



leadership manual

1 Timothy



Sermon Series Notes

“Leadership: Issues of Integrity” (I Timothy 5:17-22)

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I. HONORING LEADERS IN THE CHURCH (vv.17-18)

* v.17 This verse immediately yields insight into the ministry of the elders of a church. The first is that not all elders have the responsibility of preaching and teaching. Next, it seems implied that some elders do not have responsibility in “directing the affairs of the church.” This seems to mean they are not involved in making business and financial decisions or involved in the day to day responsibilities of those elders who are on the paid staff of the church. Here at CCSP we have elders who serve on a business board, and that board is responsible for approving the annual church budget, as well as overseeing the business affairs of the church. Then we have elders on staff who are full time paid pastors. I call them my “generals,” because every ministry of the church flows ultimately to the oversight responsibility of one of these men. That does mean that they run each ministry, only that they oversee the leaders of each ministry. Finally, there are elders that are not paid pastors, but they are involved in some capacity of helping to shepherd the flock. Most of them are life group or small group leaders. All of these men are to be examples to the flock in their character (according to I Tim.3 & Titus 1).

* Elders who direct the affairs of the church well are worthy of double honor. This refers not only to respect (Heb.13:17), but also financial compensation (I Cor.9:11, 14; Deut.25:4; Luke 10:7). See also II Tim.2:15; James 3:1. One of Jesus’ most important ministries was His teaching ministry (verses?). See Acts 2:42. Luke 8:3 tells us that Jesus and his disciples received financial support for their ministry. Judas was the treasurer for Jesus and his ministry team.

* Note: If you cannot honor the person, honor the position: David and Saul (Rom.13); Paul and the high priest (Acts 23:3).

II. APPOINTING LEADERS IN THE CHURCH (v.22)

* I Timothy 3:6 says that an elder must not be a recent convert.

* v.22b If I appoint someone to leadership too quickly and they mess up, I am partially responsible. And of course if I fail to stand up for truth, I am sharing in the sins of those I fail to stand up against.

* Why might we make someone a leader too quickly? Sometimes it's because the church desperately needs leaders! Sometimes it's because this person gives a substantial amount of money to the church. If the church makes someone a leader based on how much money they give to the church, the apostles certainly Should have given Ananias and Sapphira a position. But they didn't. Instead, they confronted the sin, regardless how much money Ananias and Sapphira had given to the church. I still today do not know who gives what at CCSP. If you are chosen for leadership here, it is not because you give money to the church. You need to be plugged in, manifest faithfulness in ministry over time, etc. Sometimes it's because this person has tremendous talents and giftings. Or it could be because they already hold a position in the world that would be an advantage for the church (need a good lawyer on the board, etc.). It could be because they are a personal friend. Or, God forbid, it could be because of something they could personally do for you if you make them a leader (favoritism).

* Jon Courson's example: A young man that he baptized had previously dabbled in Rastafarian religion. He was articulate and insightful, so eight months after his baptism Pastor Jon turned over a Monday night Bible study to him. It proved to be a big mistake. Jon found out that, for inspiration before each Bible study, this guy would smoke weed! ("That's a cool verse huh dude?")

* Scriptural examples of patience: Apostles with Christ for three years before He sent them out; Stephen, Phillip, and first deacons, eight years after Pentecost; Joshua served Moses forty years; Elijah and Elisha; Paul and Timothy.

* Note: If you want to be a leader at CCSP, find a place to serve, be faithful, and patient!

III. REBUKING LEADERS IN THE CHURCH (vv.19-21)

* v.19 Elders (leaders) are the easiest people to accuse. They are the most visible, have the greatest responsibility. The more visible an elder, the more responsibility he has, the bigger the target he is. I am a big target! I have heard lots of individual accusations against an elder, but very few with two or three witnesses. This violates the biblical mandate. See Duet.19:15; II Cor.13:1.

* Note: The accusations are not to be over personal opinions and preferences on disputable or non-essential matters, but rather sin that is obvious and must be confronted and dealt with.

v.20 With great responsibility comes great accountability.

* Is this public rebuke in front of the whole church? It depends on the sin, the nature of the sin, and who was sinned against. The more serious the sin, the more likely that elder should be rebuked before the church. And of course any sin that is public must be dealt with publicly. See Gal.2:11-16.

* Note: In my experience, this is done very seldom in our culture. When it is done, in my opinion, it is often handled incorrectly. For example, I remember when Jimmy Swaggart

was caught in his sin years ago, and in his public confession, he was still in a principle place of authority (the pulpit). To my recollection, he was never publicly rebuked by the other elders of the church he pastored. After his confession, he would not submit to the counsel of the elders, but instead rebelled against their authority.

* Let's not forget the purpose of the public rebuke – “so that the others may take warning.” The others need to know that sin is not going to be tolerated, and if you are caught, you will be exposed. This is godly peer pressure.

IV. SHOWING NO FAVORITISM/PARTIALITY

* Favoritism: Showing favor (partiality) to persons based on external regulations such as position, power, or wealth.

* v.21 This statement can be taken generally. In other words, partiality or favoritism should not be shown in any way in the church, especially among the leaders of the church who are called to be examples to the body. We are not to choose leaders based on favoritism. We are not to honor a leader based on favoritism. We are not to pay someone based on favoritism, etc. etc.

* Rom.2: 11 For God does not show favoritism.

* We find favoritism in pretty much every area of life:

- Family life: Isaac loved Esau more than Jacob (Gen.25:28); Jacob loved Rachael more than Leah (Gen.29:30); Jacob loved Joseph more than his other sons (Gen.37:3).

- The workplace: Eph.6: 9 And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

- Politics: See Acts 24:27.

- With people in general: See Acts 12:19b-23.

- The church worship service: See James 2:1-9.

- In the ministry of the gospel: See Acts 10:9-16, 27-28, 34-35.

* This is one of the greatest temptations, and perhaps one of the most common sins in the church. Why? Because we are so easily influenced by position, power, prestige, even personal relationships. I have a friend who has been repeatedly passed over for a job position he should have had time and time again, but favoritism closed the door on him.

* In context, favoritism must never be shown to any leader who has sinned and needs to be rebuked, whether the rebuke is done publicly or not. We may be soft on sin with certain people because of favoritism. So, one of the first things we must overcome is fear.

* Prov.29:25 Fear of man will prove to be a snare...

* There are great examples of saints with the kind of integrity that refused to give in to favoritism:

- John the Baptist confronting Herod (Luke 3:12-20); Nicodemus when he questioned his peers, the ruling council of the Jews (John 7:50-52); Samuel confronting Eli (I Sam.2:11-18a); Nathan the prophet confronting King David (II Sam.12), other prophets were imprisoned, beaten or killed; II Chron.26; Paul confronting Peter (Gal.2, note context of vv.6-9).

- Jesus is of course our greatest example: See Matt.22: 15-18 ; It was Jesus confrontation of the religious leaders sin and hypocrisy that ultimately sent Him to the cross.

* We must understand that when we choose to not give in to favoritism, there may be a price to pay. Don't be guilty of failing to stand up for truth. If you do, you will share in others sins (Ezekiel 3:17; 33:7).

CONCLUSION

* Prayer – Lord, help us here at CCSP to honor leaders, especially the elders you have called to preach and teach here. Help us to not be hasty in appointing people to leadership. Help us to be willing to confront sin, even rebuking elders when necessary. And help all of us to never show favoritism. Lord, may we be like you. And thank you that you are the same yesterday, today, and forever.