

# The Pattern for Biblical Leadership.

## 1 Timothy 3:8–15 (NKJV)

<sup>8</sup> Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money, <sup>9</sup> holding the mystery of the faith with a pure conscience. <sup>10</sup> But let these also first be tested; then let them serve as deacons, being *found* blameless. <sup>11</sup> Likewise, *their* wives *must be* reverent, not slanderers, temperate, faithful in all things. <sup>12</sup> Let deacons be the husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup> For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

# Introduction

The most important qualities leaders can demonstrate are not intelligence, a forceful personality, glibness, diligence, vision, administrative skills, decisiveness, courage, humor, tact, or any other similar natural attribute. Those all play a part, but the most desirable quality for any leader is integrity.

While integrity is most desirable in secular leadership, its absence is fatal to spiritual leadership. All leadership seeks to accomplish is one goal: influence. Leaders seek to influence people to achieve their objectives. Influence is a direct result of teaching and example. What a man is will influence his followers to be fully committed to what he says.

Teaching sets the nails into the mind, but example is the hammer that drives them in deep. Not surprisingly, the Scripture has much to say about the power of example to influence behavior, both for good and for evil.

In Leviticus 18:3 God warned Israel not to follow the example of their pagan neighbors:

“You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes.”

Deuteronomy 18:9 repeats that warning: “When you enter the land which the Lord your God gives you, you shall not learn to imitate the detestable things of those nations.”

Proverbs 22:24–25 warns, “Do not associate with a man given to anger; or go with a hot-tempered man, lest you learn his ways, and find a snare for yourself.” The power of an evil ruler to influence his subordinates is seen in Proverbs 29:12:

“If a ruler pays attention to falsehood, all his ministers become wicked.”

Hosea echoed that warning: “And it will be, like people, like priest; so I will punish them for their ways, and repay them for their deeds” (Hos. 4:9).

Our Lord gave this indictment of the Scribes and Pharisees in Matthew 23:1–3:

Then Jesus spoke to the multitudes and to His disciples, saying, “The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but

do not do according to their deeds; for they say things, and do not do them.”

The Bible also encourages us to follow godly examples.

1 Peter 5:3 (NKJV)

<sup>3</sup> nor as being lords over those entrusted to you, but being examples to the flock;

**example** n. — a representative form or pattern; often for imitation or replication

**tupeos: a figure, model, type**

**Original Word:** τύπος, ου, ό

**Part of Speech:** Noun, Masculine

**Transliteration:** tupeos

**Phonetic Spelling:** (too'-pos)

**Definition:** typically

**Usage:** (originally: the mark of a blow, then a stamp struck by a die), (a) a figure; a copy, image, (b) a pattern, model, (c) a type, prefiguring something or somebody.

5179 týpos (from 5180 /týptō, "strike repeatedly") – properly, a model forged by repetition; (figuratively) the correct paradigm, based on reliable precedent

for others to then follow, (i.e. the right example, a proper pattern).

[In the papyri, 5179 (τύπος) means "pattern" (P Ryl II. 75.8). 5179 (τύπος) is also used of a judicial proceeding, "Let an inquiry be made into his means; only there is a principle according to which I have often judged" (MM, 645).]

### 1 Corinthians 11:1 (NKJV)

**<sup>1</sup>Imitate** me, just as I also imitate Christ.

μιμηταί μου γίνεσθε, **Pres Pass Imperative**  
καθὼς κἀγὼ Χριστοῦ.

mimētés: an imitator

**Original Word:** μιμητής, οἷ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** mimētés

**Phonetic Spelling:** (mim-ay-tace')

**Definition:** an imitator

**Usage:** an imitator, follower.

mimētés (the root of the English term, mimic, "one who imitates, emulates") – properly, the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. 3402 /mimētés ("emulator, imitator") is always

used positively in the NT (seven times) – of followers of Christ emulating a God-approved example. The supreme model is God Himself (see Eph 5:1).

### Philippians 3:17 (NKJV)

<sup>17</sup> Brethren, **join in following my example**, and note those who so walk, as you have us for a pattern.

**Συμμιμηται** μου **γινεσθε**

Pres Passive Imperative.

αδελφοι και σκοπειτε τους ουτως  
περιπατουντας καθως εχετε τυπον ημας

**Συμμιμηται summimétés: a fellow imitator**

**Original Word:** συμμιμητής, οὔ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** summimétés

**Phonetic Spelling:** (soom-mim-ay-tace')

**Definition:** a fellow imitator

**Usage:** a joint imitator.

<sup>17</sup> Brethren, join in following my example, and **note** those who so walk, as you have us for a pattern.

**note Pres Act Imperative**

skopeó: to look at, contemplate

**Original Word:** ΣΚΟΠΕΩ

**Part of Speech:** Verb

**Transliteration:** skopeó

**Phonetic Spelling:** (skop-eh'-o)

**Definition:** to look at, contemplate

**Usage:** I look at, regard attentively, take heed, beware, consider.

4649 **skopós** (the root of the English term, "scope," like the zoom-scope on a rifle to hit the target) – properly, the "end-marker" of a foot-race; (figuratively) the final objective (destination) in the faith-life, i.e. the unique glorification the Lord awards to each believer at His return (cf. Phil 3:11,14).

**4649** /skopós ("end-marker") is only used in Phil 3:14.

<sup>17</sup> Brethren, join in following my example, and note those who **so walk**, as you have us for a pattern.

αδελφοι και σκοπειτε τους ουτως

**περιπατουντας** καθως εχετε τυπον ημας

**peripateó: to walk** Pres Act Part**Original Word:** περιπατέω**Part of Speech:** Verb**Transliteration:** peripateó**Phonetic Spelling:** (per-ee-pat-eh'-o)**Definition:** to walk**Usage:** I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.

4043 peripatēō (from 4012 /perí, "comprehensively around," which intensifies 3961 /patēō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

αδελφοι και σκοπειτε τους ουτως περιπατουντας καθως **εχετε τυπον** ημας

**tupos: a figure, model, type****Original Word:** τύπος, ου, ό**Part of Speech:** Noun, Masculine



**Transliteration:** tupos

**Phonetic Spelling:** (too'-pos)

**Definition:** typically

**Usage:** (originally: the mark of a blow, then a stamp struck by a die), (a) a figure; a copy, image, (b) a pattern, model, (c) a type, prefiguring something or somebody.

Philippians 4:9 (NKJV)

<sup>9</sup>The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

1 Thessalonians 1:5–7 (NKJV)

<sup>5</sup>For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

<sup>6</sup>And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

<sup>7</sup>so that you became examples to all in Macedonia and Achaia who believe.

2 Thessalonians 3:7–9 (NKJV)

<sup>7</sup> For you yourselves know how you ought to follow us, for we were not disorderly among you; <sup>8</sup> nor did

we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, <sup>9</sup> not because we do not have authority, but to make ourselves an example of how you should follow us.

1 Timothy 4:12 (NKJV)

<sup>12</sup>Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

Example is everything in Leadership in Church.

Few have stated that truth as eloquently as the godly **Richard Baxter**, a pastor in the Puritan movement of seventeenth-century England:

Take heed to yourselves, lest your example contradict your doctrine, and lest you lay such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labours.... One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all that you have been doing.

Take heed to yourselves, lest you live in those sins which you preach against in others, and lest you be guilty of that which daily you condemn. Will you make it your work to magnify God, and, when you have done, dishonour him as much as others? Will you proclaim Christ's governing power, and yet contemn it, and rebel yourselves? Will you preach his laws, and wilfully break them?

If sin be evil, why do you live in it? if it be not, why do you dissuade men from it? If it be dangerous, how dare you venture on it? if it be not, why do you tell men so? If God's threatenings be true, why do you not fear them? if they be false, why do you needlessly trouble men with them, and put them into such frights without a cause?

Do you 'know the judgment of God, that they who commit such things are worthy of death;' and yet will you do them? 'Thou that teachest another, teachest thou not thyself? Thou that sayest a man should not commit adultery,' or be drunk, or covetous, art thou such thyself? 'Thou that makest thy boast of the law, through breaking the law dishonourest thou God?' What! shall the same tongue speak evil that speakest against evil? Shall those lips censure, and slander, and backbite your neighbour, that cry down these and the like things in others?

Take heed to yourselves, lest you cry down sin, and yet do not overcome it; lest, while you seek to bring it down in others, you bow to it, and become its slaves yourselves: 'For of whom a man is overcome, of the same is he brought into bondage.' 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.' O brethren! it is easier to chide at sin, than to overcome it.

(*The Reformed Pastor* [Edinburgh:

Banner of Truth, 1979], 63, 67–68)

MacArthur, J. F., Jr. (1995). *1 Timothy* (pp. 102–103). Chicago: Moody Press.

The character and effectiveness of any church is directly related to the quality of its leadership. Why are the standards so high? Because whatever the leaders are, the people become.

As Hosea said, "Like people, like priest" (Hosea 4:9). Jesus said, "Everyone, after he has been fully trained, will be like his teacher" (Luke 6:40). Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership.

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An unholy pastor is like a stained-glass window: a religious symbol that obscures the light.

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The seventeenth-century Puritan John Owen said pointedly, “A minister may fill his pews, his communion roll, the mouths of the public, but what that minister is on his knees in secret before God Almighty, that he is and no more” (cited in I.D.E. *Thomas in A Puritan Golden Treasury* [Edinburgh: Banner of Truth, 1977], 192).

The noble nineteenth-century Scottish pastor Robert Murray McCheyne reminded a fellow pastor, “It is not great talents God blesses so much as great likeness to Jesus” (Andrew A. Bonar, *Memoirs of McCheyne* [Reprint; Chicago: Moody, 1978], 95). It is not what a man *does* that makes him a noble and useful pastor, but what he *is*.

Lesson

The Pattern of New Testament Leadership  
The Persons of New Testament Leadership  
The Practice of New Testament Leadership.

## **I. The Pattern of New Testament Leadership**

### **1. Elders**

Titus 1:5 (NKJV)

<sup>5</sup> For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—

Acts 14:23 (NKJV)

<sup>23</sup> So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.

Acts 15:4 (NKJV)

<sup>4</sup> And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

Acts 15:6 (NKJV)

<sup>6</sup> Now the apostles and elders came together to consider this matter.

Acts 20:17 (NKJV)

<sup>17</sup> From Miletus he sent to Ephesus and called for the elders of the church.

1 Timothy 5:17 (NKJV)

<sup>17</sup> Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

James 5:14 (NKJV)

<sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

Elders are Pastors

There are always a plurality of Elders

There are 3 Names that are used to refer to the office of Pastor

Elders, Bishop, Pastor/Shepherd

## **1. Elders**

*presbuteros*. Now, that identifies a church leader as one characterized by – mark this – spiritual maturity and wisdom – spiritual maturity and wisdom. The leaders are those who are spiritually mature, spiritually wise. That term, elder, is used over and over and over again in the New Testament. Very early on, as the church is being established in the book of Acts, it is a high priority to make sure that those churches have elders; that is, men who are characterized by spiritual maturity and spiritual wisdom, who can lead the church.

### **Acts 14:23 (NKJV)**

<sup>23</sup> So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.

### **Acts 20:17 (NKJV)**

<sup>17</sup> From Miletus he sent to Ephesus and called for the elders of the church.

### **Acts 20:28 (NKJV)**

<sup>28</sup> Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

### **1 Timothy 5:17 (NKJV)**



<sup>17</sup> Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

### **Titus 1:5 (NKJV)**

<sup>5</sup> For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—

### **James 5:14 (NKJV)**

<sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

### **1 Peter 5:1 (NKJV)**

<sup>5</sup> The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

## **2. Bishop**

This is the word overseer, sometimes translated by the Old English word bishop. It is the word *episkopos* in the Greek; it means to look over, to oversee. This indicates that the church leader is not only characterized by spiritual maturity and spiritual wisdom,

but by spiritual oversight and spiritual authority. In this word, you have oversight and authority. They go together.

### **1 Timothy 3:1 (NKJV)**

This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.

### **Philippians 1:1 (NKJV)**

Paul and Timothy, bondservants of Jesus Christ,

To all the saints in Christ Jesus who are in Philippi,  
with the bishops and deacons:

### **3. Pastor/Shepherd**

It means shepherd, it comes from *poimēn*. This indicates that the leader in the church is characterized by spiritual feeding and spiritual protection. Here you're looking at the duty that he has to feed the flock and protect them from the wolves. So the leader in the church is characterized by spiritual maturity, spiritual wisdom, spiritual oversight, spiritual authority, spiritual feeding, and spiritual protection.

## **poimainó: to act as a shepherd**

**Original Word:** ποιμαίνω

**Part of Speech:** Verb

**Transliteration:** poimainó

**Phonetic Spelling:** (poy-mah'-ee-no)

**Definition:** to act as a shepherd

**Usage:** I shepherd, tend, herd; hence: I rule, govern.

Cognate: 4165 poimaínō – properly, to shepherd, caring for (protecting) the flock.

4165 /poimaínō ("shepherding, pastoring") is distinct from "feeding" (1006 /bóskō). 4165 (poimaínō) focuses on "tending" ("shepherding") (WS, 274), which includes guarding, guiding, and folding the flock and is only provided (ultimately) by Jesus Christ – the Shepherd, who calls under-shepherds (such as elder-overseers) to guard and guide His people by His direction (1 Pet 5:1-5). See 4166 (poimēn).

[4165 /poimaínō ("to shepherd, tend") occurs 11 times in the NT, usually with a figurative sense of "shepherding (tending) God's flock." This provides Spirit-directed guidance (care) conjunction with feeding His people (teaching them Sc

1 Peter 5:1–2 (NKJV)

**5** The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: <sup>2</sup> Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

Acts 20:17 (NKJV)

<sup>17</sup> From Miletus he sent to Ephesus and called for the elders of the church.

Acts 20:28 (NKJV)

<sup>28</sup> Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

## **2. Deacons**

Philippians 1:1 (NKJV)

**1** Paul and Timothy, bondservants of Jesus Christ,

To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

1 Timothy 3:8 (NKJV)

<sup>8</sup> Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,

## **diakonos: a servant, minister**

**Original Word:** διάκονος, οὔ, ὁ, ἡ

**Part of Speech:** Noun, Feminine; Noun, Masculine

**Transliteration:** diakonos

**Phonetic Spelling:** (dee-ak'-on-os)

**Definition:** a servant, minister

**Usage:** a waiter, servant; then of any one who performs any service, an administrator.

1249 *diákonos* (from 1223 /*diá*, "thoroughly" and *konis*, "dust") – properly, "thoroughly raise up dust by moving in a hurry, and so to minister" (WP, 1, 162); ministry (sacred service).

1249 /*diákonos* ("ministry") in the NT usually refers to the Lord inspiring His servants to carry out His plan for His people – i.e. as His "minister" (like a deacon serving Him in a local church).

[A. T. Robertson, "1249 (*diákonos*) properly means 'to kick up dust,' as one running an errand." 1249 (*diákonos*) is the root of the English terms, "diaconate, deacon."

This root (*diakon-*) is "probably connected with the verb *diōkō*, 'to hasten after, pursue' (perhaps originally said of a runner)" (Vine, Unger, White, NT, 147).]

## II. The Persons of New Testament Leadership

### 1. Elders

1 Timothy 3:1–7 (NKJV)

**3** This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; <sup>3</sup> not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; <sup>4</sup> one who rules his own house well, having *his* children in submission with all reverence <sup>5</sup> (for if a man does not know how to rule his own house, how will he take care of the church of God?); <sup>6</sup> not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil. <sup>7</sup> Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Titus 1:6–9 (NKJV)

<sup>6</sup> if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. <sup>7</sup> For a bishop must be blameless,

as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, <sup>8</sup> but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, <sup>9</sup> holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

## 2. Deacons

1 Timothy 3:8–13 (NKJV)

<sup>8</sup> Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money, <sup>9</sup> holding the mystery of the faith with a pure conscience. <sup>10</sup> But let these also first be tested; then let them serve as deacons, being *found* blameless. <sup>11</sup> Likewise, *their wives must be* reverent, not slanderers, temperate, faithful in all things. <sup>12</sup> Let deacons be the husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup> For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

### **III. The Practice of New Testament Leadership.**

When we look at the NT Church we see that the Leaders have difference functions.

#### **Elders**

Acts 20:27–32 (NKJV)

<sup>27</sup>For I have not shunned to declare to you the whole counsel of God.

<sup>28</sup>Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

<sup>29</sup>For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

<sup>30</sup>Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

<sup>31</sup>Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

<sup>32</sup>“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up



and give you an inheritance among all those who are sanctified.

1 Peter 5:1–4 (NKJV)

<sup>1</sup>The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

<sup>2</sup>Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

<sup>3</sup>nor as being lords over those entrusted to you, but being examples to the flock;

<sup>4</sup>and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

1 Timothy 5:17 (NKJV)

<sup>17</sup> Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

Hebrews 13:7 (NKJV)

<sup>7</sup> Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.

## **Deacons**

## **Acts 6:1–7 (NKJV)**

**6** Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

<sup>2</sup> Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. <sup>3</sup> Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; <sup>4</sup> but we will give ourselves continually to prayer and to the ministry of the word.”

<sup>5</sup> And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, <sup>6</sup> whom they set before the apostles; and when they had prayed, they laid hands on them.

<sup>7</sup> Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Today we have to be very careful to distinguish between the leadership the world desires in the church and the leadership that Christ desires in Church.

The World desire Chief Executive Officers  
The Lord desires Humble Servants

The World desires Leaders that get Results no matter what  
The Lord desire Leaders that Love Christ no matter what

The World desires Leaders that produce large numbers  
The Lord desires Leaders that produce disciples of Christ

The World desires Leaders that produce large Cash flows  
The Lord desires Leaders that believe in giving it all away

The World desires Leaders that are self motivated  
The Lord desires Leaders that learn to die to self

The World desires Leaders that are Successful  
Thee Lord desires Leaders that are Faithful