History began outside of time and space in the mind of God Himself. History continues to move inside time and space toward the purpose of God and its intended end.

Philosophy says "SOMETHING" is out there. The bible says "SOMEONE" is out there (John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained [Him]). There is "The Great I Am" and the Son explained Him.

The God of the Bible is the God and Father of our Lord and Savior Jesus Christ and they cannot be separated. The Son is the center of God's purpose. The purpose of God is spiritual. Jesus was born inside human history and does not depend of MY experience to exist. God, in a time of human history, visited this planet and neither man nor this planet have ever been the same since. Jesus' birth is not a fable (2 Peter 1:16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.) The God and Father also raised up Jesus in a time and place of history. (Acts 2: 23-24 this [Man], delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put [Him] to death. 24 "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.) The gospel is not produced through my emotion or in my excitement. To ever see the purpose of God in Ephesians, we must get our minds off of ourselves.

## **"EPHESIANS"**

### **THE THEME OF THE BOOK IS THE PURPOSE OF GOD !**

**The purpose of God** ... [Ephesians 1:4-5 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, (NASB)] is for us to be made in the image of His Son, holy and blameless [adopted] through redemption, which is Christ Jesus . See also Romans 8:29. The very center of the purpose of God is found in Jesus . [ **Colossians 1:18** He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. (NASB) ]. The purpose of human life is established outside of us.

**The reason for the purpose of God** is to allow any other intelligent being to see God in us as we live in a proper relationship with Him. God graced us with His own grace. [**Ephesians 1:6** to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. (NASB) ] "to the praise of the glory of His grace." God's grace in us is that characteristic that causes those who know us to speak highly of God. [**Ephesians 1:12-14** to the end that we who were the first to hope in Christ should be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation- having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of [God's own] possession, to the praise of His Glory. (NASB)

Man becomes a personal creation, holy and separated from all other creation while separated unto God. As fallen man, we have all the drives of an animal, but as redeemed man, we have all the potential of being like God. If we were all that God wanted us to be [fulfilling His purpose] then we could truly say, "if you have seen me, you have seen Jesus." God has more at stake in us than we do. We are mostly concerned about getting ourselves to Heaven, while God is more concerned in others seeing His characteristics in us so that everybody gets to Heaven. This is the reason for God's purpose.

**Redemption is the means to the purpose of God** as found in Ephesians 1:7 [**Ephesians 1:7** In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, (NASB) ] and this becomes our purpose [**Ephesians 3:8-11** To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly [places.] 11 [This was] in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, (NASB) ].

**Illustration:** Christ was indeed in the purpose of God as He was the image of God [Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; (NASB) ]. Christ was indeed Holy [Acts 2:27 Because Thou wilt not abandon my soul to Hades, Nor allow Thy Holy One to undergo decay..... 4:27 "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,.... 4:30 while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus." (NASB) ]. Christ was indeed blameless [**Hebrews 4:15** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as [we are, yet] without sin. (NASB) ]. It was evident to all that the

one reason for Jesus being here was to show any other intelligent person the relationship of the Father with the Son [**John 1:14** And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. .... **14:9** Jesus said to him, "Have I been so long with you, and [yet] you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father?' (NASB) ]. Christ provides the means of redemption.... [**2 Corinthians 5:19** namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. (NASB) ]

This brings us to the purpose of God.

**2 Corinthians 5:17** Therefore if any man is in Christ, [he is] a new creature; the old things passed away; behold, new things have come. (NASB).

## A THEOLOGY FOR CHURCH LEADERSHIP

### I. THE LEADERSHIP SITUATION IN MANY OF OUR CONGREGATIONS IS AT A NEAR CRISIS POINT. IN ORDER TO CHANGE THIS TIDE, TWO THINGS ARE ESSENTIAL:

A. First, those in leadership positions need to realize that the work we are called to do is more important than any single one of us and that the focal point to leadership is HOLINESS, being people of God so we can lead the people of God.

1. Having this in order, it must then be noted that the two leadership models most prevalent today were rejected by Jesus.

a. The JEWISH MODEL centered in making laws to keep people in line, then showing how pious they were in public, only results in self-righteous hypocrisy. Jesus attacked that model in Matthew 23.

(1) They assumed that being leaders exempted them from doing what others were told to do. vs. 3

(2) They would not lift a finger to do things unless they could be seen doing it. vs. 4

(3) They liked the position and wanted the praise of men, but were unwilling to be servants. Vs. 6-12

(4) They were a hindrance to evangelism. vs. 13-15

(5) They liked to play word games. vs. 16-22

(6) Their religion was external; they did the outward forms to appear righteous, but inside their lives were a mess. vs. 23-31

(a) Do you know some places where this style, of leadership prevails? What happens in such places?

(b) What kind of problems comes from this style of leadership?

b. The GENTILE MODEL was also rejected by Jesus as being unfit for the people of God.

(1) This style operates on dominion and authority over others.

(Interesting that Peter uses the same word in I Peter 5:3 about elders not being overlords as Jesus used here of the gentile rulers lording it over others. The Greek word is (katakurio)

(2) It results in rule by force and intimidation so that whoever can muster up the most will rule the roost.

(a) What kind of problems come from this style of leadership?

2. CHRIST MODEL involves ministry and servanthood.

a. Not overlords, (tupoi) types or examples. 1 Peter 5:3

b. See how this fits in later on in the lesson.

c. A word must be said at this point about the Christ Model: Dr. James Strauss calls this Transformational Leadership as opposed to Transactional Leadership. The idea is this. In example; or as Dean puts it, through servanthood.

B. The second major need is to develop a Biblical theology for leadership, but holiness must come first. (This cannot be effected in churches unless holiness is developed first.)

1. "Every crisis in the church is a holiness problem." -James Strauss

2. I am convinced that is true.

a. We do not have a leadership crisis, but a holiness crisis.

b. We do not have a commitment problem, but a holiness problem.

3. The traditional theology about leadership in the church is built on a faulty premise and needs to be studied diligently to see what is Biblically correct. What is not should be removed as

## II. THE BASIS FOR THE TRADITIONAL MODEL OF CHURCH LEADERSHIP.

### A. Begin with a basic question.

"If our theology does not allow us to practice an obvious passage of Scripture where there is no question about its meaning, would you say there is a strong possibility that something is wrong with our theology?"

\_\_\_ YES

\_\_\_ NO

1. Example: Faith-only interpretation of Acts 2:38.

2. We have just as glaring an error in our leadership theology which you will hopefully see later when we get into the study of I Timothy.

### B. What is meant by theology of leadership?

1. "What is Theology? .... If natural science be concerned with the facts and laws of nature, theology is concerned with the facts and principles of the Bible. If the object of the one be to arrange and systematize the facts of the external world, and to ascertain the laws' by which they are determined; the object of the other is to systematize the facts of the Bible, and ascertain the principles or general truths which those facts involve. And as the order in which the facts of nature are arranged cannot be determined arbitrarily, but by the nature of the facts themselves, so it is with the facts of the Bible. The parts of any organic whole have a natural relation which cannot with impunity be ignored. The parts of a watch, or of any piece of mechanism, must be normally arranged, or it will be in confusion and worthless. All the parts of a plant or animal are disposed to answer a given end, and "are mutually dependent. We cannot put the roots of a tree in the place of the branches, or the teeth of an animal in the place of its feet. So the facts of science arrange themselves. They are not arranged by the naturalist. His business is simply to ascertain what the arrangement given in the nature of the facts is. If he mistake, his system is false, and to greater or less degree valueless. The same is obviously true with regard to the facts or truths of the Bible. They cannot be held in isolation, nor will they admit of any and every arrangement the theologian may, choose to assign them. They bear a natural relation to each other, which cannot be overlooked or perverted without the facts themselves being perverted. .... It is important that the theologian should know his place. He is not master of the situation. He can no more construct a system of theology to suit his fancy, than the astronomer can adjust the mechanism of the heavens according to his own good pleasure. As the facts of astronomy arrange themselves in a certain order, and will admit of no other, so it is with the facts of theology. Theology, therefore, is the exhibition of the facts of Scripture in their proper order and relation, with the principles or general truths involved in the facts themselves, and which pervade and harmonize the whole." Hodge, VOL I, p. 18-19.

(Underlining mine)

2. If something in our theology does not harmonize with the whole of Scripture, then the problem rests in the theology which offers such an interpretation.

### C. The leadership theology of today (traditional view) rests on the theological concepts of Alexander Campbell and are basically built from the job description passages of the New Testament regarding leaders.

### D. Campbell's concepts can be found in The Christian System, pages 60-67. (Copies of this is provided elsewhere in your manual). See Pages 11 through 13.

1. What would have happened had Campbell been challenged to debate his concepts of leadership?

2. Building a theology demands first of all, looking at the origin, design and purpose involved.

- a. Illustrate: If built a theology of the work of women in the church from what they did, without first asking some other questions, where would one end just with the book of Acts?
  - (1) Must first ask what is her origin, design, and purpose. That may imply some limitations.
  - (2) Those are the very issues Paul addresses in 1 Tim. 2:9-15. (Creation and Fall)  
The result is some limitations.
- b. What is the origin, design and purpose of leadership in the N.T.?
  - (1) Where did idea about leaders originate from? See Acts 11, 15, 20
  - (2) What is the design? That is, who are they.
  - (3) What is their primary purpose?
    - (a) These are focal questions to building a right base for the theology of leadership.
    - (b) If begin with a faulty premise, end with a faulty conclusion.

### III. AN ALTERNATIVE THEOLOGICAL VIEW OF LEADERSHIP

- A. Leadership theology does not begin with job descriptions, but rather ends with them.
- B. We must begin with origin of leadership as listed in the NT. Where did they come from? See pages 9 and 10 for a description of how to find origins.
  - 1. See Eph. 4:8-16
  - 2. Leadership gifts given by Jesus to the church (origin).
  - 3. There are only four gifts given. (nature of the gifts)
    - a. Two were temporary — Apostles and Prophets.
    - b. Two are enduring — Evangelist and Pastor/ Teachers.
  - 4. The purpose is identified in vss. 12-16.
    - a. To prepare God’s people for works of service.
    - b. Edifying the body to bring it to maturity.
    - c. Result: each one supplies to the growth of the body.
  - 5. Notice in this passage that there is:
    - a. The same Person that gave the gift of Evangelist and Elder.
    - b. The same primary purpose is identified for both offices.
- C. Now we can move to the job descriptions to identify how this primary purpose is to be completed  
It is interesting to note that job descriptions are parallel also for Elders and Evangelists.

<u>Task</u>	<u>Elders</u>	<u>Evangelist</u>
1. Guard own life	Acts 20:28	1 Tim. 4:16
2. Feed or shepherd the flock	Acts 20:28; 1 Pet. 5:2	2 Tim. 4:2; Tit. 2:1-15
3. Oversee the flock	Acts 20:28; 1 Pet. 5:2	1 Tim. 5:9-10; 4:1-6
4. Deal with false teachers	Acts 20:29ff	1 Tim. 1:3ff; 6:3-5; 2 Tim. 2:14-16
5. Be an example	1 Pet. 5:3	1 Tim. 4:12; Tit. 2:7-8

- a. Paul called the elders from Ephesus and gave them a verbal job description. We have a fuller job description for the evangelists because it was written to them by Paul. See pages 13 and 14.
- b. The job description relates back to the purpose of equipping and edifying the body for growth.

- D. Did the elders and evangelists work together in the N.T.?
1. Remember Campbell's position. — This is based on Tit. 1:5
  2. Look at 1 Tim. 1:3
    - a. 1 Timothy was written about 64 A.D.
    - b. The purpose of the writing is set forth in 3:14-15
    - c. Timothy is at Ephesus - 1:3
      - (1) Did this congregation have elders at this time? At least since 57 A.D. See Acts 20:17ff.
      - (2) Then we do have a base for elder-evangelist relationships in the N.T.
        - (a) Since written to the evangelist, it identifies what the evangelist is supposed to do.
        - (b) What is his relationship to the elders?
          - (1) See that congregation treats him fairly. 5:17
          - (2) Protect his reputation - 5:19
          - (3) Rebuke the ones who sin - 5:20
- E. What is the basis for accountability?
1. Ordination.
    - a. Elders are ordained by evangelists.
      1. In places where are no elders - Titus 1:5
      2. Where there are existing elders - 1 Tim. 5:22
    - b. Evangelists are ordained by elders - 1 Tim. 4:12.
      1. Never in N.T. do peers ordain peers.
      2. This sets base for accountability. This has long been the doctrine of the church..
        - (a) Acts 13:1 - Paul and Barnabas
        - (b) They reported back to the church.
  2. If accountability were restored as Bible sets it down, some of our practices could be removed.
    - a. Yearly elections
    - b. Confidence votes
    - c. A hireling system (that really has developed)
    - d. If this were combined with holiness and a servant leadership, power struggles would cease

# FALLING AWAY FROM THE FAITH

## 2 Thessalonians 2:3

### A. Falling from the truth of God (Romans 1:21ff).

1. Exchanged God's glory to that which was contemptible.
2. Exchanged God's truth for the lie.
3. Exchanged God's knowledge for a debase mind.

### B. Three things to do to reach a decision through the truth of God.

1. Find the ORIGIN (beginning or source). Look for the "Rule of First Mention."
2. Find the NATURE (make-up or qualities).
3. Find the PURPOSE (fixed intention).

### C. Observe some examples.

#### 1. GOD.

- a. Origin - Eternal (Gen. 1:1).
- b. Nature - Holy (Isa. 6:3; Rev. 4:8).
- c. Purpose - 1) Create - Genesis 1:1 In the beginning God created the heavens and the earth.  
2) Rule - Psalm 47:2 For the LORD Most High is to be feared, A great King over  
3) Redeem - Job 19:25 "And as for me, I know that my Redeemer lives, And at

#### 2. JESUS.

- a. Origin - John 1:1 - Eternal with the Father.
- b. Nature - Godhead - Col. 1:15; Heb. 1:3
- c. Purpose - 1) To seek and to save the lost. - Luke 19:10. (Cf. 1 Tim. 1:13-16).  
2) To give His life a ransom for many - Matt. 20:28.  
3) To destroy the devil - Heb. 2:14.  
4) To fulfill the Law - Matt. 5:17.  
5) To preach the Gospel - Luke 4:43  
6) To judge the world - John 9:39 (Cf. Luke 12:49).  
7) To give life to the world - John 10:10  
8) To become King of His Church - John 18:37.  
9) To bring a sword - Matt. 10:34.

#### 3. MAN.

- a. Origin - Genesis 1:26; 2:7; 5:1-2.
- b. Nature - The image and likeness of God (Genesis 1:26-27; 5:1; 1 Cor. 11:7).
- c. Purpose - To rule (Gen. 1:26), to multiply and control (Gen. 1:28), cultivate and tend (Gen.

#### 4. SIN, ANGELIC.

- a. Origin - Satan (Isaiah 14:12-16).
- b. Nature - Pride of life (Ezk. 28:12-17).
- c. Purpose - To overthrow God and His authority.

5. SIN OF MANKIND.
  - a. Origin - Woman (Gen. 3:1-7).
  - b. Nature - Lust of the flesh and eyes and the pride of life.
  - c. Purpose - To overthrow God and His authority (1 John 3:4).
  
6. SPIRITUAL DEATH.
  - a. Origin - Man (Gen. 2:17; 3:7).
  - b. Nature - Separation. From Whom? God.
  - c. Purpose - Pay-back. Retributive justice (Rom. 6:23; 2 Thess. 1:8).
  
7. ADAM'S PHYSICAL DEATH.
  - a. Origin - Man {Gen. 5:5 (930 years)}
  - b. Nature - Separation. From what? The body. What was the cause of death (Gen. 3:22-23)?
  - c. Purpose - Rendering man mortal by blocking access to "the tree of life." .
  
8. CHRISTIAN REPENTANCE.
  - a. Origin - Luke 24:47 - Jesus through inspired Apostolic preaching.
  - b. Nature - Acts 2:37-38 - To turn round or return or to change direction.
  - c. Purpose - Conversion - Acts 3:19.
  
9. SAVING FAITH
  - a. Origin - The word of God- Romans 10:17
  - b. Nature - The testimony of Jesus - Acts 2:22-42.
  - c. Purpose - Belief of testimony - Mark 16:16; John 8:24.
  
10. CHRISTIAN CONFESSION
  - a. Origin - Jesus - 1 Timothy 6:12-13.
  - b. Nature - The Lordship of Jesus.
  - c. Purpose - Salvation - Romans 10:9-10
  
11. CHRISTIAN BAPTISM.
  - a. Origin - Matt. 28:18-20.- From Christ Himself.
  - b. Nature - Immersion - Acts 8:38; Romans 6:1-5.
  - c. Purpose - Salvation - 1 Peter 3:21
  
12. **CHRISTIAN LEADERSHIP**. – Note this for this is our subject!!
  - a. Origin - Eph. 4:11. - Apostles, Prophets, Evangelists and Elders.
  - b. Nature - Multiple or Several Men per Congregation. Titus 1:5.
  - c. Purpose - Equipping - Work - Encouragement. Eph. 4:12-13.

# CAMPBELL'S IDEAS REGARDING CHURCH LEADERSHIP ROLES

## Introduction

1. Role identification in ministry has been a problem area since the beginning of the Restoration Movement.
2. Many good preachers leaving the ministry because of frustrations over role identification and relationships within that role.
3. Others handle the problem by moving rather regularly, often forced to do so by the power structure of the congregation without approval of the entire body.
4. Others have simply resigned to the traditional tabloid laid upon them and relaxed into a semi-involved atmosphere where they are unhappy with their fruits, but willing to give in to the pressures of tradition at the expense of an ineffective ministry.
5. Can this problem be handled? Does it have a solution? Shall the ministry continue to be no more than a hireling system with the preacher at the mercy of the elders?

## I. A BACKDROP: CAMPBELL'S VIEW OF LEADERSHIP ROLES.

A. The following material is from The Christian System, pp. 60-67 and is identified by the paragraphs as marked in the book.

III. "The standing and immutable ministry of sometimes concluded that, inasmuch as bishops, deacons, and especially evangelists, frequently possessed these manifestations of the Holy Spirit, with the ceasing of those gifts the offices themselves also expired. This is a great mistake.

Officers must be in place while there are offices, or services to be performed. So long as the human system needs sight, hearing, and feeling, there will be eyes, ears, and hands. So long, also, as the Christian body is an organized body, having many services to perform, it must have organs or officers by which to enjoy itself and operate on society."

IV. There are, indeed, necessarily as many offices in every body as there are services to be performed to it, or by it.

V. ...special services are best performed by special organs or agents, whose special province and duty it is to attend to them.

VI. As the Christian system is a perfect system, it wisely provides for its own perpetuity and prosperity by creating all necessary offices and filling them with suitable persons. We have said these offices are three, and of perpetual because of necessary existence. Bishops, whose office is to preside over, to instruct, and to edify the community-to feed the church of the Lord with knowledge and understanding-and to watch for there souls as those that must give account to the Lord at his appearing and his kingdom, compose the first class. See Acts 2; 1 Peter 5. Deacons, or servants-whether called treasurers, almoners, stewards, doorkeepers, or messengers-constitute the second. For the term deacon originally included all public servants whatever, though now most commonly confined to one or two classes; and improperly, no doubt, to those who attend to the mere temporal interests of the community. They are distinguished persons, called and commissioned by the church (and consequently are always responsible to it) to serve in any of these capacities. Evangelists, however, though a class of public functionaries created by the church, do not serve It directly; but are by it sent out into the world, and constitute the third class, of functionaries belonging to the Christian system.

VII. As there is more scrupulosity on some minds concerning the third class of Evangelists than concerning either Bishops or Deacons, we shall take occasion to speak more explicitly and fully upon the nature and necessity, as well as upon the authority of this office. Evangelists, as the term indicates, are persons devoted to ..the preaching of the word, to the making of converts, and the planting of churches. It is indeed, found but three times in the New Covenant, but the verb from which it comes-viz.: to evangelize- is in some of its branches found almost sixty times in that volume. "To evangelize" and "to do the work of an evangelist" are phrases of equal import, and indicate the same duties, rights, and privileges.

VIII. .... His work is to proclaim the word intelligibly and persuasively-to immerse all the believers, or converts of his ministry-and to plant and organize churches wherever he may have occasion; and then teach them to keep the commandments and ordinances of the Lord.

IX. Take, for example, the sketch given us by Luke of the labors of Philip the Evangelist, one of the first who wore that designation. .... He turned his face toward Samaria, and preached and baptized among the Samaritans:.... He also converted the Ethiopian eunuch; and then, passing from Azotus, he "preached in all the cities till he came to Caesarea," where afterwards he resided. .... Evident, then, it is that he obtained the title Evangelist from his itinerant labors in the gospel and in the converting of men.

X. Convening converts into societies, and organizing them into worshipping assemblies, are inseparably connected with the right of converting men. Casually, in his letters to Timothy, Paul seems to define the work of an Evangelist. He says, "Preach the word; be instant in season, out of season; endure affliction; do the work of an Evangelist; fulfill thy ministry." "Let no man despise thy youth. Till I come, give attendance to reading, to exhortation, to teaching. Neglect not the gift that is in thee, [or cultivate and exercise the office, conferred upon thee,] according to prophecy by the laying on of the hands of the presbytery

as such, can, of divine warrant, lay hands on any persons, for any office to which the church has elected them. ....

[or eldership]. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all: take heed to thyself and to thy teaching; continue in them: for in doing this, thou shalt save thyself and them that hear thee." This seems to be the office of an Evangelist which the Lord gave the church after his ascension.

XI. Setting things in order in the churches— the committing the same office to faithful men, who shall be able to instruct others-the ordaining of elders, and a general superintendence of the affairs of the churches, seem to have been also lodged in the hands of Timothy and Titus as agents of the Apostles. How far these works are yet necessary, and how far the superintendence of them may be safely lodged in the hands of select Evangelists as respects infant communities, may be, with many, a question of dubious interpretation. But that Evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of and Evangelist, as praying, preaching, or baptizing.

XV. All its officers, whether for its services at home or abroad, when fully proved, are to be formally and solemnly set apart by the imposition of the hands of the presbytery or eldership of the church. The whole community chooses-the seniors ordain. This is the apostolic tradition. Let those unacquainted with the volume examine the apostolic law and usage: Acts vi. 2-6. So the Christian system in its elections and ordinations began. It is immutable. Therefore this system obtains in all cases.

XVI. We say the seniors or elders always ordain. .... The Apostles laid on hands because seniors, and not because apostles. ....

XVII. In proof that seniors lay on hands, we appeal to the fact; Acts vi., .... We appeal also to the fact that the presbytery or eldership laid hands on Timothy.... And are there two rules of ordination in one system? Paul and Barnabas, though Apostles, were themselves ordained by the Church of Antioch by its presbytery. Consequently, seniors in Christ,

## QUALIFICATIONS OF EVANGELISTS

2 Tim. 4:5 informs us that Timothy is, indeed an ordained evangelist. [see also 1 Tim.4:14]

Therefore, let us roam through the letters to this evangelist [not pastoral epistles] to find Timothy's qualifications.

### **A. Let us begin in I Timothy.**

- 1:2 He must be converted with apostolic doctrine.
- 1:3 Instruct elders [Acts 20:28-30]
- 1:18 Trustworthy - fighter of the faith.
- 1:19 Keep faith and a good conscience.
- 2:1 He must be a praying man.
- 3:15 He is to know how he is to function in the local church. [Eph., I Tim. 1:3]
- 4:6 He is to point out error. He is to be a good servant. Student of the Word.
- 4:7 Abandon worldly fables. Self disciplined.
- 4:10 Fixed hope.
- 4:11 Able to command & teach.
- 4:12 Be an example in speech, conduct, love, faith & purity to the flock.
- 4:13 Public reader of scripture, exhorter & teacher.
- 4:14 He must be ordained by eldership.
- 4:15 He must be absorbed in his work. Progressive.
- 4:16 He must keep his life in order as well as his teaching. Persevere in this.
- 5:12 Have good church family relationships [respectful].
- 5:20 He is to rebuke sinning elders. Disciplinarian.
- 5:21 He is not to play favorites among the elders.
- 5:22 He is responsible for the elders he has ordained. Accountable.
- 6:2 Teach and preach respect.
- 6:11 Flee from the love of money. Must be a man of God. Must peruse righteousness, godliness, faith, love, perseverance & gentleness.
- 6:12 Must fight the good fight of faith, hold on to eternal life and Lordship of Jesus Christ, which is the good confession.
- 6:20 Guard your trust. Avoid empty worldly chatter & opposing arguments of what is falsely called "knowledge".

### **B. Let us consider II Timothy.**

- 1:4 Compassionate.
- 1:5 Sincere faith.
- 1:7 Spirit and power, love and sound judgment, must not be timid.
- 1:8 Unashamed of the gospel. Suffers for the Gospel.
- 1:13 Hold example of sound teaching.
- 1:14 Guard the truth.
- 2:1 Be strong in Grace.
- 2:2 Entrust the Word to faithful men. Discipler.

## C. Look at 2 Timothy:

- 2:3 Suffer hardship - be a good soldier.  
2:8 Remember the resurrection.  
2:14 Remind people about Jesus. Charge people not to wrangle over words.  
2:15 Study and slice the Word of God accurately.  
2:16 Avoid worldly and empty chatter.  
2:22- Now flee from youthful lusts, & pursue righteousness, faith and love & peace, with those  
25a who call on the Lord with a pure heart. But refuse foolish & ignorant speculations,  
3:10- But you followed my teaching, conduct, purpose, faith, patience, love, perseverance, per-  
11a secutions sufferings such as happened to me at Antioch, at Iconium and at Lystra.  
3:14 You however, continue in the things you have learned and become convinced of, knowing  
from whom you have learned them.  
4:2 .....preach the Word; be ready in season and out of season; rebuke, reprove, exhort with  
4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your

# THE LOCAL CHURCH WITH HER COLLEGIATE LEADERSHIP

## *1 Timothy 3:15*

*A college does not just symbolize plurality, but a persons having common interests or corporate functions.*

*The ruling elder or lone pastor must give way to the headship of Christ and collegiate leadership. It is easier to invest leadership in a one man personality than leadership by principle of the New Testament. It is not easy to teach a leadership, but the local church must be ruled by principle and not by powerful personalities, popular psychology and professional music.*

### **I. The Collegiate Leadership is Mutually Gifted.**

A. Gifted men given by Christ. Eph. 4:8-11

### **II. The Collegiate Leadership Has a Mutual Ministry.**

A. A ministry of perfecting or equipping the Saints. Eph. 4:12

1. For ministry. Eph. 4:12
2. For edification of the body. Eph. 4:12
3. For growth of the body. Eph. 4:16

### **III. The Collegiate Leadership Has a Mutual Function.**

A. Elders guard, feed, oversee and watch the body. Acts 20:17-35

B. Elders feed, oversee and are an example. 1 Pet. 5:2-3

C. The Evangelist:

1. Guards. 2 Tim. 3:14; 2:22; 1 Tim. 4:16
2. Feeds. 1 Tim. 4:16; 2 Tim. 4:2
3. Oversees. 1 Tim. 5:9-10
4. Is an example. 1 Tim. 4:12; Titus 2:7-8

### **IV. The Collegiate Leadership is Mutually Accountable.**

A. What is the purpose of the epistle to Timothy? 1 Tim. 3:14-15

B. Where is Timothy at the time of the letter? 1 Tim 1:3

C. Are there Elders in Ephesus by the mid-60's? Yes. Time frame is 57 A.D. Acts 20:17

D. Evangelists are ordained by Elders. 1 Tim. 4:14

E. Elders are ordained by Evangelists. 1 Tim. 5:22; Titus 1:5

F. Are Elders accountable to Evangelists? 1 Tim. 5:20

## WHO IS IN CHARGE?

Every time an evangelist of the first century established a new congregation there were no elders in the new church or no elders in charge from other congregations. There was no congregational rule, male or female. The evangelist was solely in charge. Titus 3:5. “Set in order what remains.”

(Hebrews 13:17) “Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

Who are the leaders here mentioned?

Catholics have a college of Cardinals.

Protestants have a church board.

Baptists have a board of Deacons.

The church of England has anarchy or congregational rule.

Presbyterians have a board of elders.

Quakers meet until all agree.

Jesus Christ has only evangelists and elders as leaders.

Anarchy is poor non-biblical substitute for the lack of evangelists and elders.

Anarchy infers that everybody is boss. When everybody is boss then nobody ever really is boss. Everybody is not the boss at work. Everybody is not the boss in the government.

Everybody is not the boss on the football team. Everybody is not the boss in the army.

And therefore, everybody is not the boss in the local church.

The question is not, “What’s working now-a-days?” But, what do the words of King Jesus say?

(Ephesians 4:11) And He gave some *as apostles*, and some *as prophets*, and some *as evangelists*, and some *as pastors* and teachers.

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