

Introduction

We are in the midst of a mini-series on Leadership taken from Philippians 1:1. Healthy and growing churches are always developing leaders. They are committed to the growth and development of their members.

(Philippians 1:1) "Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:"

The first message was on phases of team leadership. Paul and Timothy are a team and they are writing to the saints in Philippi. We used the church at Antioch as a model for team development. Barnabas was sent from Jerusalem to check things out and he became the leader of the church. The church was growing and he needed help, so he went to Tarsus and brought back Paul. The two of them taught considerable numbers. In the next couple of years three more people were added to the leadership team. Then, in Acts 13, we saw how the Holy Spirit sent Barnabas and Paul out to do apostolic work.

Healthy and growing churches are always developing teams. We need greeting teams. We need a sound team. We need a worship team. We need an outreach team. We need more on the worship team, specifically a keyboard player and percussionist. We need more on the leadership team. Churches are not supposed to be run by one person. The pattern we see in the New Testament is a plurality of elders.

Our second message was on Servant Leadership. Paul and Timothy identify themselves as bond-servants of Christ Jesus. We saw how the leaders in the Bible, both Old and New Testament, were identified as servants. We used Jesus as our model for servant leadership. We looked at Jesus' Mindset, Jesus' Message, and Jesus' Mission. We ended by asking some questions about what a church would look like that was full of servants. The East Mountains and the world would be turned upside down with a people that laid down their lives for the sake of the gospel.

Our third message was on the overseer. We briefly looked at overseers, elders, and pastors, and saw that all three of these terms refer to the same office. Each term speaks of a different function or aspect of the office. The main function of an overseer is to oversee people or souls. We also saw that the overseers are not the only one that oversee the church. Each of us is called to oversee four things in the church. We are to see to it (episkopeo) that no one falls short of the grace of God, that there are no immoral people, that there are no profane people like Esau, and that there are no roots of bitterness springing up that cause many to be defiled.

Our fourth message was about how overseers were to pastor the flock. The significance of how overseers pastor the flock is that it is a model for all ministry that is done in the church. We saw that a pastor needs to have the right mindset. He needs to have a desire and willingness to pastor, rather than a compulsion to pastor. It must be something that he wants to do, rather than is made to do.

The second charge by Peter was that a pastor needs to have the right motives. He should not do it for sordid gain. He needs to pastor because he is passionate about it. The church needs to pay a pastor well, but that cannot be the reason that he is pastoring. Church members also need to have

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the right motive for ministry. Hidden agendas are very detrimental in churches. James tells us that where there is selfish ambition, there is disorder and every evil thing.

(James 3:14-16) "But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. {15} This wisdom is not that which comes down from above, but is earthly, natural, demonic. {16} For where jealousy and selfish ambition exist, there is disorder and every evil thing."

God looks at the motives of our heart. In James He tells us that we ask and do not receive because we have wrong motives. Whatever area of ministry God calls us to do, we need to make sure that our motives are pure.

(James 4:3) "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures."

The third charge that Peter gave is about how a pastor should shepherd the flock. He is not to lord over the flock, but to be an example or tupos to the flock. We looked at some of the meanings of tupos and how that applies to us. We are to be like a die. We need to be a form letter that people can use. We need to be a pattern that people can use. We need to be a role model or figure for people to look up to. We, the church, need to carry out our ministries the same way as pastors – with the right mindset, motive, and using the right methods.

Last week I read you a quote from Andy Stanley's book, *Communicating For A Change*. The quote was about a conversation that he had with his father about being called to ministry. He never felt a call. However, he did have a desire to pastor. He asked his dad if it would be okay with God for him to volunteer. That desire to volunteer was what Peter was speaking about. He said that pastors should not shepherd out of compulsion, but it should be voluntary. They should have a willingness and desire to shepherd, which is exactly what Andy had.

I left you hanging in the message. I told you that the desire of the man was the first finger that points to the calling of the man. I told you that there were five fingers that point to the calling of a person. This week as I labored and wrestled with the message about deacons, I could not get out of the starting box. The Holy Spirit did not give me the green light for deacons. Instead, I was directed to go back and speak to you about the calling of an elder. So, this morning, we will be looking at the calling of an overseer. We will look at the five fingers that point to the calling of a leader.

The fingers that point to the calling of an overseer are:

1. Finger of the Aspiring Man
2. Finger of the Apostle
3. Finger of the Presbytery (pastors)
4. Finger of the Holy Spirit (prophetic)
5. Finger of the Church

I. The Finger of the Aspiring Man

The first finger that points to the calling of a man is his own finger. There are two places where the primary qualifications of elders are given: 1 Timothy 3:1-7 and Titus 1:5-11. The lists are almost identical to each other. We will take a quick look at both of these lists. One of the primary differences in the lists is how they were to be used. In 1 Timothy, Paul is establishing a bar for men who aspire to the office of overseer to reach for. If you want to be an overseer, here is what it takes... We will start with Paul's instructions to Timothy.

(1 Tim 3:1-7 NASB) It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. {2}An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, {3}not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. {4}He must be one who manages his own household well, keeping his children under control with all dignity {5}(but if a man does not know how to manage his own household, how will he take care of the church of God?); {6}and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. {7}And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.

Last week, we looked at the Greek word that is used for aspire, oregomai. It means to stretch oneself, or to reach out after, or to desire. What Paul is telling Timothy is that if a man has a desire and is reaching out for the office of overseer, here are the things that need to be in place in his life. There are qualifications that must be looked at before placing a man in the office of overseer.

G3713. oregomai, or-eg'-om-ahee; mid. of appar. a prol. form of an obsol. prim. [comp. G3735]; to stretch oneself, i.e. reach out after (long for):--covet after, desire.

A few weeks ago a fan died at a Texas Rangers game. The fan was 39-year-old Shannon Stone. He was a fireman and an avid baseball fan. He fell over a railing trying to catch a ball thrown to the stands by Rangers outfielder Josh Hamilton. As a result of the incident, Major League Baseball Commissioner Bud Selig says teams are reviewing stadium safety regulations. The man was reaching for or stretching himself in order to reach this ball. He had aspirations of getting a souvenir.

Before we look any further, Paul adds a significant word in this verse. He says that it is a fine work that he desires to do. It is not an office to hold; it is a work to do. It is not a position to sit in; it is a work to walk in. It is not a board to be on; it is management work to be done.

Paul does not say that it is just any old work; he says it is a fine work he desires to do. The Greek word is kalos, which means beautiful, good, valuable, or virtuous.

G2570. kalos, kal-os'; of uncert. affin.; prop. beautiful, but chiefly (fig.) good (lit. or mor.), i.e. valuable or virtuous (for appearance or use, and thus distinguished from G18, which is prop. intrinsic):--X better, fair, good (-ly), honest, meet, well, worthy.

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In the sermon on the mount, Jesus talks about letting our light shine before men in such a way that they may see our good works, and glorify our Father who is in heaven. Jesus uses the word kalos. Our works are to be excellent, noble, and good.

(Matthew 5:16) ""Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

In the parable of the sower and the seeds Jesus talks about the good soil that produced a hundred fold fruit. Jesus uses the word kalos again. This is excellent soil. This is soil that is pure and does not have weeds or rocks in it. It is high quality soil.

(Matthew 13:8) ""And others fell on the good soil, and yielded^ a crop, some a hundredfold, some sixty, and some thirty."

The work of an elder is high quality, like good soil. The work of an elder is excellent and evident before others, like a light that shines. This is the work that a man is aspiring to do.

If a man does not have this desire and is not stretching or reaching out for this work, it is a very good indication that the calling is not there at this time in his life. What does a man do if he is aspiring to be an overseer? What does it look like for a man to stretch out or reach for the work of shepherding? Here are a few ideas.

1. An aspiring man will try and learn everything he can about pastoring and shepherding. He will read books. He will ask questions. He will seek to be discipled and mentored by shepherds.
2. An aspiring man will study Scripture. He will have a desire to teach and feed other people. This man will be reading, studying, and meditating on Scripture. The word of God will always be on his heart and in his words. He will study to show himself approved to God as a workman, who handles accurately the word of God.

(2 Timothy 2:15) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

3. An aspiring man will be working on his character. Paul has set a bar for those who aspire to the office of overseer. An aspiring man will be trying to nail these things down in his life. He will be asking the Lord to change and grow him in these areas. He will be open to correction and input from others.
4. An aspiring man will have a zeal for the household of God. Isaiah 9:6-7 tells us that those who have a governmental call will have a zeal to help accomplish the work. In John 2, when Jesus drives out the money changers, the disciples remembered that "zeal for thy house will consume me." There is a passion, zeal, and enthusiasm about the local church.

(Isaiah 9:6-7) "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. {7} There will be no end to the increase of His government

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or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this."

(John 2:17) "His disciples remembered that it was written, "ZEAL FOR THY HOUSE WILL CONSUME ME.""

Last week I gave you seven reasons why there are lots of people sitting on the sidelines and not on the field. Many of the people with a call on their lives are hurting, broken, and wounded. They need healing. They need the desire and the passion to be restored in their lives.

Some men with a call on their lives are simply discouraged. They need encouragement, rather than criticism. They need people to speak words of life into them. They have already had way too much criticism. They have been torn apart. The desire was once there, but it is not there now. These are some of the dry bones that John Dean spoke about. They need to be raised up. There are lots of leaders in the field of dry bones that need life breathed into them again.

There are some who are just weary. Leaders need endurance. They need rest. And they need to let others help them. The one-man show needs to come to an end. It wears out the man. That is what Jethro told Moses. He said that you are going to wear yourself out and also all these people. He had him raise up leaders to help him. The same principle is valid today. God gives a plurality of elders. He gives every member of the body responsibility to supply and to work.

When geese fly north or south, they go thousands of miles. How do they do it. They fly in a V formation and they fly in teams. The V formation is an aerodynamic pattern that reduces the air drag of each bird in formation. The lead bird uses the most energy. It will fly lead until it gets tired, and then will drop back in formation and the next bird in line will take the lead. They keep changing the lead so that the others can regain some strength and endurance.

"So, why do they fly in this particular formation? Over the years scientists have come up with theories of why migratory birds such as geese fly in a V-shaped formation. A study done sometime back also shed some light on this particular V formation. This study discovered that birds flying in a V format had lower heart rates than bird flying alone. Why? The aerodynamic V shape formation reduces the air drag (air resistance) that each bird experiences when in flight in comparison to a bird flying solo. This allows them to cover longer distance (thousands of miles) with much less effort. For example, geese can achieve a greater distance of about 70 percent when flying in groups than each flying solo, using the same amount of energy. In this formation, the bird in the lead position will experience a greater air resistance and will have to work a little harder, however, when the lead bird is tired it falls out of position and goes behind into one of the V position lines. Another bird from behind will then quickly move forward into the leading position thus, maintaining the V formation. The same happens for those birds in trailing positions especially those at both extreme ends of the V formation, since they tire more quickly than those in the middle. This cycle continues as they travel to their destination. Thus each bird gets the opportunity and responsibility to be in the lead position as well as enjoying the middle position since less air drag is at this position. This enjoyment of less air resistance comes as a result of the birds in front creating and improving the aerodynamics of the others behind which continues along the line of V. In other words, this formation breaks up the air, which then flows

over the rest of the group more easily. This means all birds benefit individually while working harmoniously as a team. Working as a team means less work for each bird because flying requires a lot of energy especially for birds traveling a very long journey. This formation therefore help migratory birds such as the geese to use their energy efficiently and effectively to achieve one goal - to reach there destination. All members of the team plays their part and mutually benefits from this."

God has given a plurality of elders for a reason. God has given apostles, prophets, evangelists, pastors, and teachers for a reason. All are needed. The whole team is needed. I believe that we need to do more "V" formation at the pulpit. The church will benefit and we won't wear out the pastors either.

II. The Finger of The Apostle

The finger of the apostle should also point to the man who is called. This is particularly true in church plants where there are not any elders. An example of this can be found in the letter that Paul writes to Titus. He tells him to set in order what remains and ordain elders in every city as he directed. The apostle Paul was mentoring Titus. Titus was a young apostle and Paul is giving him instructions and qualifications for an elder so that he will have some practical guidelines to help him choose. In this case Titus is looking at the men and determining if they meet the qualifications. The qualifications are essentially the same as those given to Timothy to help set the bar for men aspiring to be pastors.

(Titus 1:5-9) "For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, {6} namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. {7} 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, that he may be able both to exhort in sound doctrine and to refute those who contradict."

When Barnabas and Paul planted churches, they laid hands and ordained elders in all the churches. Barnabas and Paul were apostles and part of that calling is raising up and releasing leaders in churches.

(Acts 14:23) "And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed."

In addition to looking at the qualifications of a man, we find a pattern in how they went about recognizing the call. Notice that the text says that they prayed with fasting. They wanted to hear from the Lord about this decision. Notice in Acts 13:3, that the elders at Antioch also fasted and prayed before sending out Barnabas and Paul.

(Acts 13:2-3) "And 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." {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away."

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Before Jesus chose and appointed the twelve apostles, he went off to the mountain to pray. Luke records that He spent the whole night in prayer before making the decision. Jesus was setting an example and establishing a pattern for leaders to follow. Before laying hands on someone, leaders need to pray and fast.

(Luke 6:12-13) "And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. {13} And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles:"

Paul understood this principle, practiced this principle, and also taught this principle. In his instructions to Timothy, he tells him not to lay hands on anyone hastily. Timothy was an apostle and was leading the church in Ephesus at this time. As the leader of the elders in Ephesus, he had a great responsibility for making sure of the call of a man before raising him up. A leader needs to take time to fast and pray over the decision.

(1 Timothy 5:22) "Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin."

In our church, I will seek John Dean's counsel before raising someone up to be an elder. John moves mightily in the prophetic and he is an apostle in the church. We will take advantage of this gift and let the finger of the apostle point to the call of a man.

III. The Finger of the Presbytery

The third finger that should point to the call of a man is the presbytery. In established churches, where there are two or more elders already in office, the group of elders or presbytery should be in agreement about the call of the proposed candidate. We saw that in Acts 13, the team of five men prayed and fasted before laying hands on Barnabas and Paul. It was clear that they were all in agreement about this matter before laying hands on them.

(Acts 13:2-3) "And 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." {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away."

The lead pastor is part of the presbytery and should definitely be on board with the decision. In many churches the lead pastor tries to bring "yes men" into the team of elders. The lead pastor should not be looking for people that will give blind support. He needs to find men that are called to the office, and will be faithful to the Lord in that office.

There are some things outside the list of qualifications given in 1 Timothy 3 and Titus 1. The elders are a team and they must be able to communicate and relate to one another. There should be a high level of trust and confidence in one another. The elders need to be on the same page doctrinally. They should share the same vision, and there should also be a common philosophy of ministry. If an aspiring elder is committed to seeker services and the rest of the elders are committed to being seeker friendly, but gearing the services towards equipping and encouraging the saints, the differences in vision and philosophy of ministry will cause di-vision in the church. The presbytery, and the lead elder all need to be in agreement about laying hands on a man and

ordaining him as an elder.

Having the presbytery be in agreement, rather than just the lead elder, is both Biblical and prudent. Sometimes a man can be deceived, or act against his better judgment. A man may be looking at potential, rather than the current qualification of a man. By having several men seek the Lord about the matter, this mistake is less likely to occur.

In my first church plant, we were with a group of churches called Antioch Churches and Ministries. John Dean was also part of that group at that time. There was an apostle named Gary that we were relating to at the time. Gary and I raised up a man to be an elder, and it was one of the worst mistakes I have ever made in ministry. The man had a calling on his life. He had potential in his life, but he was not ready at that time. I like to believe the best in people. I like to give grace to people. I like to help raise up people to walk in the calling that they have. All that is great, but it is not okay to put them in the office of overseer before they are ready. Gary and I made a mistake, and later had to remove the man from office. The man is now a pastor in Texas and is walking in his calling.

I had two other pastors give me counsel about this man before raising him up. Larry Tomczak, a friend of mine, and also an apostle in the body of Christ, told me that he did not recognize the call of the man. Larry was in transition at that time, getting ready to plant a church in our area. I recognized the call correctly, but my timing was night right.

One of my good friends who was a pastor at another church, and he knew the man well. He counseled me against raising the man up. Karen also counseled me that this man was not an elder. Gary and I both saw the calling. But, the timing to recognize and release the man in that calling was not right at the time. If we had looked at the counsel of some of the other pastors, even though they were not part of my church plant, we would have waited for the right time.

We can be in such a hurry to raise up a plurality of leaders, that we get ahead of God. When we start rushing things, rather than waiting on the Lord's timing, we produce Ishmaels, and that is not a good thing.

IV. The fourth finger is the recognition of the Holy Spirit.

We find the fourth finger in Acts 20:28 when Paul tells the Ephesian elders to be on guard for themselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God. In this case we see the Holy Spirit is the one that makes overseers. In every case in the New Testament where leaders are being set into office, there was fasting and prayer accompanying the ordination. It is important to know that the Holy Spirit has called you to be a pastor. It is important to know for certain that you have been called to this office.

(Acts 20:28) ""Be on guard for yourselves and for 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."

In Acts 13:1-3, the elders at Antioch are ministering to the Lord and the Holy Spirit told them to set apart Barnabas and Paul for the work He was calling them to do. The Holy Spirit was

confirming the call to apostolic ministry. The Holy Spirit should confirm the call of pastors as well as those who are going to be doing apostolic ministry. There should be prophetic utterance given by the Holy Spirit.

(Acts 13:2-3) "And 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." {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away."

One reason that there may be so many people leaving the ministry is that many of them were not called to be pastors. They may have a desire, but they may be lacking confirmation from the Holy Spirit and apostles.

Fasting and praying before laying hands on someone is important. We fast because we want to hear clearly from the Lord. We want to press in. Experts tell us that the sense that is dulled most by eating is our hearing. When we fast, we are pressing in to hear more clearly. When we fast, we are getting ourselves more sensitive to the things of the Spirit.

Sometimes the Holy Spirit will speak to us outside of times of prayer and fasting. Many times prophetic words will flow during worship. I was on the balcony of a church in Orlando and the Holy Spirit came on me during worship and gave me a very clear word about putting me back onto the PGA Tour. In less than six months, I was back on the PGA Tour. I had not actively played or practiced in seven years. I was not ready for the PGA Tour, but the Holy Spirit told me that He was putting me back on the PGA Tour, and He did.

There are other times that we can go for prophetic ministry. When John Dean was here, many of you were prophesied over. I like to bring in prophetic ministry from time to time, because it is not my area of ministry. I can prophesy and I do get prophetic words, but they are not generally personal prophecy. Most of the words that the Lord gives me are prophetic words for the body, not for individuals. The point is that if we are seeking to get a confirmation from the Holy Spirit about a person, we can seek prophetic ministry.

We should use all the tools and methods available to hear from the Lord. We should pray. We should fast. We should wait on the Lord. We should seek prophetic ministry. We should look for the finger of the Holy Spirit pointing to a man before setting him in office.

V. The fifth finger is the recognition by the congregation.

Karen raised goats on our farm in Georgia. She spent time with the goats feeding them, trimming their hooves, and caring for them. When Karen went to the barn and pasture area, all she needed to do was call out, "Here girls!" The goats could be on the other side of the pasture, but they would stop what they were doing and run as fast as they could and come to her. There was no question about her being the shepherd of that flock. The goats knew her voice and followed her.

In the same way, the congregation should sense the call of God on the man. If the sheep won't follow a man, it is a pretty good indication he is not a shepherd to those sheep. Jesus, who is described as the Chief Shepherd, said My sheep hear my voice and follow Me. Those who were not His sheep do not recognize His voice and follow.

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(John 10:27) ""My sheep hear My voice, and I know them, and they follow Me;"

Even though it is the presbytery that raises up a man to be an elder, the congregation or the sheep should bring up any objections about a candidate to the elders. If the congregation has serious problems or issues with someone being considered for an elder, the presbytery needs to listen to them. A man must be above reproach, and if the congregation knows that the man is not above reproach, the man is clearly not qualified.

(Acts 15:22) "Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas-- Judas called Barsabbas, and Silas, leading men among the brethren,"

I want to know about the people that I am going to submit my life to. For young ladies, this is an important issue. You want to know all about the man that you are considering marrying, because you will need to submit to him as unto the Lord. Is this a godly man that I am going to submit to? Is this man submitted to the authorities over him? Is this man submitted to his parents? Does this man receive counsel? Does this man have an anger problem? Is this man a good listener? Is this a kind and gentle man?

(Ephesians 5:22-24) "Wives, be subject to your own husbands, as to the Lord. {23} For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. {24} But as the church is subject to Christ, so also the wives ought to be to their husbands in everything."

In the same way that a woman has a choice who she is submitted to, a church has some say about who they will submit to. Therefore, if a person is being considered as an elder, and members of the congregation have an uneasy feeling about the man, the presbytery should listen to them. The man should not be set in as an elder.

(Hebrews 13:17) "Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

Conclusion and Applications

At this time, I am not trying to raise up an elder or elders. Our goal is to have a team of overseers in the church, but we are not going to rush or force the issue. There are some churches that have a minimum number of elders that must be on the board at all times. That is not the case here. If we have only one for a couple of years, I am okay with it. If we only have two for a couple of years, I am okay with it. I do not want to have seven men on the board, just to have seven men. I am committed to having men who have been called by God to be elders. I am committed to patiently wait for the Lord to raise up elders in this house.

In this series, I am also laying a foundation for our church about how to recognize the calling of an overseer. This is an important word for us so that all of us have a better understanding of how to recognize the calling of an elder. This is important for those in the congregation who have an aspiration to be an elder. I have given some things to help identify the desire and some things to

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do if you do aspire to be an elder. This is important to all of us, because we need to hear from the Lord about raising up elders. The Holy Spirit may decide to give a word of confirmation to any of you. If He does give you a word, you need to bring it to me. If we already have some elders in office, you would need to bring it to someone in the presbytery.

Introduction (Phil1:1, James 3:14-16, 4:3)**I. The finger of the _____ man.** (1 Tim 3:1-7)

- Aspire (G3713, oregomai) means to _____ oneself or to _____ for, or desire.
- The work of an elder is a _____ (kalos, G2570) work. (Matt 5:16, 13:18)
- An aspiring man will try and _____ everything he can about pastoring and shepherding.
- An aspiring man will _____. (2 Tim 2:15)
- An aspiring man will work on his _____. (1 Tim 3:1-7)
- An aspiring man will have a _____ for the household of God. (Isaiah 9:6-7, John 2:17)
- Some men with a call have lost the _____ because of discouragement, or weariness.

II. The finger of the _____. (Titus 1:5-9, Acts 14:23)

- The pattern of _____ and _____ was used for ordaining elders. (Acts 14:23, 13:2-3, Luke 6:12-13, 1 Tim 5:22)

III. The finger of the _____. (Acts 13:2-3, Titus 1:5-9)

- A prospective elder should meet the _____ given in 1 Timothy 3:1-7 and Titus 1:5-9.
- A prospective elder should be on the same page _____.
- A prospective elder should have the same _____ of ministry.

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- An aspiring man will _____. (2 Tim 2:15)
- An aspiring man will work on his _____. (1 Tim 3:1-7)
- An aspiring man will have a _____ for the household of God. (Isaiah 9:6-7, John 2:17)
- Some men with a call have lost the _____ because of discouragement, or weariness.

II. The finger of the _____. (Titus 1:5-9, Acts 14:23)

- The pattern of _____ and _____ was used for ordaining elders. (Acts 14:23, 13:2-3, Luke 6:12-13, 1 Tim 5:22)

III. The finger of the _____. (Acts 13:2-3, Titus 1:5-9)

- A prospective elder should meet the _____ given in 1 Timothy 3:1-7 and Titus 1:5-9.
- A prospective elder should be on the same page _____.
- A prospective elder should have the same _____ of ministry.

IV. The fourth finger is the _____ .
Acts 20:28, Acts 13:2-3)

- Elders should seek the Lord in _____ and _____ to hear from the Holy Spirit.
- Elders should seek _____ ministry to hear from the Holy Spirit.
- Every church member should _____, because the Holy Spirit may choose to speak through them.

V. The fifth finger is the _____ .

- Sheep know the _____ of a shepherd and will _____ . (John 10:27, Acts 15:22)
- Church members should have an _____ in who they will be submitting to. (Eph 5:22-24, Heb 13:17)

Conclusion and Applications

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