

SECTION 5

The Personal Life of the Minister

THE PREACHER AND THE CALL OF GOD

(Galatians 1:1-17) - A Study by Dr. Stephen Olford
(adapted from *Anointed Expository Preaching*)

The call to preach is the sovereign initiative of God in the life and experience of the one who is predestined to fulfill that role.

I. THE NATURE OF GOD'S CALL TO PREACH

- A. **God's Eternal Call of Grace** (v15)
The preacher's call to preach was laid out for him in advance by a sovereign God.
- B. **God's Effectual Call of Grace** (v15)
The eternal call of God becomes the effectual call when the preacher responds to God's leading and submits to the call to preach. Such a one will have a divine commission behind him, a divine summons before him, and a divine conviction within him.

II. THE KNOWLEDGE OF GOD'S CALL TO PREACH

- A. **The Revelation of the Indwelling Son**
Preaching is essentially incarnational. If we would be followers of the Prince of Preachers, then all of our preaching should be a "fleshing out" of the pattern that Jesus left for us.
- B. **The Revelation of the Impelling Son**

Five Biblical tests of the call to preach:

1. Do I meet the qualifications of a preacher as set forth in the Word of God?
2. Have I the witness of the Spirit in my heart that God has called me?
3. Has the gift of the preacher become evident in my life and service?
4. Has my church recognized and confirmed my preaching gift?
5. Has God used my preaching gift to the salvation of souls and the edification of the saints?

III. THE PURPOSE OF GOD'S CALL TO PREACH

A. **We Must Preach the Gospel.**

The gospel of salvation is by grace alone, in Christ alone, through faith alone. This calls for faithful, fearless, and fervent preaching.

1. **We must be faithful in our preaching** (w6-9).
The truth of God always exposes the characteristics of heresy. The truth of God always exposes the consequences of heresy.
2. **We must be fearless in our preaching** (v10).
As called servants of God, we must face the challenge to compromise our convictions for power, popularity and positions.

B. **We Must Reach the People.**

We must certainly edify the saved people, but we must also evangelize the lost people, obeying the command to 'do the work of an evangelist'.

“WHAT DID SPURGEON SAY?”

1. The Preacher must be called to the Office of Preaching.
2. The Preacher is called to a life of holiness.
 - A. As demonstrated through an active prayer life.
 - B. As demonstrated through his public praying.
(Consider this: The preacher "prays more than an ordinary Christian, else he were a hypocrite... else he were disqualified for the office." p.42)
3. The Preacher must care for himself.
 - A. Emotionally (for fear of depression)
 - B. Spiritually (for fear of "bum-out")
4. The Preacher must guard his public persona.
 - A. Leaving his Ministerial Aires at home.
 - B. Remembering that he is always on duty.
5. The Preacher must be progressing.
 - A. In his study.
 - B. In all areas of his life. (from *Lectures To My Students*)

QUALIFICATIONS OF A PREACHER

1. SALVATION
2. CALL TO PREACH

6 ways men are called into the ministry:

1. After extensive preparation in some other area of life.
Moses - Ex. 3:1-10
Paul - Acts 9:1-9
Charles Finney - was a lawyer
2. Called through human instrumentality.
Elisha - 1 Kings 19:19-ff. "Cast his mantle": Hebrew custom of clothing a child meant you were adopting the child.
Timothy - 1 Timothy 4:13-16
George Truett - wanted to be a lawyer but church ordained him to preach.
3. Called from the womb - as long as you can remember you wanted to preach.
Jeremiah 1:4ff
4. Called from one segment of God's work to another.
Ezekiel - Ez. 2:1-3,19. He was a priest but was taken captive to Babylon and God called him to preach.
5. Called out of secular vocation and entered ministry without any formal training.
Amos 7:10-15
Matthew - Mt. 9:9
6. The man who volunteers!
Isaiah 6:1-8; 1 Tim. 3:1

SPURGEON'S THREE TESTS OF A CALL TO PREACH

1. Intense, all absorbing desire for the work.
2. Apt to teach, possesses qualities needful for the office of a public instructor.
3. Must see a measure of conversion work going on under his efforts.

LEADERSHIP IN THE NEW TESTAMENT

There are two offices in the New Testament Church according to Scripture: Pastor (elder/s) and Deacon.

PASTOR - Definition: In Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have a spiritual care and to exercise oversight over the churches. The NT would seem to be flexible as to the number of elders in a church.

Three key interchangeable terms: *presbuteros* - elder; *episkopos* - bishop or overseer; *poimen* - pastor.

A. **FUNCTIONS AND RESPONSIBILITIES OF PASTOR/ELDERS (8 FOLD)**

- The pastor has overall responsibility for oversight and direction of the church. (Heb. 13:17, 1 Thess. 5:12)
- The pastor is responsible to seek in all matters the mind of Christ (who is the Head of the Church) through the guidance of the Holy Spirit and the Word of God. (Col. 1:18, Eph. 1:22, 1 Pet. 5:2)
- The pastor must be apt to teach and able to exhort the church in sound doctrine and to refute those who contradict the truth. (1 Tim. 3:2, Titus 1:9, Eph. 4:11)
- The pastor shall provide instruction for the maintenance of healthy relationships within the church. (1 Thess. 5:12, 2 Thess. 3:14-15, Gal. 6:1)
- The pastor shall exercise oversight of the financial matters of the church. (Acts 11:30)
- The pastor shall lead in the appointing of deacons as necessary to accomplish the mission of the church. (Acts 6:1-6)
- The pastor is to lead by example. (1 Peter 5:2-3, Heb. 13:7)
- The pastor is to exercise discipline (Gal. 6:1), but not to the exclusion of the entire body when warranted. (Matt. 18, 1 Cor. 5, 2 Cor. 2)

B. **QUALIFICATIONS FOR LEADERSHIP AS A PASTOR/ELDER (20 FOLD)**

- **Above reproach** - blameless, having unimpeachable integrity, no grounds for accusation of improper Christian behavior. (1 Tim. 3:2, Titus 1:6)
- **Husband of one wife** - he has only one woman in his life and is to be faithful to her; he is a one woman man. (1 Tim. 3:2, Titus 1:6)

VARIOUS VIEWS OF HUSBAND OF ONE WIFE

1. No polygamy (Hence, only one wife at a time)
 2. No divorce (ever)
 3. One wife and no more than one (would prohibit single men)
 4. One wife and no more than one unless separated by death
 5. Post-conversion (only one wife after conversion unless separated by death)
 6. One woman unless Biblically divorced and Biblically remarried
 7. All options are also applied to the pastor's wife by some
 8. A one woman kind of man, always, or at present
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- **Temperate** - not in bondage to himself or desires of the flesh, self-controlled, calm, sober, collected in spirit. (1 Tim. 3:2, Titus 1:8)
 - **Prudent** - sensible, wise, balanced in judgment, not given to quick superficial decisions based on immature thinking. (1 Tim. 3:2, Titus 1:8)
 - **Respectable** - demonstrating good behavior and an orderly life. (1 Tim. 3:2)
 - **Hospitable** - generous, a stranger lover, willing to share his blessings with others. (1 Tim. 3:2, Titus 1:8)
 - **Able to teach** - can communicate the truth of God to others and exhort them in sound doctrine. (1 Tim. 3:2, Titus 1:9)
 - **Not addicted to wine** - not a drunkard; not controlled by, but free from alcohol. (1 Tim. 3:3, Titus 1:7)
 - **Not pugnacious** - not physically violent, not a person who creates trouble and fights. (1 Tim. 3:3, Titus 1:7)
 - **Uncontentious** - not given to quarreling or selfish argumentation. (1 Tim. 3:3)
 - **Gentle** - fair, equitable, not insisting on his own rights. (1 Tim. 3:3)
 - **Not fond of sordid gain** - free from the love of money. (1 Tim. 3:3, Titus 1:7)
 - **Manages his own household well, keeping his children under control with all dignity** - has the respect of his family and is recognized as the head/leader of his household. (1 Tim. 3:4, Titus 1:6)
 - **Not a new convert** - a mature believer, having been a Christian long enough to demonstrate the reality of his conversion and the depth of his spirituality. (1 Tim. 3:6)
 - **Good reputation among people outside the church** - unbelievers must respect his character and integrity. (1 Tim. 3:7)
 - **Not self-willed** - not stubborn, or insisting on his own way, not forcing his own ideas and opinions on others. (Titus 1:7)
 - **Not quick-tempered** - not one who "flies off the handle" or get angry quickly. (Titus 1:7)

- **Loves what is good** - desires to do God's will in everything. (Titus 1:8)
- **Just** - fair, impartial, able to make objective judgments based upon principle. (Titus 1:8)
- **Holding fast the faithful word** - committed to God's Word as true and authoritative, obedient to God's Word in all matters, not hypocritical, but living in accordance with that which it teaches. (Titus 1:9)

Special note: God is not demanding perfection in the above areas, for He knows the weaknesses of man. But what He does require is a heart commitment to His standards and a willingness to conform to them. To be pastor, a man must demonstrate a high degree of maturity in all of the areas listed above. The emphasis is more on who he is than even what he does.

C. **DISCIPLINE OF AN ELDER**

Accusations of criticisms of an elder are to be received according to 1 Tim. 5:19-21. If the pastor is guilty of an offense, he shall be counseled by other godly, spiritually mature men with a view toward restoration (Gal. 6:1-2). If the erring elder continues to sin, he shall be removed from office and disciplined according to Matt. 18:15-17. If a spiritual leader is not guilty of that which is illegal, immoral, unethical, or clearly unbiblical, it is the responsibility of the church to follow his leadership as this is the will of God. (cf. 1 Thess. 5:12-15; Heb. 13:7, 17)

D. **FOUR MAJOR TEXTS FOR THE PASTOR/ELDER(S)**

1. Acts 20:28-38
2. 1 Timothy 3:1-7
3. Titus 1:5-9
4. 1 Peter 5:1-4

SUMMARY DESCRIPTION OF EACH OFFICE

- Pastor/Elders: Broad oversight, Pastoral, Teaching/Evangelism, Counseling and Restoration, Equipping, Serves as long as qualified and has a desire to do so
- Elder's Function - Ministry oversight

INTEGRITY IN MINISTRY

What God Expects of His Ministers

By Daniel L. Akin

President

Southeastern Baptist Theological Seminary

There is an increasing need for integrity in the ministry. "We are facing an integrity crisis. Not only is the conduct of the church in question, but so is the very character of the church" (Warren Wiersbe, *The Integrity Crisis*, p. 171).

A morality crisis exists in the ministry. An integrity crisis faces the servants of God. Immorality has reach a panepidemic stage in the evangelical community both in the pulpit and in the pew. Respect for the man of God has reached an all time low. The secular media exploits every failure. The man in the street pokes fun with jokes depicting ministers as interested only in women, money, power and prestige. The Church of God reels in heartbreak, confusion and distrust as once respected leaders are repeatedly exposed in sin and shame. The Church of the Lord Jesus Christ is in critical condition. The situation calls for quick and decisive action. It is essential, therefore, that we determine: 1) the cause of the crisis, 2) the cost of the crisis, and finally, 3) the cure for the crisis in ministry.

1. The Cause of the Integrity/Morality Crisis in Ministry

Our present problem has been in the making for many years. The root cause is simply sin and the evil located in the human heart (Jer. 17:9; Matt. 15:19). Satan, working in concert with the flesh, has utilized some effective weapons to destroy many men of God. A secular culture, together with its values, has affected the church more than the church has affected it. Four specific areas have been especially alluring to those whom God has called to the ministry.

- 1) *Materialism* is fast becoming a problem in ministry. Many men today are driven not by God but by gold. They are motivated not by the Savior but by silver and self interest. God wants His ministers to receive adequate provision and that they should not be paupers (1 Cor. 9:7-14; 1 Tim. 5:17-18). However, too many of God's ministers view themselves in the model of the corporate CEO rather than a shepherd-servant or pastor-teacher of His flock. They lose personal perspective

and usually find themselves pursuing worldly desires and spending less and less time with their spouses and families. The fallout has been tragic and devastating.

- 2) *Egotism* or pride has also become rampant in our ranks. Personal power, position, and prestige are often justified by sanctimonious words of "reaching more though bigger and better ministries for Christ." We have forgotten that our God always opposes pride in any form (James 4:6-10). An important question every minister should ask is, "to whom are people drawn as the ministry grows - me, a particular ministry or the Master?"
- 3) *Exaggeration* of accomplishments and even outright lying have also infested the pulpit. "Ministerially speaking" means nothing more than speaking a falsehood. "Fudging" the stats to get ahead happens far too often. If we would regain respect, we must, of necessity, go the extra mile in truthful behavior and honest speech (Proverbs 6:16,19).
- 4) *Shallow theology* and false ideas of spirituality have also led to failure in the ministry. Biblical exposition is the exception rather than the rule. Emphasizing holiness and sacrifice are seldom heard. Feel good/self esteem sermons is the spiritual junk food often served to many congregations. Because of anemic biblical instruction, many overemphasize legalism on the one hand or emotionalism on the other. The sad end of all of this is an unstable doctrinal foundation that ultimately will collapse under pressure.

One might raise a question at this point, "I see how these things are related to integrity, but what is their connection with immorality?" The answer is this: when a man is consumed with a desire for more in one area (e.g., materialism), it often leads to desire for more in another (sex). When a man deceives himself into thinking that he deserves and is entitled to the power, position, and prestige that often accompany a successful ministry, he may also deceive himself into thinking that accessibility and entitlement to a liaison with a woman other than his wife is his option, maybe even his right.

Finally, and most importantly, if a man is dishonest in one area of his life (lying and exaggerating his own accomplishments), he will likely be dishonest in other areas, including faithfulness to his wife and ultimately faithfulness to his Savior. The causes for such failures can be boiled down to three basics: 1) a loss of a devotional walk with the Savior; b) a loss of continual meditation in the Scriptures; and, c) a loss of personal intimacy with one's spouse.

2. The Cost of the Integrity/Morality Crisis in Ministry

The cost of sexual immorality is high, especially for those whose sin has been exposed. The cause of Christ is harmed and the purity of the Gospel veiled. One's reputation is permanently soiled and in some sense, irreparably damaged. In most instances, the fallen one's position is lost, and he can be assured of never again flying as high as he once did, if he ever flies again at all.

Many believe, based upon the qualifications for ministry laid down in 1 Timothy 3:1-7, that such a one is disqualified permanently from the office of pastor. The one who has sinned and repented should be restored to fellowship (2 Cor. 2:5-11), but there is good scriptural evidence that this does not necessarily include restoration to leadership. Forgiveness from the Savior and the saints is not the same and fitness for service! Amazingly, the lost world seems to understand this better than the Church. Could it be, incredible as it sounds, that the world has a higher and more biblically based standard than the saints?

In addition, there is the certain loss of God's blessing and the potential loss of one's God-given family. These are the harsh realities of the cost of sin. Sin extracts a tremendous toll. A few moments of physical pleasure may produce a lifetime debt of shame and heartbreak. The cost is too great, the resulting pain not worth it.

3. The Cure for the Integrity/Morality Crisis in Ministry

The best cure is always a preventive one. What can we do to maintain our marriage vows and keep our ministerial commitments to our Savior?

1) Theologically, we must regain the biblical standard for the man in ministry. Four major texts address God's qualifications for service: Acts 20:28-35; 1 Tim. 3:1-7; Titus 1:5-9; and 1 Pet. 5:1-4. It is essential that we adopt the biblical model as opposed to the secular model for ministry. Spiritual leaders must repent of the sin of failure to follow the biblical pattern of a shepherd-leader and pastor-teacher, and then determine deep within with fervent conviction and courage never again to deviate from the divine pattern. This will mean taking very seriously the charge to be a "one woman kind of man" and to be one "who manages his own household well," and to be one who has "a good testimony among those who are outside" the church (1 Tim. 3:1-7). It will mean pursuing diligently God's call to holiness and sexual purity (1 Pet. 1:15-16).

2) A man commits adultery because he loses his walk with God and his intimacy with his spouse. This does not just happen in a day but grows gradually over a period of time, beginning perhaps with an almost imperceptible slide into an environment in which adultery can occur. Therefore, what must we do practically to see that this never happens to us?

First, carefully guard your thought life. Ultimately, the battle for sexual purity is won or lost in the mind (Rom. 12:2). Those things which could erode the thought life must be avoided.

Second, make sure that your best time goes to your wife and family. To say one cannot be a great pastor as well as a great husband and father is to perpetuate a lie. Indeed, only great husbands and fathers are truly great pastors in the sight of God.

Third, resolve never to be alone personally or to be involved emotionally with a woman who is not your wife, sister, mother or grandmother. Simply stated, if you are never alone with another woman, it is going to be difficult, yea, impossible, to have an adulterous affair. This principle would include personal counseling and private conversations, even on the telephone. Emotionally, you are to bond with only one woman and that is your wife. One might say this is too restrictive, too legislative, too narrow. So be it! It is better to be accused of legalistic puritanism and maintain marital purity than to be guilty of sexual sin and suffer the embarrassment and disgrace of adultery.

Fourth, remember the cost of sin. A big, beautiful home may attract my eye, but reflection upon its long-term cost will cause me to continue down the road. Likewise, I can appreciate an attractive woman, but knowing the cost of getting involved with her will send me on my way to my own house!

Finally, recognize your own vulnerability. Not one of us is above sexual temptation. The wrong person in the wrong place at the wrong time will inevitably result in the wrong action: adultery. The tragic story of David and Bathsheba should never be forgotten. A man after God's own heart committed both adultery and murder because of a woman to whom he was not married. Anyone can fall to this temptation. All of us are capable of any sin. Therefore, beware of yourself and take the necessary steps to prevent adultery from even being in your path. "Flee sexual immorality" (1 Cor. 6:18). 1 Pet. 4:17 says, "For the time has come for judgment to begin at the house of God." God's church is in need of discipline and judgment. She is sick and dirty, weak and sinful. Her genuine impact on society is basically nil. Perhaps God has decided it is time to clean her up so that she will be as she ought (Eph. 5:26-27). If this is so, what better place for Him to begin than at the top with His ministers, His undershepherds.

An effective minister must be a holy minister. An effective church must be a holy, consecrated church. Our God is able and working. We must be ready and willing. May our Lord restore integrity and respect to His prophetic voices in these challenging days.

12 ESSENTIALS FOR EFFECTIVE LEADERSHIP IN THE BODY OF CHRIST

Integrity - It is right that leaders be held to the highest standards of character, conduct and ethics. The term encompasses honesty, authenticity, transparency, trustworthiness, truthfulness, morality, and personal ethics. (Psalm 1; Prov. 4:14-18; 17:20; 20:7; 1 Tim. 3:1; Tit. 1:6; 3 John 12)

Vision - A leader must have the ability to "see into the future, "dream dreams and cast a vision for the people of God." (Josh. 1; Prov. 29:18)

Wisdom - Why would anyone want to follow someone who is unwise and therefore incompetent? A wise leader seeks the mind of God (Prov. 19:21). We must feel confident that the leader knows where he is going, that he has the ability to take us there and that it is a place we also want to go. Competence includes demonstrating leadership ability through word, action, and deed. (Prov. 12:26; 13:16,20; 15:1-2; 23:12, 23; 24:5-6)

Communication - We must develop the art of listening (Jam. 1:19). Input from key followers requires vital communication. A leader must clearly chart the course to follow to reach the vision. Talking, listening and sharing are crucial to sound leadership. (Prov. 1:5, 7b; 11:14; 15:22-23; 21:23; 25:11-12)

Motivation - You must inspire followers to put forth the effort required to achieve the vision. Motivation by the leader is vital, because of the paralysis that can be caused by uncertainty. The status quo can look mighty comforting to followers who lack confidence in their leader. Change requires risk, challenge, and personal growth. Motivation requires inspirational leadership. (Prov. 30:29-31)

Decisiveness - Leaders must make wise decisions. They must listen to counsel, observe for themselves, weigh the evidence, consider the consequences, and then act, always in a biblical manner. Every decision should be bathed in prayer, asking the Lord for wisdom (Jam. 1:5-7). Every decision will not be a perfect decision, but the leader must act decisively. To not decide in a timely manner, or to decide unpredictably or irrationally, is to display an uncertainty or inconsistency that will not be welcomed by those who are led. Followers will forgive the occasional wrong decision and remain loyal, but they will not long tolerate the leader's inability or unwillingness to reach a decision. (James 1:8)

Risk taking - Christian leadership is about attempting great things for God. It is about change, and change is about risks, being innovative, trying new approaches, and even risking failure. Leaders recognize "failure" as only a temporary setback that gives direction for how to proceed by providing clear evidence of how not to proceed. We fail when we don't try. We fail only when we give up the pursuit for success. (Phil. 1:21; 3:12-14)

Compassion - Leaders care about the mission of the organization, the vision that guides the way, and the well-being of the followers who must provide the hard work to translate the vision into reality. Leaders are passionate for ideals and compassionate for people (Prov. 3:27). True leaders are fair-minded and treat others as they would want to be treated (Prov. 14:21; 19:11; Matt. 22:39). We want to follow leaders whom we know to be not only competent but also genuinely concerned about us. The bond of good will and understanding that develops between a caring leader and his or her followers engenders the trust that is vital for effective leadership.

Humility - Good leaders are marked by an accurate self-evaluation which engenders humility of heart and openness to correction. (Prov. 16:18; 18:12; 21:4; 27:17; 29:23)

Self-Control - Capable leaders exhibit the ability to stay calm in the midst of stress and turbulence. They keep a "cool head" and a controlled tongue. (Prov. 16:32; 23:29-35)

Balance - Effective leaders have all elements of their being well-integrated - spiritually, mentally, emotionally, and physically (Luke 2:52). Such leaders may seem to be "larger than life" and often engender great loyalty among followers.

Humor - Effective leaders take their work seriously but not themselves. A well-tuned sense of humor in a leader who is able and willing to laugh at his or her own mistakes and imperfections - but not those of their followers - makes the leader approachable and helps give others the confidence to take risks. The effective leader knows that a hearty laugh is medicine for the soul as well as the body and that in a crisis a good laugh may be the only link to sanity. (Prov. 15:13; 17:22)

"In the beginning the church was a fellowship of men and women centering on the living Christ. Then the church moved to Greece, where it became a philosophy. Then it moved to Rome, where it became an institution. Next, it moved to Europe, where it became a culture. And finally, it moved to America, where it became an enterprise." - Richard Halverson, former Chaplain of the US Senate (quoted in *The Awesome Power of Shared Beliefs*, Word, 1995)

HOW TO FINISH WELL IN THE MINISTRY
(2 Timothy 4:6-15)

- I. **LOOK TO THE PAST FOR YOUR RECORD.** 4:6-7
1. Prepare for the finish. 4:6
 2. Fight the fight. 4:7
 3. Keep the faith. 4:7
- II. **LOOK TO THE FUTURE FOR YOUR REWARD.** 4:8
1. Prepare to receive a crown of righteousness.
 2. Prepare to see Christ the righteous.
- III. **LOOK TO THE PRESENT FOR YOUR RELATIONSHIPS.** 4:9-15
1. Know that some persons will give you hope. 4:9-13
 2. Know that some persons will cause you heartbreak. 4:10
 3. Know that some persons will bring you harm. 4:14-15

10 ADDITIONAL ROLES OF LEADERSHIP

Hermeneutician - A leader serves as an interpreter. He interprets both danger and opportunity, when to advance and when to retreat, when to hold steady and when to adjust for changing circumstances or new information.

Evaluator - The leader must serve as the chief critic of his own abilities, of the rightness of the vision, and of the quality of the organization's progress so that midcourse corrections may be made as necessary. The leader may need to criticize the actions, behaviors, or intents of the followers - but never their personhood. The leader, even in the role of critic, must at all times serve as advocate for the group and its members, protecting the dignity of all.

Judge - Where two or more people work together, disputes inevitably will arise. As an arbitrator, the leader must resolve such conflicts promptly, fairly, and consistently so that people can move forward. The leader also must arbitrate over the distribution and use of resources, deploying both material and human resources wisely.

Technical Expert - The leader must understand the questions being asked, even if he cannot *fully* provide the answers.

Administrator- Leaders must balance their creative tendency with the need for follow-through. Deadlines must be met. The effective leader tempers his creative tendencies with proper attention to administrative detail.

Manager - The effective leader balances the forces of leadership and management to ensure that the needs of today's customers are *fully* met, while working to advance the need's of tomorrow's customers too.

Supervisor - The leader opens up shop in the morning, puts on the coffee, opens and works the mail, pays the bills, greets and serves the customers, covers for lunch, waits until the last customer has been served in the evening, sweeps up, carries out the trash, cleans the coffee pot, locks up, and turns off the lights in the evening - or at least he is responsible for ensuring that all of these activities are performed.

Role Model - The leader must lead by example. People follow the behavior displayed by their leaders. For this reason, the leader must show at all times the highest levels of honesty, integrity, and dedication. Those who depend on us will forgive us for making mistakes, but they will not forgive us for having poor character or questionable commitment.

Inspirer - The effective leader must be forward-looking and display excellent people skills to aid in such functions as visioning, aligning followers, communicating, motivating, empowering, risk-taking, decision-making, modeling behavior, and celebrating victories.

Follower - It is axiomatic that to be a good leader, first one must be a good follower. Leadership and followership are sides of a coin, the attributes that make one effective in one role apply as directly to the other. Most of us find ourselves switching between these roles frequently.

LEADERSHIP THAT REDUCES CONFLICT

Sometimes leaders unwittingly exacerbate conflict. This often results from insecurity that reveals itself in being: 1) unable to make wise and timely decisions, 2) too eager to please everybody, and 3) unwilling to acknowledge conflict - in other words, withdrawing.

WHAT KIND OF LEADERSHIP BEHAVIORS SERVE TO REDUCE CONFLICT?

Participatory leadership - This style provides an essential ingredient in that the overall environment lends itself to conflict reduction and resolution.

Effective leadership - In a sense, we define leaders by who they are as we focus on character, honesty, and vision. We also define them by what they do when we add competence, problem-solving, and decision-making.

Celebrative leadership - Discouraged people are more likely to be drawn into conflict episodes; we encourage people by rewarding their individual achievements and celebrating team accomplishments.

Vulnerable leadership - We will all make mistakes. When we fail, when we cause hurt feelings, embarrassment, or pain, admit it and confront the effects. If we run and hide or pretend it didn't happen, we only intensify the conflict.

Communicative leadership - Operate on the "need to know" principle. Don't let your leadership style look bureaucratic, secretive, or military.

10 PRINCIPLES OF WISE LEADERSHIP

1. Building a team that trusts each other takes time, especially when people feel they have been betrayed by past leadership.
2. When the leader makes a mistake, there is both wisdom and great power in offering an apology. Be "big enough" to admit you made a mistake, and to say, "I'm sorry, will you forgive me?"
3. Terminating someone who cannot do the job will usually raise morale.

4. Personal notes of appreciation lets people know that you value them and their contributions.
5. Doing the right thing the right way models integrity.
6. Influential people are honored when you figure out what interests them and ask them to contribute to support it.
7. Just being present and offering support at important events has important symbolic meaning.
8. There is a fine line between micro-managing when an employee ought to do something and not paying enough attention to what is being done.
9. Many times you need to know, but no one needs to know that you know.
10. Good leadership requires risk-taking. Be daring enough to fail.

“One of the things that amazes me is the expectation by churches for the perfect pastor. Of course, the only one to have existed was the Good Shepherd (pastor) Jesus Christ, and they crucified Him I thought of these things when I learned that a very superior pastor had to leave his church. He was remarkably able, but not too very subtle, but what pastor can meet all needs? What churches need are not pastors to please them, but men who please God.”

DEFINITIONS OF LEADERSHIP

Leadership has been defined as the capacity to create followership. This indicates that to be a leader one must have followers. Many have sought a single, universal definition of leadership that will fit all situations, so far to no avail.

Some favorite definitions are:

- Leadership is getting things done through people through inspiration and empowerment.
- Leadership is getting people to want to do what you want them to do.
- Leadership is taking people to a place where they wouldn't go themselves.
- Leadership is doing what is necessary today to create a better tomorrow.
- Leadership is starting with individuals and ending with teams.
- Leadership is finding a way to make things happen.
- Leadership is setting goals and taking risks to reach those goals.
- Leadership is having the courage to defend an unpopular position because it is right.
- Leadership is walking softly and carrying a big stick.
- Leadership is being there for your followers.
- Leadership is setting the tone but not shouting down others.
- Leadership is being moral, fair, available, responsible, resourceful, helpful, right some of the time, and willing to admit your mistakes all of the time.
- Leadership is reaching down deep inside to overcome fear and striving not to let people down.
- Leadership is putting others first.
- Leadership is the still, small voice within that speaks when we will be still and listen.
- Leadership is doing the right thing when you won't be found out.

- Leadership is taking the blame so that your followers won't have to.
- Leadership is being willing to lose the battle so that you can win the war.
- Leadership is keeping a firm but loose grip on the reins.
- Leadership is knowing how far to let people go in solving their own problems.
- Leadership is offering compliments and asking for criticism.
- Leadership is complex because people are complex.
- Leadership is the light at the center.
- Leadership is what you make of it.

(source unknown)

DISCERNING WHEN TO LEAVE A PASTORATE

The toughest decision a pastor may make is to leave a congregation. What are the right - and wrong - reasons for moving on?

When should you think about a change?

- When your leadership is undermined. Perhaps a deacon or key layperson(s) opposes every one of your ideas. Perhaps a group has formed that resists your leadership. If you cannot lead, it may be time to move.
- When there's been no growth for more than three years. That amounts to stagnation.
- When you don't fit in. If you cannot adjust, you become an obstacle.
- When your voice loses its freshness. People can get so used to your voice that they tune you out.
- When your gifts are needed elsewhere. This doesn't always mean a bigger church, but it means one that needs your gifts and vision.

- When your family is suffering. If their spiritual or physical welfare is threatened, it may be time to leave.
- When you've failed morally. Here there is no debate. Both you and the church need time to heal.

adapted from "Is It Time To Leave?" by Donald Bubna, *Leadership* (Winter 1996): 51-52.

“PORTRAIT OF THE MAN OF GOD”

(1 Timothy 3:1-7)

THE MAN OF GOD IS A MAN OF:

- | | | |
|------|--|----------|
| I. | <u>INTEGRITY: ROOTED IN HIS PRIVATE LIFE.</u> | 3:1-3 |
| | 1. His motives are pure. | 3:1-2 |
| | 2. His mind is prepared. | 3:2 |
| II. | <u>AUTHENTICITY: REFLECTED IN HIS PERSONAL LIFE.</u> | 3:2, 4-5 |
| | 1. He is committed to his wife. | 3:2 |
| | 2. He has control of his family. | 3:4-5 |
| III. | <u>DEPENDABILITY: REVEALED IN HIS PASTORAL LIFE.</u> | 3:2-3 |
| | 1. He is able to teach the scriptures. | 3:2 |
| | 2. He is able to teach by example. | 3:3 |
| IV. | <u>RELIABILITY: RESPECTED IN HIS PUBLIC LIFE.</u> | 3:6-7 |
| | 1. He avoids the places of temptation. | 3:6 |
| | 2. He aspires to have a good testimony. | 3:7 |

JERRY VINES ON THE PREACHER

Dr. Jerry Vines has addressed the overall preparation of the one who preaches the unsearchable riches of Christ. He points out that the preacher must prepare the man as well as prepare the message - who the preacher is and what he believes holds a vital place in sermon preparation.

THE INTEGRITY OF THE EXPOSITOR

A preacher's personal life can make or break his preaching ministry. The Bible underscores that the preacher preaches with his life as well as his lips: in a sense, what a man is is more important than what he says.

Scripture emphasizes the importance of personal, practical godliness.

In 1 Thess. 2:1-12 we see:

- Paul felt a strong sense of mission.
- Paul's message was true, his motives were pure, and his methods were above question.
- Paul nurtured people as a mother nurtures her children.
- Paul was firm like a father.

In 1 Tim. 3:1-7 we note the qualifications of an overseer:

- We must be blameless - there should be nothing in the preacher's ministry to give anyone reasons to rebuke his ministry.
- We must be vigilant - always aware of Satan's attempts to sabotage the preacher's ministry.
- We must be sober - the preacher must be a man of a calm, unimpassioned mind.
- We must have good behavior - the preacher must not only talk well, but walk well.
- We must be given to hospitality - the preacher must open his house as well as his heart to the people.

- We must be apt to teach - the preacher guides the people through careful, consistent study of Scripture.
- We must not be given to wine - the preacher must be careful of his personal habits.
- We must be no striker - the preacher must not be a violent man.
- We must be not greedy of filthy lucre - the preacher must not be unduly attached to money.
- We must be patient - the preacher must forbear the rudeness of others.
- We must not be a brawler - the preacher must be peaceable.
- We must not be covetous - the preacher must not covet any place or possession of another.
- We must rule our own houses well.
- We must not be a novice - the preacher must demonstrate in his life the qualities necessary for preaching the gospel.
- We must have a good report - the preacher must not have anything in his life that the world could use to discredit his ministry.

Also in Titus 1:5-9 we note:

- The preacher should have faithful children - he must win his children to the Lord.
- The preacher should not be self-willed - he must not be arrogant or overbearing.
- The preacher should not be soon angry - he must not be quick tempered.
- The preacher should be a lover of good men - he should support what is good.
- The preacher should be just - he should be right with men.
- The preacher should be holy - he should also be right with God.
- The preacher should be temperate - he should control his bodily appetites and passions.

Only as we are controlled by the Holy Spirit can we be persons who are pleasing to God and effective ministers of His Word.

CONVICTIONS CONCERNING THE WORD OF GOD

The preacher's view of the inspiration of the Bible is crucial to both sermon preparation and pulpit effectiveness.

The reason for a decline in biblical preaching is because of the widespread rejection of the plenary, verbal inspiration of the Bible in theological circles.

THE CRISIS OF AUTHORITY

The preacher's convictions concerning the Word of God will definitely affect his preaching.

If his confidence in the power and authority in the Bible is shattered, the preacher will have no sense of urgency to preach the Scriptures.

Great preachers such as G. Campbell Morgan and Billy Graham both had personal struggles over the authority of the Bible, but had powerful ministries after being persuaded of its trustworthiness.

The preacher who preaches out of the personal conviction that the Bible is indeed God's living Word to humanity will discover God's power working mightily as he preaches.

THE BIBLICAL VIEW OF INSPIRATION

The best way to understand the inspiration of the Bible is to ask the Bible itself. Several verses speak of its inspiration:

- 2 Peter 1:21 –“For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” Also Acts 1:16
- The personalities of Bible writers come through clearly in their writings.
- 2 Timothy 3:16 states that the Bible is inspired in totality: “All Scripture is given by inspiration of God.”
- Inspiration extends to words as well as thoughts: “Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.” 1 Cor. 2:13
- “Jesus taught that even the smallest letter and part of a letter are inspired.” Matt. 5:18
- The Bible itself teaches inerrancy: “Sanctify them by your truth; thy Word is truth.” John 17:17

THE PREACHER'S DEVOTIONAL LIFE

It is possible that the preacher can become so involved in the mechanics of sermon preparation that he can lose sight of his relationship with God. It is therefore urgent that he maintains his own devotional time. Although methods vary, Bible reading and prayer should be included.

THE PREACHER'S INTELLECTUAL DEVELOPMENT

The preacher must develop his intellectual capabilities to their fullest. Because he is called upon to preach the Bible to others, he must be a student.

Formal training should include:

- A broad, general education
- As much specific education in the areas of theology and the Bible as possible, most often found in a Bible college or seminary
- Training in theology, both systematic and biblical
- The area of Bible interpretation

The young student should be placed in a church atmosphere conducive to his development, including sitting under a pastor who faithfully expounds the Bible.

The preacher's life is a process preparing himself intellectually to preach.

THE PREACHER'S STUDY

The preacher must go into his study prepared to study. He must do everything possible to develop the discipline of studying, including setting aside time to prepare his messages.

Several advantages exist in having the pastor's study at his home, away from the traffic and activities of the church. The morning hours also may be best suited for his study.

A word of caution: Don't become too involved in study as to shut yourself out from the outside world.

THE IMPORTANCE OF PHYSICAL FITNESS

Physical fitness is an area neglected by pastors who are too involved in the Lord's work and other activities to take adequate time to tend to the needs of their bodies.

Exercise

The preacher needs to plan regular blocks of time for exercise to recover from his mental labor of preparing sermons. Various types of exercise are available, but make sure to get a doctor's permission before doing any of them.

Proper Eating

Eating correctly and maintaining one's weight adds to one's physical well-being. Preachers should watch their diet, including eating sugars and milk, which cause mucus to build up in the throat.

Proper weight control is a testimony. How can a preacher tell his congregation that Christ can give them power over drugs and alcohol if he has no control over his own eating habits?

Rest

Preachers need adequate rest, especially on Saturday.

The preacher's body is God's vehicle for communication. Therefore, he must keep it in good shape.

SOME REFLECTIONS ON PRAYER BY GREAT PREACHERS OF THE PAST

“Prayer must carry on our work as well as preaching: he preacheth not heartily to his people, that prayeth not earnestly for them If we prevail not with God to give them faith and repentance we shall never prevail with them to believe and repent.”

Richard Baxter, *The Reformed Pastor* (London: Banner of Truth, 1974), 120-23.

“The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for talent instead of grace, eloquence instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness.”

E.M. Bounds, *Power Through Prayer* (Grand Rapids: Baker, n.d.), 74.

“Light praying will make light preaching. Prayer makes preaching strong (the God who answers prayer does this)... and makes it stick.”

E.M. Bounds, *Power Through Prayer* (Grand Rapids: Baker, n.d.), 74.

“Strange it is that any discussion of preaching should take place outside the context of believing prayer. We have not prepared until we have prayed...”

“We cannot represent God if we have not stood before God It is more important for me therefore to teach a student to pray than to preach.”

David Larsen, *The Anatomy of Preaching. Identifying the Issues in Preaching Today* (Grand Rapids: Baker, 1989), 53-54.

“If we would prevail with men in public, we must prevail with God in private.”

H. A. Ironside, *Praying in the Holy Spirit* (New York: Loizeaux, n.d.), 59.

“Without this [prayer] you are weak as weakness itself. If you lose your spirit of prayer, you will do nothing, or next to nothing, though you had the intellectual endowment of an angel... The blessed Lord deliver, and preserve His dead church from the guidance and influence of men who know not what it is to pray.”

Charles Finney, quoted by L.G. Parkhurst, *Charles G. Finney's Answers to Prayer* (Minneapolis: Bethany, 1983).

“A sermon steeped in prayer on the study floor, like Gideon's fleece saturated with dew, will not lose its moisture between that and the pulpit. The first step towards doing anything in the pulpit as a thorough workman must be to kiss the feet of the Crucified, as a worshipper, in the study.”

Thomas Armitage, *Preaching: Its Ideals and Inner Life* (Philadelphia: American Baptist Publication Society, 1880), 170.

"The preacher must be a man of prayer... He should pray for his messages.. soak them in prayer... pray as he goes into the pulpit, pray as he preaches insofar as that is possible, and follow up his sermons with prayer... "

Faris D. Whitesell, *The Art of Biblical Preaching* (Grand Rapids: Zondervan, 1950).

"For me it is of primary importance that all my preparation be done in the context of a praying spirit... looking to the Lord and depending on the grace of His illuminating and enlivening Spirit. This is punctuated by specific ejaculations and periods of petition for both exposition and application... My prayer, therefore, is that my material may be in harmony with His purpose and my spirit sensitive to His gracious character, so that I may not distort Him in my words or by my spirit. "

- Sinclair Ferguson

"Behind every good biblical preacher is much hard labor in preparation" (1 Tim. 5:17; 2 Tim 2:15). However, only prayer can assure that his work is not wasted and that his message will spiritually impact the hearers. As the biblical preacher interweaves prayer with his preparation, he should focus on certain petitions. (1) that he will receive God's message... in spiritual as well as mental comprehension, 1 Cor. 2:9-16; (2) that God's message will first grip his own heart in strong conviction, 1 Thess 1: 5; (3) that he will clearly and correctly convey God's message in the power of the Spirit in effective communication, 1 Thess 1:5; (4) that the Spirit will use the message to produce proper response and change,... spiritual transformation, 2 Cor. 3:18, and (5) that the whole process and finished product will accomplish God's purpose in glorification of God through Christ, 1 Cor. 10:31; 1 Pet. 4:11.

-Henry Holloman, Professor of Theology, Talbot School of Theology

“SNARES THAT WILL SINK THE SERVANT OF GOD”

(1 Timothy 6:3-10)

- I. WE MUST AVOID THE SIN OF PRIDE.** 6:3-4
1. Pride will reject the Word of God. 6:3
 2. Pride will refuse the wisdom from God. 6:4
- II. WE MUST AVOID THE SIN OF ANGER.** 6:4-5
1. It will corrupt how you behave. 6:4-5
 2. It will corrupt what you believe. 6:5
- III. WE MUST AVOID THE SIN OF AMBITION.** 6:6-8
1. Be content in who you are in Christ. 6:6
 2. Be content in what you have from Christ. 6:7-8
- IV. WE MUST AVOID THE SIN OF GREED.** 6:9-10
1. Greed is idolatry and it will destroy you. 6:9
 2. Greed is idolatry and it will deceive you. 6:10