

Leadership in the New Testament Church

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1 Timothy chapter 3, beginning at verse 1. Read with me through verse 7. It says: *“The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ² Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own household well, with all dignity keeping his children submissive, ⁵ for if someone does not know how to manage his own household, how will he care for God’s church? ⁶ He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. ⁷ Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.”* (ESV)

Stop there, please, if you would with me, and let's pray.

Heavenly Father, open our hearts to the ministry of Your Word today. Teach us, instruct us, and guide us in understanding. We ask you to do this, Father, in the name of Jesus Christ, our Savior, amen.

I don't know if you've ever considered what goes into the selection of a pastor for a church. But if you asked most people, they would probably say something like, well, I assume that a guy who desires to be a pastor just goes to school and gets himself a good education at a Bible college or a seminary. Then he puts out his feelers for churches that might be looking for a pastor, and he goes through the process of finding a place where he wants to serve. And then the church decides whether they want to hire him on to be their pastor. And that's pretty much how it works.

And you would not be incorrect as it relates to the way a good number of churches find their pastor. However, you may be surprised to know that the Bible knows nothing of that system for raising up pastors. It is 100 percent the work of human tradition and the way we've adopted the methodologies of the world—the business world—around us.

We have begun to raise up pastors and hire pastors much like the business world would hire an employee or fill a leadership position. That's a travesty, because Jesus had some interesting things to say about a shepherd who is a hireling, and

they weren't good. He said the hireling cares nothing for the sheep. When the wolf comes along, he runs off because it's not his flock. He's just a hireling. He's there to get a paycheck and so forth.

Now, the reason I bring all this up is because today, at the conclusion of our second service, we're going to be ordaining one of our own as he steps out in ministry to start a new Spanish-speaking Calvary Chapel here in the Ontario area. And of course, I'm speaking of Hector, who was up here a moment ago doing our announcements.

Some of you might be thinking, now wait a minute, I'm confused. Hasn't he been leading this Spanish-speaking fellowship for a number of years? And yes, he has. But up to this point, the Spanish-speaking ministry that he has been doing has been an outreach of Calvary Chapel Ontario. It's been our ministry that we began, we've supported, and it has been under the oversight of the elders of Calvary Chapel Ontario.

What is changing is that Hector is stepping out by faith, and his fellowship will now be considered its own independent church. And that's the difference. Hector will be the senior pastor of this fellowship, and it will exist in its own independent sense.

By the way, every Calvary Chapel is not a denomination. I certainly hope you know that by now. Every single Calvary Chapel is independent autonomous church. There is no organizational denominational structure in Calvary Chapel. If you attend a Calvary Chapel—and you obviously are this morning—and you consider it your home fellowship, you are attending an independent church. It is not a denomination. People say that all the time to me. They talk about Calvary Chapel as a denomination. We are not. Never have been.

You say, well, what makes the difference? A denomination has a headquarters that the individual churches report to, and we don't have any of that. So that means that the church that Hector will start here, or spawn off from us, will be its own independent fellowship. And although it will be a Calvary Chapel affiliate, the name of the fellowship—are you ready? I'm going to try my Spanish. I don't know Spanish. It will be—Hector's going to smile at me here—Iglesias Nueva Vida. Huh? Hector, did I do okay? Thank you. It means New Life Church, and I like the name.

Not every Calvary Chapel goes by the name Calvary Chapel. In fact, some of the very first Calvary Chapels to spin off from Calvary Chapel Costa Mesa took different names—Harvest Fellowship and others. So there's nothing unprecedented about that.

But I thought it was important today, given that we will be ordaining Hector as he steps out into this, to not let this event pass without sharing something about what is going on and what it means biblically to raise up leaders in the body of Christ. This has been going on since the inauguration of the New Testament.

Here's why this is important for you to hear this: because you are members of the body of Christ, and it is a good thing for you to hear a Bible study on how leaders get raised up. If you don't go through this information and if you don't really connect with it, you may go to some other church where they've got a completely unbiblical form of raising up leaders—not just the senior pastor, but other leaders as well.

I've noticed over the years—and I've been doing this for a little while—that when there is an unbiblical form of leadership structure and how they raise up leaders, it just creates all kinds of problems. It creates drama where there doesn't have to be drama.

Trust me, when you do things apart from the Word of God—and this goes way beyond just how you raise up leaders in the church—it has to do with your marriage, your home, your family, and your business. Whenever we get away from the Word of God and we do things that are—let me say this, whenever we give ourselves permission to do things that aren't in the Word, we invite trouble. We invite problems that we really didn't have to deal with, but we invited into the process because we got away from the wisdom and direction of God's Word.

So to talk about this process—and I'm going to be putting notes here up on the screen—I'll start with the title, if you're the person that takes notes:

Leadership in the New Testament Church

- Understanding Terminology
- Understanding Calling
- Understanding Qualifications

As we look at this idea of leadership in the New Testament church, there are three main points I want to outline. They help us understand, first of all, the Terminology, because I think there's some misunderstanding about the terms we use in the church for leadership positions.

Next, we need to understand the issue related to Calling, we talk about that. And finally, we're going to talk about Understanding Qualifications for ministry in the New Testament.

Again, this is important for you because you're a member of the body of Christ, and you need to know the people that are leading you—and know that there's a biblical process to this whole idea of leadership.

So let's begin with understanding terminology. Although there are several leadership giftings in the body of Christ we could talk about, there are three that rise to the surface repeatedly in the writings of the New Testament:

Leadership in the New Testament Church

- Understanding Terminology

Pastor

Elder

Overseer

They are these Pastor, Elder, and Overseer. They come up again and again. Now, there's also evangelist, apostle, and prophet in the leadership giftings, and then a bunch of other giftings that go along. But these three—pastor, elder, overseer—are the ones that are talked about repeatedly in the letters of the New Testament writings. And they are, interestingly—and I'm sure you understand this—I mean, you would probably assume this...

Leadership in the New Testament Church

- Understanding Terminology

Pastor - Greek: poimēnō

Elder

Overseer

They're all made up of different Greek words. For example, the first word, pastor, is the Greek word poimēnō. And by the way, this is the exact same word that is translated shepherd. So shepherd and pastor are the same. Even when Luke tells about the shepherds out in their fields watching their flocks by night when the angels came to tell them about the coming of Jesus—this is the same word.

But then we take this word into the New Testament to describe a leadership role, and they translate it differently. They translate it pastor mostly. Sometimes they'll throw in the word shepherd because they're totally interchangeable. Okay, so pastor, shepherd, all right.

Leadership in the New Testament Church

- Understanding Terminology
Pastor - Greek: poimēnō
Elder - Greek: presbyteros
Overseer

Then you've got this word elder, which is the Greek word presbyteros. And obviously, I'm not trying to impress you with Greek. I'm trying to explain that they're very different words in the Greek.

Leadership in the New Testament Church

- Understanding Terminology
Pastor - Greek: poimēnō
Elder - Greek: presbyteros
Overseer - Greek: episkopos

And then finally, overseer is the Greek word episkopos. And yet while these are all three different words, here's an interesting thing that may not be known: in the New Testament, they are used interchangeably. What that means is the pastor is the elder is the overseer, the overseer is the elder, is the pastor. They're used interchangeably.

I want to show you in a couple of passages how that is actually done. The first is Acts chapter 20. It says,

Acts 20:17, 28 (ESV)

*...from Miletus [Paul] sent to Ephesus and called the **elders** of the church to come to him. "Be on guard for yourselves and for all the flock, among which the Holy Spirit had made you **overseers**, to **shepherd** the church of God which He purchased with His own blood."*

*...from Miletus [Paul] sent to Ephesus and called the **elders** of the church to come to him. (Who did he call? The elders. What did he say to them?) "Be on guard for yourselves and for all the flock, among which the Holy Spirit had made you **overseers**, to **shepherd** the church of God which He purchased with His own blood."*

Look at that. In that one passage—and again, remember that the word shepherd is the word pastor—he says, guys, he calls them together and says, guys, I'm bringing you together as the elders of the church. Here's my exhortation to you.

Acts 20:17, 28 (ESV)

*...from Miletus [Paul] sent to Ephesus and called the **elders** of the church to come to him. “Be on guard for yourselves and for all the flock, among which the Holy Spirit had made you **overseers**, to **shepherd** the church of God which He purchased with His own blood.”*

He says, “...Be on your guard for yourselves and the flock over which the Holy Spirit has made you (what?) overseers...,” Different Greek word but he says God has made you overseers, even though you're elders. Now shepherd the church of God, or *pastor* the church of God, if you will, which He purchased with his own blood.

Now, this isn't the only time they're used interchangeably.

1 Peter 5:1-2 (NIV84)

*To the **elders** among you, I appeal as a fellow **elder**, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be **shepherds** of God's flock that is under your care, serving as **overseers**—not because you must, but because you are willing...*

Then we see in Peter's first letter in the fifth chapter, he says, “To the **elders** among you, I appeal as a fellow **elder**, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be **shepherds** (or be pastors) of God's flock that is under your care, serving as **overseers**—not because you must, but because you are willing...”

So there it is again. Technically, we see that whether you're talking about pastor, elder, or overseer—and by the way, if you have an old King James Bible, that word overseer is going to be translated in your Bible as bishop. Why is it translated bishop? No other reason but tradition. Church tradition. The word means overseer.

Bishop was put in there by the King James translators because the church by 1611 had adopted the idea that there were bishops in the church who oversaw a region of churches. But that's church tradition. There's nothing in the Bible that says that the episkopos, or the overseer, should oversee churches. That's something we came up with, not the Bible. I just want to make that very clear.

We've got a couple thousand years of church tradition we've heaped onto the Word of God, and we have to be careful to sift through it. Because there are things in here that God didn't intend, but we added to the whole process.

Now, the church has—like I'm saying—divided these positions. This whole idea of the pastor, the elder, and the overseer. But the Bible doesn't. So when it

comes to understanding these leadership ministries within the New Testament church...

Leadership in the New Testament Church

- Understanding Terminology
- **Understanding Calling**
- Understanding Qualifications

We need to go on to our next statement here, which is understanding calling. And this is going to be an important part of this whole thing.

Understanding calling. What do I mean by that? What I mean is that when people are raised up for ministry in the New Testament church, it's all about calling. It's all about calling.

Listen, Jesus established a standard. Jesus came and ministered among us. He showed us how to do things, and He established a beautiful standard for when you're raising up servants. Let me show you this one from Luke chapter 6. It says,

1 Peter 5:1-2 (NIV84)

In these days he went out to the mountain to pray, and all night he continued in prayer to God. And when day came, he called his disciples and chose from them twelve, whom he named apostles...

"In these days he (talking about Jesus) went out to the mountain to pray, and all night he continued in prayer to God. And when day came, he called his disciples and chose from them twelve, whom he named apostles..."

Now granted, the apostles that Jesus chose were very important men because they became the pillars of the New Testament church. But I happen to believe that what Jesus is showing us here is an example about how leaders ought to be chosen.

And what's interesting is that in the early church, they observed that standard. They used that same standard for choosing leaders. Let me show you this from Acts chapter 13. Here's a great passage:

Acts 13:1a, 2-3 (ESV)

Now there were in the church at Antioch prophets and teachers. While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off.

Now there were in the church at Antioch prophets and teachers. While they were worshipping the Lord and fasting, the Holy Spirit (obviously spoke through one of those who had a prophetic gifting and) said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying (even more) they laid their hands on them and sent them off.”

So you see, the early church followed the same pattern that Jesus established for us in the raising up of leaders. What did Jesus do before He chose the apostles? He prayed all night long. When were Paul and Barnabas lifted up and called to go forth in their ministry? When the church was praying and fasting and worshipping, and the Holy Spirit moved in their midst and said, I think you guys need to have a vote on who should be the next... No. He said, set apart for Me Paul and Barnabas for this ministry, and so forth.

So you can see that this is the standard. This is the guideline. This is the example that the Lord has given us here in the Word and in the New Testament writings. Particularly as Paul’s writing to Timothy, who was also called by God, he spoke about these things. Look what he says to Timothy here in 1 Timothy chapter 4. Paul writes and says,

1 Timothy 4:14 (ESV)

Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

He’s talking about a similar ordination service, if you will, that happened to Timothy. That happened to him—Paul was sent out and recognized and so forth through the Holy Spirit that we just read there in Acts. And then obviously Timothy was too. We don’t have any record of Timothy’s ordination service, but we have references to it telling us that it took place, such as this one right here. And he says,

1 Timothy 1:6 (ESV)

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands...

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands...

So Paul was there when Timothy was ordained. Isn't that great? So you can see that there are references made to this process.

And what this tells you and I is that in the New Testament Church, we don't see men being raised up by popular vote. We don't see that happening. We don't see men being raised up by committee selection. It's not there. And we don't see men raised up based on educational achievement. That is assumed by so many people.

I know churches where you have to have a master's in divinity to even apply for a position. Peter would have been out. When the Sanhedrin listened to Peter and the other apostles testifying to the power of God through Jesus Christ, the Bible says they looked at these men and saw that they were uneducated fishermen, and they took note of the fact that they'd been with Jesus. But they recognized they were uneducated.

Now, I'm not advocating that every pastor that ever takes the position should be uneducated. I'm not saying that. There's nothing wrong with getting an education. I'm saying that when we base ministry on education, we're stepping into a realm that the Bible doesn't speak about. That's the point of what I'm saying. I'm not saying that it's bad in any way.

But in the New Testament, ministry is always based on calling. Calling. Are you called? Do you have a calling from the Lord? And it's always a calling from God. Churches don't call people. God calls people. We've even gotten into this terminology now where a pastor will say, well, I received a call from this church or this denomination.

Listen, that's putting man in the place of God. But what we see in the New Testament is that the church discerns God's calling, lays hands on the individual, and releases them to go do what God called them to do—not what we call them to do. We don't call people because the word call means to summon, and we don't summon people into the ministry. God has to accomplish that.

Whenever we talk about calling, we need to likewise discuss its first cousin, and that is gifting, because the two obviously go together and are parts of the same whole. Paul often spoke, when he wrote in his letters, about his calling, but he talked about the gifting, and he referred to it as the grace of God in his life, because gifting comes in the package called grace.

Let me show you one section where he wrote to the Ephesians. He said,

Ephesians 3:8 (ESV)

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ...

To me, though I am the very least of all the saints, (he says) this grace was given, to preach to the Gentiles the unsearchable riches of Christ...”

What is Paul talking about here? When he talks about the grace given him, he's talking about gifting. He says, this gifting was given me to preach to the Gentiles.

Paul really wanted to reach his own people, Israel. He wanted to reach the Jews. And I think he was probably even a little bit jealous of Peter, who had a ministry to the Jews, because Paul's heart—and we're going to see this actually when we begin our study in Romans again—he is going to say, I would, if I could, I'd literally choose to become accursed if I could, if my people, the Jews, would come to faith in Christ, if that's what it would take (Romans 9:3). He was so passionate about the Jews coming to the Lord.

But God didn't call him to speak to the Jews. God called him to preach to the Gentiles. And Paul recognized on his life a grace, a gifting to accomplish that ministry. He says, even though I'm the least of all the saints, this grace was given me to do this.

And speaking specifically of ministry gifts to the body along these same lines, Paul went on in the next chapter of Ephesians to say this:

Ephesians 4:7. 11-12 (ESV)

But grace was given to each one of us according to the measure of Christ's gift. And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry. for building up the body of Christ...

But grace was given to each one of us according to the measure of Christ's gift. And he gave the apostles, the prophets, the evangelists, the (notice here, the ESV translates) shepherds (which again, pastors) and teachers, to equip the saints for the work of ministry. for building up the body of Christ...”

So what is Paul saying here? He's saying gifts were given to everybody, but among all of the giftings given in the body of Christ, he gave some to be—and then he makes this list—apostles, prophets, evangelists, and then that ministry of the pastor-teacher, or the shepherd-teacher, which goes together.

You can't have a shepherd who isn't a teacher. You can have a teacher who isn't a shepherd, but you can't have a shepherd who isn't a teacher. Because what that means is you have a shepherd who doesn't know how to feed the flock. He's going to have a dead flock. So a shepherd must be able to feed through the Word of God. But he says these things were given. These gifts were given to

equip the saints to do the work of the ministry. It's a gift. They don't take it upon themselves.

And guys, it doesn't come through education. Again, education is fine. No problem with it. I don't have any issues, but gifting doesn't come through education. Knowledge comes through education. And if all they have is knowledge, we know what that can do. That puffs up, right? But when there is gifting, you have ability from the Lord and grace to deal with things.

I've had people say to me over the years—they've had literally—people have said, boy, I tell you, if I was the pastor of this church, I would never sleep at night. I would be constantly just worried, and my phone's going to ring at any time. And I don't know, I just—I couldn't do this. I just couldn't do this. And I have no doubt that what they're saying is true. But what they don't understand is I couldn't do what they do.

Listen, you do whatever you have grace to do. And when you have the grace to do it, His yoke is easy and His burden is light. So I don't know how to tell you this, but being a pastor is an easy thing because God's grace is there. But I couldn't do what you do, because I don't have the grace to do what you do. Okay? We all have grace to do what God has gifted us to do. And within the context of that grace, He enables us to do that work so that it won't overwhelm us and it won't ruin us. You see what I'm saying? That's what grace allows us to do.

Leadership in the New Testament Church

- Understanding Terminology
- Understanding Calling
- **Understanding Qualifications**

The last thing we're going to look at here regarding this is understanding the issue of qualifications. Now, this is where, again, we have to be careful. When we talk about qualifications for a pastor, shepherd, elder, overseer, we're not referring to the way an employer would look at a prospective employee.

In other words, we're not looking at his qualifications for work. When we talk about ministry qualifications for a pastor, shepherd, elder, overseer—again, they're interchangeable—we're talking more about markers that reveal that a man is ready. He's ready emotionally, spiritually, and morally to take on the work that God has called him to take on.

And Paul talks about a man showing also the giftings that go along with the calling. But more is made of the man's spiritual, emotional readiness to engage in the work of the ministry. That's what qualifications really are all about in the

ministry. Are you ready to do this? Is there a sufficient spiritual maturity? Not have you gotten your master's or your doctorate. That doesn't tell us whether you're ready for the work of the ministry. Are you ready according to the guidelines that Paul lays out?

Now, we started off this morning reading a passage from 1 Timothy. Do you still have your Bible open on your lap? Let's go through that again. I want to read that again—from 1 Timothy. Look at the qualifications that God outlines for somebody going into this work of the ministry.

He says again in 1 Timothy 3:1–7, “*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ²Therefore (he says) an overseer must be above reproach,..*” That has nothing to do with education, does it? Right? He must be above reproach. What does that mean? That means that he must not be liable to accusation.

In other words, when he's out there among the community—people—and that doesn't mean that an elder or pastor overseer isn't going to be accused. It's not saying that. It's saying he must be above those accusations. In other words, if an accusation is made, it better not stick. And that's what Paul is saying here. That is the readiness we're referring to.

He says, “...(he must be) *the husband of one wife,..*” And that's—if you're a country music fan, I'll pray for you if you are—but it's like you might hear in that town, he's a one-woman man. That's what it's talking about. That's what it means there. He's a one-woman man. He is devoted and committed to one woman in his life. She is his wife. She is everything in that respect to him.

“...(He must also be) *sober-minded, self-controlled*, (can't have a guy pinging off in 500 directions at once emotionally, spiritually, whatever, he must be) *respectable*, (he must be) *hospitable* (willing and able to open his home), (he must be) *able to teach...*”

Like I said, he must be able to teach, because again, you've got a shepherd who can't teach, you've got a dead flock eventually. And believe me, there are pastors—well, there are people who claim that they're pastors—but they can't teach. Yikes.

And so often what you see in churches, when they don't have a pastor who has the gifting to teach, is they end up—if they get big enough—they'll hire a teaching pastor. Well, okay.

But the Word says that the shepherd needs to be able to teach. He's got to be able to feed the sheep. He's got to be able to load them up with nutrients from the Word of God. Right? He needs to be able to break down the Scriptures and

lay it out for them, so that they can grasp and assimilate it and be nourished by the Word of God, and so forth. So he must be able to teach.

It says. “ (he must) ³ *not* (be) a drunkard...” And you might go, well, duh. You’ve got to keep in mind—drinking wine back in those days, it was a daily beverage because potable water was hard to come by in that culture. Finding good, filtered, clean water was hard.

In fact, when Paul wrote to Timothy, you might remember, he told him—he said, take a little wine for your stomach because of your frequent illnesses. And what he meant by that was, Timothy, you're drinking so much water that you've built up this bacteria in your stomach, and now it's creating illness. (1 Timothy 5:23) He wasn't saying drink wine because it has a medicinal value. He's saying drink wine because it's going to be better than simply drinking unpotable water.

But obviously, within the context of a culture that drank wine pretty regularly, drunkenness was absolutely and totally forbidden—particularly as it relates to an elder, leader, pastor, overseer. Right? He says that's all part of self-control. He must not be a drunkard.

Now my personal feeling—just let me throw this out—and I'll probably get all kinds of nasty notes: I don't think pastors and elders should ever drink. Ever. I don't care. Not at home, not in public—ever. And I'll be honest with you.

I think Christians are taking a very dangerous, casual view of drinking today. And I think it's destructive. And I don't think pastors or leaders in the church should ever be caught with an alcoholic beverage in their hand.

And I'll tell you why. Not because it's wrong from the standpoint of thou shalt not drink. You're not going to find that as one of the Ten Commandments. But you will see a principle that runs through the course of the New Testament, where Paul says, I'm not going to do anything that's going to cause my brother to stumble. (Romans 14:21)

And when people look to leaders in the church and they see them doing things that maybe they don't have the freedom to do because they don't have that self-control—then Paul makes it very clear that we are the one heaping sin upon that individual because we are using our liberty in such a way that others might feel free to go and do that same thing.

And they don't have that liberty. They don't have that freedom. They don't have that self-control. And we are responsible. Be careful, Christians, with your Facebook pictures—clinking a glass over dinner or something like that. Other Christians are watching you.

I'm not saying it's immoral. I'm not even saying it's wrong for you to have a glass of wine with dinner. I'm not saying that. The Bible does not condemn all drinking. The Bible condemns drunkenness. Make that very clear. But what the Bible also says is that if you and I don't live in such a way that we care for one another, then we are causing others to stumble and sin. And it's our mistake, flat out. Okay.

And I don't know, maybe you don't like having that responsibility on you. Tough. You're in the body of Christ, and we don't live in a vacuum. You don't live in a bubble. You live in a way that other people can see you. And I'm sorry if that rains on your parade, but that's the fact of the matter. You and I need to live in such a way that we care about our brothers and our sisters in Jesus Christ. Whew. Okay, down off that soapbox. But that's—so this is what Paul says.

He goes on to say, “...(that he must) *not violent but gentle* (in all of his dealings), (he must) *not (be) quarrelsome, not a lover of money* (money is not something that guides him, directs him). *‘He must manage his own household well, with all dignity...’*” His children must have a sense of his own leadership.

What Paul is saying here is that, listen, you're going to see whether or not a man has the ability to lead from the context of his own family. And if he hasn't led his family, he's probably going to struggle leading the church as well. And that's what he says basically in verse 5.

Verse 6, he says. “*He must not be a recent convert* (And you would think that would go without saying. But it goes on to say why not), *or he may become puffed up with conceit and fall into the condemnation of the devil.*”

What was the condemnation of the devil? It was for pride. Listen, we can raise up people too quickly, and if they're too new in the Lord, they don't—honestly, what Paul is talking about is brokenness. I think a pastor, leader, elder needs to be a broken man from the standpoint that you think of breaking like a horse—not a wild bucking stallion, but someone who has learned to follow the leading of the Holy Spirit.

And he's not governed by this self-will of pride and arrogance that says, I'm going to do it my way, which of course is so exalted in the world in which we live. But in the kingdom of God, it's dangerous to have those kinds of things in play.

And so Paul is talking here about someone who isn't going to be subject or liable to that kind of prideful conceit. He says in verse 7, “*Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.*”

Now I want you to find one other passage with me. Would you turn to Titus, please, in your Bible—chapter 1. Because there's one other quick passage I do want to show you from Titus. And by the way, the letters of 1st and 2nd Timothy and Titus—we refer to those as the pastoral epistles or the pastoral letters—because in those letters Paul gives more specific information about the role of pastors and leaders than he does in any other of his letters.

Titus chapter 1, beginning—skip down to verse 5 through verse 9. He says, “*This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—⁶if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery (which is living for physical, sensual pleasure) or insubordination.*” Which of course is rebellion.

“⁷For an overseer, as God’s steward, must be above reproach (We’ve already read that before in Timothy, but he repeats it here. He says). He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.” Interestingly enough, that refers to the disciplines of the Christian faith—prayer, reading, meditating on the Word, fasting, so on and so forth.

“⁹He must hold firm to the trustworthy word as taught (You like that? Isn’t that good? In other words, he needs to stick to the Word—the whole Word and nothing but the Word—and not go beyond the Word), so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”

Wow. So the readiness of a pastor, the readiness of a leader—right? You can see the emphases that God puts on this position, can’t you?

Lastly, I want to show you a passage again from 2 Timothy on the screen that goes like this:

2 Timothy 2:24-25a (ESV)

And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness.

And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness.

Now, let me tell you, there is so much more I could go on. There's more in the Word of God about these positions of leadership—the calling, the emphases that God puts on these—but we only have so much time on a Sunday morning. But I wanted to lay these out for you so that you would understand the essence of what we're doing here. And again, at the end of second service, when I'm done sharing these, we're going to be ordaining Hector.

We'll have Marley come up here with us. And some of you might even want to think about coming back and witnessing that, because it doesn't happen terribly often around here—although we have ordained people before—but we're just going to pray over them and recognize the gifting and the calling that God has placed there, the emphasis of their lives.

And we're just going to set them free to do and be what the Lord has called them to do and be. And that's always an exciting thing. But I didn't want to just have this ordination service and tack it on the end of our study in Romans like it was unimportant. I felt the need to give an instructional teaching here.

I understand this wasn't all that devotional, and I think it was necessary so that you could say, well, hey, at church they ordained a guy today, and here's why they do it. And here's why—here's what they think about the requirements that the Bible talks about for somebody who is called into the position of a pastor, elder, overseer, shepherd. And this is why.

And now we can point to these things, and we can say, well, this is why. This is what's going on, and this is biblical. I'm excited to give Hector a biblical ordination. I was excited in my own life to have a biblical ordination after the church I served at in Montana watched my life for a couple—a little over two years. Very same, similar sort of a thing.

We were invited up, Sue and I, on a Sunday morning—I think it was a Sunday morning, it could have been a Sunday night. I can't remember exactly now; it's been so long ago. And the pastors and elders just gathered around us and prayed for us. And it was just—sent us off—Go do the work of the Lord, because they had watched and they had observed and recognized that this was the calling of the Lord. So it is an exciting sort of a thing.

And now you have, hopefully, a better sense of what we do and why—and our basis of seeing that this is thoroughly biblical. And you've probably noticed, those of you that have been here for any amount of time, I have this passion of just stripping away churchy stuff. Have you noticed that kind of going on? I think tradition is a ball and chain around the church's neck. I really do. And I think all the things that we've given ourselves permission to do in the church that is not biblical—I think it has a great potential of being dangerous.

And eventually you start coming up with rules—like if you've got to confess your sins to God, you've got to go through me, or something like that—and it's just not in the Word. And I hope that you have that same passion, that you share that same passion to just get back to the Bible. Let's just get back to the Word of God. Let's release ourselves from all the other stuff that weighs us down, and let's just focus on the Word. Amen.