EQUIPPING ASPIRING ELDERS FOR MINISTRY
EFFECTIVENESS AT HARVEST BIBLE
CHAPEL, MIAMI, FLORIDA

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by
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EQUIPPING ASPIRING ELDERS FOR MINISTRY
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CHAPEL, MIAMI, FLORIDA

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PREFACE

This project was completed in large part due to the love and support of many people God has placed in my life. First, I am thankful that Jesus died for my sin, conquered death for my salvation, and has saved me from the punishment I deserved. Looking back I can see His hand on me in every stage of my life. Thank you, Lord, for your goodness and grace!

Second, the Lord blessed me by placing me in the care of two wonderful, godly parents, Dwight and Mary Fevig. Their commitment to my siblings and me has been unparalleled. I praise God for their generosity, sacrifice, and continued influence in my life.

Third, the Lord has blessed me with an amazing wife and three wonderful children. My studies at Southern Seminary have been a team effort. Without their love, support, and sacrifice I would not be where I am. Grethel, you are my good thing and evidence of God’s favor in my life. I am truly blessed (Prov 18:22). After ten years of marriage and three children, you remain my favorite person on the planet and the love of my life.

Fourth, I am thankful for the privilege of serving the Lord with the body of Christ at Harvest Bible Chapel, Miami, Florida. I love these people, their zeal for God’s glory, their passionate worship, and their appetite for God’s Word. They and the elders of the church have been gracious in supporting me throughout my theological education. They have loved me well. I am so grateful that the Lord has allowed me to plant my life among such majestic saints.
My hope and prayer is that this project will serve in equipping aspiring elders for ministry effectiveness at HBCM and that God will be glorified.

Jason Fevig

Miami, Florida

December 2015
CHAPTER 1
INTRODUCTION

Purpose

The purpose of this project was to equip aspiring elders for ministry effectiveness at Harvest Bible Chapel, Miami, Florida.

Goals

The first goal of this project was to assess the spiritual maturity of ten men in the congregation who aspire to leadership in the church. To gauge the spiritual maturity of the ten men who aspire to eldership, each was asked to take a pre-series survey. The goal was considered successfully met when 100 percent of the ten aspiring men completed the survey and the survey was analyzed, yielding a clearer picture of the current knowledge and practice of the spiritual maturity of the men in the congregation who aspire to be an elder.

The second goal of this project was to develop a six-week teaching series explaining the office of overseer and how elders are to be spiritual leaders. The teaching series focused on the individual’s character, biblical convictions, and competency for ministry. This goal was measured by the current three elders using a rubric to evaluate the candidates in light of the Bible’s standard of leadership qualifications as seen in 1 Timothy 3:1-7 and Titus 1:6-9. The goal was considered successfully met when 90 percent of the indicators on the rubric were at the “sufficient” or “exemplary” levels.

1See appendix 1 for the pre and post-series survey.

2See appendix 2 for the curriculum evaluation rubric.
The third goal of this project was to train the eligible men who aspire to be church elders via a six-week teaching series. This goal was measured by administering a pre- and post-series survey of the knowledge and practice of spiritual maturity and leadership principles. This goal was considered successfully met because there was a statistically significant improvement as measured by a paired $t$-test.

**Ministry Context**

The ministry project took place in the context of Harvest Bible Chapel (HBCM) in Miami, Florida. Four factors related to the ministry context at HBCM are relevant to this project.

**Affiliation with Harvest Bible Fellowship**

First, as a Harvest Bible Chapel (HBC) church plant, HBCM is a part of the Harvest Bible Fellowship (HBF). As a result, HBCM’s connection is a significant part of the ministry context. For contextual purposes, in 1988, James MacDonald and his wife, Kathy, along with a small group of men and women, planted Harvest Bible Chapel. In 2002, through MacDonald’s leadership and by God’s grace, the church-planting ministry of HBF was founded and has established more than 140 churches across North America and around the world. MacDonald’s vision is for God to use Harvest Bible Fellowship to plant 1,000 churches.

The HBF believes that healthy things multiply, so they set out not just to plant churches, but to plant church-planting churches. The HBF and HBC churches are in passionate pursuit of the fulfillment of Jesus Christ’s promise to build his church. Jesus

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3 See appendix 1 for pre and post-series survey.

says in Matthew 16:18b “And on this rock I will build my church, and the gates of hell shall not prevail against it.” As a result of that, we believe that local churches exist to glorify God through fulfilling the Great Commission (Matt 28:19-20).

As a HBC church, we seek to build the church with the following principles in mind: (1) healthy things multiply (see 2 Tim 2:2), (2) a generous spirit leads to multiplied opportunity (see Eccl 11:1), (3) building strong leaders requires enduring commitments (see Prov 27:17), and (4) smaller churches can have significant, eternal impact (see Zech 4:8-10).

As an HBC church plant, we work in harmony with the HBF. All Harvest Bible Chapel churches are committed to the same doctrinal positions and philosophy of ministry distinctives. The HBF and its churches are conservative and evangelical. Each Harvest church is also contemporary and innovative by design.

The Fellowship’s principles of doctrine, government, and practice describe our core convictions about the nature of God, Jesus Christ, the Holy Spirit, the Scriptures, and other key points of theology and doctrine. These principles are binding on each church that carries the name Harvest Bible Chapel.

When it comes to church planting, the HBF is intentional about three things: (1) the HBF provides training so that church planters can become effective HBC senior pastors to lead people in vertical God-centered worship, (2) the HBF plants vibrant, high-impact local HBC’s that reproduce themselves, and the HBF replant transitioning churches into HBC’s, and (3) the HBF equips pastors and church planters with ongoing training and resources for ministry effectiveness. These are the expectations of each HBC.

As an HBC church plant, we had a one year transition to autonomy. During

\(^5\)Harvest Bible Fellowship, “About Us.”

\(^6\)Harvest Bible Chapel Miami, “Harvest Bible Fellowship,” accessed October 8, 2015, http://www.harvestmiami.com/10353/content/content_id/132661/Harvest-Bible-Fellowship/.
that year, I (the senior pastor) and two staff members of the Harvest Bible Fellowship served as the elders. That year provided me the opportunity to observe the character of the men at HBCM to discern who would best be qualified to serve as elders. After the first year, elders were chosen from our congregation in Miami and then formally installed. At that time, the HBF withdraw, and from that point forward HBCM was independent with its own elder board.

After year one, the HBF leads HBC churches by influence, not mandate. It is a fellowship of churches gathered around a common vision, not a denomination. To participate in shouldering the load of church planting and equipping more churches, each HBC church commits 5 percent of their annual budget to the HBF, to be counted as part of their own mission’s budget. In addition, many HBC churches also partner with the Southern Baptist Convention for the purposes of both local and world evangelization.

Before planting a HBF-affiliated church, I attended the Harvest Training Center (HTC) for Church Planting. The HTC builds on the seminary education by concentrating on the practical side of ministry that will eventually lead to the planting of a new HBC. The training is residential and I was expected to demonstrate competencies while working through the HBF curriculum. The faculty/teachers are frontline ministry practitioners who are immersed in the day-to-day of what it means to pastor a church.7

To be selected to attend the HTC, four things must be observed:

A candidate must be able to faithfully preach the Scriptures giving attention to the practical application of scripture to life. A candidate must demonstrate godly character (1 Tim 3:1-7; Titus 1:5-9). A candidate must have competence as a

preacher, shepherd, manager, and builder. A candidate must have alignment with the biblical convictions and methodology of Harvest.8

The purpose of the HTC is to train and equip godly, gifted men to become effective and fruitful senior pastors of HBCs. The HBF trains resident church planters in four areas.9 The first area is Harvest DNA. The HTC immerses the residents into the life and culture of HBC. To be a successful HBC church planter, one needs to thoroughly understand the distinctive and philosophy that unite all HBCs. This culture is best caught and taught.10

The second area is preaching. All aspects of sermon preparation are addressed. The HTC residents are given opportunities to cultivate and grow their preaching gifts. Residents also receive feedback on their messages and are encouraged emphasize the practical application of God’s Word to life.

The third area is leadership. The HTC also works on developing the church planter as a shepherd, leader, builder, and manager. The HBF understands the importance of developing godly character and honing the skills of leadership. Every church planter has several relationships that will impact his success in church planting. These relationships are addressed and include the church planter’s relationship with Jesus, his immediate and extended family, the board of elders, the chairman of the elder board, the worship pastor, and even hard to work with people.

The fourth area is church planting. Residents are coached on how to develop and grow of a core group and then launch their HBC:


10Ibid.
As churches grow, ministries become more complex, resulting in the need for skills in organization, coordination, budgeting, planning, and strategic prayer. As a result of this, residents learn principles and practices of ministry management, shepherding issues, and how to identify, train, and motivate volunteers.\textsuperscript{11}

Seminaries are not churches. Seminaries cannot provide everything a young man needs in order to become a leader of God’s people. This is why the church-based training at the HTC is so helpful for church planters. Very few Bible colleges and seminaries are set up to deal with the complex leadership demands and management challenges that church planters encounter. The church based training at the HTC is quite different from both Bible College and seminary: “The HTC bridges the gap that exists between the academy and the church. Instead of duplicating what is learned in seminary, the HTC builds on it.”\textsuperscript{12} Therefore, the training at the HTC is practical and is geared to serve the needs of a future HBC church plant.

Other Contextual Factors

HBCM’s affiliation with HBF is only one factor that impacts this project. The second is the church’s preaching conviction. Expositional preaching and teaching are the primary ways members are taught from the pulpit. The church was planted in October 2009 with an emphasis on expositional preaching and contemporary worship without compromise. Since then, on Sunday mornings, I shepherd the congregation by preaching through various books of Scripture. Due to the steady diet of expositional preaching, time spent in the Pastoral Epistles explaining the “the office of overseer” has been minimal.

The third of the four factors related to the ministry context at HBCM that is relevant to this project deals with its discipleship. The primary way of making disciples is through the ministry of small groups. Small groups take the message from Sunday and figure out how the message intersects with their lives. HBCM’s conviction is that the

\textsuperscript{11}Harvest Bible Fellowship, “Training Center for Church Planting.”

\textsuperscript{12}Harvest Bible Fellowship, “Frequently Asked Questions.”
message should be applicable and small groups provide the place for specific application for each member. Small groups are where the church seeks to walk with Christ in community so that each member can mutually minister to one other. It is the church’s conviction that small groups provide the best place members to grow and mature as disciples in their faith.

The fourth factor related to the ministry context at HBCM that is relevant to this project deals with its leadership development. The primary way of making leaders is through the ministry of small groups. Small groups are the lab where disciples are made and leadership is trained. Up to this point, leadership development has grown through the ranks of small groups. This training model has reinforced and enriched what is already taking place in small groups.

**Rationale**

Four evidences indicate HBCM was ripe for a clear and intentional effort to train men to be spiritual leaders. First, because the church has grown from two people (the senior pastor and his wife) in 2009, to 250 people that call HBCM their church home in 2015, more leaders are required to shoulder the kingdom responsibility. Throughout the life of the church, many leaders have been trained, including 35 men and women who were sent out to plant Harvest Bible Chapel Miami-West in 2014. With the recent exodus of leaders, more people need to be trained to fill the gaps.

Second, because the congregation has already been convinced of the necessity of qualified leadership, there was no need to “sell the church” on the project. The church understands the necessity of godly character, biblical convictions, and competency for ministry. This congregation has desired to be biblical in their pursuit of qualified leadership; they simply needed a clearer direction and process to do so. This project has provided the means to select qualified elder candidates for future eldership.

Third, because leadership has always been intentional in developing other
leaders, they have delighted in a more effective process. Thus far in the history of the church, 7 small group apprentices and 7 small group leaders, 2 flock leaders who oversee small groups, 4 ministry leaders who oversee Sunday operations, 3 elders, and 2 church planters (Harvest Bible Chapel Miami-West and Harvest Bible Chapel Holguin, Cuba) have been trained. The church has had success with leadership development, however, the process needed to be more efficient. Leadership training has always been purposeful and effective, but the church needed a more scalable and reproducible plan for the future.

Fourth, because there are men who aspire to the office of overseer, there was no shortage of men to qualify and train. The congregation has found this project immediately acceptable and beneficial because of the obvious need the church had. As a growing congregation, more men are needed to help manage and shepherd, just as fathers provide and care for their wife and kids, and shepherds are to provide and care for their sheep. In light of the obvious need the congregation has for more elders to share the leadership load and the men who aspire to leadership in the church, this project was immediately pursued.

**Definitions and Limitations/Delimitations**

The following definitions of key terms are used in the ministry project:

*Spiritual leadership.* Spiritual leadership knows where God wants His people to be and then spiritual leaders are able to take the initiative to use God’s methods to get them there. “Spiritual leadership is not aimed so much at directing people as it is at changing people. If we would be the kind of leaders we ought to be, we must make it our aim to develop persons rather than dictate plans.”

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**Elder.** The term *elder* is the predominant New Testament term used to describe local church leaders. Elders are a qualified council of men that jointly pastor the local church.\(^{14}\) A common New Testament pattern is a plurality of elders “in every church” (Acts 14:23) and “in every town” (Titus 1:5).\(^{15}\)

Two limitations apply to this project. First, the accuracy of the pre- and post-series surveys has been dependent upon the willingness of the respondents to be honest about their current level of spiritual maturity. To mitigate this limitation, the respondents were informed that the responses were held in confidence within the current elder body. The second limitation of this project is that the homework portion focused only on understanding Gene Getz’s book, *Elders and Leaders: God’s Plan for Leading the Church.*\(^{16}\)

Two delimitations were placed on the project. First, the project addressed spiritual leadership in the church but not specifically in the home. Spiritual leadership in the church includes leading the family in the home, but the training did not address the exercise of spiritual leadership in the life of the home itself. The primary reason not to address the home was because the concentration of the project was to equip aspiring elders for ministry effectiveness at HBCM. The focus then was on the individual’s character, biblical convictions, and competency for ministry. Spiritual leadership in the home, however, is addressed at HBCM during the aspiring elder candidates’ weekly small group participation. Second, the project was confined to a ten-week timeframe,\(^ {14}\)Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado Springs: Lewis and Roth, 1995), 31.


which gave adequate time to prepare, then teach the six-week training series, conduct the post-series survey, and compile the results.

**Research Methodology**

The research methodology for this project includes a pre-series survey, a post-series survey, and an evaluation rubric for the ten men who “aspire to the office of overseer.” Three goals determined the effectiveness of the project. The first goal of this project was to assess the spiritual maturity of the ten men in the congregation who aspire to church eldership. At the first training session, a pre-series survey was distributed to the aspiring elders in training. Each participant was informed that the responses are confidential and only seen by the current three elders. To be included in this group, the participants committed to attend five of the six training sessions. The participant group included ten men.

The pre-series survey determined two things about each participant. First, it assessed awareness and conviction regarding the biblical principles of spiritual maturity. This section included questions from relevant biblical passages about “the office of overseer.” Second, the survey assessed what practices the participant utilizes in spiritually leading himself, his family, and his specific ministry in the church. This section of the survey included multiple questions regarding his character, convictions, and competency for ministry. The first goal was successfully met when 100 percent of the ten men in this group completed the survey and the survey was analyzed, yielding a clearer picture of the current knowledge and practices of spiritual maturity of those who aspire to be an elder.

The second goal of this project was to develop a six-week teaching series on the spiritual leadership of elders. The series consisted of six one-hour sessions dealing

17 All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.
with such topics as the biblical basis for male spiritual leadership, the essential role of personal spiritual disciplines, personal purity, and holiness. In addition, a program was developed so that the participants read and I led a guided discussion on Gene Getz’s book, *Elders and Leaders: God’s Plan for Leading the Church*. This goal was measured by the church’s current three elders using a rubric to evaluate the material. The rubric led the elders to evaluate the series primarily based upon its fidelity to Scripture and its clarity, thoroughness, and practicality. For this goal to be considered successfully met, 90 percent of the indicators on the rubric were scored at “sufficient” or above.

The third goal of this project was to equip the eligible men who aspire to be church elders via the six-week teaching series. The series took place on six consecutive Wednesdays. The sessions began with prayer and the teaching lasted approximately seventy-five minutes. The first, second, and third sessions emphasized the significance of godly character for those who “aspire to the office of overseer.” The emphasis was on “who we are” before “what we do.” Small group dynamics of transparency, accountability, and prayer were incorporated into those sessions. The remaining sessions implemented the previously mentioned plan to read and discuss Getz’s *Elders and Leaders*.

At the end of the six-week series, the men were exhorted to commit to continue using the spiritual leadership practices to lead themselves, their family, and their specific ministry in the church. The men took a post-series survey, which is the instrument by which this third goal was measured. Only those who completed a pre-series survey and attended five of the six training sessions were invited to take the post-series survey. Like the initial survey, the post-series survey assessed each participant’s current knowledge and practices related to spiritual maturity of the men in the congregation who aspire to leadership in the church.

A $t$-test for dependent samples was used to determine if there was a positive significant difference between the pre-series and post-series scores. A $t$-test for dependent
samples, according to Neil Salkind, “Involves a comparison of the means from each group of scores and focuses on the differences between the scores.” The third goal was considered successfully met because there was a statistically significant improvement as measured by a paired $t$-test.

Once the post-series survey was completed and the data assessed, the aspiring elder candidates who were found qualified were invited by the current elders to the next phase of leadership training and development. This process is further discussed in chapter 5.

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Most medical doctors and dentists offices hang credentials from their alma mater. Many hallways and offices are lined with diplomas to validate the professional’s expertise. It is the same for many pastors. In many offices either an ordination certificate and/or a diploma from the local seminary adds decoration to the room. Often such credentials are placed on the wall in heavily trafficked areas. These credentials serve their purpose by building up confidence in a person who needs service.

When it comes to leading the church, is a diploma required? What is necessary to lead? Are there spiritual requirements? What does the Bible say? Under the command and direction of the Lord Jesus the apostle Paul has written a list of qualifications for the office of overseer. This chapter addresses the standard that the Lord has put in place for those who serve in the church by leading it.

The following pages contend that the New Testament clearly establishes the spiritual qualities of men aspiring to church leadership. An exegesis of 1 Timothy 3:1-7 and Titus 1:6-9 will support this thesis by showing that aspiring elders must meet the spiritual qualifications. Other passages explain the roles and responsibilities for elders,¹ but for the sake of this project I focus on the stated passages because of their comprehensive focus on the spiritual qualities of men who aspire to church leadership.

The first of the two passages of focus is 1 Timothy 3:1-7. This passage is divided into three parts: (1) Paul commends the office of overseer by saying it is a noble

¹For example, Acts 20:17-38, Eph 4:11-12, 1 Thess 5:12-13, and 1 Pet 5:1-5.
task (v 1); (2) Paul lists eleven spiritual qualities that should be possessed by an overseer (vv 2-3); and (3) Paul speaks to three specific situations; an overseer must manage his household well (vv. 4-5), he should not be a recent convert (v. 6), and he must be well thought of by non-Christians (v. 7).  

**First Timothy 3:1-7**

**Paul Commends the Office of Overseer by Saying It Is a Noble Task (v. 1)**

πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ, “The saying is trustworthy: If anyone ‘aspires,’ to the office of overseer, he desires a noble task.”

The first verb used in this verse, “aspires” is from oregotai, which means “to stretch oneself out,” hence “to aspire to,” but not in a bad sense; the second verb, “desires,” is epithymei, which expresses strong desire. Clearly there must be a decisive sense of call. Those who pursue the office of overseer will have this virtuous desire planted in the heart by the Holy Spirit. Some have had a problem with the use of this word, saying it suggests an ambitious striving secondary to Paul’s usage of επι elsewhere as one’s natural desire. William Hendriksen clarifies, “It does not necessarily contain the sense of “desire” or “coveting” with its evil connotations. Instead it has the good sense of “aspire to,” the motivation being traced not to ambition but to faith and love.” Therefore the desire for the office of elder will be a virtuous desire planted in the heart of a potential candidate by the Holy Spirit.

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3All Scripture references are from the English Standard Version, unless otherwise noted.


The call to ministry is the call of a compulsion; a Spirit-generated compulsion to ministry that cannot be diminished. The ministry is not a miserable work—it is a noble work in God’s sight. Those who pursue the ministry must do so because of a driving compulsion on the inside. Placing the right men in leadership begins with the Holy Spirit. The Spirit prompts the heart of a man creating the desire to give a big portion of his life to serving the church by leading it. This is evidenced by the fact that in the first century the office involved not so much honor as it did personal sacrifice, and a willingness to serve in this office was a sign of dedication.\\(^6\\)

Paul Lists Eleven Qualities That Should Be Possessed by an Overseer (vv. 2-3)

The qualifications that follow in verses 2 to 7 give guidelines for measuring a candidate’s reputation, which must be above reproach.\\(^7\\) George Knight explains, “The qualifications given in this list are either self-explanatory or explained by Paul. They call on the church to evaluate a potential elder by means of characteristics that the members are aware of.”\\(^8\\) Nothing is said about the duties of these leaders, although something may be read between the lines. There are passages that explain the roles and responsibilities for elders, but 1 Timothy 3:1-7 and Titus 1:6-9 do not.\\(^9\\) The author’s concern is with the kind of people to be appointed rather than with a job-description, and therefore the latter is not required for the purposes of this project.\\(^10\\)

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\\(^6\\) Hendriksen, *Exposition of the Pastoral Epistles*, 118.


\\(^9\\) For example, Acts 20:17-38, Eph 4:11-12, 1 Thess 5:12-13, and 1 Pet 5:1-5.

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, “Therefore an overseer must be above reproach.”

“Must” is δεῖ in the Greek and it is inserted to emphasize something that is an absolute necessity. It denotes compulsion in the sense of what is necessary or what one must do. 11 Being above reproach is the basic overall requirement of an overseer. It does not mean that he never committed a sin in his whole life. It is not possible to find a man who is faultless. It is one thing to be weighed down with ordinary faults that do not tarnish a person’s reputation, because most other good men share such faults, but it is totally different matter to have a reputation that is derided and blackened by scandal. 12 The point here is that this man must currently have a life without blame.

Who is to be an elder in the church? Not just anyone, but someone in whose heart the Holy Spirit has given strong desire and whose life matches the qualification of blamelessness. The elder and elder candidate needs to be able to say, “No one is able to place a bad label on me. I am without character defects.”

He is μιᾶς γυναικὸς ἄνδρα, the husband of one wife. Commentators have presented various interpretations of this phrase, but the point is an elder is the husband of one woman. 13 In the original language, the Greek says “a one woman man.” Being a “one woman man” maintains the emphasis on “one” and carries what seems to be Paul’s emphasis on faithfulness. 14 This phrase is not related to whether he is married or not. It is not concerning status, it is concerning character. Being the husband of one wife is not

11 Knight, The Pastoral Epistles, 155.
12 John Calvin, 1 and 2 Timothy and Titus, Crossway Classic Commentaries (Wheaton, IL: Crossway, 1998), 53.
13 For example, Mounce, Pastoral Epistles; Towner, 1-2 Timothy and Titus; and Knight, The Pastoral Epistles.
14 Mounce, Pastoral Epistles, 173.
a matter of his current situation, it is a matter of his faithfulness. The elder or elder candidate needs to be able to say, “I am sexually pure. If I am married, I have a good relationship with my spouse. I am a one woman man.”

**He is σώφρων, sober-minded.** To be sober-minded means to be well disciplined; he has no excess. It has to do with being clear headed or vigilant, which is the opposite of drunkenness or fuzzy thinking.\(^\text{15}\) In fact, sober-minded carries also the connotation of a person who is serious about spiritual things. This man is clear headed and he sees the complexities of life clearly. Being sober-minded allows the man to step back and think about things before making a hasty decision. The elder or elder candidate needs to be able to say, “I am a stable person. I have a balanced mind and emotions.” In short, he is not swayed by sudden impulses over which he exercises no mastery.\(^\text{16}\)

**He is νηφάλιον, self-controlled.** The two words for sober-minded and self-controlled treat different aspects of the same object. While νηφάλιος speaks of clarity of mind, σώφρων speaks of control of mind. A person who is self-controlled is able to think soberly on what should be thought about. He thinks on right things. His life is orderly. One sees the discipline of his heart and mind in the discipline of his duties and his action. The elder or elder candidate needs to be able to say, “I am able to handle myself in situations that are difficult to handle. I consistently make solid decisions when tempers rise.”

**He is κόσμιον, respectable.** Being respectable refers to a person’s outward appearance. It means to be decent or dignified. This person is regarded as “respectable”

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\(^{15}\)Towner, *1-2 Timothy and Titus*, 85.

\(^{16}\)Hendriksen, *Exposition of the Pastoral Epistles*, 123.
by others.\textsuperscript{17} A respectable man is someone who behaves decently and honestly.\textsuperscript{18} This is a man that can be depended on and turned to. The elder or elder candidate needs to be able to say, “My life reflects the life of Jesus Christ. I live a respectable Christian life and am worth imitating.” In short, his observable behavior corresponds to inner self-control.\textsuperscript{19}

\textbf{He is φιλόξενον, hospitable.} Hospitality addresses the overseer’s relationship to other people. One can simplify the meaning of this word by dividing it in two: φίλος + ξένος (“friend of strangers”). The duty of hospitality is for all Christians, but especially for elders. This friendliness toward strangers must always show itself in some tangible form.\textsuperscript{20} Being hospitable is not only a matter of just opening one’s home. Loving strangers is a matter of life. Having an open heart and an open life to the stranger is what hospitality is all about. The elder or elder candidate needs to be able to say, “I have a track record of generosity. I am a lover of both Christians and non-Christians.”

\textbf{He is διδακτικόν, able to teach.} The overseer not only has the will to teach others but also must have the skill to do so. He must be skillful in teaching.\textsuperscript{21} The other qualifications deal with the overseer’s qualities, however, the qualification to teach deals with a required ability and the willingness to fulfill the duty. The ability to teach is the only qualification given in the entire list related specifically to the function of an elder. This qualification sets deacons apart from elders. The elder or elder candidate must to be

\begin{footnotesize}
\textsuperscript{17}Knight, \textit{The Pastoral Epistles}, 159.

\textsuperscript{18}Calvin, \textit{1 and 2 Timothy and Titus}, 55.

\textsuperscript{19}Towner, \textit{1-2 Timothy and Titus}, 86.

\textsuperscript{20}Hendriksen, \textit{Exposition of the Pastoral Epistles}, 123.

\textsuperscript{21}Knight, \textit{The Pastoral Epistles}, 160.
\end{footnotesize}
able to say, “I am able to effectively communicate the Bible to others” and the church needs to agree.

μὴ πάροινον μὴ πλήκτην, ἀλλὰ ἐπιεικὴ ἀμαχον ἀφιλάργυρον, “not a drunkard, not violent but gentle, not quarrelsome, not a lover of money,”

He is μὴ πάροινον, not a drunkard. This includes drinking too much wine as well as outright drunkenness.\(^{22}\) In fact, this phrase prohibits drunkenness or addiction to wine.\(^{23}\) The concern for the elder or elder candidate is if he has a reputation as a drinker. This qualification has the idea of his associations. Does the overseer use alcoholic beverages sensibly and is he willing to forego such freedom for the sake of others, when such restraint will better reflect the Lord’s love? The elder or elder candidate needs to be able to say, “I am without addictions and obsessions.”

He is μὴ πλήκτην, not violent. The overseer is not a giver of blows. In other words, he is not punchy, nor does he punch. He is not verbally or physically aggressive. He does not hit people when he gets upset. His tongue is not to be a lashing tongue that reaches out in anger. He is not pugnacious and he is not a bully.\(^{24}\) The elder or elder candidate needs to be able to say, “I am not short tempered and harsh with my words. I am kind, gracious, and even-tempered.”

He is ἀλλὰ ἐπιεικῆ, but gentle. With the conjunction (ἀλλὰ), Paul strongly contrasts the man who is “violent” to a man who is gentle and knows when to yield his right of way to others. A gentle man can bear injuries peacefully, excuses many things,

\(^{22}\) Calvin, 1 and 2 Timothy and Titus, 55.

\(^{23}\) Marshall, Pastoral Epistles, 479.

\(^{24}\) Ibid.
can absorb insults, and does not exact everything owed to him.\textsuperscript{25} The gentle man is willing to forgo his right, but he is never willing to compromise the truth. Next, Paul contrasts the gentle man with the man who is quarrelsome.

**He is ἄμαχον, not quarrelsome.** The overseer is not a brawler; he is not a quarrelsome person. He does not create unnecessary conflicts or revel in heated arguments, especially over minor matters. The elder or elder candidate needs to be able to say, “I am able to avoid arguments without being passive and/or passive aggressive. I have a reputation of being peaceable not divisive.”

**He is ἀφιλάργυρον, not a lover of money.** The overseer does not steal or cheat to get ahead. He does not crave more than he has. The elder or elder candidate needs to be able to say, “I am not materialistic. I am financially content and upright.”

Paul speaks to three specific situations in an overseer’s life: he must manage his household well (vv. 4-5); he should not be a recent convert (v. 6); and he must be well thought of by non-Christians (v. 7).

**An Overseer Must Manage His Household Well (v 4-5)**

Verse 4, 
τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοστα ἐν ὑποταγῆ, μετὰ πάσης σεμνότητος, “He must manage his individual household well, with all dignity keeping his children submissive.”

Paul writes about the qualifications that have a direct bearing on relationships with families. It is essential for anyone in church leadership too not only have an exemplary personal life but an exemplary home life. For the elder or elder candidate, the

\textsuperscript{25}Calvin, *1 and 2 Timothy and Titus*, 56.
home where he lives becomes a lab where he shows how effective he is in managing his household.

The way in which an overseer manages his family can give telltale signs of how he will conduct the church. Church members’ confidence can increase or decrease if there is an apparent contradiction between the management of his house and God’s house. The elder or elder candidate needs to be able to say, “I provide for, lead, organize, and love my family well. I manage my home in an excellent way.”

In addition to a well-managed home, it is also important that the overseer’s children follow his lead by being submissive. Being submissive as a child means that the child is subject to the authority of the parents. They are to be respectful, controlled, and disciplined children. The subjection shown by the children must reflect the character of their father’s leadership.26 Donald Guthrie writes, “Any man who is unable to govern his children graciously and gravely by maintaining good discipline is no man for government in the church.”27 The elder or elder candidate needs to be able to say, “If I am a father, I can say, ‘I am a successful dad.’”

εἰ δὲ τις τοῦ ἰδίου υοἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;
“For if someone does not know how to manage his own household, how will he care for God’s church?”

What does it mean to provide care for God’s church? This idea encompasses many things; it may encompass the overseer stopping what he is doing and diverting to a mini crisis or a major crisis. Examples may include helping a marriage in distress or assisting someone lying in the road like the Good Samaritan. If the home is not in order, the church will not follow suit.

26Knight, The Pastoral Epistles, 161.
27Guthrie, The Pastoral Epistles, 96.
An Overseer Should Not Be a Recent Convert (v. 6)

μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα τοῦ διαβόλου, “He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.”

When it comes to appointing an elder, verse 6 says he should not be a new Christian. Paul is telling to Timothy not to put a man in spiritual oversight as a pastor or elder who is a new convert. The elder or elder candidate needs to be able to say, “I am a mature Christian and others would consider me a mature Christian.” If this not adhered to, the young-in-the-faith elder may become puffed up with conceit and fall into the condemnation of the devil. If a new convert is lifted up in the church and given a position with other mature godly men, he is going to have a battle with pride and with the devil.

An Overseer Must Be Well Thought of by Non-Christians (v 7)

dei de xai marturian kalhn exein apó ton ezwven, Ína μή εἰς ὀνειδισμόν ἐμπέσῃ kai pagnida toû diabólon, “Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.”

“Well thought of by outsiders” comes from kalosis, meaning good. It means not only good inwardly but good outwardly. It not only means that he has character, but it means he has a reputation that is good. He is to have an excellent testimony in the community. A man chosen to be an elder in the church must have a reputation for righteousness, moral character, and kindness. The elder or elder candidate needs to be able to say, “I am known in the community as a good person and non-Christians respect me.” Knight summarizes verses 6 and 7: “These verses seek to protect both the man and
the church’s leadership from self-righteous pride and cowardly disobedience. To avoid both demands a mature believer with an established reputation.\textsuperscript{28}

**Summary of 1 Timothy 3:1-7**

The New Testament clearly establishes the spiritual qualities of men aspiring to church leadership as demonstrated in the exegesis of 1 Timothy 3:1-7. Under the command and direction of the Lord, the apostle Paul has written a list of qualifications for the office of overseer. One cannot pick and choose qualifications to meet; the Lord has set the standard. The same powerful love that rescues from sin and death and gives life and the ability to live for God as Christians, also empowers to serve as Christian leaders and to grow in this grace and knowledge.

**Titus 1:6-9**

When it comes to leading the church, are there spiritual requirements for those who lead? What does the Bible say? As stated previously, under the command and direction of the Lord Jesus, the apostle Paul has written a list of qualifications for the office of overseer. In the pages that follow, I continue to contend with the thesis that the New Testament clearly establishes the spiritual qualities of men aspiring to church leadership. Titus 1:6-9 is exegeted to support this thesis by showing that aspiring elders must meet the spiritual qualifications.

Titus 1:6-9 is divided into three parts: (1) Paul explains that elders are to be “above reproach” (v. 6). The verses that follow make clear what this entails. (2) Paul speaks to family leadership and explains that an elder must manage his household well (v. 6). (3) Paul lists eleven qualities that should be possessed by an elder (vv. 7-9).

\textsuperscript{28}Knight, *The Pastoral Epistles*, 166.
Elders Are to Be “Above Reproach” (v. 6a)

εἴ τίς εστιν ανέγκλητος, “if anyone is above reproach”

If anyone is above reproach, comes from the Greek word, ανέγκλητος, which means to be without fault, blameless, without indictment, and without accusation. The main thrust of the instruction concerns the kind of people to be appointed as elders.29 The purpose of the qualifications is to test the candidate’s “blamelessness.”30 Blameless does not mean sinless, for then no man would qualify to be an elder in the church. The elder will not be a perfect man for he will have his faults. Being above reproach means that nothing in his life would cause a scandal and that would disqualify him from spiritual leadership.

Family Leadership—An Elder Must Manage His Household Well (v. 6)

μιας γυναικὸς ανήρ, τέκνα ἐχὼν πιστά, “the husband of one wife, and his children are believers.”

The husband of one wife means that he is a man devoted to the woman who is his wife. An elder must love and affectionately pursue one woman and he must be faithful to her. Being a husband of one wife includes having a reputation of sexual and moral purity; being devoted to one wife, and having no history of adulteries. For the elder or elder candidate who has children, his children must believe and be obedient to what his/her parents teach them.

μὴ εν κατηγορία ασωτίας ἢ ανυπότακτα, “and not open to the charge of debauchery or insubordination.”

29 Marshall, Pastoral Epistles, 154.

30 Towner, 1-2 Timothy and Titus, 224.
The last part of this verse implies that the elder’s children are not to be accused of dissipation or rebellion. Simply put, they believe and they live it. His children are not in rebellion whatever age they are in life.

Eleven Qualities That Should Be Possessed by an Elder (vv. 7-9)

Five characteristics that must not mark the life of an “overseer” (v. 7b) and six that must be found in the life of a leader of God’s people (v. 8).31

δει γὰρ τὸν επίσκοπον ανέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, “For an overseer, as God’s steward, must be above reproach.”

**He is μὴ αυθάδη, not arrogant.** Not being arrogant is the idea of being gracious and not lacking love. Elders cannot be stubborn and bull headed when dealing with the church family and the operation of the church. He is occasionally wrong! If someone has a better idea or points out a flaw in his program, does have enough grace to listen?

**He is μὴ οργίλον, not quick-tempered.** The elder is not known for hostility and anger. He does not nurture anger under the surface that bursts out when his plans are frustrated.

**He is μὴ πάροινον, not a drunkard.** The ESV has drunkard here but that may be too strong. The prohibition is “given to wine.” It may involve drunkenness but a man can be “given to wine” and not be a drunkard. The idea is that the elder does not have a reputation as a drinker. To be in spiritual leadership is to be clear headed. He must set the proper example in this area of moderation and self-control, including wine.

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31 Knight, *The Pastoral Epistles*, 287.
He is μὴ πλήκτην, not violent. The elder is not known as an aggressive man. He must not be a troublemaker who is always looking for a fight. The servant of the Lord must be gentle and not strive (2 Tim 2:24).

He is μὴ αισχροκερδη, not greedy for gain. This comes from two Greek words, *aischros* which means shameful, and *kerdos* which means gain. If translated literally, it would say “somebody who is after personal gain shamefully.” That is to say he does not care how he makes money and he does not care how he accumulates material things. The lesson is to be careful with those who would view the ministry as a profession instead of a calling.

αλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, εγκρατη, “but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.”

He is αλλὰ φιλόξενον, but hospitable. Being hospitable is to love strangers. Loving strangers is a matter of life. It is the idea of opening one’s life and resources to people he does not know.

He is φιλάγαθον, a lover of good. The leader must “love” what is good. Philip Towner states, “It is the inclination or devotion to things that are or that promote good.”

He is σώφρονα, self-controlled. He is right-minded. He is in control of his mind and his thoughts are redeemed thoughts, they are saved thoughts. He is careful in judgment, thoughtful, wise, with a disciplined mind. Fellowship and friendship will not be nurtured where people are not prepared to accommodate themselves to anyone else.

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33 Calvin, *1 and 2 Timothy and Titus*, 183.
He is δίκαιον, upright. Upright describes conduct that meets God’s standard. He is a man whose life is approved by God. God looks at him and says “this man is right, this man is good, this man is righteous.” Others know him as a man that lives according to what is both right and upright.

He is ὅσιον, holy. If God is holy, then the man of God is also to be holy. He is godlike in his thoughts, words, and deeds and others attest to this.

He is εγκρατη, disciplined. The elder is a man who has control of his life; he is self-controlled. He is not ruled by anything but rather rules himself.

αντεχόμενον του κατὰ τὴν διδαχὴν πιστοῦ λόγου, “He must hold firm to the trustworthy word as taught.”

God’s Word is trustworthy and it must be taught as such. The elder is to be teachable and a diligent student of the Scripture. He must cleave to the trustworthy message, as it has been taught.34

ἵνα δυνατὸς ἦ καὶ παρακαλεῖν εν τῇ διδασκαλίᾳ τῆς υγιαίνουση καὶ τοὺς αντιλέγοντας ἑλέγχειν, “so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”

The elder must not only know “the trustworthy Word” but he must also know what constitutes “sound doctrine.” He is to be able to teach, to exhort and to refute. The elder needs two voices, one for gathering the sheep and the other for driving away wolves and thieves.35

An elder or elder candidate needs to be able to do two simple things, one is positive, one is negative. He must positively use the Word of God to exhort with sound

34Guthrie, The Pastoral Epistles, 207.
35Calvin, 1 and 2 Timothy and Titus, 184.
doctrine, and he must negatively use the Word of God to refute those who contradict. Both are continuing duties that he must be able to continually do.

**Summary of Titus 1:6-9**

The New Testament clearly establishes the spiritual qualities of men aspiring to church leadership as demonstrated in the exegesis of Titus 1:6-9. Under the command and direction of the Lord, the apostle Paul has written a list of qualifications for the office of overseer. One cannot pick and choose which to meet; the Lord has set the standard. The same powerful love that rescues from sin and death and gives us life and the ability to live for God as Christians, also empowers us to serve as Christian leaders and to grow in this grace and knowledge.

The overseer must be above reproach, which includes being faithful in their marriages, having proven their abilities in the home as witnessed by having believing children, being above any charge of drunkenness, and not being rebellious. Paul also includes eleven qualities that should be possessed by an elder. Five of them are unbecoming and six are proper and right. Paul concludes by reaffirming the importance of holding firm to the gospel. If elders are not devoted to Scripture they are not fit for service.36

**The Alternative View**

It should be mentioned at this point that not everyone believes in or teaches that only qualified men serve as elders. Though the apostle Paul clearly refers to men being the “husband of one wife” (see 1 Tim 3:2; Titus 1:6), egalitarians believe and teach an alternative view. Egalitarians teach that men and women are equal in every way and both are able to lead, pastor, elder, and shepherd in the local church.

For example, egalitarians often teach that men and women are equal and that no hierarchy should exist in their relationship. They argue that the only byproduct of the fall was the breakdown of love and relational harmony between Adam and Eve.\textsuperscript{37} They lean on passages such as Genesis 1:26-27, which says,

\begin{quote}
Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them.”
\end{quote}

In response, egalitarians teach that “there is nothing in Genesis 1 to suggest anything other than an equality of male and female created together in the image of God.”\textsuperscript{38} This means no difference, no hierarchy, and no distinction between men and women.

Egalitarians argue, “Genesis 1 explicitly declares that the man and the woman share in God's image and bear the same responsibilities.”\textsuperscript{39}

Egalitarians approach Genesis 2 the same way not seeing the distinction between male and female. Ronald W. Pierce writes, “In Genesis 2 nowhere suggests a hierarchical relationship between the man and the woman, and certainly not because of the ‘order of creation.’”\textsuperscript{40}

For example Genesis 2:18 and 21-23 says,

\begin{quote}
Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.” So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”
\end{quote}


\textsuperscript{38}Ibid.

\textsuperscript{39}Ibid.

\textsuperscript{40}Ibid.
In response to this passage, egalitarians argue that Adam being created before Eve does not mean anything related to hierarchy. Once again, men and women are equal and no hierarchy should exist in their relationship. Without question, they teach that Adam and Eve “were created sequentially in Genesis 2 in order to demonstrate the need they have for each other, not to justify an implicit hierarchy.”

Egalitarians approach Genesis 3 the same way not seeing the distinction between male and female and explain that the perceived gender differences in Genesis 3 are a major misunderstanding. For example Genesis 3:13 and 16-19 it says,

Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.” To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

Genesis is very clear that man and woman have very different consequences because of their sin and rebellion. Egalitarians explain that the perceived gender differences in Genesis 3 are a major misunderstanding. Susan Niditch seeks to clear up this confusion:

The status-establishing punishments meted out to man and woman and the social roles they are assigned do reflect the author’s male-oriented worldview, but no weighty accusation of “original sin” brought about by woman is found in the text. That is a later interpretation from authors with different theologies and worldviews.

According to egalitarians, Genesis 3 teaches that men and women are equal in every way and anyone that teaches otherwise has a faulty theology and worldview. Niditch

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41 Pierce, Discovering Biblical Equality, loc. 817-18.

seemingly elevates Eve’s curiosity to taste the forbidden fruit and champions her as a heroine because of it: “To be the curious one, the seeker of knowledge, the tester of limits, is to be quintessentially human—to evidence traits of many of the culture-bringing heroes and heroines of Genesis.” In other words, the act of Eve eating the fruit makes her a mere human at worst, or a heroine at best. The relational strife that occurs as a result of the fall is a “reality of human history like that of the weeds that spring from the earth. The resolution of this conflict in equality and harmony cannot be found in these chapters but looks forward to a future redemption.”

As a fitting summary of this alternative view, egalitarians talk about the “substantial and essential equality of the two sexes, the subordination of women being entirely a consequence of the fall.” Egalitarians see this as a “devastating disclosure for contemporary ‘complementarians’ who have grounded their entire case for the permanent subordination of women on the premise that before the fall woman was subordinated to man.” Kevin Giles attempts to summarize the egalitarian position by offering an argument against complementarians:

According to their interpretation [the complementarian interpretation] of Genesis 2-3 the hierarchical ordering of the sexes is the creation-given ideal that is universally and transculturally to be endorsed by Christians. . . . If this conclusion is exegetically mistaken and untrue then the “complementarian” position is an impressive edifice without any biblical or theological foundation. It is bound to collapse.

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44Pierce, Discovering Biblical Equality, loc. 943-47.


46Ibid.

47Ibid.
For the purposes of this project, the complementarian position has been taken. HBCM teaches and supports this view. Complementarians teach the biblical requirement for male leadership and believe that men and women were both created by God, are equal before God, and have worth and value. Men and women are both equal and different. They complement each other. In Genesis, the man was given the responsibility of caring for and loving his wife Eve. In turn, woman was given the responsibility of gladly submitting to her husband Adam. In Genesis 2, more clarity about this relationship is provided. When this passage is looked at in its own context and examined by the apostle Paul, “their humanity would find expression differently, in a relationship of complementary, with the female functioning in a submissive role under the leadership and authority of the male.” 48 This example of how men and women complement each other in marriage provides more color and light into a healthy relationship between a husband and wife.

In light of apostle Paul’s contribution, “complementarians argue that passages such as Ephesians 5:22-33 exhibit the fact that God’s created intention of appropriate male leadership and authority should now, in Christ, be fully affirmed, both in the home and in the church.” 49 Wives are to submit and/or be respectful to their husbands just as the church is to yield itself in submission to Jesus.

Another important passage is 1 Timothy 2:11-15, where Paul says,

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.


49 Ibid.
The content in 1 Timothy 2:11-15 was relevant in Paul's day and it continues to be relevant today. Douglas Moo summarizes,

The activities involved in 1 Timothy 2:12 are transcultural in the sense that they are permanent ministries of the Christian church, and the prohibitions of 1 Timothy 2:12 are grounded in theology. Therefore, we must conclude that the restrictions imposed by Paul in 1 Timothy 2:12 are valid for Christians in Paul’s day and in our day as well.  

When you survey the breadth of scripture, you find out that this is consistent with a fully developed theology. This means, as stated previous, this was relevant in Paul's day and it continue to be relevant for Christians in our day as well.

Egalitarians believe and teach that men and women are equal in every way and both are able to lead, pastor, elder, and shepherd in the local church, however, this belief is wrong. This equality between men and women is seen most clearly in how God has designed the church and the family to operate and function. For example, passages such as 1 Corinthians 11:1-16 and 14:34-36 make it clear that God has a proper pattern for leadership with men as leaders in the church. As mentioned throughout this chapter, male leadership in the church is reinforced by qualifications for the position of eldership, which indicates that only qualified men may serve as elders. This pattern is also observed in the home. For example, passages such as Ephesians 5:22-33 and 1 Peter 3:1-7 make it clear that God has a proper pattern for leadership with men as leaders.

Egalitarians have developed and refined their position in response to bad or unhealthy marriages. E. Elizabeth Johnson states, “The metaphor of Christ and the church gives the paterfamilias absolute authority over his household, which has often resulted in

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enormous abuse of women, children, and people in bondage.”51 Certainly this may be a fair observation of some marriages, but that is not a fair response to what God’s Word has taught on these matters. Johnson continues, “Any parallel equality between Christian husbands and wives remains a religious vision rather than a mark of everyday life in the home.”52 Basically Johnson argues that biblical equality within the marriage is a dream, not a reality. It is a religious vision, not a real life in the home. HBCM does not teach or support this alternative view.

The Bible does not teach that man should use his physical strength to make his wife respect and submit to him. One complementarian author states, “When Ephesians 5:25-27 shows Christ bringing His bride toward holiness, it shows Him suffering for her, not making her suffer for Him.”53 This means that the husband’s leadership in the home is to be a leadership of love and humility, not an opportunity to be a male chauvinist. This same author continues, “In the same way, the church, while made up of a priesthood of believers, is governed in the New Testament by the elders whom the people are called to follow.”54 This is the view that HBCM teaches and supports.

**Conclusion**

Though a seminary diploma is not required to lead the church, there are spiritual requirements. Under the command and direction of the Lord Jesus, the apostle Paul has written a list of qualifications for the office of overseer. This chapter looked closely at 1 Timothy 3:1-7 and Titus 1:6-9, which detail the standard the Lord has put in

52 Ibid.
54 Ibid.
place for those who serve in the church by leading it. The hope for this project was that it would help clarify God’s standard for spiritual leadership so that the men who aspire to the office of elder could be equipped for ministry effectiveness at Harvest Bible Chapel, Miami, Florida.

As explained in chapter 3, sin compromised leadership may be the greatest threat affecting and infecting American evangelical churches today. God’s plan for leading the church requires an aspiring elder to lead spiritually through his robust biblical convictions, his godly character, and through his ministry competency.
Sin-compromised leadership is a great threat affecting and infecting American evangelical churches today. For those bold enough to survey the past decade, headline after headline has covered those who have chosen to compromise on God’s righteous standard. Be it the hipster pastor with the thick-rimmed glasses and the skinny jeans who becomes a modern-day heretic due to flimsy biblical convictions, the hard charging visionary pastor who is asked to step down because of his untamed character, or the theological stalwart with the big Bible who has the social skills of an oak tree and the ministry competency of a chainsaw. If seminary-educated men are falling victim to these disqualifying sins, what about an “aspiring” elder that has not received formal training?

Why is it when it comes to biblical convictions, godly character, and ministry competency one or more of these categories is often missing in those chosen to lead? How many congregations today are standing wobbly like a punch-drunk boxer because of these leadership missteps? Churches frequently ask, “What are the requirements to lead?” “what kind of man are we looking for?” and “how perfect does he have to be?” God’s plan for leading the church requires a man to lead spiritually through his biblical convictions, character, and ministry competency. This chapter looks at each of these categories of spiritual leadership in three sections: (1) the requirement of right thinking and robust biblical convictions, (2) the practice of personal spiritual disciplines for the purpose of character development and sanctification, and (3) ministry intelligence and competency to lead.
Biblical Convictions

God’s plan for leading the church requires a man to lead spiritually through his biblical convictions. Spiritual leadership requires right thinking and robust biblical convictions. Right thinking leads to right living, and as a result leads to right leading. It is important for each church to find a balance between the biblical convictions essential to Christian faith and the personal preferences held for Christian living. The church should emphasize the major essentials of the Christian faith, on minor matters there should be tolerance, and in all things love.¹

Desire for balance requires church leaders to recognize the differences between biblical convictions and personal preferences. When the local church understands the difference between the two, they can agree on the major essentials of the Christian life and be tolerant on the minor matters.

Biblical Convictions versus Personal Preferences

Colin Marshall and Tony Payne write, “A biblical conviction is a strong persuasion or belief about the truth of God’s Word. It is a deeper understanding of the cross of Christ, the Trinity, and the purpose of the church.”² God, the Supreme Being, exists. God is Truth and the standard for absolute truth. He has revealed Himself and His Will in a book that is absolutely true, the Bible. As a result, He can be known through the truth of His Word. Biblical convictions are the doctrines held to be right or true by the church through the centuries. Without the truth of God’s Word, Christianity and the ability to glorify God is crippled. Biblical convictions are not to be confused for biblical


beliefs. Biblical beliefs can be demonstrated in Scripture, but are non-essential providing room for differing theological positions. True followers of Jesus Christ can disagree on these issues.

Personal preferences on the other hand are based upon scriptural truth and applied to an individual’s life. Personal preferences provide boundaries for an individual to live a godly life and address issues like “How should I live in the areas of life that are not clearly spelled out in Scripture?” As mentioned, to preserve unity, it is important for each church to find a balance between the biblical convictions essential to Christian faith and the personal preferences held for Christian living. When understood, Christians can simply agree to disagree on certain things. In 1 Corinthians 13:12, Paul writes, “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” Individual Christians do not have final authority on everything biblical. There should be leeway for individuals to study the Bible for themselves without the church having to make edicts on every subject.

For example, Christians have disagreed throughout the centuries on the following issues and will likely continue to until Jesus returns:

1. Church methodology that addresses how the church should operate.
2. The power of God that addresses what God is still able to do.
3. The charismatic movement that addresses the gift of tongues and what a spirit-filled life looks like.
4. Practical theology that addresses how God works in the world.
5. Christian lifestyle that addresses how Christians should live.
7. God’s sovereignty and man’s responsibility in salvation and sanctification.

Finding the balance between the biblical convictions essential to Christian faith and the personal preferences held for Christian living is an important responsibly of each local church.
Principles that Harmonize Different
Personal Preferences

Jesus says in John 13:35. “By this all people will know that you are my disciples, if you have love for one another.” Love then must be what harmonizes biblical convictions and personal preferences. The following five principles harmonize the different personal preferences:

1. Do not judge other Christians according to personal preferences but show consideration for others (see Rom 14:1-23).

2. Be willing to give up rights to certain freedoms for the sake of Christians who have personal preferences in those areas (see 1 Cor 8:4-13). Freedom in Christ must be used to glorify God and for the good of others (see 1 Cor 10:23-33).

3. Do not keep man-made rules that are not specifically spelled out in Scripture (see Col 2:16-23).

4. God is glorified by believers who are committed to living a sacrificial life of conviction rather than compromise in a godless world (see 1 Cor 10:31).

5. Do not subtract from or add to God’s revealed truth in the Bible. Deuteronomy 4:1-2 and Revelation 18-19 make this clear.³

The Mission

Some believe that leaders are born and no development of their leadership ability is required. However, Scripture demonstrates that leadership skills can be strengthened over a lifetime. Godly leaders have clarity on where God wants them to go and they communicate their vision in such a way that motivates others to follow. For men who aspire to the office of elder, this begins with an unwavering commitment to the Great Commission. What is the Great Commission? In Matthew 28:19-20, Jesus says the Great Commission is this: “Go and make disciples.”⁴ What does Jesus mean by disciple?


Geoffrey Bromiley states, “A disciple is an adherent and follower of Jesus who is eager to apply His teachings.” In other words, the goal is to see “lost people saved, saved people matured, and mature people multiplied to the glory of God.” Disciples are not people who think they have it all together. Disciples are people in progress, desiring to grow in love, grace, peace, hope, and truth.

The Quality Disciple

Every church should be committed to and be passionate about discipleship. The focus is not only on the quantity of disciples but the quality of disciples. The hope as disciples of Jesus Christ is that Christians would grow in maturity and resemble the Lord. A quality disciple has three important commitments.

First, a disciple worships Christ. Worshipping Jesus involves knowing him and trusting Him to save us from our sin. Those who worship Jesus have the desire to grow in a personal relationship with Him and those who know Him.

Second, a disciple walks with Christ. Once people begin to worship Jesus, they begin to see their need to walk with Him and they make a commitment to grow and mature in their faith. The best place for this to happen is in the context of neighborhood small groups and/or community groups. In small group people develop significant relationships with others who can encourage and challenge each other to consistently apply the truth of God’s Word to each area of their lives.


Third, a disciple will work for Christ. When people walk with Jesus, they will desire to employ their gifts and abilities to build up the church. Disciples of Jesus should use their God given gifts in the church, rather than one or a small group of pastors providing all the care for the congregation. God has given spiritual gifts to all of His people to work for Him in the context of a healthy local church (Eph 4:11-12).

**Godly Character**

In addition to robust biblical convictions, God’s plan for leading the church requires a man to lead spiritually through his character. Spiritual leadership requires a man to practice personal spiritual disciplines for the purpose of his own character development and sanctification. Right character will lead to right ministry competency, and without godly character there is no ministry. “Leaders are only trusted when their lives are in alignment with their convictions.”8 A very talented person with exceptional ministry competency but with little integrity is a hindrance to the ministry. No amount of training, skill, or charisma can sufficiently cover for a lack of character.

Godly character is “A humble, consistent, and disciplined adherence to biblical values leading to Christ-likeness in a person’s life.”9 As a result of this, character should be displayed in four key areas.10

1. A close and personal walk with the Lord. Does the aspiring elder show a sense of awe and appreciation for the grace of God? Jerry Bridges summarizes, “The gospel by which we were saved, is the gospel by which we must live every day of our Christian lives.”11

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9Ibid., loc. 965.

10Eric Geiger, “Four C’s of Team of Building a Team,” accessed October 8, 2015, http://ericgeiger.com/2013/01/four-cs-of-building-a-team/#.VhaDl0vlOgE.

2. Leadership within the home: God’s Word makes it clear that if an aspiring elder is unable to lead his family, then he is not fit to lead in the church. Does the aspiring elder display a healthy marriage? Does he manage finances with wisdom?

3. Sense of ownership and responsibility: Does the aspiring elder display a current sense of ownership for his current ministry role?

4. Relationships with others: How does the aspiring elders ministry partners and leaders view him? Do they view him as trustworthy and credible?

   Character must never be diminished. Apostle Paul says in 2 Timothy 2:2, “What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.” It also says in Titus 2:7-8, “Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.” The bottom line is, without godly character there is no ministry.

   Character development and sanctification requires a man to practice personal spiritual disciplines before he can spiritually lead others. Donald Whitney states, “The spiritual disciplines are those practices found in Scripture that promote spiritual growth among believers in the gospel of Jesus Christ.”12 In other words, a close walk with God will result in spiritual growth. Whitney continues, “Spiritual disciplines are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times.”13 Character development involves establishing (or re-establishing) a godly discipline of prayer and Bible reading.14

   The purpose of the spiritual disciplines is that no one naturally seeks after God. The apostle Paul said, “None is righteous, no, not one; no one understands; no one seeks


13Ibid.

for God. All have turned aside; together they have become worthless; no one does good, not even one” (Rom 3:10–12). As children of grace, spiritual discipline is everything in the Christian life.\(^{15}\)

The same is true for the elder and/or pastor. “The pastor is also a Christian in Christ’s flock. He too must constantly draw near to God and establish disciplines in his life.”\(^{16}\) Paul says in 1 Timothy 4:7, “Train yourself for godliness.” This does not refer to physical training, for mere bodily activity, despite its health benefits, does not by itself build godliness, as it says in 1 Timothy 4:8. Rather, the kind of training or exercise that promotes godliness is spiritual training through spiritual discipline.

All spiritual disciplines must be rooted in the believers abiding with Christ. Jesus said in John 15:4-5,

> “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.”

All fruitfulness in life and ministry begins with abiding in Christ and this is certainly the case with spiritual discipline as well.

Five spiritual disciplines are essential for deeper devotion to Christ and spiritual maturity.\(^{17}\)

1. Reading God’s Word.
   a. “Sanctify them in the truth; your word is truth” (John 17:17).
   b. Daily time with the Lord and in His Word is essential for fruitful ministry. Before a man can effectively minister God’s Word, the Word must first minister to him.


\(^{16}\)Thomas K. Ascol, *Dear Timothy: Letters on Pastoral Ministry* (Cape Coral, FL: Founders, 2004), 38.

   a. “I have stored up your word in my heart, that I might not sin against you” (Ps 119:11).
   b. “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God” (Col 3:16).
   c. God’s Word must be hid in the heart through memorization.

3. Consistent Prayer Life.
   a. “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thess 5:16-18).
   b. Therefore pray in temptation. In times when wisdom is needed, pray. In disappointment and doubt, pray. Pray when in need of an extra measure of grace, love, and forbearance. In all circumstances, pray.

4. Worship
   a. “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created” (Rev 4:11).
   b. Worship is about God the Creator, not about man the creature. It is all about Him. Jesus is worthy of worship and praise, not just because He is God, but because of what He has done. Jesus has shed His blood to pay the price for the sins of man and thereby offers eternal life to all who believe.

5. Evangelism
   a. Proverbs 11:30 says, “The fruit of the righteous is as a tree of life and he who is wise wins souls.”
   c. Apostle Paul said, “Pray for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak” (Eph 6:19-20).
   d. Jesus is the only way. Whatever discomfort one might feel about evangelism, it is hard to avoid the topic because evangelism is found throughout the New Testament.\(^{18}\)

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e. In the book of Acts, day after day the disciples went out and preached Jesus. It did not make them popular in the eyes of sinful man, but it is evident that this is what they understood their responsibility to be.

**Ministry Competency**

In addition to robust biblical convictions and godly character, God’s plan for leading the church requires a man to lead spiritually through his ministry competency. Spiritual leadership requires ministry competency to lead. Ministry competency is a growing ability to demonstrate the skills, knowledge, and capacity required for the aspired work of ministry. This said, being an effective leader involves more than making decisions. At least three areas of ministry competency need to be developed in each aspiring elder: shepherding, teaching, and leading.

**The Caring Shepherd**

The biblical model for masculine leaders is the life of a shepherd. Marshall and Payne write, “The caring shepherd labors to feed, keep watch over, protect, and lead those in their care, just as a shepherd does for his sheep. . . . A caring shepherd has the ministry competency to prayerfully speak God’s Word to others in a variety of ways.”

Godly leaders will always pattern their life after Jesus’ example of personal self-sacrifice for the good of those they lead. Church leaders must be good followers of Jesus before they are fit to be leaders. Being a close follower of Jesus is in large part what Paul meant when he told Christians in various local churches in 1 Corinthians 11:1 to “‘be imitators of me, as I am of Christ.’”

It says in Psalm 78:72 of David that “he shepherded them with a pure heart and

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guided them with his skillful hands.” David was a shepherd that possessed both character
and competence. Ephesians 4:11-16 says,

“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, until
we all attain to the unity of the faith and of the knowledge of the Son of God, to
mature manhood, to the measure of the stature of the fullness of Christ”

Shepherds are a God-given gift to the church for the building up of the church.

To be a caring shepherd, the aspiring elder must know the people; care for the
people; and pray with the people. When it comes to knowing the people, Proverbs 27:23
says, “Know well the condition of your flocks, and give attention to your herds.” A
shepherd cannot effectively lead without knowing people.22 The personality of the
shepherd must say in no uncertain way,

“We love you, we care about you, and we’re here beside you; you can talk with us
anytime, anywhere, and about anything you wish. We won’t condemn you! We will
help you become the person you really want to become: a mature functioning
member of His body, the church.”23

Knowing the sheep begins with being able to godly assess where the people are
at mentally, emotionally, physically, and spiritually. It says in Proverbs 18:13 and 17, “If
one gives an answer before he hears, it is his folly and shame. The one who states his case
first seems right, until the other comes and examines him.” To be an effective shepherd,
an aspiring elder needs to learn how to watch, ask, listen, and know how to improve skills
of discernment and assessment. Shepherds are fruit inspectors, not “heart-knower’s” but
they can “draw out the heart.” Proverbs 20:5 says, “The purpose in a man’s heart is like
deep water, but a man of understanding will draw it out.” The important thing is not
correcting behavior, true shepherds want to find out how their people see themselves and
determine what lies at the heart of their problem.

22See appendix 4 for “Ten Lessons from the Life of Moses.”

23Gene A. Getz, Elders and Leaders: God’s Plan for Leading the Church
(Chicago: Moody, 2003), locs. 2154-57, Kindle.
The bottom line is, to be a caring shepherd the aspiring elder must know the people. Next, the aspiring elder must care for the people. Galatians 6:2 summarizes, “Bear one another’s burdens, and so fulfill the law of Christ.” Caring for people is what effective shepherds do.

To be a caring shepherd, the aspiring elder must know the people and care for the people, which includes praying with the people. Ephesians 6:18 summarizes this: “Praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints.” One of the best ways shepherds care is to pray for and with the people.

At least three areas of ministry competency need to be developed in each aspiring elder. They must grow in their competency to shepherd, and explained next, they must be able to teach.

**The Equipping Teacher**

The endgame of all teaching comes from Colossians 1:28: “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.” As important as it is to profess faith in Christ, maturity is what every teacher is after. Effective teaching involves four simple steps: going to God, trusting God, obeying God, and waiting on God.

First, an equipping teacher should go to God because He gives grace to the humble. The goal is for Scripture to bring conviction and to be honest and transparent before God. Examine self in light of God’s Word (Ps 139:23-24) and then confess and forsake sin (Jas 5:16; Prov 28:13).

Second, an equipping teacher must trust God because He has the answers in His Word. The goal is for Scripture to increase confidence in God and to trust Him for help and hope. The equipping teacher can read through specific passages of Scripture
and underline key words or phrases and ask God’s empowerment to live out the truths of God’s Word.

Third, an equipping teacher must obey God by applying His answers to life. The goal is for Scripture to bring clarity about what God says and to apply His counsel diligently. The equipping teacher is committed to memorizing the Bible, submitting to it quickly, meditating on it daily, applying it intentionally, and praying earnestly in response.

Fourth, an equipping teacher waits on God by faith because He works all things for the good of His children’s good and His glory. The goal is for Scripture to bring hope. The equipping teacher is willing to wait patiently on God (1 John 5:14-15). He will then continue by persevering in God (1 Pet 1:6-7). The bottom line is that ministry is about people. Equipping teachers must be about relationships, not checking off boxes on a list of things to do.

At least three areas of ministry competency need to be developed in each aspiring elder. They must grow in their competencies to shepherd and teach, and next, they must be able to lead.

**The Influencing Leader**

Leadership is more than shepherding and teaching. At the heart of being an elder is influence. An elder leads. Spiritual leadership comes down to the ability to influence others. Not for personal glory, but God’s glory. Not for status, but to serve. There are three essentials to influencing others: (1) effective communication (Col 1:28-29), (2) clearly points to the gospel (John 8:31-32), and results in followers (Luke 6:40, 1 Cor 13:1)

Leadership is more than shepherding and teaching, it is also about influencing. Spiritual leadership is aimed not so much at directing people as it is at changing people. Leaders must make it their aim to develop persons rather than dictate plans. Leaders can
get people to do what they want, but if they do not change in their heart the leader has not led them spiritually.24

When it comes to being an influencing leader, the leader must understand that there are fruit, trunk, and roots. Jesus said in Luke 6:45: “The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.” Fruit, trunk, and roots illustrate a leadership principle of behaviors, thoughts, and desires. “Fruit” issues are behaviors that can be seen (tone, behavior, and countenance). “Trunk” issues are thoughts. Since no one can read minds, the leader must ask questions to clarify patterns of thinking and general attitudes, which leads to recognizing lies that people tell themselves or poor attitudes. “Root” issues are desires. Since no one can read minds, the influencing leader can ask questions like, “What do you want most? What would upset you the most if you lost it?” Answers to these questions begin to expose motives. The influencing leader is able to lead God’s people by influencing them.

**Conclusion**

Though sin-compromised leadership is a great threat affecting and infecting American evangelical churches today, the good news is that God has a plan. In this chapter, I attempted to show that God’s plan for leading the church requires an aspiring elder to lead spiritually through his robust biblical convictions, his godly character, and through his ministry competency. The hope for this project was that it would help train the aspiring elders of Harvest Bible Chapel, Miami, so that they can spiritually lead God’s people in God’s way.

As explained in chapter 4, ten men aspired to the office of elder at Harvest Bible Chapel, Miami, and participated in a six-week teaching series explaining the office of overseer and showing how elders are to be spiritual leaders. During this training the men were assessed, trained, and equipped for the office of overseer.
CHAPTER 4
THE METHODOLOGY USED TO COMPLETE THIS PROJECT

The purpose of this project was to equip aspiring elders for ministry effectiveness at Harvest Bible Chapel (HBCM) in Miami, Florida. In order to achieve this objective, a course was developed and implemented on three separate occasions that offered aspiring elders both assessment of spiritual maturity and teaching focused on the individual’s character, biblical convictions, and competency for ministry. The first run of the project began on November 12, 2014, and continued for ten weeks. The second run of the project began on February 18, 2015, and continued for ten weeks. The third run of the project began on August 5, 2015, and continued for ten weeks. Each of the projects occurred in four phases. In phase 1 of initial preparation, the pre-course survey was administered and information was assessed to inform the development of the course. In phase 2 of course development, the materials used for instruction were created. During phase 3, the project course was implemented. In phase 4, the post-course survey was administered and a t-test was performed to determine the project’s effectiveness. For analysis, each of the projects runs are consolidated as a group. This chapter details the elements of each phase of the collective project.

Phase 1: Initial Preparation

Preliminary Preparations

The first phase of the project occurred during weeks 1 and 2 of the project. During this time, the pre-course survey was administered and its information was analyzed to help determine the course content. The pre-course survey was distributed to men in the
congregation who aspired to church eldership. The survey was designed to assess the spiritual maturity of each man. Each participant was informed that the responses were confidential and only seen by the current three elders. To be included in this group, the participants committed to attend five of the six training sessions. The participant group included 10 men: 4 men in the first session, 3 in the second session, and 3 in the third session.

Guidelines established by the Research Ethics Committee required consent by the men who participated in this research study. The men were notified that the information they provided would be held strictly confidential, and at no time would their name be reported or identified with their responses. It was explained that their participation was strictly voluntary and they were free to withdraw at any time. By completing the pre-course survey, they gave informed consent for the use of their responses in this project.

**The Pre-Course Survey**

Two weeks before the opening of the project, the pre-course survey was administered. As noted in the proposal outline, the surveys were used to assess the spiritual maturity of the men in the congregation who aspired to leadership in the church. Ten men completed the survey. One of the limitations of this project was that the accuracy of the pre- and post-series surveys was dependent upon the willingness of the respondents to be honest about their current level of spiritual maturity. To mitigate this limitation, the respondents were informed that the responses were held in confidence within the elder body of three men.

The surveys were examined for noticeable trends. The first and most obvious pattern noticed was the number of “disagree” or “disagree somewhat” responses in part 3 and part 4 of the pre-series survey. This part of the survey addresses “relationship to self” and the “relationship to others.” The determination was made that the course content would emphasize character development to a greater degree than the biblical conviction
and ministry competency. As mentioned in chapter 3, no amount of training, skill, or charisma can sufficiently cover for a lack of character. As a result, the course material addressed sins that are common to man, including sexual sin, anger, conflict, forgiveness, fear, and pride.

The only other noticeable pattern was nearly all the men were solid in their biblical convictions but needed more training with their ministry competency. No other noticeable trends of collective deficiency were revealed through the surveys. Each survey revealed areas of strength and weakness depending on the respondent. Therefore, the determination was made to give a thorough emphasis on godly character, then ministry competency, and biblical conviction as time allowed.

**Phase 2: Course Development**

Phase 2 ran concurrent with phase 1, and continued through week 4 of the project. Each week of this phase was spent developing the six weeks of course instructional material and getting the material approved by the current three elders at HBCM. The series was evaluated primarily on its fidelity to Scripture and its clarity, thoroughness, and practicality. The course development phase was bypassed by the third run of the project.

**Course Material Development**

The series consisted of six one-hour sessions dealing with such topics as the biblical basis for male spiritual leadership, the essential role of personal spiritual disciplines, personal purity, and holiness. In addition, a program was developed so that the participants read, and I led, a guided discussion on Gene Getz’s *Elders and Leaders: God’s Plan for Leading the Church*. After each session homework was given to supplement that day’s teaching.

The intent for the course materials was to provide a brief handout each week that would serve as a comprehensible outline for the teaching sessions and as a resource
for the men to refer back to. During the development phase of the project a handout was created to correspond with that week’s teaching. Similar to sermon preparation, the creation of each handout began with a period of study utilizing Scripture, Gene Getz’s *Elders and Leaders*, and verbal exchange with other HBCM Senior Pastors. Given the need for simplicity, I distilled the information and authored the material.

Each handout was developed with six sections. Each handout began with an opening prayer. Next the focus was on biblical convictions. Scripture was studied that are pertinent to the area of concentration for that day. Then six one-hour sessions were developed focusing on Godly character and the sins common to man, including sexual sin, anger, conflict, forgiveness, fear, and pride. The object of beginning each lesson with Scripture was to demonstrate the priority of God’s Word in the training process. Each handout followed a vertical outline with three sections that were God-ward and Christ-centered: (1) Go to God, (2) Trust God, and (3) Obey God. The first section, “Go to God” begins with a question about specific sins that need to be confessed about the area of concentration for that week. “Trust God” has several scripture passages to be read and reflected on. “Obey God” challenges the reader to apply the main passage from the section above. The next segment of the training addresses ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. The emphasis was on “who we are” before “what we do.” This time helped the men implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned that day. At this point I led a guided discussion from the assigned reading in Getz’s book. Additionally, homework was issued to supplement the teaching that day. After our discussion we closed our time in prayer.

Upon completion, the course materials were distributed among the elders of HBCM. Each lesson was reviewed by the elders using a rubric to evaluate the material.
The rubric led the elders to evaluate the series primarily based upon its fidelity to Scripture and its clarity, thoroughness, and practicality. The second goal of the proposal stated that it is considered successful when 90 percent of the indicators on the rubric were scored at “sufficient” or above. The final percentages of the scores were sufficient or above, therefore the goal was achieved.

**Phase 3: Course Implementation**

After the development phase of the project, the course was ready to be implemented. As with the administration of the pre-course survey, a significant amount of preliminary communication was employed to insure adequate participation. The course was implemented during weeks 3 through 8 of the project. Each of the six weeks was comprised of the six components that were mentioned in Phase 2: (1) opening prayer, (2) biblical convictions, (3) Godly character, (4) ministry competency, (5) guided discussion from the assigned reading in Gene Getz’s book, and (6) closing prayer.

**Week 1: Sexual Sin**

The responses to the pre-course surveys revealed a number of “disagree” or “disagree somewhat” responses in part 3 and part 4 of the pre-series survey. This part of the survey addressed “relationship to self” and the “relationship to others.” The determination was made that the course content would emphasize character development to a greater degree than the biblical conviction and ministry competency.

The first week’s lesson began with an exposition of Colossians 3:5-8. Here Paul calls the Colossians to make a decisive break with the sinful tendencies they have carried with them into their Christian lives. Specifically, they are to put to death the sexual and sensual sins that used to characterize their life. Using this passage as a thesis, the lesson encouraged the men to continue eliminating sinful behaviors from their lives and cultivating Christian virtues. This discussion was followed by an overview of Judges 14-
In this portion of the teaching, the lesson reinforced the overarching theme of sexual sin and the pressing need to put it to death.

The lesson ended with an opportunity to apply the teaching about sexual sin by answering the questions in the Godly character section. The emphasis was always on “who we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men to implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned about sexual sin and purity. At this point I led a guided discussion from chapters 1-7 of Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

The men confessed they felt convicted over the course content but were inspired to press on. Five men shared that sexual sin and purity was a significant sin struggle for them. All ten men shared that sexual sin and purity had been a struggle at different times in their lives.

Homework for next week included reading chapters 8-13 in Getz’s book and to review the qualifications for elders found in 1 Timothy 3:1-7 and Titus 1:5-9.

**Week 2: Anger**

The second week’s lesson began with an exposition of Colossians 3:8-14. Here Paul continues to challenge the Colossians to make a conscience break with the sinful patterns they have carried with them through their Christian lives. Paul lists five vices that negatively impact relationships among believers and are anger related. Using Colossians 3:8-14 as a thesis, the men were encouraged to “put off” their old sinful tendencies and “put on” their new gospel clothing of Christ-likeness. This discussion was followed by a survey of Psalm 15, Proverbs 19:11, Proverbs 22:24-25, Ephesians 4:26-
32, and James 1:19-27. In this portion of the teaching, the lesson reinforced the overarching theme of anger and the pressing need to put it to death.

The lesson ended with an opportunity to apply the teaching by answering the questions about anger in the Godly character section. The emphasis was always on “who we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men to implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned about anger. At this point I led a guided discussion from chapters 8-13 of Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

As was the case in week 1, the teaching was acknowledged and well received. Eight men shared that anger was a sin struggle for them currently or in the past. All ten men agreed to continue to apply the lesson of Colossians 3:8-14. Homework for next week included reading chapters 14-21 in Getz’s book.

**Week 3: Conflict**

The third week’s lesson began with an exposition of James 4:1-12. James writes this against those who fracture the community due to conflict. Such people are God’s enemies and the devil’s allies, and they must repent. Using this passage as a thesis, James contrasts those who make peace, with those who make quarrels, fights, and conflict. These individuals are led by self-centered desires and make war against each other in the church. This discussion was followed by an overview of Matthew 5:9, Matthew 18:15-20, Matthew 7: 3-5, Luke 6:27-36, and Philippians 2:2-4. In this portion of the teaching, the lesson reinforced the overarching theme of conflict and the pressing need to resolve it.

The lesson ended with an opportunity to apply the teaching by answering the questions about conflict in the Godly character section. The emphasis was always on “who
we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned about conflict. At this point I led a guided discussion from chapters 14-21 if Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

The men confessed they could improve in how they handled conflict. Three men shared that they needed to improve the way they resolve conflict with their wives. Two men shared that they needed to improve the way they resolve conflict with their children.

Homework for next week included reading chapters 22-27 in Getz’s book and to make a list of people they needed to resolve conflict with and ask forgiveness, if needed. Each agreed to initiate these conversations before the start of week 5.

**Week 4: Forgiveness**

The fourth week’s lesson began with an exposition of Matthew 6:14-15. Here Jesus emphasizes the importance of forgiving others, indicating a direct link between experiencing the forgiveness of God and the forgiveness that Christians must extend to others. Using this passage as a thesis, the lesson teaches that those who have received such forgiveness are to be so moved with gratitude toward God that they are willing to forgive those who are debtors to them. This discussion was followed by an overview of Psalm 103:8-14, Matthew 6:12, Luke 6:37, Ephesians 4:31-32, and Colossians 3:13. In this portion of the teaching, the lesson reinforced the overarching theme of forgiveness and the pressing need to forgive others.

The lesson ended with an opportunity to apply the teaching by answering the questions about forgiveness in the Godly character section. The emphasis was always on
“who we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they’ve learned about forgiveness. At this point I led a guided discussion from chapters 22-27 of Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

As was the case in previous weeks, the teaching was acknowledged and well received. The men were reminded of the challenge in week 3 about the list of people they needed to resolve conflict with and ask forgiveness, if needed, before the start of week 5. Additional homework included reading chapters 28-32 in Getz’s book and to read through the HBCM Doctrinal Statement.¹

**Week 5: Fear**

The fifth week’s lesson begins with an exposition of 2 Timothy 1:7. Here Paul tells Timothy that boldness, not cowardice, is a mark of the Spirit. Those who act primarily out a fear of man show that they do not trust the Lord to preserve and protect them. Using this passage as a thesis, we discussed that it is not wrong to care about what people think. The fear of man is when one cares too much about what people think. This fear is two-sided: on one side is an oversized craving for people’s approval, and on the other side is an oversized fear of people’s rejection. Ultimately, the fear of man puts people in the place of God in our lives and as such is a form of idolatry. This discussion was followed by an overview of Psalm 27, Proverbs 29:25, 2 Corinthians 3:4-5, Exodus 20:20, and James 1:2-4. In this portion of the teaching, the lesson reinforced the overarching theme of fear and the pressing need to think rightly and forsake fear of man, worry, and anxious

¹See appendix 3 for the HBCM Doctrinal Statement.
thoughts.

The lesson ended with an opportunity to apply the teaching by answering the questions about fear in the Godly character section. The emphasis was always on “who we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men to implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned about fear. At this point I led a guided discussion from chapters 28-32 of Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

The men confessed that they did not think fear was a problem at first. Most of them had never been taught about the fear of man. However, by the end of the lesson, four men confessed that they did struggle with fear, anxious thoughts, and worry. Homework for next week included reading chapters 33-37 in Getz’s book and to read through the Moral Fences.²

Week 6: Pride

The sixth week’s lesson began with an exposition of 1 Peter 5:5-8. Peter cites Proverbs 3:34 to remind his readers that God is against the proud but will generously shine his favor upon those who are humble. Using this passage as a thesis, the men learned that worry is a form of pride because worrying takes one’s concerns upon oneself instead of placing them in God’s capable hands. This discussion was followed by an overview of Proverbs 3:34, Mark 9:33-35, Matthew 6:1, Galatians 6:3, Philippians 2:3-4, and Colossians 3:12-13. In this portion of the teaching, the lesson reinforced the

overarching theme of pride and the pressing need to develop gospel humility.

The lesson ended with an opportunity to apply the teaching by answering the questions about pride in the Godly character section. The emphasis was always on “who we are” before “what we do.” The next segment of the training addressed ministry competency with a focus on mutual ministry and the small group dynamics of transparency and accountability. This time allowed the men to implement the spiritual disciplines taught in the training. The men were encouraged to spur one another on in the faith and exhort one another to apply the truths they learned about pride. At this point I led a guided discussion from chapters 33-37 of Getz’s book. The lesson was completed in approximately 75 minutes. Afterward, we closed our time by praying for one another.

The teaching on pride was very well received. The men appeared moved by the end of the session. Seven men shared that pride was a sin struggle for them. Coincidently, two men shared that pride was not a problem for them. One man agreed that he struggled with pride in the past. All ten men agreed to continue to apply the lesson of 1 Peter 5:5-8. Before the men left the final session, they were given the same survey they answered at the beginning of the project. Each of the 10 men agreed to complete the post-course survey.

**Phase 4: The Post-Course Survey**

On week 8 of the project, the post-course survey was administered (see appendix 1) and a $t$-test was performed to determine the effectiveness of the project course. During the final Wednesday of the project, the men were given the same survey they completed at the beginning of the project. Ten post-course surveys were collected. During weeks 9 and 10 of the project, those surveys were scored and a $t$-test was performed. The results are as follows:

Statement 1: “No one is able to place a bad label on. I am without character defects.” There was a statistically significant positive change between the pre- and post-series responses ($t_{(9)} = 9.0$, $p <.0001$).
Statement 2: “I am able to effectively communicate the Bible to others.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 5.01, p < .0007$).

Statement 3: “I am a mature Christian. Others would consider me a mature Christian.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.27, p < .0095$).

Statement 4: “I am satisfied with the way my life reflects God’s holiness. I am being progressively sanctified and others would attest to it.” There was a positive change between the pre- and post-series responses, but the change did not reach statistical significance ($t(9) = 2.23, p < .0521$).

Statement 5: “I am sexually pure. If I am married, I have a good relationship with my spouse.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 2.86, p < .0187$).

Statement 6: “I provide for, lead, organize, and love my family well. I manage my home in an excellent way.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.0, p < .0149$).

Statement 7: “If you are a father, you can say, “I am a successful dad.” There was not a statistically significant positive change between the pre- and post-series responses ($t(9) = 1.80, p < .1038$).

Statement 8: “I am a stable person. I have a balanced mind and emotions.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.85, p < .0038$).

Statement 9: “I am able to handle myself in situations that are difficult to handle. I consistently make solid decisions when tempers rise.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.67, p < .0051$).
Statement 10: “I have a disciplined life. I am not “ruled” by anything.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.20, p < .0107$).

Statement 11: “I am satisfied with my ability to control various kinds of obsessions and compulsions. I am without addictions.” There was a positive change between the pre- and post-series responses, but the change did not reach statistical significance ($t(9) = 2.23, p < .0521$).

Statement 12: “I am not materialistic. I am financially content and upright.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 2.68, p < .0248$).

Statement 13: “I am satisfied with my efforts at “overcoming evil with good.” There was not a statistically significant positive change between the pre- and post-series responses ($t(9) = 1.80, p < .1038$).

Statement 14: “I am just and fair in my relationship with others.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.97, p < .0032$).

Statement 15: “My life reflects the life of Jesus Christ. I live a disciplined Christian life and am worth imitating.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.27, p < .0095$).

Statement 16: “I have a track record of generosity. I am a lover of both Christians and non-Christians.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 2.75, p < .0223$).

Statement 17: “I am not self-centered and controlling. I am kind, gracious, and even-tempered.” There was a statistically significant positive change between the pre- and post-series responses ($t(9) = 3.87, p < .0037$).

Statement 18: “I am able to avoid arguments without being passive and/or
I have a reputation of being peaceable not divisive.” There was a statistically significant positive change between the pre- and post-series responses ($t_{(9)} = 3.85, p < .0038$).

Statement 19: “I am known in the community as a good person and non-Christians respect me.” There was a statistically significant positive change between the pre- and post-series responses ($t_{(9)} = 2.68, p < .0248$).

Statement 20: “I evaluate myself as a mature as a Christian.” There was a statistically significant positive change between the pre- and post-series responses ($t_{(9)} = 3.27, p < .0095$).

After evaluating the results, the course taught to aspiring elders at HBCM made a statistically significant difference resulting in an increase of knowledge and practice of spiritual maturity and leadership principles.

The third goal of this ministry project was to train the eligible men who aspire to be church elders at HBCM. The goal was measured by the results of $t$-test. Because the $t$-test demonstrated a positive statistically significant difference in the pre- and post-course surveys, the goal was achieved successfully.

**Conclusion**

This ministry project was conducted on three separate occasions at HBCM for ten weeks beginning on Wednesday, November 12, 2014, on Wednesday, February 18, 2015, and on Wednesday, August 5, 2015. The course was conducted in order to equip aspiring elders for ministry effectiveness at HBCM. The project contained three stated goals. The first goal was to assess the spiritual maturity of the ten men in the congregation who aspire to church eldership. This goal was measured and considered successful by the completion and scoring of pre-course surveys. This goal was completed successfully in phase 1 of the project. The second goal of the project was to develop a six-week teaching series on the spiritual leadership of elders. This goal was measured by the responses of
the current three elders at HBCM indicated on evaluation rubrics marked 90 percent at sufficient or above. This goal was completed successfully in phase 2 of the project. The third goal of the project was to equip the eligible men who aspire to be church elders via the six-week teaching series. For the sake of analysis, each of the three projects were consolidated as a group. This goal was measured by a post-course survey and deemed successful when a t-test on those surveys demonstrated a positive statistically significant difference in the pre- and post-course surveys. This goal was completed successfully in phases 3 and 4 of the project. Because all three goals were achieved successfully, this project was successful.

As a follow-up on the men who completed the first run of the project, 3 of the 4 men are currently serving as elders at HBCM. The fourth man who is not serving as an elder is not doing so because of a deficiency in the post-series survey or in biblical convictions, godly character, or ministry competency, but because he lacked the required margin of time in life to give to the task. We challenged him to work on getting his affairs in order and we would revisit his status in January 2016.

As a follow-up on the men who completed the second run of the project, 2 of the 3 men are serving as elders at our church plant at Harvest Bible Chapel Miami-West. The third man who is not serving as an elder is not doing so because of a deficiency in the post-series survey or in biblical convictions, godly character, or ministry competency, but because he also lacked the required margin of time in life to give to the task. We challenged him to work on getting his affairs in order and we would revisit his status in January 2016.

As a follow up on the men who completed the third run of the project, none of the 3 men are serving as elders at HBCM. The men demonstrated a deficiency in biblical convictions, godly character, and/or ministry competency. I have encouraged them to continue to participate in small groups because they are the labs where disciples are made
and leadership is trained at HBCM. I am optimistic that these men will continue to mature spiritually.
CHAPTER 5
EVALUATION AND ANALYSIS OF
THE PROJECT’S EFFECTIVENESS

The local church has a major problem on its hands. Sin-compromised leadership is a great threat affecting and infecting American evangelical churches today. Almost every week a new headline is published about the next pastor, elder, or ministry leader whom has chosen to compromise on God’s righteous standard. God’s plan for leading the church requires men to lead spiritually through biblical convictions, godly character, and ministry competency. More often than not though, one or more of these categories is missing in those chosen to lead. There is reason for optimism as many leaders recognize both the current problem and understand the clear standard that God has in His Word. The possibilities for the local church to address the current situation are great and this project offered a clear pathway for those willing to listen.

Chapter 2 of this paper contends that God’s Word needs to be the highest authority, not worldly credentials that validate expertise. God wrote a book, and in it is a list of qualifications for the men who serve in the church by leading it. Those who aspire to be an elder and a spiritual leader must measure up to God’s righteous standard.

This project sought to equip aspiring elders for ministry effectiveness at Harvest Bible Chapel (HBCM) in Miami, Florida. This final chapter offers evaluations of the project’s purpose and goals. It will also offer a critique of the project’s methodology, observe the project’s strengths and weaknesses, and provide both theological and personal reflections that resulted from the project.
Evaluation of the Project’s Purpose

The purpose of this project was to equip aspiring elders for ministry effectiveness at HBCM. The intent for the project was threefold. First, the intent for the project was to elevate the necessity of godly character, robust biblical convictions, and competency for ministry in spiritual leadership. As mentioned in chapter 1, HBCM desires to be biblical in their pursuit of qualified leadership, and we simply needed a clearer direction and process to do so. Thus far in the church’s five-year history, the primary way of making disciples and leaders has been through the ministry of small groups. Leadership training has always been purposeful and effective, but the church needed a more scalable and reproducible plan for the future. This project was effective in accomplishing the purpose for which this project was created.

Second, the project was to fulfill its stated purpose to complement the expositional preaching and teaching of HBCM. As indicated in chapter 1, due to the steady diet of expositional preaching, time spent in the Pastoral Epistles explaining the “the office of overseer” had been minimal. With this in mind, as mentioned in chapter 2, the backbone for the entire project was an exegesis of two passages in the Pastoral Epistles. The first of the two passages was 1 Timothy 3:1-7, which was divided into three parts: (1) Paul commends the office of overseer by saying it is a noble task (v. 1), (2) Paul lists eleven spiritual qualities that should be possessed by an overseer (vv. 2-3), and (3) Paul speaks to three specific situations; an overseer must manage his household well (vv. 4-5), he should not be a recent convert (v. 6), and he must be well thought of by non-Christians (v. 7).1

The qualifications in verses 2 to 7 give guidelines for measuring a candidate’s reputation, which must be above reproach.² Being above reproach is the basic overall requirement of an elder. It does not mean that he never committed a sin in his whole life. The point here is that this man must currently have a life without blame. The elder and elder candidate needs to be able to say, “No one is able to place a bad label on me. I am without character defects.”

The second of the two passages was Titus 1:6-9 and that too was divided into three parts: (1) Paul explains that elders are to be “above reproach” (v. 6)—he verses that follow spell out what this entails, (2) Paul speaks to family leadership and explains that an elder must manage his household well (v. 6), and (3) Paul lists eleven qualities that should be possessed by an elder (vv. 7-9).

The qualifications in verses 6 to 9 also give guidelines for measuring a candidate’s reputation, which Paul mentions also must be above reproach. The main thrust of the instruction concerns the kind of people to be appointed as elders.³ The purpose of the qualifications is to test the candidate’s “blamelessness.”⁴ Blameless does not mean sinless, for then no man would qualify to be an elder in the church. Paul’s letter to Titus makes it clear that being above reproach means that nothing in the elder’s life would cause a scandal that would disqualify him from spiritual leadership.

In light of the thorough study in the Pastoral Epistles, the project then provided an introduction to spiritual leadership at HBCM. The project provided adequate orientation to the job description of an elder. While the scope of the project did not allow


⁴Towner, 1-2 Timothy and Titus, 224.
for a ministry practicum to complement the instruction of the course, it did provide the framework for such a program in the future. To emphasize this ongoing work, the project will be repeated annually in an abbreviated form.

Finally, the intent of the project was to raise the priority of qualified spiritual leadership. As a growing congregation, more men are needed to help manage and shepherd HBCM, just as fathers are to care for their families and shepherds are to tend their sheep. As explained in chapter 3, God’s plan for leading the church requires a man to lead spiritually through his biblical convictions. Spiritual leadership requires right thinking and robust biblical convictions. Right thinking leads to right living, and as a result leads to right leading. In addition to robust biblical convictions, God’s plan for leading the church requires a man to lead spiritually through his character. Spiritual leadership requires a man to practice personal spiritual disciplines for the purpose of his own character development and sanctification. Right character will lead to right ministry competency, and without godly character there is no ministry. In addition to robust biblical convictions and godly character, God’s plan for leading the church requires a man to lead spiritually through his ministry competency. Ministry competency is the growing ability to demonstrate the skills, knowledge, and capacity required for the work of ministry. In light of the congregation’s obvious need for qualified spiritual leaders, this project was immediately pursued. Once completed, five elders were successfully installed for service at HBCM or its church plant, Harvest Bible Chapel Miami-West.

**Evaluation of the Project’s Goals**

This project was measured by three goals. The first goal was to assess the spiritual maturity of ten men in the congregation who aspired to leadership in the church. To gauge the spiritual maturity of the men who aspired to eldership, each was asked to take a pre-series survey. Two weeks before the opening of the project, the pre-series survey was administered. The survey was analyzed, yielding a clearer picture of the
knowledge and practice of the spiritual maturity of the men in the congregation who aspire to be an elder. The goal was considered successful because 100 percent of the ten men completed the survey and the survey was scored and the spiritual maturity of the men was determined.

The second goal of the project was to develop a six-week series that introduced how elders are to be spiritual leaders. The teaching series focused on godly character, biblical convictions, and competency for ministry. Chapter 3 explained that a biblical conviction is a strong persuasion or belief about the truth of God’s Word. It is a deeper understanding of the cross of Christ, the Trinity, and the purpose of the church.\(^5\) God, the Supreme Being, exists. God is Truth and the standard for absolute truth. He has revealed Himself and His Will in a book that is absolutely true, the Bible. As a result, He can be known through the truth of His Word. Biblical convictions are the doctrines held to be right or true by the church through the centuries.

Spending time during this project clarifying the difference between major biblical convictions and minor personal preferences was intensely beneficial for the men. As a church in Miami, we are a very diverse people. We are diverse in language, culture, country of origin, generation, religious background, and denominational affiliation. During the development of this six-week series that introduced how elders are to be spiritual leaders, the majors and minors needed to be addressed. The men were taught that in order to safeguard unity, we cannot exalt personal preferences. If we fall into the personal preference trap, we will be divided because our diversity means that our preferences are all different. Therefore, each of the men needed to get to the place where he can simply agree to disagree on certain things.

Chapter 3 also explained that for character development and growth in godliness to occur, a man must practice personal spiritual disciplines. During the development of this six-week series that introduced how elders are to be spiritual leaders, pain-staking effort was placed on practical ways to encourage and promote spiritual growth among the aspiring elders. Intentional time of Bible reading, prayer, Scripture memorization, and accountability were part of the course material. The reason for this emphasis is that no amount of training, skill, or charisma can sufficiently cover for a lack of character.

Being an effective leader involves more than making decisions. During the development of the six-week series that introduced how elders are to be spiritual leaders, three areas of ministry competency were addressed: shepherding, teaching, and leading. The biblical model for masculine leaders is the life of a shepherd. As mentioned in chapter 3, “The caring shepherd labors to feed, keep watch over, protect, and lead those in their care, just as a shepherd does for his sheep.” The teaching component was motivated by Colossians 1:28: “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.” As important as it is to profess faith in Christ, every teacher is after maturity. This said, leadership is more than shepherding and teaching. At the heart of being an elder is influence: an elder leads. Spiritual leadership comes down to the ability to influence others. Not for personal glory, but God’s glory. Not for status, but to serve. During the development of the six-week series, I was intentional to come up with practical ways to develop the ministry competency at the end of each session during the time of mutual ministry and accountability.

As mentioned, the teaching series focused on godly character, biblical convictions, and competency for ministry. This goal was measured by the current three elders using a rubric to evaluate the ten candidates in light of the Bible’s standard of leadership qualifications, as seen in 1 Timothy 3:1-7 and Titus 1:6-9. The goal was considered successfully met because 90 percent of the indicators on the rubric were at the “sufficient” or exemplary levels.

The third goal of the project was to train the eligible men who aspire to be church elders via the six-week teaching series. The series was implemented on six consecutive Wednesday, on three separate occasions. The six-week course began on week 3 of the ten-week project. The first run of the project began on November 12, 2014, and continued for ten weeks. The second run of the project began on February 18, 2015, and continued for ten weeks. The third run of the project began on August 5, 2015, and continued for ten weeks. This goal was measured by administering a pre- and post-series survey of the knowledge and practice of spiritual maturity and leadership principles. This goal was considered successfully met because there was a statistically significant improvement as measured by a paired \( t \)-test. The course made a statistically significant difference resulting in an increase in the participants’ spiritual maturity.

**Evaluation of the Project’s Methodology**

The methodology used for the project was sufficient. However, critique should be given in two matters. Were the project to be redesigned and implemented again, changes would be made to provide six weeks of instruction with the addition of a four-week practicum and an invitation extended to “all men at HBCM” versus only those who “aspire to the office of elder.”

First, in a redesigned course, the four-week practicum would take place during the final four weeks of the course. The four-week practicum would serve as a culmination of the course. Not only would the men’s anticipation and enthusiasm build as they looked
forward to the practicum, but they would participate in ministry from a more prepared position. As a result, their service would be meaningful and useful in their equipping.

Second, in a redesigned course, more men would be invited to participate. The course will serve as an onramp for future elders who are yet to sense that Holy Spirit given aspiration. In the Pastoral Epistles, the apostle Paul describes the godly character of the man who is fit serve as an elder in the church. This list of qualities is not intended to be exhaustive, but it pictures a mature man who is godly whose faith has impacted his behavior. Though this course is designed for an aspiring elder, it is relevant for every man in the church.

**Strengths of the Project**

The primary strength of the project was its ability to address the recent exodus of leaders as denoted in chapter 1. The congregation desires to be biblical in their pursuit of qualified leadership, but they simply needed a clearer direction and process to do so. This strength was most evident in the enthusiasm of the men who aspired to the office of overseer. Many of the men were encouraged to learn they could be equipped for ministry effectiveness. The men eagerly engaged in the project and were faithful in each session.

Another strength of the project was that the leadership training was scalable and reproducible. Two subjects highlighted the implementation aspect of the course. First, the teaching on sexual sin was enlightening to the men. As mentioned, this lesson was intensely practical. The teaching led to multiple conversations regarding sexual sin and purity. Second, the teaching on anger was very relevant. As mentioned, this lesson touched each of the men in a real and personal way and led to multiple conversations regarding anger-related sin.

The final noticeable strength of the project was the support of the congregation who found the project immediately acceptable and beneficial because of the obvious need the church had. HBCM welcomed the process warmly and supported the need for more
called and qualified men to manage and shepherd the congregation. The project was
designed to equip aspiring elders for ministry effectiveness and this has contributed to the
overall health of the church.

**Weaknesses of the Project**

By great measure, the most apparent weakness of the project was the amount
of material covered in each week of the course. The information in each of those lessons
was far too great to teach in the time allotted. The biggest burden was covering the
material in Gene Getz’s *Elders and Leaders: God’s Plan for Leading the Church*. Though
the men enjoyed this resource, to finish the book in six weeks became a strain.

Another weakness was the limited amount of time to address ministry
competency. With little time left at the end of each session, the only ministry competency
training the men had were the small group dynamics of transparency and accountability.
The men were encouraged to spur one another on in the faith and exhort one another to
apply the truths they learned that day. That said, time was tight and often the ministry
competency training felt rushed. As mentioned in the methodology, were the project to be
redesigned and implemented again, changes would be made to provide six weeks of
instruction with an addition of a four-week practicum to focus on ministry competency.
This additional element would allow for more time to address the practical day-to-day
ministry responsibilities of an elder at HBCM.

The last noted weakness was also related to time. In chapter 3 I wrote that some
believe leaders are born and no development of their leadership ability is required.
However, Scripture demonstrates that leadership skills can be strengthened over a lifetime.
A longer duration for a project like this is essential. Spiritual maturity, character
development, and sanctification take time. As mentioned, sometimes the sessions, and the
ten-week project altogether, felt rushed. Despite these weaknesses, the ten men grew and
developed in their spiritual maturity and leadership skills.
Theological Reflections

The most notable theological observation in this project has been the doctrine of the church and specifically those God has called to lead it. As mentioned in chapter 2, the elders are responsible for teaching and defending the church.

Since the beginning of the church, a group of mature men have had the responsibility of leading the church. For example, the church at Antioch sent Barnabas and Saul to Jerusalem with a financial gift to be given to the elders for the needy believers in Judea (Acts 11:29-30). This action demonstrates both that elders existed in the church at that early date, and that the believers at Antioch recognized their God-given authority. Since the church at Antioch grew out of the ministry at Jerusalem, elders likely existed there as well.

Once Paul and Barnabas were sent out as missionaries and church planters, the process of identifying church leaders became more clearly defined. Throughout the Epistles as the church grew, leaders were called elders. In Acts 14, one of the necessary parts of establishing a new church was to identify godly men to serve as elders: “And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed” (Acts 14:23). From this time, nearly every church in the New Testament is said to have had elders: “Now from Miletus he sent to Ephesus and called the elders of the church to come to him” (Acts 20:17). To the Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia, Peter wrote,

I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly. (1 Pet 5:1-2)

All of the churches Peter wrote to had elders.

Through this project, I have been struck over and over by the doctrine of the church and specifically those God has called to lead it. Each day I am confronted with the weight of this and often lament the consumerist view of the church in Miami where I
minister. Miami culture is, in fact, a culture that promotes a weak view of the church and its leadership. HBCM has been blessed by the Lord to have a group of imperfect but consecrated men who provide strong spiritual leadership to the church, which will be key for our church as we go forward. Godly, qualified, and competent elders strengthen the church and serve as the biblical norm for spiritual leadership. This is God’s best and only pattern for church leadership in the New Testament.

**Personal Reflections**

I attended a “Calling” conference as a young man nearly fifteen years ago at a local Southern Baptist church in Miami. At that conference, I heard speaker after speaker declare his love for the church and the high calling for those who lead the church. During that special event, I remember learning that several elements were vital for God’s calling. The two things stick out to me to this day are the inward call and the importance of confirming that call.

The first thing I remember learning about was an “inward call” from God. In hindsight, the preacher was probably referring to 1 Timothy 3:1: “If anyone aspires to the office of overseer, he desires a noble task.” The part that stands out to me today is how the Holy Spirit speaks to those He has called to serve as elders, pastors, and ministers of His Church. Those called by God sense a growing compulsion to preach and teach the Word, and to minister to the people of God. My heart was first gripped in this way at that “Calling” conference and it was there that I began to have a strong sense of God’s call to spiritual leadership.

The second thing I remember hearing about was “confirming the call” from God. The preachers said something like “unless you believe you are called of God, you will find it difficult to survive ongoing weight of the ministry.” To get clarity on this calling, young men like myself were encouraged to pray and get godly advice from pastors, elders, and deacons and then consider a seminary education.
Since that conference almost 15 years ago, I have learned a lot about the church and its leadership. I have discovered that the church is a wonderfully complex institution and/or organism. Jesus loves his church and He has greatly blessed His church. The church is a group of actual people with names and stories and circumstances. Those who have been called out to serve the church by leading it are called to a group of people redeemed by Christ. A call to ministry is an internal compelling desire to thoroughly invest in people. That investment involves love, leadership, prayer, counsel, service, teaching, encouragement, and discipline. The role of an elder in the church is to manage and shepherd the flock of God, just as fathers are to care for their families and shepherds are to tend their sheep.

Through the process of this degree, and through this project in particular, God has affirmed my call as an elder in the local church. By God’s grace, I have grown more certain that I belong in the church because that is where God’s people are. The church is important to my Lord and godly leadership is vital to its health.

**Conclusion**

Many churches are standing wobbly like a punch-drunk boxer because they have the wrong kind of men in leadership. In contrast to the worldly leadership requirements built on the traditions of men, spiritual leadership requirements come from God. In the church, God’s Word is the highest authority, not worldly credentials to validate expertise. In this project I attempted to show that God’s plan for leading the church requires a man to lead spiritually through his biblical convictions, godly character, and ministry competency. Unfortunately to the determinant of the church, more often than not, one or more of these categories is missing in those chosen to lead.

The purpose of this project was to equip aspiring elders for ministry effectiveness at HBCM. The implementation of this project fulfilled this purpose with the strengths, weaknesses, and the methodology noted in this chapter. As explained throughout
this project, the men were assessed, trained, and equipped for the office of overseer. The hope for this project was that it would train the aspiring elders of HBCM so that they can spiritually lead God’s people in God’s way. The elders at HBCM have set their trajectory to lead each day by loving, leading, praying, counseling, serving, teaching, encouraging, disciplining, and shepherding the people of Christ here in Miami.
APPENDIX 1
PRE- AND POST-SERIES SURVEY

Agreement to Participate
The research in which you are about to participate is designed to identify the current understanding and practices of the spiritual maturity of the participant. This research is being conducted by Jason Fevig for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Circle your answer using the following scale

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Disagree Somewhat</th>
<th>Agree Somewhat</th>
<th>Agree</th>
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<tr>
<td>SD</td>
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</tr>
</tbody>
</table>

Part 1 Relationship to God

Above Reproach
1. No one is able to place a bad label on me. I am without character defects.
   SD D DS AS A SA

Able to Teach
2. I am able to effectively communicate the Bible to others.
   SD D DS AS A SA

Not a recent convert
3. I am a mature Christian. Others would consider me a mature Christian.
   SD D DS AS A SA

Turn to next page
Holy

4. I am satisfied with the way my life reflects God’s holiness. I am being progressively sanctified and others would attest to it.

   SD  D  DS  AS  A  SA

Part 2 Relationship to Family.

The Husband of One Wife

5. I am sexually pure. If I am married, I have a good relationship with my spouse.

   SD  D  DS  AS  A  SA

Manage his own household well

6. I provide for, lead, organize, and love my family well. I manage my home in an excellent way.

   SD  D  DS  AS  A  SA

Keeping his children submissive

7. If you are a father, you can say, “I am a successful dad.”

   SD  D  DS  AS  A  SA

Part 3 Relationship to Self.

Sober-minded

8. I am a stable person. I have a balanced mind and emotions.

   SD  D  DS  AS  A  SA

Self-controlled

9. I am able to handle myself in situations that are difficult to handle. I consistently make solid decisions when tempers rise.

   SD  D  DS  AS  A  SA
Disciplined

10. I have a disciplined life. I am not “ruled” by anything.

   SD  D  DS  AS  A  SA

Not a Drunkard

11. I am satisfied with my ability to control various kinds of obsessions and compulsions. I am without addictions.

   SD  D  DS  AS  A  SA

Not a Lover of Money

12. I am not materialistic. I am financially content and upright.

   SD  D  DS  AS  A  SA

Loving What Is Good

13. I am satisfied with my efforts at “overcoming evil with good.”

   SD  D  DS  AS  A  SA

Upright

14. I am just and fair in my relationship with others.

   SD  D  DS  AS  A  SA

Part 4 Relationship to Others.

Respectable


   SD  D  DS  AS  A  SA

   Turn to next page
### Table of Self-Assessment

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<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
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<th>Agree Somewhat</th>
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</table>

**Hospitable**

16. I have a track record of generosity. I am a lover of both Christians and non-Christians.

   SD    D    DS    AS    A    SA

**Not Violent but Gentle**

17. I am not self-centered and controlling. I am kind, gracious, and even-tempered.

   SD    D    DS    AS    A    SA

**Not Quarrelsome**

18. I am able to avoid arguments without being passive and/or passive aggressive. I have a reputation of being peaceable not divisive.

   SD    D    DS    AS    A    SA

**Well thought of by outsiders**

19. I am known in the community as a good person and non-Christians respect me.

   SD    D    DS    AS    A    SA

**Overall Spiritual Maturity**

20. I evaluate myself as a mature as a Christian.

   SD    D    DS    AS    A    SA

---

**Signed:** _____________________________________________
## APPENDIX 2
### CURRICULUM EVALUATION RUBRIC

<table>
<thead>
<tr>
<th>Spiritual Leadership Curriculum Evaluation Tool</th>
<th>Lesson 1 through 6</th>
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</thead>
<tbody>
<tr>
<td>1= insufficient 2= requires attention 3= sufficient 4= exemplary</td>
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</table>

<table>
<thead>
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<th>Criteria</th>
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<th>2</th>
<th>3</th>
<th>4</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>The lesson is clearly relevant to the issue of spiritual maturity.</td>
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<tr>
<td>The material is biblical.</td>
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<tr>
<td>The material is theologically consistent.</td>
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<tr>
<td>The thesis of each lesson is clearly stated.</td>
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<tr>
<td>The points of the lesson clearly support the thesis.</td>
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<tr>
<td>The lesson contains points of practical application.</td>
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<tr>
<td>The lesson is sufficiently thorough in its coverage of the material.</td>
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<tr>
<td>Overall, the lesson is clear.</td>
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APPENDIX 3

DOCTRINAL STATEMENT OF HARVEST
BIBLE CHAPEL MIAMI

September 15, 2011

The Scriptures
We believe the sixty-six books of the Old and New Testaments to be the full record of God’s self-disclosure to mankind. Different men, while writing according to their own styles and personalities, were supernaturally moved along by the Holy Spirit to record God’s very words, inerrant in the original writings. Therefore, those applying themselves to study its literal, historical-grammatical context can accurately understand God’s Word. Scripture is fully trustworthy as our final and sufficient authority for all of life (2 Timothy 3:16-17; 2 Peter 1:20-21).

The Triune God
We believe in the one living and true God, eternally (John 17:3) existing in perfect unity as three equally and fully divine Persons: the Father, the Son, and the Holy Spirit (Matthew 28:19-20). Each member of the Godhead, while executing distinct but complementary roles in redemptive history, has precisely the same nature, attributes, and being, and is equally worthy of the same glory and honor and obedience (John 1:1-4; Acts 5:3-4).

God the Father
We believe God the Father created all things in six literal days for His glory according to His own will (Revelation 4:11), through His Son, Jesus Christ. He upholds all things by the Word of His power and grace, exercising sovereign headship over all creation, providence, and redemption (Colossians 1:17, Hebrews 1:3).

God the Son
We believe that Jesus Christ, the eternal Son, moved by love in accordance with the will of the Father, took on human flesh (John 1:1, 14, 18). Conceived through the miraculous work of the Holy Spirit, He was born of the virgin Mary. He, being fully God and fully man (John 14:8-9), lived a sinless life and sacrificially shed His blood and died on the cross in our place accomplishing redemption for all who place their faith in Him. He arose visibly and bodily from the dead three days later and ascended into heaven, where, at the Father’s right hand, He is now Head of His Body the Church, the only Savior and Mediator between God and man, and will return to earth in power and glory to consummate His redemptive mission (1 Timothy 3:16).

God the Spirit
We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ during this age. He convicts the world of sin, righteousness, and judgment. He draws the unredeemed to repentance and faith, and at salvation imparts new spiritual life to the believer, bringing that person into union with Christ and the Body of Christ. The Holy
Spirit sanctifies, seals, fills, guides, instructs, comforts, equips, empowers, permanently indwells at salvation, and bestows spiritual gists to the believer for Christ-like living and service (John 16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; 1 Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 2:1-4; 2 Corinthians 12:12).

Mankind
We believe that God created mankind—male and female—in His own image and likeness, free of sin, to glorify Himself and enjoy His fellowship. Tempted by Satan, but in the sovereign plan of God, man freely chose to disobey God, bringing sin, death and condemnation to all mankind. All human beings, therefore, are totally depraved by nature and by choice. Alienated from God without defense or excuse, and subject to God’s righteous wrath, all of mankind is in desperate need of the Savior (Genesis 3:1-6; Romans 3:10-19; Romans 1:18, 32).

Salvation
We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as the substitutionary atonement in our place, and that salvation is found in none other than Jesus Christ. Before Creation, God chose those who would be saved and granted this unearned grace solely based on His sovereign good pleasure. Jesus Christ’s death on the cross was the sole and complete payment for sins, fully satisfying God’s righteous wrath, for each person that turns from sin in repentance and places their faith in Christ alone by grace alone. At salvation each person is made a new creation by the Holy Spirit, declared righteous before God, and secured as an adopted child of God forever. Genuine faith continues in obedience and love for Jesus Christ with a life eager to glorify God and persevere to the end (Romans 8:37-39; 2 Corinthians 5:21; 1 Corinthians 12:13).

The Church
We believe that upon placing one’s faith in the Lord Jesus Christ as Savior, the believer is made part of the Body of Christ, the one universal Church, of which Jesus Christ is the Head. The Scriptures command believers to gather locally in order to devote themselves to worship, prayer, teaching of the Word, fellowship, the ordinances of baptism and communion, service to the local body through the development and use of talents and spiritual gists, and outreach to the world to make disciples (Ephesians 1:22-23; Acts 2:42-46; 1 Corinthians 14:26; Matthew 28:18-20). Wherever God’s people meet regularly in obedience to this command, there is the local expression of the Church under the watchful care of a plurality of elders. A church’s members are to work together in love and unity, intent on the ultimate purpose of glorifying Christ (Ephesians 4:16).

Baptism and Communion
We believe that Christian baptism is a public declaration of the believer’s salvation in Christ, identifying with Christ in His death, burial, and resurrection symbolized by immersion in water. The Lord’s Supper is the united commemoration by believers of Christ’s death until He comes and should be preceded by a careful self-examination (Acts 2:41; Romans 6:3-6; 1 Corinthians 11:20-29).

Missions
We believe it is the aim, duty, and privilege of every believer and local church fellowship to glorify God by responding as active participants in the Great Commission call of Jesus Christ to go and make disciples of all nations. We believe the primary focus and priority of this call is centered on efforts that establish, strengthen, and reproduce biblically-based churches, which will then plant churches that plant churches for future generations and God’s glory.
Things to Come

We believe in and expectantly await the glorious, visible, personal, premillennial return of the Lord Jesus Christ. The blessed hope of His return has vital bearing on the personal life, service, and mission of the believer (1 Thessalonians 4:13-18). We believe in the bodily resurrection of both the saved and the lost. The lost will be raised to judgment and experience eternal wrath in hell. The saved will be raised to eternal joy in the new heaven and new earth in the manifested presence of God (Acts 1:3, 9; Hebrews 7:25-26).
When it comes to leadership, leaders take the lead, initiate ideas and plans, and move people to follow by showing them consideration and affirmation. In Scripture there are many people that God placed in roles of leadership. King David, Nehemiah, Jesus, Paul, Peter, and many others could be mentioned. One of my favorite leaders in Scripture is Moses. Much of Moses’ leadership was like a shepherd caring for sheep. In fact, most of Israel's pastoral-leadership imagery is grounded in two traditions: Moses as God's under-shepherd and David as shepherd-king. In evaluating the leadership and life of Moses, there are highs and lows, good and bad. In this appendix attachment I will show from the book of Exodus how Moses demonstrated leadership qualities, character, and faith. The following are those lessons.

Each of the ten leadership lessons from Exodus will start with a related Scripture, a summary about Moses, and then an application about his leadership.

1) Moses’ walk didn’t match his talk.

Scripture:
Exodus 2:11-13 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. [12] He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. [13] When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?”

Summary:
Moses saw what was happening to his fellow Hebrews, and he knew that it was not right. Thinking no one was watching, he took matters into his own hands by killing


2Timothy S.Laniak, Shepherd’s after My Own Heart: Pastoral Traditions and Leadership in the Bible (Downers Grove, IL: IVP, 2006), 88.
the Egyptian. So he reacts with indignation over the oppression of a Hebrew slave and then he tries to arbitrate between two Hebrews who were fighting.\(^3\)

**Application:**

Moses’ walk didn’t match his talk. He was decisive and perhaps even courageous but he was impulsive and he killed a man. Bad leaders with good intentions are still bad leaders.\(^4\) This is what was wrong with Moses, it was his impetuosity that was wrong not his sense of justice, nor his defense of the downtrodden.\(^5\) When a leader does something morally wrong, that action can prevent him from having effective leadership. When a leader’s actions do not match what he says, people will not follow his lead (direction or vision). A true leader inspires followers. Someone who has no followers can hardly be called a leader.\(^6\) Before Moses would be ready to lead God’s people he would first need to be tested. Every leader needs to understand that God is always in charge and He is bigger than our failings.

**2) Moses was reluctant to embrace God’s lofty call.**

**Scripture:**

Exodus 3:11 But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?

**Summary:**

Moses saw himself as someone not worthy of the task of leading God’s people out of Egypt. He did not see himself as worthy to appear before Pharaoh or to lead the people of Israel out of Egypt because of his failings and personal limitations.

**Application:**

God’s mission for Moses was clear but Moses was reluctant to embrace God’s lofty call. Moses was hesitant and fearful. At the heart of biblical leadership is the leader’s heart for the Lord and for others.\(^7\) In God’s sovereignty, God chooses whom He chooses for leadership. God will not be swayed by a person’s insecurities. Every leader

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\(^3\) Laniak, *Shepherd’s after My Own Heart*, 87.


\(^7\) Greg Bredfeldt, *Great Leader, Good Teacher: Recovering the Biblical Vision for Leadership* (Chicago Moody, 2006) 98.
needs to understand that even if he does not seem capable of the task, God can still chose that leader.

3) Moses was persistent once he fully accepted God’s call.

Scripture: Exodus 5:1-9  Afterward Moses and Aaron went and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’” [2] But Pharaoh said, “Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.” [3] Then they said, “The God of the Hebrews has met with us. Please let us go a three days’ journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword.” [4] But the king of Egypt said to them, “Moses and Aaron, why do you take the people away from their work? Get back to your burdens.” [5] And Pharaoh said, “Behold, the people of the land are now many, and you make them rest from their burdens!” [6] The same day Pharaoh commanded the taskmasters of the people and their foremen, [7] “You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves. [8] But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, ‘Let us go and offer sacrifice to our God.’ [9] Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”

Summary: Moses was persistent to go before Pharaoh and he would repeatedly seek the release of the Israelites. Despite the magic tricks of Pharaoh’s magicians in the chapters that would follow, Moses continued to make his way into Pharaoh’s presence and ask for the Israelites’ release. Though Pharaoh repeatedly denied the request and made the task of brick making harder for the Israelites, Moses trusted God for what He promised, the deliverance of God’s people.

Application: Moses was persistent once he fully accepted God’s call. By faith Moses overcomes his natural tendency to shy away from his appointed role and enters into a series of direct confrontations with the ruler of Egypt. One of the great things about Moses is that he repeatedly chose the hard road of obedience. How often do God’s children give up on something, even when they know the Lord promised? Every leader needs to understand that if he gives up, why shouldn’t the people?

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4) Moses recognized his limitations.

Scripture:  
Exodus 6:12 But Moses said to the LORD, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?”

Summary:  
Moses was honest to confess what he perceived to be a weakness. Moses refused to believe that his weakness was stronger than God’s ability to overcome it.

Application:  
Moses recognized his limitations. Like most leaders, Moses was placed in lonely and isolated situations. It’s okay for a leader to share his unbelief in his own abilities to the Lord and others. This is a sign that he is reliant and dependent on God, not himself. Every leader needs to understand that he must believe in God more than his own lack of ability.

5) Moses was unwavering in crisis.

Scripture:  
Exodus 14:13-15 And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. [14] The LORD will fight for you, and you have only to be silent.” [15] The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward.

Summary:  
Moses showed that God would save him and the Israelites. He had a defiant faith that the God of Israel would save them and deliver them. God told Moses to get the people moving and he did. Moses was able to persuade the people of God to get moving, act in faith, and cross the Red Sea.

Application:  
Opportunity is often accompanied by danger and Moses was unwavering in crisis. A strong faith in God and His power to save His people is a good quality to have in a leader. Moses had this. True leadership is tested and proved in crises. The real leader is the one who can handle the stress. He is the one who can solve the problems, bear the burdens, find the solutions, and win the victories when everyone else is merely flustered, confounded, and perplexed. Every leader needs to understand that they play an active role in God’s plan.

9Howell, Servants of the Servant, 29.

10MacArthur, Called to Lead, 45.
6) Moses’ success secured his followers confidence in him.

**Scripture:**
Exodus 14:31 Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

**Summary:**
The people of Israel saw with what great powers the Lord had delivered them, and they feared him and believed him and his servant Moses. They put their faith in God and Moses after the miraculous happened.

**Application:**
Moses’ success secured his followers confidence in him. When the people of Israel witnessed what God accomplished through their leader, they followed. When people are convinced you’ll do everything in your power and nothing for their harm, they’ll follow you. When good things happen people put their faith in the person who led them through what happened. Every leader needs to understand that success breeds confidence.

7) Moses was patient when the people were ungrateful.

**Scripture:**
Exodus 15:22-25 Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. [23] When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. [24] And the people grumbled against Moses, saying, “What shall we drink?” [25] And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet. There the LORD made for them a statute and a rule, and there he tested them, [26] saying, “If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.”

**Summary:**
The people complained to Moses because the water did not taste good. Again, and again, and again the people complained. Fast-forward through Exodus, Leviticus, Numbers, and Deuteronomy the same thing occurs. The people complained. If it wasn’t bad tasting water, it was something else. As their leader, Moses was patient with the people. He stayed with them and led them for forty years despite their ongoing...
complaints. Moses was not perfect however, he had his moments of lack of patience and disbelief in the Lord, and this ultimately led to his inability to enter into the Promised Land (Numbers 20:8-13).

Application:
Moses was patient when the people were ungrateful. Even if the leader might not be responsible, he has to listen to complaints, even if those complaints are beyond his control. Every leader needs to understand that a call to lead is a call to bear with your people and to care for them even when they’re difficult.

8) Moses was teachable and accepted wise counsel.

Scripture:
Exodus 18:17-24 Moses' father-in-law said to him, “What you are doing is not good. [18] You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. [19] Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, [20] and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. [21] Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. [22] And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. [23] If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace.” [24] So Moses listened to the voice of his father-in-law and did all that he had said.

Summary:
Jethro recognized that Moses was inundated with the disputes of the people. He perceives that an overworked Moses will soon reach the point of utter exhaustion. Jethro saw this wasn’t good for Moses or the people so he encouraged him to delegate to able men who could help handle the disputes. Moses listened to the advice. After listening to Jethro’s advice Moses immediately puts that advice into action.

Application:
Moses listened, discerned, considered, and applied the suggestion he had been given. Moses was teachable and accepted wise counsel. A leader must be teachable. Even though Moses led the people well, he didn’t have it altogether and he learned from wiser people. Every leader needs to be willing to learn new ways of doing things and follow through on what he learns.

A good example of delegation gone bad is when Moses put Aaron in charge of the camp while he spent extended time in the presence of God on Mount Sinai.

13 Howell, Servants of the Servant, 30.
Unfortunately for the people of Israel and Moses, Aaron failed in his duties and Moses came back to more problems than he left.\(^ {14} \)

9) **Moses was a mediator and a lawgiver.**

**Scripture:**

Exodus 19:7-9 So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. [8] All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD. [9] And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.”

**Summary:**

Moses had a unique roll in Israel’s history as a mediator and a lawgiver. God spoke to Moses and Moses strongly encouraged the people to obey and be obedient to God’s laws and God’s desire for how they should live. The people answered that they would do as the Lord had spoken.

**Application:**

Moses was a mediator with God and a lawgiver. Like Moses, a leader must take steps to ensure that his people are faithful and obedient to God’s teaching. A leader must urge people to live obediently and faithfully to God. Every leader needs to understand that the emphasis must be placed on living correctly in God’s eyes.

10) **Moses was faithful as an intercessor to a difficult people.**

**Scripture:**

Exodus 32:30-35 The next day Moses said to the people, “You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.” [31] So Moses returned to the LORD and said, “Alas, this people has sinned a great sin. They have made for themselves gods of gold. [32] But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” [33] But the LORD said to Moses, “Whoever has sinned against me, I will blot out of my book. [34] But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.”[35] Then the LORD sent a plague on the people, because they made the calf, the one that Aaron made.

\(^ {14} \)Hans Finzel, *The Top Ten Mistakes Leaders Make* (Colorado Springs: David C. Cook, 2000), loc. 1782-84, Kindle.
Summary:
Another important dimension of Moses’ leadership is his role as mediator and intercessor that is often understood in priestly terms. The people of Israel continued their complaining and their complaining turned into apostasy. With Aaron’s accommodation they fashioned a golden calf idol and then everyone worshiped it. Only the fervent intercession of Moses was able to spare this difficult people from destruction.

Application:
Moses was faithful as an intercessor to a difficult people. As a leader, Moses was faithful to the Lord and he was faithful to the people of Israel. When it would have been easy to leave the people in the desert, Moses continued to serve the Lord by serving the people. Every leader needs to understand that even amid their people’s complaints and disloyalty we need to remain steadfast in the good times and bad.

Conclusion
There are many good lessons regarding leadership from Moses’ life. In evaluating the leadership and life of Moses, there are highs and lows, good and bad. Perhaps most of all, we learn from Moses’ life that he is one commended in Scripture who had faith (Hebrews 11:23-29). In this appendix attachment I have shown from the book of Exodus how Moses demonstrated leadership qualities, character, and faith. Though he had his moments of disobedience and disbelief, overall Moses was faithful and obedient to the Lord. It’s these lessons that should inspire more effective leadership.

APPENDIX 5

COURSE MATERIAL FOR SIX-WEEK COURSE

Week 1: Sexual Sin

I. Opening Prayer

II. Biblical Convictions
   Main Passage: Colossians 3:5-8

III. Godly Character
   1. Go to God: What specific sins do you need to confess and forsake in the area of sexual sin and/or impurity? (See Colossians 3:5)
   •
   •
   •

   2. Trust God: Read through the passages below that address the issue of sexual sin. Use the following approach:
   • Read through specific passages of Scripture
   • Underline key words or phrases that illustrate or point out:
     • Indicatives – What is God saying to me about who I am in my Christ?
     • Imperatives – What is God asking me to do in the power of Christ?
   • Record thoughts and feelings about God’s empowerment and our responsibility

   3. Obey God: Start with the main passage listed above and do the following:
   • Memorizing accurately—What is the Scripture you need to remember right now?
   • Yielding quickly—How will you submit your will and emotions to this truth?
   • Meditating daily—How is God changing your mind through this Scripture?
   • Applying intentionally—What mindset does this truth direct you to change now?
   • Praying dependently—How does this Scripture call you to depend on God in prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 1-7

VI. Closing Prayer
Week 2: Anger

I. Opening Prayer

II. Biblical Convictions
   Main Passage: Colossians 3:8-14

III. Godly Character
   1. Go to God: What specific sins do you need to confess and forsake in the area of anger? (See Ephesians 4:31)
      • ________________________________________________________________
      • ________________________________________________________________
      • ________________________________________________________________
   2. Trust God: Read through the passages below that address the issue of anger. Use the following approach:
      • Read through specific passages of Scripture
      • Underline key words or phrases that illustrate or point out:
        • Indicatives – What is God saying to me about who I am in Christ?
        • Imperatives – What is God asking me to do in the power of Christ?
      • Record thoughts and feelings about God’s empowerment and our responsibility
   3. Obey God: Start with the main passage listed above and do the following:
      • Memorizing accurately—What is the Scripture you need to remember right now?
      • Yielding quickly—How will you submit your will and emotions to this truth?
      • Meditating daily—How is God changing your mind through this Scripture?
      • Applying intentionally—What mindset does this truth direct you to change now?
      • Praying dependently—How does this Scripture call you to depend on God in prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 8-13

VI. Closing Prayer
Week 3: Conflict

I. Opening Prayer

II. Biblical Convictions
   Main Passage: James 4:1-12
   Additional Scriptures: Matthew 18:15-20, Matthew 7: 3-5, Luke 6:27-36,
   Philippians 2:2-4

III. Godly Character
   1. Go to God: What specific sins do you need to confess and forsake in the area of
      conflict resolution? (See Romans12:9-21)
      •
      •
      •

   2. Trust God: Read through the passages below that address the issue of conflict
      resolution. Use the following approach:
      • Read through specific passages of Scripture
      • Underline key words or phrases that illustrate or point out:
        • Indicatives – What is God saying to me about who I am in Christ?
        • Imperatives – What is God asking me to do in the power of Christ?
      • Record thoughts and feelings about God’s empowerment and our responsibility

   3. Obey God: Start with the main passage listed above and do the following:
      • Memorizing accurately—What is the Scripture you need to remember right now?
      • Yielding quickly—How will you submit your will and emotions to this truth?
      • Meditating daily—How is God changing your mind through this Scripture?
      • Applying intentionally—What mindset does this truth direct you to change now?
      • Praying dependently—How does this Scripture call you to depend on God in
        prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 14-21

VI. Closing Prayer
Week 4: Forgiveness

I. Opening Prayer

II. Biblical Convictions
   Main Passage: Matthew 6:14-15

III. Godly Character
   1. Go to God: What specific sins do you need to confess and forsake in the area of bitterness or resentment? (See Matthew 6:14-15)
      •                                                                                          
      •                                                                                          
      •                                                                                          
   2. Trust God: Read through the passages below that address the issue of unforgiveness. Use the following approach:
      • Read through specific passages of Scripture
      • Underline key words or phrases that illustrate or point out:
        • Indicatives – What is God saying to me about who I am in Christ?
        • Imperatives – What is God asking me to do in the power of Christ?
        • Record thoughts and feelings about God’s empowerment and our responsibility
   3. Obey God: Start with the main passage listed above and do the following:
      • Memorizing accurately—What is the Scripture you need to remember right now?
      • Yielding quickly—How will you submit your will and emotions to this truth?
      • Meditating daily—How is God changing your mind through this Scripture?
      • Applying intentionally—What mindset does this truth direct you to change now?
      • Praying dependently—How does this Scripture call you to depend on God in prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 22-27

VI. Closing Prayer
Week 5: Fear

I. Opening Prayer

II. Biblical Convictions
   Main Passage: 2 Timothy 1:7
   Additional Scriptures: Psalm 27, Proverbs 29:25, 2 Corinthians 3:4-5, James 1:2-4

III. Godly Character
   1. Go to God: What specific struggles or sins do you need to confess and forsake in
      the area of fear, worry, or anxiety? (See Matthew 6:25-34.)
      • ________________________________________________________________
      • ________________________________________________________________
      • ________________________________________________________________
   2. Trust God: Read through the passages below that address the issue of fear. Use the
      following approach:
      • Read through specific passages of Scripture
      • Underline key words or phrases that illustrate or point out:
        • Indicatives – What is God saying to me about who I am in Christ?
        • Imperatives – What is God asking me to do in the power of Christ?
      • Record thoughts and feelings about God’s empowerment and our responsibility
   3. Obey God: Start with the main passage listed above and do the following steps:
      • Memorizing accurately—What is the Scripture you need to remember right now?
      • Yielding quickly—How will you submit your will and emotions to this truth?
      • Meditating daily—How is God changing your mind through this Scripture?
      • Applying intentionally—What mindset does this truth direct you to change now?
      • Praying dependently—How does this Scripture call you to depend on God in
        prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 28-32

VI. Closing Prayer
Week 6: Pride

I. Opening Prayer

II. Biblical Convictions
   Main Passage: 1 Peter 5:5-8

III. Godly Character
   1. Go to God: What specific sins do you need to confess and forsake in the area of pride? (See Proverbs 16:18)
      • __________________________________________________________
      • __________________________________________________________
      • __________________________________________________________

   2. Trust God: Read through the passages below that address the issue of pride. Use the following approach:
      • Read through specific passages of Scripture
      • Underline key words or phrases that illustrate or point out:
         • Indicatives – What is God saying to me about who I am in Christ?
         • Imperatives – What is God asking me to do in the power of Christ?
      • Record thoughts and feelings about God’s empowerment and our responsibility

   3. Obey God: Start with the main passage listed above and do the following:
      • Memorizing accurately—What is the Scripture you need to remember right now?
      • Yielding quickly—How will you submit your will and emotions to this truth?
      • Meditating daily—How is God changing your mind through this Scripture?
      • Applying intentionally—What mindset does this truth direct you to change now?
      • Praying dependently—How does this Scripture call you to depend on God in prayer?

IV. Ministry Competency
   Mutual Ministry and Accountability

V. Getz Review: Chapters 33-37

VI. Closing Prayer
APPENDIX 6

FIVE MORAL FENCES

Fact: Some kids like to play "near the edge," and some kids don't. I always did! Whether the "edge" was rock jumping into a cool mountain lake or "bumper jumping" moving cars to slide along an icy winter street, the potential of peril invigorated me.¹

But "when I became a man, I put away childish things" (1 Cor. 13:11). I was a pastor and in seminary when the moral failures of the late '80's hit the news. In addition to the big names, I heard a shocking number of similar tragedies from my own circle of pastor/friends.

One Sunday night in 1987 I remember crying all the way to church. I was terrified. I asked over and over, "How does this happen? Could this happen to me? How can I protect myself, my family, and my ministry from the devastation a moral failure would cause? How can I keep myself pure when men better than me are falling like flies?"

As I prayed it through, I figured that those who fell morally must have disregarded the warning signs. They didn't go from Spirit-led to stepping off the cliff in one day. They must have crashed some social barriers before their slippage became sexual.

Where is that line? I wondered, And how can I make sure I never cross it? I knew I had to make my decisions early and my standards public so that others would know when I was "playing near the edge." I was determined that, by God's grace, I would not take the plunge. So I set some boundaries of behavior.

I remembered an incident back in Bible college when the college president would not give my (young, beautiful) fiancée a ride to our church almost two hours away when he came to speak. At first that seemed odd; now I was beginning to understand why.

Sexual temptation is where we are held least accountable and where we can fall fastest.

I began to form my list of moral fences:

1. **I will not, under any circumstances, ride alone in a car with a female other than my wife or an immediate family member.** No lifts home for a church secretary, no baby sitters driven home late at night, no rides for teen girls in my student ministry, more recently no personal pickups for my daughter's girlfriends, no exceptions.

Recently while speaking out of town, I had to explain to my pastor friend why it would not work out for his wife to meet me and drive me over there. It has been awkward at times, but it's a beneficial discipline.

2. **I do not counsel a woman in a closed room or more than once.** No matter what the issue, counseling is an intimate activity, and when the subject matter itself becomes intimate, counseling the opposite sex is like playing with fire.

When our church was smaller, keeping this standard meant that some women had to seek counsel elsewhere and two or three left our church over my "fence." I was hurt at first, but it blessed my wife.

My time was better spent training a team of men and women to do the lighter counseling and then referring those with more complex issues to biblical counseling centers outside our church.

When I cannot avoid a second session with a woman in our church, I have my wife or another pastor join us. Pretty hard to commit adultery with someone you never spend time alone with.

3. **I do not stay alone in a hotel overnight.** I did my doctoral thesis on increasing the incidents of self-disclosure of sin among men. I have heard more confessions of addiction to various forms of sexual sin than any one pastor should have to hear, and it has changed me. It has left me deeply persuaded that "there but for the grace of God (and some moral fences), go I." I know myself too well.

Lengthy, unaccountable hours with manifold temptations available is a recipe for failure. Romans 13:14 instructs us to "make no provision for the flesh." Do I sound weak? I am! And when I forget that weakness, I cease to know God's strength (1 Cor. 12:10).

When I travel, I travel with someone. When that is impossible, I stay with a friend. When that is impossible I do not go. Period.

Early in my ministry, that meant there were things I missed out on. Recently our elders have agreed to help fund a travel partner for me. If an outside ministry opportunity is deemed worthwhile, and the ministry cannot afford a second airfare, our church pays for me to take another pastor or elder, or best of all, my wife!
4. I speak often and publicly of my affection for my wife, when she's present and when she's not. Marriages that are failing often become silent in public before they become loudly negative. If a pastor neglects publicly affirming his wife, it may reveal a private deterioration of that relationship.

I have tried to develop close friends who consistently monitor the way I refer to and interact with my wife. I know some men in our church feel the heat because I am so publicly wild about my wife of 16 years, but maybe that's good for them.

5. Compliment the character or the conduct, not the coiffure or the clothing. I'm still working on this one. As our church has grown, and I don't know everybody personally, the power of a compliment has become a problem. As pastors we love people and want to be an encouragement. Formerly, if I noticed that Shelly had a new dress or Susan had changed her hair I would compliment her on that. I felt it was harmless. If it seemed to meet a need and I meant it sincerely, I thought, No harm done.

But more recently I have seen that this seemingly innocent gesture can have far more impact than I ever intended. Now I'm trying to restrict my compliments to character and conduct. I get to use my gift of encouragement, but I focus on the things God is doing in a person's life and not the externals that are so easily misunderstood.

Make the fences public.

The fence is useless if I can take it down any time my sinful heart desires. To make it work, those around me must understand the fences and be willing to tell me if they see one broken down. I periodically weave the fences into a sermon.

My most recent example was a message on "Meeting God in Moral Failure." When the message came to the "how to prevent" part, I simply explained my five moral fences.

At the staff level, we require the fences to be maintained. From pastors to ministry leaders, custodians to bookstore personnel, every paid staff member is held to this standard. A former singles pastor found it very difficult not to have lunch alone with women in his ministry, claiming he "forgot." Eventually we told him we would "forget" to pay him if he "forgot" again.

Isn't this legalism?

This is not legalism. Legalism is when we judge another's spirituality based on man-made rules. We are not judging anyone's heart for the Lord. We are simply reasoning together how we can remain pure and faithful in our commitments to God and family.

Of course, Christian morality involves far more than righteous sexuality. Money and power have often been observed to destroy ministers and ministries. However, decisions about money and power are more public. People see the kind of car I drive, the clothes I wear, the vacations I take, and the home I live in.
People also observe the ways I use my influence over others. If I become power driven rather than servant-oriented, if I lord my authority over others and abuse my position, people will "vote with their feet."

With both money and power, there is a broad public accountability that is a "fence" of sorts. Beyond that most of us have elders and/or deacons who monitor the way we use power and money in the church. I account regularly for the way I use my influence and am excluded almost completely from the money matters of ministry.

Yet none of these co-leaders can monitor my sexual purity. It stands alone as a purely private matter capable of instantly destroying my ministry.

Moral fences are most needed in the area of sexual temptation because it is here we are held least accountable and it is here we can fall fastest.

What about solo sexual sin?

The fiercest battle for sexual purity is fought in the mind, what I look at, and what I think about. Moral fences may protect me from the act of adultery, but what protects a minister from the mental/emotional infidelity Jesus warns of (Matt. 5:28)?

My resume in these matters is certainly not spotless, but I have found great help in weekly accountability from my men's small group, which asks specific questions about Internet usage, television/movies viewed, and magazines read.

Knowing that within days my brothers will ask me point blank, "Have you set anything unclean before your eyes this week?" (Ps. 101:3) has been a strong deterrent.

Above reproach.

In both Timothy and Titus, Paul instructs leaders in Christ's church to be above reproach. That is, our conduct must be such that it would be difficult, even for those who oppose our ministry, to bring an accusation against us. Many a pastor has had his ministry destroyed over accusations that could not be proven false, though they were.

Our congregation is comforted in knowing that our ministry team is seeking to protect themselves and the church from moral failure. By identifying the behaviors that lead to moral problems and avoiding them, we embrace the wisdom of Proverbs 4:26 to "ponder the path of your feet and let all your ways be established."

Of course, the standards themselves are not in any way righteous. They are only a protection against potentially overwhelming temptation.

Last summer on our family vacation, we drove through some very high, single lane, mountain passes. The road was narrow and the drop-off immense. I drove slowly and hugged the mountain! I kept my eyes on the road and refused to look down, but I'm still glad the guard rails were there.

This is one pastor's attempt to live above reproach. What are your reactions?
APPENDIX 7

RESULTS OF T-TEST PERFORMED ON DEPENDENT SAMPLES OF ASPIRING ELDERS

Table A1. t-test results

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<th>t-test Results</th>
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Table A2. Response change from pre-series survey to post-series survey

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### Spiritual Leadership Curriculum Evaluation Tool

**Lesson 1 through 6**

1 = insufficient  2 = requires attention  3 = sufficient  4 = exemplary

<table>
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BIBLIOGRAPHY


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ABSTRACT

EQUIPPING ASPIRING ELDERS FOR MINISTRY
EFFECTIVENESS AT HARVEST BIBLE
CHAPEL, MIAMI, FLORIDA

Jason Michael Fevig, D.Min.
The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Dr. Danny R. Bowen

This project examines the relationship between an individual’s biblical understanding of spiritual leadership and the individual’s character, biblical convictions, and competency for ministry in the local church. Chapter 1 defines the historical, contextual, and practical issues facing spiritual leaders at Harvest Bible Chapel, Miami, Florida. Chapter 2 presents the biblical and theological basis for male spiritual leadership and shows how the New Testament clearly establishes the spiritual qualities of men aspiring to church leadership. Chapter 3 presents the theoretical and practical issues related to spiritual leadership in the church and shows that God’s plan for leading the church requires a man to lead spiritually through his biblical convictions, his character, and through his ministry competency. Chapters 4 and 5 provide the results, analysis, and conclusions of this project. During this ten-week project, the spiritual maturity of the ten men in the congregation who aspired to church eldership were assessed, trained, and equipped. The goal was to explain the office of overseer and show how elders are to be spiritual leaders, which was measured by a pre and post-test survey and an evaluation rubric before and after the treatment phase.
VITA

Jason Michael Fevig

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M.Div., The Master’s Seminary, 2008.

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Church Planting Pastor, Harvest Bible Chapel, Miami, Florida, 2009-