

QUALIFICATIONS FOR MEN IN CHURCH LEADERSHIP POSITIONS

To the Men Who Lead, Elders, and Deacons



Table of Contents

TO THE MEN THAT LEAD THE CONGREGATION	3
1. FAITHFULNESS AS THE FOUNDATION	3
2. FAITHFUL MEN ARE TO BE CHOSEN	4
3. RESPONSIBILITY IS COMMITTED TO FAITHFUL MEN	5
4. A LEADER MUST BE AN EXAMPLE	6
5. FAITHFULNESS IN ASSEMBLING	7
6. SELF CONTROL AND MATURITY	8
7. UNITY AND SUBMISSION TO DECISIONS	9
8. CORRECTION IS A PART OF FAITHFUL LEADERSHIP	10
TYPES OF NEW TESTAMENT CORRECTION	10
A. SELF EXAMINATION	11
B. PRIVATE, PERSONAL CORRECTION	12
C. PUBLIC REBUKE - LIMITED SCOPE OF USE	12
D. FALSE TEACHERS	14
E. WALKING DISORDERLY	14
TO THE MEN QUALIFIED TO BE ELDERS	15
TO THE MEN QUALIFIED TO BE DEACONS	17
SCRIPTURAL ORGANIZATION	18
SCRIPTURALLY ORGANIZED	18
SCRIPTURALLY UNORGANIZED	18
UNSCRIPTURALLY ORGANIZED	19
UNSCRIPTURALLY UNORGANIZED	19
CONCLUSION	20
THOUGHT PROVOKING QUESTION	20

TO THE MEN THAT LEAD THE CONGREGATION

A Verse-by-Verse Bible Study

INTRODUCTION

Before the church appoints men to roles of responsibility, God has already spoken about **who is qualified**. Leadership in the Lord's church is not based on availability, personality, or tenure, but on **character, faithfulness, and example**. This also would apply to basic membership as well. God calls all to be godly.

Proverbs 14:12 — There is a way which seemeth right unto a man, but the end thereof are the ways of death.

We must let Scripture define leadership, not emotions or convenience.

1. FAITHFULNESS AS THE FOUNDATION

1 Corinthians 4:2 KJV

Moreover it is required in stewards, that a man be found faithful.

Observations:

- “Required” means non-negotiable from the Greek word zeteo G2212. To seek in order to find. To require or to **demand**, to crave, or demand something from someone.
- “Stewards” refers to anyone entrusted with responsibility. Such as a manager of a household, manager, or superintendent. Someone who oversees an operation. Literally in the Greek: someone who is superintendent of the city finances, the treasury of a city.
- Faithfulness is not occasional, it is consistent. The Greek word pistos G4103. Someone who is true. One who shows themselves faithful in the transaction of business. One who can be relied upon. One who is convinced that Jesus was raised from the dead. One who is fully trustful.

Application:

A man cannot be faithful in responsibility if he is unfaithful in attendance, worship, or involvement. God demands that the men appoint other men who are faithful to God fully when it comes to the business and operations of the local church. As men of the church, we need to consider these positions very carefully when we appoint them.

2. FAITHFUL MEN ARE TO BE CHOSEN

Acts 6:3 KJV

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.

Observations:

- The church was told to **look out**, meaning examine carefully. The Greek word episkeptomai (G1980), meaning to inspect or examine with the eyes. To chose or employ.
- These were not preachers, but men handling daily responsibilities of the church. The treasurer, secretary, preacher, eldership, bishop, and others all require daily attention and weekly commitments to services.
- Character mattered even for practical work. The phrase “of honest report” in Greek is martyreo (G3140) meaning to give testimony, **to utter honorable testimony**, to give a good report.
- Not only are honorable men present at the commanded weekly assembly, but they are committed to the daily responsibility of the church.

Application:

If faithfulness was required for serving tables, it is certainly required for the church’s secretary, treasurer, preacher, elders, bishops, and all other duties (leading prayers, song leading, scripture reading, etc). A brother must be able to be spoken of in the highest manner. When spoken of by other men, the report should be, this man loves God, he is in attendance to all services, and he is honorable in teaching.

2 Corinthians 8:21 KJV

Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

3. RESPONSIBILITY IS COMMITTED TO FAITHFUL MEN

2 Timothy 2:2 KJV

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Observations:

- Responsibility is *committed*, not assumed. Commit in the Greek is paratithemi (G3908) meaning to place beside, or place near. To intrust or commit to one's charge.
- Faithful in the Greek is (G4103) Pistos, meaning trustworthy, true, and one that can be relied upon.
- Faithfulness comes before ability (see 1 Cor. 4:2 again). One must prove that they can be faithful before they should be given responsibility, especially something with great meaning.
- Unfaithful men are not entrusted, regardless of skill. Notice the ending of the passage. To be able to teach others also. What are the local men teaching other men and the congregation? Are we putting faithful men in the correct positions? Proverbs 25:19 KJV
- Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

Application:

Busy schedules do not excuse unfaithfulness. If a man cannot commit, he should not hold responsibility. Excuses will not be allowed on Judgement day. As for us men, we should not allow excuses to run the show. You are either faithful or you are not, period. Paul's instruction to Timothy in verse 4 is clear. No one should entangle themselves with sin while they are in spiritual warfare. We are a soldier for Christ first.

4. A LEADER MUST BE AN EXAMPLE

1 Timothy 4:12 KJV

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Observations:

- Leaders teach with their lives. The word example in the Greek is *typos* (G5179). It means the mark of a stroke or blow; a print. A pattern or example to be imitated. One in a leadership position should be the one that we could imitate and get to heaven. Paul also stated that we ought to imitate him, because he imitates Christ (1 Cor. 11:10). We need to choose men for the positions of the church if and only if they follow Christ how Christ would have it be. Literally the word means men worthy of imitation.
- Example includes attendance, conduct, attitude, and reverence. What do the other believers, and non-believers see? Do they see you frequently missing services, not dressing appropriately, or not acting godly? Or, do they see you being reverent in all aspects of life.
- Poor example weakens the church. When you have men in leadership and holding appointed duties who are weak and don't show up for God, it shows the congregation the model that they have to live up to which doesn't demonstrate what God would have us to do. When we don't have strong, scriptural men, we have a weak and dying church.

Application:

A man who is inconsistent in worship or engagement cannot lead effectively. This would not be acceptable in the secular world. If you are hired for a position and you consistently don't show up to work, how long would you be in that position before you are terminated?

5. FAITHFULNESS IN ASSEMBLING

Hebrews 10:25 KJV

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Observations:

- This is a command, not a suggestion. The word not in the Greek is *me* (G3361) literally meaning God forbid, or never.
- Leadership demands obedience, not excuses. Forsaking in the Greek is *egkataliepo* G1459, meaning to abandon or desert. Totally abandoned, utterly forsaken, to leave. Assembling of ourselves together is required and one who abandons that is not able to fulfill the command of God. Acts 20:7 is a binding example of worshipping God on every first day of the week.
- Habitual absence reflects spiritual priorities. When you consistently miss and put other things above God, you are showing God that He is not at the top of your priority list. Matthew 6:33 tells us to seek first the kingdom of God.

Application:

A man who frequently misses worship disqualifies himself from leadership by his actions. This person must accept the consequences of his actions and not blame anyone else besides himself.

6. SELF CONTROL AND MATURITY

Titus 1:7-8 KJV

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; [8] But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Observations:

- Though written to elders, the principles apply to all leadership. Blameless in the Greek is *anegkletos* (G410), meaning cannot be called into to account, un-accused. Basically it means nothing bad can be said or proven to be true about someone.
- Anger, outbursts, and emotional reactions disqualify. The verse is clearly states not soon angry. Angry in the Greek is *orgilos* (G3711), meaning to be prone to anger. So, Paul is saying to not be prone to anger. We need to have some tactfulness. Being tactful is making someone see the lighting but not feel the thunder.
- Maturity is required to handle disagreement. When we look at the word self-willed in the Greek, *authades* (G829), we see this to be self pleasing, or arrogant. Arrogant means having or revealing an exaggerated sense of one's own importance or abilities.

Application:

A man who cannot control his temper and is arrogant cannot shepherd responsibility. This is speaking of the eldership, but arguably could be applied to leadership positions among the men.

7. UNITY AND SUBMISSION TO DECISIONS

Amos 3:3 KJV

Can two walk together, except they be agreed?

1 Corinthians 1:10 KJV

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Ephesians 4:3 KJV

Endeavouring to keep the unity of the Spirit in the bond of peace.

Observations:

- Unity is essential for leadership. Division in the Greek is *schism* (G4978) meaning disagreement that leads to discord, dissension. It also means to split or rent. Rent in the Bible means a tearing of ones clothing. This is not unity with God's word. Dissension comes when we try to unite the world's way with God's. It will always fight against God.
- Disagreement is handled privately, not disruptively. If the intent is to harm during this handling, then both parties need to step back and collectively look at God's word.
- Once a decision is made, it must be supported, as long as the decision is scriptural.

Application:

In Paul's letter to the church at Ephesus, he made it very clear in chapter 4 verse 3. He explained that they needed to keep the unity of the Spirit. Unity in the Greek is *henotes* (G1775), meaning oneness. When you have two things that come together to appear as one, that is union. Unity is one being exactly identical. Paul nor Christ condones union with falseness. Romans 12:1-2 explains we need to be transformed or changed by a renewing of the mind.

8. CORRECTION IS A PART OF FAITHFUL LEADERSHIP

Proverbs 27:5 KJV

Open rebuke is better than secret love.

Galatians 6:1 KJV

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

TYPES OF NEW TESTAMENT CORRECTION

When dealing with the concept of discipline, it is not always negative. It is both instructive and corrective. It must happen before sin even enters the picture.

1. Matthew 18:8 - it is better to enter Heaven maimed than to spend an eternity in hell.
2. We usually only think of discipline as a negative corrective process, when it begins well before any thoughts of sin have entered into the consequence at hand.
3. Discipline is treatment suited for a disciple.
 1. It begins with education, training, subjection to rule, habit of obedience, etc.
 2. A disciple is one who is disciplined, not just of self, but also by God.
4. Instructive (Before Withdraw) Discipline VS Corrective Discipline
 - A. We must understand what the infraction is for. This is what the education system of the Lord's church is all about, hence the need for preaching and Bible classes.
 - a) Deuteronomy 6:4-9 - the process of discipline must begin in the home itself.
 - (1) This is a command (vs 1). The parents are responsible to understand God's instruction and impart that to their next generation (trans-generational education).
 - (2) Vs 1 - teach is the natural word for teaching contrasted with "teach" in verse 7. It is used rarely as "teach", but more as sharpening.
 - (a) Prov. 27:17 - iron sharpens iron. Same word as "teach" in verse 7 above.
 - (3) Psalm 73:21 - David was pricked and sharpened his heart and mind.
 - (4) Deuteronomy 6:7 "Talk of them" is a general term for teaching. Children are disciplined to help them receive instruction for how to behave.
 - B. We must give instructive discipline before corrective discipline. It is morally wrong to invoke corrective discipline without instructive discipline first.
 - a) 4 times in scriptures from Exodus to Joshua to set up the signs as a reminder. This will take great patience, care, time, and energy.

1. 1 Samuel. 1:9, 4:18, 2:12-17,22, 2:29, & 3:13-14 all demonstrate a negative example of a lack of discipline. Eli failed in keeping his fatherly perspective in line. He cared more about his children than he did God. He honored his children more than he honored God.
 - a) 2:18, 21b, 26, 3:19-21 - Samuel grew in favor with the Lord. There was Godly behavior going on in the house at the same time as Eli's wicked sons.
 - b) 2:22-25 - Eli reasoned with and rebuked his sons. His problem was that he did not restrain them. There comes a time in the disciplinary process where you have to go beyond instructive discipline to corrective discipline.
 - c) Doing what God wants us to do is the ONLY loving thing we can do! Preaching out of love means preaching out of the best interests of the congregation, not preaching what God wants His children to hear
 - d) 3:13 - Eli knew about the iniquity under his roof, but he did not restrain them from doing it. He had a responsibility as a judge, as a priest, and as a father.
2. Dealing with sin is difficult indeed. It is much easier to talk about discipline than to deal with it. When you're talking about sin, you are dealing with a sinner, an individual created in the image of God. Emotions run high, but a Christian understands the seriousness of sin.
5. Important Question: How does the church handle a brother that sins?
 - A. The Golden Calf - the people wanted it and Aaron kept saying "the people, the people, the people". As the church, we need to stop catering to what people want to hear, and preach only the truth.
 - B. Leviticus 19:17 - This is not done out of hate. If we allow them to sin while not trying to help them, we hate them.
 1. Proverbs 27:5, Luke 17:3, Jeremiah 6:13-16, Galatians 6:1
 - C. Deuteronomy 13:12-14 - Sin cannot be dealt with upon hearsay. There must be proper evidence and it must be certain.
 1. John 7:24 - Judge righteous judgment.

A. SELF EXAMINATION

You have an individual responsibility before God to examine yourself daily. Almost like a health check, but for your soul and more frequently

2 Corinthians 13:5 KJV

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The word examine in the Greek is *peirazo* (G3985) meaning to try whether a thing can be done. To make a trial of or to test for the purpose of ascertaining his quality. To scrutinize meaning to examine carefully. Paul is explaining to examine yourself carefully

so that we will not reprobates. A reprobate is to be unfit, one who does not stand the test. Someone who is not approved.

1 Corinthians 11:28 KJV

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

In this context with Paul teaching them how to properly conduct the Lord's supper, the same principle applies. Paul is teaching them to examine closely their moral compass to make sure it still points north.

B. PRIVATE, PERSONAL CORRECTION

This is more along the lines of if a brother or sister has wronged you personally, you take it directly to them.

Matthew 18:15-17 KJV

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. [16] But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. [17] And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Here in Matthew, Christ gives the example of how to deal with a brother or sister that has sinned against you. Below are the steps laid out in order. This also correlates to Deuteronomy 19:15

1. Go to him alone first
2. Take two to three more
3. Tell it to the church
4. Withdraw fellowship and mark as a heathen

The goal is to gain your brother or sister back and restore them back. This can only be attained if the guilty party is willing to discuss the error of their ways. Again keeping in mind the following scripture. This is quiet, respectful, and aimed at winning the soul back, avoiding embarrassment.

Galatians 6:1 KJV

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

C. PUBLIC REBUKE - LIMITED SCOPE OF USE

1 Timothy 5:20 KJV

Them that sin rebuke before all, that others also may fear.

Now, this passage is dealing with the eldership. These men are suppose to protect the flock of God and be the example to follow. Paul tells Timothy to openly rebuke if there is credible evidence. This is to be done to show everyone else that God and the men of the church stand for truth. So that others may fear to not do the same.

Galatians 2:11 KJV

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

1 Thessalonians 5:14 KJV

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Leviticus 19:15-17 KJV

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. [16] Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. [17] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Acts 8:20-22 KJV

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Galatians 2:11 shows that even respected leaders are not above correction when their actions contradict the truth of the gospel. Paul publicly confronted Peter because his conduct was harming others and undermining God's truth.

1 Thessalonians 5:14 teaches that correction must be wise and discerning, warning the unruly, encouraging the fainthearted, supporting to the weak, and exercising patience toward all. Discipline is not one-size-fits-all but matched to the spiritual condition of the individual.

Leviticus 19:15–17 reveals that correction is rooted in love. God commands His people not to hate one another in their hearts but to rebuke their neighbor honestly, showing that silence in the face of sin is itself sinful.

1 Timothy 5:20 emphasizes that when an elder persists in sin, public rebuke is necessary so that others may fear. Leadership carries greater accountability because its influence affects the whole congregation.

Together, these passages teach that biblical correction is an act of love, requires courage, follows wisdom, and seeks to protect both truth and God's people, never excusing sin, especially in leadership, but always aiming at repentance and restoration.

D. FALSE TEACHERS

Romans 16:17-18 KJV

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. [18] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Titus 3:10 KJV

A man that is an heretick after the first and second admonition reject;

E. WALKING DISORDERLY

2 Thessalonians 3:6 KJV

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

1 Thessalonians 5:14-15 KJV

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. [15] See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Paul makes it clear that if a Christian continues to walk disorderly and won't repent, they must be withdrawn from. Withdrawn from means the fellowship is no longer because of their sin. They should be continually encouraged to come back to God. When they come back to God, they will be welcomed back with open arms.

Observations:

With this selection of passages, it discusses someone who teaches falsehoods and refuses to change despite correction. Before making false accusations, we must first confirm their teachings. If they persist in teaching falsehoods, we are to follow God's instructions. This admonition serves as a mild warning or rebuke. Rejecting them leads to decline, shunning, or avoiding them. The Bible clearly states that we are to identify and mark those who cause problems in the church, particularly those who refuse to change.

In summary:

- Correction is loving, not cruel
- Response to correction reveals the heart
- Humility accepts rebuke, pride rejects it

TO THE MEN QUALIFIED TO BE ELDERS

Titus 1:5-9 KJV

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: [6] If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. [7] For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; [8] But a lover of hospitality, a lover of good men, sober, just, holy, temperate; [9] Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

The Elders are to be of the following to be qualified with God according to Pauls letter to Titus.

1. Blameless
2. Husband of one wife
3. Having faithful children
4. Not accused of dissipation or insubordination
5. Be blameless, again
6. Steward of God
7. Not self-willed or arrogant
8. Not soon angry
9. Not given to wine
10. No stiker - meaning not ready to throw hands
11. Not given to filthy lucre - eager for greed of money
12. Lover of hospitality
13. Lover of good men
14. Sober
15. Just
16. Holy
17. Temperate or self controlled

1 Timothy 3:1-7 KJV

This is a true saying, If a man desire the office of a bishop, he desireth a good work. [2] A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; [3] Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; [4] One that ruleth well his own house, having his children in subjection with all gravity; [5] (For if a man know not how to rule his own house, how shall he take care of the church of God?) [6] Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. [7] Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

The Elders are to be of the following to be qualified with God according to Pauls letter to Timothy.

1. Desires a good work
2. Blameless
3. Husband of one wife
4. Temperate
5. Sober-minded
6. Good behavior
7. Hospitable
8. Able to teach
9. Not given to wine
10. Not violent
11. Not greedy for money
12. Gentle
13. Not quarrelsome - not ready to throw hands
14. Not covetousness
15. One who rules his house hold well
16. Having his children in submission with all reverence
17. Not a novice - or a beginner

It is clear that the Bible gives very clear qualifications for one to be qualified to be an Elder. If any man does not meet these qualifications, he is no longer qualified to be apart of the Eldership. Although not all are eligible to become Elders, we should still strive to be like an Elder. They are all admiral qualities that resemble a God like mindset.

TO THE MEN QUALIFIED TO BE DEACONS

1 Timothy 3:8-13 KJV

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; [9] Holding the mystery of the faith in a pure conscience. [10] And let these also first be proved; then let them use the office of a deacon, being found blameless. [11] Even so must their wives be grave, not slanderers, sober, faithful in all things. [12] Let the deacons be the husbands of one wife, ruling their children and their own houses well. [13] For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

The Deacons are to be of the following to be qualified with God according to Paul's letter to Timothy.

1. Reverent
2. Not double tongued
3. Not given to wine
4. Not greedy for money
5. Having the pure conscience
6. Blameless
7. Husband of one wife
8. Ruling their children and houses well
9. Having great boldness in Christ

To the Deacons wives, yes they need to be of the same mind.

1. Reverent
2. Not slandered
3. Temperate
4. Faithful in all things

The Bible is clear on the office of a Deacon as well. Paul gives clear qualifications for the Husband and wife team that are put into this position.

SCRIPTURAL ORGANIZATION

The bible does layout how to be organized. The bible talks about being scripturally organized, scripturally unorganized, unscripturally organized, unscripturally unorganized. Now, to explain what all these mean.

SCRIPTURALLY ORGANIZED

Titus 1:5 KJV

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

A congregation is not complete until it has the Biblical organization outlined in the Bible. God demands that every congregation be "Scripturally Organized" The organization is as follows

- Christ is our head
- Local congregation rule only
- Eldership - those who act in a managerial manner. Overseeing the flock of God's people and trying to keep the unity.
- Deacons - those who are appointed to help in certain tasks on a sub manager level
- Minister/preacher

Again bearing in mind that Elders and Deacons have certain qualifications that must be met in order to hold that position. A congregation cannot have Deacons without Elders, and the Eldership must be plural. There is never an example in scripture of a single Elder rule

SCRIPTURALLY UNORGANIZED

Acts 14:21-23 KJV

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, [22] Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. [23] And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

If the local congregation doesn't have qualified men to serve as elders, it can't appoint elders and may qualify as being scripturally unorganized. As a local congregation, we must strive to have an Eldership by teaching young men and women how to be a qualified husband and wife team. Even if a person can't be qualified, its still good and godly morals that we must follow and strive to be like

UNSCRIPTURALLY ORGANIZED

1 Timothy 3:1-2 KJV

This is a true saying, If a man desire the office of a bishop, he desireth a good work. [2] A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

To appoint unqualified men is to be unscripturally organized and is a sin to do so. It has been seen that some congregations appoint men who are not qualified because the group of members “needed” Elders. This is sinful and puts this congregation in danger of sin against God.

UNSCRIPTURALLY UNORGANIZED

Matthew 7:21-23 KJV

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [22] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

1 Samuel 8:7 KJV

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Likewise, to have qualified men and to refuse to accept God's plan for leadership is to be unscripturally unorganized and is sin. If we reject the way that God has set up his church to be governed, then we reject God Himself

CONCLUSION

God's church is too precious to be governed by convenience, emotion, or tolerance of unfaithfulness.

Leadership requires:

- Faithful attendance
- Spiritual maturity
- Self-control
- Unity
- A godly example
- To be Scripturally qualified

Luke 16:10 KJV

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Faithfulness in worship and involvement, along with meeting biblical qualifications, is required for leadership. Without these, a man is not qualified to lead, regardless of intent or personality.

THOUGHT PROVOKING QUESTION

If every man in this congregation lived and served exactly as I do, would the church be stronger or weaker?