

Introduction

I feel blessed to be able to do the things that I am passionate about and wanted to do. As a young man, I loved golf. Every spare moment was spent on pursuing professional golf. When I became a Christian, God told me it was either golf or Him, and I chose the Lord. I put my golf on the altar, only to find that God gave it back to me. He used my golf to glorify Him and to spread the gospel to many people. I feel blessed to have played professional golf for twenty years.

It is a privilege to make a living doing something that you love to do, and even more so, something that God has called you to do. I have the privilege this morning of teaching the Word of God to you, and I love the Word of God. I not only love the Word, but I have been gifted and called by God to faithfully teach His word. It is a privilege this morning to teach on leadership, which is something else that I have been called to do, and have a passion for.

As a young man, I did not know that God had called me to be a teacher. My mother got a word from the Lord when I was just four years old, and she knew that I was called to preach the word. But I did not know that she had received that prophetic word about my life until a few years ago. A few years after I became a Christian, the Lord gave me my life verse, out of Ezra 7:10. Ezra set his heart on studying the law of the Lord, practicing it, and teaching His statutes and ordinances in Israel. I have been faithfully and diligently studying and teaching the Word of God for over forty years. God has allowed me to study and teach the Word of God, and it has been a blessing to have been able to do the things that God has called me to do and that I am passionate about.

(Ezra 7:10) “For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.”

Our text today is 1 Corinthians 4:1-5. In context, Paul is dealing with divisions and strife in the church in Corinth. They had several factions, and the various groups were divided over their favorite leaders. Some were claiming Paul, while others were claiming Apollos, Peter, or Christ. In chapter three, Paul told the church that he and Apollos were just servants who had been given opportunities. Paul had planted and Apollos watered, but it was God who caused the growth. Paul did not want them boasting in men, but boasting in the Lord. Chapter four is an admonition against arrogance, and Paul exhorts the church to be imitators of him. He begins with how to regard leaders, and he gives four characteristics of godly leadership. He begins with the identity of leaders, who are God’s servants and stewards. Next, Paul shares on the requirement of leaders, which is to be faithful or trustworthy. Next, Paul shares about the conscience of leaders, and he ends with the fear of the Lord. It is a privilege to share these things with you this morning.

Four Keys to Godly Leadership

1. Identity of a Leader
2. Requirement of a Leader
3. Conscience of a Leader
4. Fear of the Lord in a Leader

(1 Cor 4:1–5) “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. {2} In this case, moreover, it is required of stewards that one be found trustworthy. {3} But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. {5}

Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God."

1. **Identity of a Leader** (1 Cor 4:1)

In 1 Corinthians 3:5, Paul asked the question, "What then is Apollos? And what is Paul?" His immediate answer was that they are servants through whom the Corinthians had believed. The Greek word that is translated as servant is diakonos (Strong's G1249), which comes from the root word, diako (G1377). Diako means to run on errands, or a waiter at a table. It is commonly translated as minister (20X in KJV), and also as servant (8X in KJV). It is also the word that is transliterated as deacon, a servant in an official capacity in a local church.

(1 Cor 3:5) "What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one."

In Mark 10:42-45, Jesus was teaching His disciples about leadership. He told them that they were not to lead like worldly leaders, who lord over people and exercise authority over them. Instead, he told them to be servant leaders. Jesus used the word diakonos, and He also said that He had not come to be served (diakoneo (Strong's G1247), but to serve (diakoneo) and give His life a ransom for all. Jesus was very clear about the type of leadership He wants in the church: He modeled and taught servant leadership.

(Mark 10:42-45) "Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. {43} But it is not this way among you, but whoever wishes to become great among you shall be your servant; {44} and whoever wishes to be first among you shall be slave of all. {45} For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Paul said that the Corinthians were to look at them as servants (diakonos). Now Paul uses two more terms of how the Corinthians were to look at them. He said, "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God." The Greek word for servants is different in this verse; it is huperetes (Strong's G5257). Huperetes is a compound word. Hupo is the first word, and it means under. The word for submit in Greek is hupotasso, which means under proper order and authority. The second word is erness, which means to row. Huperetes literally means an under oarsmen. Between the 7th and 4th centuries BC, the fastest, most agile, and dominant warship was the trireme. Trireme literally means three rows of oars. It was carefully designed, and the rowers were spaced such that they were staggered, but on top of each other. They used a light wood for these ships, which helped them stay afloat, but they also absorbed water, so they needed to be taken out of the water to dry. It required 140 men to lift the ship out of the water. The Greeks kept a fleet of three hundred triremes, and to do this, they had to build twenty-five new ones each year. The huperetes was the lowest oarsmen on these triremes. The huperetes were the lowest rank of the slaves. Many of the huperetes were men that had been condemned to death, and they were given an option of becoming a life-long huperetes. It was very hard physical labor, and they were whipped on the backs at times to push them to row harder, but many chose this over being put to death.

(1 Cor 4:1) "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God."

So, how did Paul want people to regard him? He wanted them to regard him as the lowest level of slave. They were the bottom oarsmen of these trireme ships. This was not a position of honor and reputation. This was not a highly rewarded position, or sought-after position. It was the lowest level of slave that existed.

Paul told the churches to honor their pastors and hold them in high esteem. Why does he tell them to think of them as the lowest level of slave here? I believe there are two reasons. Jesus taught that we should be the least, and this fits in with the concept that Jesus was teaching. Leaders need to have a humble, servant attitude and mindset. They need to see themselves as servants, rather than lords or rulers. The second reason that Paul said this is found in verse six. Paul figuratively applied this concept to himself and Apollos, and he did it for the sake of the Corinthians, who had become arrogant. He wanted them to learn to have a humble servant attitude. Leaders should be humble servants, but all of us should follow that example and humbly serve. Much of the strife and division will end when the church is full of humble people serving one another.

(1 Cor 4:6) “Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.”

The third way that Paul wanted the Corinthians to regard them was as stewards. The Greek word for stewards is oikonomos (Strong’s G3623). Oikos (Strong’s 3624) means house and nomos (Strong’s G3551) means to parcel out, divide, or allot. An oikonomos was a household steward or manager, who would typically manage all the household affairs, including the property, vineyard, farm, other slaves and servants, and the food. The steward would handle all the affairs for his master to make sure everything was done well. A steward does not own the property; he manages the property that belongs to someone else.

All of us are stewards. God is the owner of all things. Everything that we have has been given to us by God and belongs to God. At the end of chapter three, Paul concluded by saying that all things belonged to the Corinthians, and they belonged to Christ, and Christ belongs to God. All of us belong to God.

(1 Cor 3:21–23) “So then let no one boast in men. For all things belong to you, {22} whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, {23} and you belong to Christ; and Christ belongs to God.”

In Psalm 24, David wrote, “The earth is the Lord’s, and all it contains, the world, and those who dwell in it.” Everything belongs to God, and we are just God’s stewards. We are stewards of our wealth. We are told to honor God with our wealth. We are stewards of our gifts. Peter wrote that we are to be “good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ.” I have been given the gift of teaching, so I am a steward of that gift. If you have been given the gift of administration, you are a steward of it. You are a steward in God’s house and you are to give to others from what has been given to you. Other people in the church need your administrative gift, and you need some of the gifts that they are stewards of.

(Ps 24:1) “The earth is the LORD’S, and all it contains, the world, and those who dwell in it.”

(Pr 3:9) “Honor the LORD from your wealth And from the first of all your produce;”

(1 Pet 4:10–11) “As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. {11} Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

Paul said that he and Apollos were stewards of the mysteries of God. The mysteries of God means something that is hidden. The Greek word is *mysterion* (Strong’s G3466), and the root word is *muo*, which means to shut the mouth. The mystery that was hidden until Paul and the other apostles got revelation from God, was that the Gentiles were included in God’s plan of salvation. The gospel message was to all men, not just the Jews. Paul and Apollos were stewards of the gospel message, and all of us are stewards of the gospel message. God has called all of us to share the gospel with people.

We are not just stewards of the gospel message; we are stewards of the Word of God. It is full of mysteries that need to be revealed and shared. My job as a pastor is to bring to light the meanings and applications of the scriptures, to reveal the mysteries of God. In Titus 1:5-9, Paul gives the qualifications for overseers, which is one of the three words used to refer to the office of pastor, elder, bishop, or shepherd. In verse seven, an “overseer must be above reproach as God’s steward. In verse nine, he is to hold fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.” Pastors are stewards of God’s word, and are required to give out the spiritual food and rations to those in God’s household, the church.

(Tit 1:7–9) “For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, {8} but hospitable, loving what is good, sensible, just, devout, self-controlled, {9} holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.”

In Luke 1, Luke wrote that he had compiled “an account of the things accomplished among us, just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word.” The word servants that Luke used is again the *huperetes* or underoarsmen, and they were underoarsmen or servants of the word. Your pastor is the lowest of slaves, and he is a servant and steward of the word of God, and is required to give out the rations to the members of the household.

(Luke 1:1–4) “Inasmuch as many have undertaken to compile an account of the things accomplished among us, {2} just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, {3} it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; {4} so that you may know the exact truth about the things you have been taught.”

How should people regard their leaders? They should regard them as servants and stewards, but not just servants and stewards, but servants and stewards of Christ. Many churches think that their pastor is their servant and he works for them. The truth is that they are servants of God.

(1 Cor 4:1) “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.”

In Galatians 1, Paul wrote that he was a bond-servant of Christ. He was not striving to please men, but God. He said that he was still trying to please men, he would not be a bond-servant of Christ. There are many pastors who are trying to please the board, or the committee and they really should be focused on pleasing the Lord.

(Gal 1:10) “For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.”

I love what Luke wrote in Acts 13 about the leaders in the Antioch church. They were ministering to the Lord. The first and foremost responsibility of a pastor is to minister to the Lord. I take time to worship and minister to the Lord. Some of my time with the Lord is for my benefit. I read the word, and pray about things. But I spend a good portion of time ministering to the Lord.

(Acts 13:1–2) “Now there were at Antioch, in the church that was there, prophets and teachers... {2} While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”

In Colossians 3:23-25, Paul exhorts all of us to do our work heartily for the Lord rather than for men. That means that all of us are to serve and minister to the Lord. We should not be trying to please men at our jobs or in the church. We are exhorted to serve the Lord. Paul goes on to say that it is from the Lord that we will receive the reward of the inheritance. It is not from men that we will receive our inheritance. Notice that we are rewarded by God, and we will also receive the consequences of wrongs that we have done.

(Col 3:23–25) “Whatever you do, do your work heartily, as for the Lord rather than for men, {24} knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. {25} For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.”

I try to serve my wife. In Ephesians 5, husbands are exhorted to love their wives as Christ loved the church. He laid His life down for the church, and I try to lay my life down for her. I regularly ask her if there is anything that she needs me to do for her. I serve my wife, but I am not her servant; I am God’s servant, and I serve my wife. Leaders in the church serve their congregations, but they are God’s servants, not the servants of the church. Even deacons, who are official servants in a church, are still servants of Christ, and secondarily, servants of the local church. Every work and service that we do must be done heartily for the Lord, not for men.

Notice in verse three that Paul was not concerned about being examined by the church in Corinth or any human court. Paul was serving Christ, not men. That does not mean that he did not serve men; Paul was a servant. But any service done to men was done unto the Lord. In your job or in the church, we serve others, but our motivation is for the Lord. Paul also said that when the Lord comes, He will bring to light the things hidden in the darkness and disclose the motives of men’s heart; and then each man’s praise will come to him from God. Paul and Apollos were servants of Christ, and you and I are servants and stewards of the Lord, and it is the Lord who will reward us on the day that we give account.

(1 Cor 4:3–5) “But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. {5} Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.”

2. Requirement of a Leader (1 Cor 4:2)

The identity of a leader is that he is a servant of Christ. The next key that Paul shares is the requirement of a leader. He said, “It is required of stewards that one be found trustworthy.” The Greek word is pistos (Strong’s G4103), and it means trusting, believing, and faithful. The KJV and ESV both translate it has faithful. God’s servants need to be faithful and trustworthy.

(1 Cor 4:2) “In this case, moreover, it is required of stewards that one be found trustworthy.”

When we look through the scriptures, we find that God’s leaders were faithful. In Numbers 12, Aaron and Miriam had spoken against Moses. God brought them forward and rebuked them. In verse seven, God said, “Not so, with My servant Moses, He is faithful in all My household.” Moses was a faithful servant of God.

(Num 12:7) “Not so, with My servant Moses, He is faithful in all My household;”

Paul was a faithful man. In 1 Corinthians 7:25, he was talking about marriage, and he said, “But I give an opinion as one who by the mercy of the Lord is trustworthy.” Paul was a faithful and trustworthy servant. He taught and required his teammates to be faithful. In verse seventeen, he said that he had sent Timothy to them, who is my beloved and faithful child in the Lord. He said that Timothy would remind them of Paul’s ways. In Ephesians 6:21-22, he said that Tychicus was a faithful minister in the Lord. In Colossians 1:7, he said that Epaphras was a faithful servant of Christ. Paul wrote Timothy to take the things that he had taught him and to entrust them to faithful men who will be able to teach others also. The requirement for God’s servants is faithfulness.

(1 Cor 7:25) “Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy.”

(1 Cor 4:17) “For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.”

(2 Tim 2:1–2) “You therefore, my son, be strong in the grace that is in Christ Jesus. {2} The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”

(Eph 6:21) “But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.”

(Col 1:7–8) “just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf, {8} and he also informed us of your love in the Spirit.”

Jesus taught a lot about faithfulness. In the parable of the talents or minas, the first servant took the ten minas and made ten minas more. The master said to him, “Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.”

(Luke 19:16–17) “The first appeared, saying, ‘Master, your mina has made ten minas more.’ {17} And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’”

In Luke 12, Jesus taught that stewards need to be faithful and sensible. When the Lord returns, we need to be found faithfully giving people their rations at the proper time. As a pastor and teacher, I keep this before me. I want to be faithful in studying and preaching the word of God. I want to hear the words of the Lord, “Well done, thy good and faithful servant.”

(Luke 12:42–44) “And the Lord said, “Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? {43} Blessed is that slave whom his master finds so doing when he comes. {44} Truly I say to you that he will put him in charge of all his possessions.”

Jesus taught that we need to be faithful in three things. First, we must be faithful in little things. He said that he who is faithful in little things will be faithful in much. Little things matter to God. I try to pay attention to the little things that may not get noticed by anyone but the Lord. Second, are to be faithful with the use of our wealth. We are stewards, and it all belongs to Him. We need to use the money that He entrusts to us for His purposes. We are to tithe and honor Him with our wealth. We are to use our money to advance the kingdom of God. We are to use our money to help widows, orphans, and the poor. We are to use our money wisely and spend less than we earn, so that we can save money. We need to be faithful with the use of money. Third, we are to be faithful with that which belongs to others. I regularly see people take very poor care of rental houses, apartments, rental cars, and rental trucks. We need to take care of them as if they belonged to us. God’s servants need to be faithful with that which belongs to another. The requirement for God’s servants is that they are trustworthy and faithful.

(Luke 16:10–13) “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. {11} Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you? {12} And if you have not been faithful in the use of that which is another’s, who will give you that which is your own? {13} No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.”

3. Conscience of a Leader (1 Cor 4:3-4)

God’s leaders are servants; that is who they are. God’s leaders are to be faithful; that is what God requires of them. Third, God’s leaders are to serve with a clear conscience. Paul wrote that he was not concerned about the Corinthians or anyone else examining him. Why? Paul was conscious of nothing against himself. He had a clear conscience before God.

(1 Cor 4:3-4) “But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.”

What is our conscience? Our conscience is our moral consciousness. A good conscience is when your actions line up with your moral values. A bad conscience is when your actions violate your moral consciousness or values. In Acts 23:1, Paul told the Sanhedrin Council that he had lived his life with a perfectly good conscience before God up to that day. Paul had participated in the stoning of Stephen, and with the persecution and death of many believers, yet he said that he had lived with a perfectly good conscience. Our conscience does not tell us what is right and wrong. Our conscience insists that we do what we think is right and avoid what we think is wrong. At the time, Paul thought he was doing what was right, so persecuting or putting to death Christians did not violate his conscience. Our consciences can be mistaken. Therefore, we have to properly train and calibrate our consciences with the scriptures. When we do that, our consciences can help deter us from sin.

(Acts 23:1) "And Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day.""

(Acts 7:58) "And when they had driven him out of the city, they began stoning him, and the witnesses laid aside their robes at the feet of a young man named Saul."

(Acts 8:1) "And Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles."

Leaders need to have a good conscience. In 1 Timothy 1:19, Paul said that by rejecting a good conscience, we can suffer shipwreck in our faith. So, leaders need to have a good conscience to protect us from being shipwrecked in our faith. Our consciences can be defiled by violating our conscience and doing things against it, and our consciences can be seared or dulled by not paying attention to it. Both of these things can cause us to be shipwrecked in our faith.

(1 Tim 1:19) "keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith."

Paul said in 1 Timothy 4:1-3 that some fall away from the faith and pay attention to deceitful spirits and the doctrine of demons because they have seared their conscience. They have dulled and made their consciences insensitive by continually ignoring their conscience, which sears it. Leaders need a good conscience so that they do not get deceived by demonic spirits. Leaders need to have a good conscience so that they can uphold sound doctrine.

(1 Tim 4:1-3) "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, {2} by means of the hypocrisy of liars seared in their own conscience as with a branding iron, {3} men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth."

It is important for leaders to have a clear conscience. Leaders need to have a strong moral consciousness and Biblical worldview. Their values need to be aligned with the scriptures, and they need to be committed to maintaining a clear conscience by not violating or defiling their conscience. Paul said that he was not conscious of anything against himself; he had a clean conscience.

(1 Cor 4: 4) "For I am conscious of nothing against myself..."

4. **Fear of the Lord in a Leader** (1 Cor 4:1-5)

In choosing their favorite leaders and holding up their particular leader over the other leaders, the church in Corinth was ranking and judging the various leaders. Paul addressed this by saying that it was a very small thing that he was being examined by them. He was not concerned about it because Paul was a servant of Christ, and he was concerned about being examined by the Lord. Paul was not aware of any sin in his life; he was conscious of nothing against himself. Paul had a clean conscience, but his conscience was not going to acquit him; God is the one that will judge all of us. Paul had a fear of God, not men. He was concerned about being acquitted by God.

(1 Cor 4:3–4) “But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.”

Paul told the Corinthians to stop passing judgment before the time. What time was he speaking about? He was speaking about the coming of the Lord, who will at that time bring to light the things hidden in the darkness and disclose the motives of men’s hearts. At that time, men will receive praise from God. We need to have a fear of God, who will judge all men.

(1 Cor 4:5) “Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.”

In Exodus 18, Jethro gave Moses counsel about choosing leaders. The first characteristic of a leader that he mentioned was “able men who fear God.” We need to have leaders that are more concerned about being acquitted by God, than men.

(Ex 18:21) “Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens.”

Conclusion and Applications

Paul is addressing the division in the church. The church had judged the various leaders, chosen their favorites, and formed factions. Paul exhorted them not to boast in men. Then, he told them to have a proper view of leaders, they were just servants that had been given an opportunity by God to preach the gospel to them. Leaders are just servants and stewards of God, and they are going to be judged by God, not men.

As we plant the Connection Church in Rome, it is important for us to have a proper view of ourselves. We are servants. We are not just servants, but we are underoarsmen, the lowest ranking slaves. We need to be willing to be the least and the servant of all. Jesus came to serve and to give His life as the ransom for all. Paul and Apollos were servants and had a humble view of themselves. When people come, they need to see a church full of humble servants.

The requirement for servants was to be trustworthy or faithful. We need to be a faithful people. We need to be faithful servants. We need to be faithful in our attendance. We need to be faithful in our giving. We need to be faithful in our service to the body. We need to be faithful stewards of our spiritual and other gifts that we have. When people come to the Connection Church of Rome, they need to see a team of faithful servants and stewards.

The conscience of leaders needs to be good. We need to have clean consciences. We need to be people of integrity. We need to walk in integrity. We need to be a light in a dark world. We need to be the salt of the earth.

We need to leave the judgment of leaders to the Lord, who will not just judge the actions, but the hidden things and motives. We need to have a fear of the Lord, who will one day return and judge all men.

Closing Prayer

Father God, thank You for this passage of scripture on leadership. Jesus, thank You for the example that You set for all of us. You came not to be served, but to humbly serve. Help us to wash the feet of those around us. Help us to have servant hearts. Help us to be Your servants, seeking to please You, and not men. Help us to be faithful servants and stewards. Help us to be faithful with little things. Help us to be faithful with the money that You entrust to us. Help us to be faithful with what belongs to others, knowing that everything that we have belongs to You. Help us to be faithful servants and stewards. Help us to walk in integrity and maintain clean consciences. Help us to have a fear of the Lord, knowing that You will ultimately judge all of us and bring all things to the light. Help us to be godly leaders, and to raise up lots of godly leaders. We ask this in Jesus' name. Amen.

Introduction (Ezra 7:10, 1 Cor 4:1-5)

1. **Identity of a Leader** (1 Cor 4:1-6, 3:5, Mark 10:42-45, 1 Cor 3:21-23, Ps 24:1, Pr 3:9, 1 Pet 4:10-11, Tit 1:7-9, Luke 1:1-4, Gal 1:10, Acts 13:1-2, Col 3:23-25)

2. **Requirement of a Leader** (1 Cor 4:2, Num 12:7, 1 Cor 7:25, 4:17, 2 Tim 2:1-2, Eph 6:21, Col 1:7-8, Luke 19:16-17, 12:42-44, Luke 16:10-13)

3. **Conscience of a Leader** (1 Cor 4:3-4, Acts 23:1, 7:58, 8:1, 1 Tim 1:19, 1 Tim 4:1-3)

4. **Fear of the Lord in a Leader** (1 Cor 4:3-5, Ex 18:21)

Conclusion and Applications