



Leadership Development in the NT

2018 New Zealand Pacific Union Ministers' Meetings

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I. The Leadership Base: AD 29-34

□ The Twelve

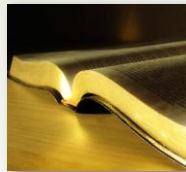
- Luke 6:13 Chosen to be "apostles."



I. The Leadership Base: AD 29-34

□ Luke 6:12, 13

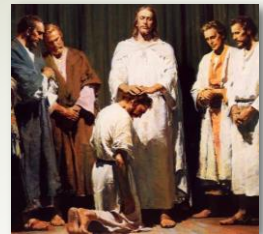
"Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles."



I. The Leadership Base: AD 29-34

□ The Twelve

- They were the only leaders at the early stage of the Jerusalem Church (Acts 2-5).
- They had spiritual and management responsibilities.
- Jesus chose a name that pointed to their missional nature.



I. The Leadership Base: AD 29-34

□ Acts 6:1-4

"Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables.'



I. The Leadership Base: AD 29-34

□ Acts 6:1-4

"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word."



I. The Leadership Base: AD 29-34

□ The Seven

- There was a *functional* difference with respect to the apostles (Acts 6:1-4).
- The authority of The Twelve remained (Acts 8:14-15; 9:27).
- The Seven were chosen, in part, due to a demonstrable infilling of the Spirit (Acts 6:3-7).



I. The Leadership Base: AD 29-34

□ The Selection Process

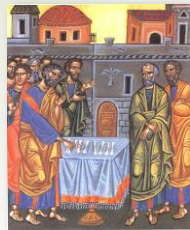
- Jesus personally chose 11 of the 12 apostles. Judas was urged by the 11, and He accepted him in their circle.
- They were chosen by their strength of character and God-loving potential, not their skills or connections with influential people (DA ch. 30).



I. The Leadership Base: AD 29-34

□ The Selection Process

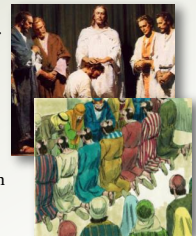
- Matthias's election (Acts 1:15-26) was felt necessary to complete a symbolic number. However...
 - It may not have been God's explicit intention. God may have simply *allowed* it (3SP 264), as part of His permissive, not explicit will, the same as Judas.
 - EGW: Casting lots for officers is "not in God's order" (6BC 1054).
 - God may have had in mind Paul to be the "replacement" apostle.



I. The Leadership Base: AD 29-34

□ The Twelve and The Seven

- Both groups were to do *diakonia*, minister (Acts 6:1, 2, 4).
- Essentially, The Twelve and The Seven were *the same*, just more of them. One could say they were simply *The Nineteen*.
- The Seven did locally what the Twelve did globally.
- For The Twelve, it was important to preach and pray (Acts 6:2, 4)—to concern themselves with the entire church.



II. Prejudice and Leadership: AD 31-35

□ Acts 1:4, 8

"And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, . . . [And Jesus said], 'you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.'"



II. Prejudice and Leadership: AD 31-35

□ The Twelve Do Not Fully Embrace Great Commission

- Christ's Great Commission was meant to include the non-Jewish world (Acts 1:8).
- Peter finds it very difficult to reach out to the Gentiles. God had to intervene supernaturally (Acts 10:1-20).
- Philip was the one used to reach to the Samaritans because none of the Twelve were ready (Acts 8).
- Non-leaders reach the Gentiles (Acts 11).



III. The Antioch Breakthrough: AD 34-41

❑ Crisis Opened the Door to the Gentiles

- ❑ Hellenistic Jewish Christians share the Gospel with Greeks in Antioch after the Jerusalem persecution (Acts 8:1-4; 11:20, 21).
- ❑ Peter, in spite of his feelings, shares the Gospel with Cornelius (Acts 10-11).
- ❑ The concept of missions begins with prayer and fasting (Acts 13:1-3).



III. The Antioch Breakthrough: AD 34-41

❑ Crisis Opened the Door to the Gentiles

- ❑ Barnabas remembers Paul was called to reach out to the Gentiles, and goes to him, after 10+ years of silent ministry in Tarsus (Acts 11:22-26; Gal 2:1).
- ❑ All three of Paul's missionary journeys begin in Antioch (Acts 13; 15:35-41; 18:22-23).



III. The Antioch Breakthrough: AD 34-41

❑ Other Apostles Surface

- ❑ For example: Barnabas (Acts 11:19-22); James (Gal 1:19; Acts 15).
- ❑ Thus, apostleship expanded beyond the original 12.

❑ Other Leaders Emerge

- ❑ Prophets (Acts 11:27) and elders (Acts 11:30).
- ❑ By about AD 41, elders were officers in the Church of Jerusalem.



III. The Antioch Breakthrough: AD 34-41

❑ Teachers Develop

- ❑ For the first time, teachers appear in a leading role (Acts 13:1).
- ❑ *False* teachers also appear (Acts 15:1). When God acts, the devil counteracts.



IV. The Jerusalem Council: AD 48?

❑ A Summit Is Called to Solve an Important Issue

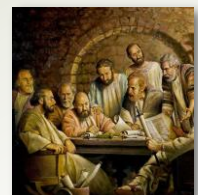
- ❑ The issue of circumcision—a theological issue—threatened to split the young church (Acts 15:1-5).
- ❑ New circumstances were taken into consideration (Acts 15:12).
- ❑ The influence of top leaders became decisive to solve it (Acts 15:7-21).



IV. The Jerusalem Council: AD 48?

❑ Leaders Were Chosen As Delegates

- ❑ The delegates were apostles *as well as* elders (Acts 15:6).
- ❑ Some elders were also known as *prophets* (15:22, 32).



V. The Church Expands: AD 50s-60s

□ Leadership Plurality

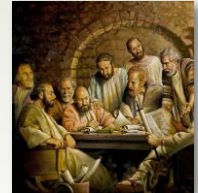
- Paul and Barnabas appoint elders (plural) in Asia Minor (Acts 14:23).
- James expects elders (plural) to anoint and pray for the sick (James 5:14).
- Every time *leaders* are mentioned it is in the plural.
- Within 20 years of gospel work there are now apostles, prophets, teachers, and elders. There are *no* deacons yet.



V. The Church Expands: AD 50s-60s

□ Leadership Differences

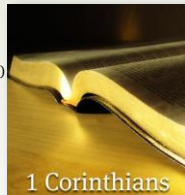
- Paul and Barnabas disagree regarding personnel and go their separate ways (Acts 15:36-40).
- Paul and Peter disagree regarding the way to relate to Gentiles (Gal 2:11-14).
- Nevertheless, God uses the disagreements to expand the kingdom: Barnabas to Cyprus; Peter to the circumcised.



V. The Church Expands: AD 50s-60s

□ Leadership Structure “in Embryo”

- The first time a leadership “hierarchy” is suggested is around AD 57.
- 1 Cor 12:28:
 - 1st Apostles (church foundation: Eph 2:20)
 - 2nd Prophets (ch. foundation: Eph 2:20)
 - 3rd Teachers
 - Charismatic workers (miracles, healers, tongue-speakers)
 - Helpers
 - Managers/Administrators



V. The Church Expands: AD 50s-60s

□ 1 Corinthians 12:28

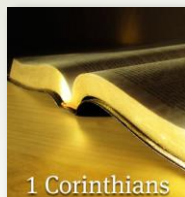
- “And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.”



V. The Church Expands: AD 50s-60s

□ A Challenge in Corinth

- As time went on, the Church became more vulnerable to false charisma (prophets, healers, tongue-speakers, etc.).
- The letter to the Corinthian Church may be a clue to this (1 Cor 12-14).
- Thus, self-appointed charismatic leaders were not as reliable as *church-appointed* leadership, paving the way for elected elders and deacons.

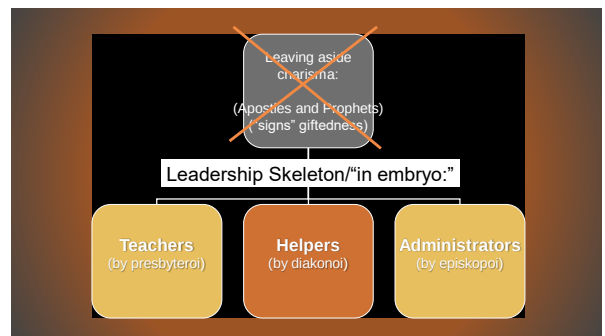
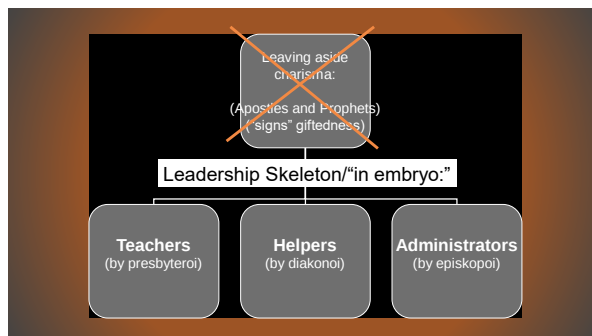


V. The Church Expands: AD 50s-60s

□ Leadership Structure “in Embryo”

- Back to 1 Cor 12:28: Leaving aside *charismatic* gifts (apostleship, prophecy, and signs), What is left?
 - **Teaching, helps, administrations**
- The 1st and 3rd (teaching and administration) would become characteristic of the work of *elders*.
- “Helps” (antilempsis) became the basic ministry of *deacons*.

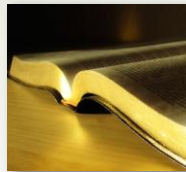




VI. Further Pauline Definition: AD 60-62

□ Ephesians 4:11, 12

“And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministry.”



VI. Further Pauline Definition: AD 60-62

□ Leadership Becomes More Complex

- To the apostles, prophets, teachers and elders are added evangelists and pastors that teach (*tous de poimenas kai didaskalous* – Eph 4:11).
- The four types of leaders in Eph 4 reveal the gifts needed for empowering leadership in the church (Eph 4:11, 12):
 - Apostleship (global leaders, planters, etc.)
 - Prophecy (thinkers, preachers, writers)
 - Evangelism (one-on-one soulwinners)
 - Pastor-teaching (pastors, chaplains, etc.)



VI. Further Pauline Definition: AD 60-62

□ Leadership Becomes More Complex

- Later, Paul noted specific qualifications needed for leaders to become elders and deacons in Ephesus (1 Tim 3:1-13) and Cyprus (Tit 1:5-10).
- Leaders were chosen on the basis of reputable character. Only two skills were needed: the ability to teach and to manage.
- The first address to leaders as “elders and deacons” was made to the Church of Philippi (Phil 1:1) from Rome’s prison.



VII. The Nature of Elders and Deacons

□ At first, The Twelve did everything:

- Religious instruction—Acts 2:42.
- Organizational oversight—Acts 4:3-35.

□ Then, The Seven “deacons” were added:

- Just like the 12 apostles mirrored the 12 tribes of Israel, the seven “deacons” mirrored the leadership of the synagogue made up of a council of seven elders!



VII. The Nature of Elders and Deacons

□ Then, The Seven “deacons” were added:

- Still, the *primary* ministry task of both groups of leaders was *spiritual* leadership for the sake of the spiritual development of the church.
- According to Ellen White, even those “deacons” were not deacons in today’s stereotypical sense of the word:



“[The Seven] who were thus ordained were not thereby excluded from teaching the faith. On the contrary...they were fully qualified to instruct in the truth.

They were also men of calm judgment and discretion, well calculated to deal with difficult cases of trial, of murmuring or jealousy.”

The Story of Redemption, 260



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The Story of Redemption, 260



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The Story of Redemption, 260

1. Religious instruction
2. Organizational oversight

VII. The Nature of Elders and Deacons

□ Deacons Emerged Only When Needed

- No deacons were selected at the beginning in Gentile churches. What mattered was the ministry of the Word (instruction) along with oversight, an extension of the work of the apostles.
- Only as churches grew more complex did deacons become necessary (Acts 20:28, 35; 1 Tim 3:8-13).



VII. The Nature of Elders and Deacons

- ❑ **The Role Identified the Elders**
 - ❑ An elder's role was defined by the term:
 - Πρεσβύτερος =
 - Older/wisdom, implying a teaching skill
 - Jewish context and roots. The name for the elders of Jewish churches.
 - ❑ Επισκοπος =
 - Overseer/ruler, implying a ruling or managing skill
 - Greek context. The name for the elders of Gentile churches.



VIII. The Female Elder

Can women be elders if their function is to rule?

- ❑ **The New Testament Evidence**
 - ❑ Acts 18:26—Priscilla (mentioned ahead of her husband) instructs Apollos, the mighty preacher of Ephesus.
 - ❑ Phil 4:3—Women shared in the missionary struggles along with Paul (reminiscent of Jesus' case).
 - ❑ Rom 16:1-15—Women workers mentioned side by side with male counterparts: Phoebe is called a deaconess; Junia is called an apostle.



VIII. The Female Elder

Can women be elders if their function is to rule?

- ❑ **The New Testament Evidence**
 - ❑ 1 Cor 11:5—Paul expected women to pray and prophesy in public
 - ❑ 1 Tim 3:2—Husband of one wife? Remember the context:
 - Gnostic teaching that led some to immorality.
 - Some historians say that polygamy was a greater problem among Jews than among pagans in the 1st century.
 - If only married men qualify, Paul would not qualify, nor Jesus. Both were single.



IX. Leadership Summary

1. Leaders were chosen for their character. When other priorities prevailed (ie: Judas, Matthias), things did not go well.
2. For years, leadership was twofold:
 - Charismatic and appointive
 - Charismatic at first, then less so later
3. Guided by the Spirit, a system emerged to meet pressing needs.
4. The Twelve were the forerunners of the presbyterian (elder) office.



IX. Leadership Summary

5. The Seven: forerunners of the diaconal office (they were never called "deacons" in Acts).
6. The NT shows always a plurality of leaders.
7. In the NT, there was only a two-tier leadership appointive structure: elders and deacons. A third tier (bishops) became a later historical development.



IX. Leadership Summary

8. Leadership in the NT was not about hierarchical power but about functional order. The highest rank in the Church was still to belong to the *laos* = the "people of God" (1 Pet 2:9, 10).



X. Implications for Mission

1. Everything related to the development of NT leadership had to do with the accomplishment of God's mission in the world.
 - The Twelve were named "apostles" (lit. "sent-out")
 - Theological issues dealt with in relationship to mission (Acts 15)
 - Deacons emerged only when mission needs called for it
2. Structures were put in place so top leaders could be *free to lead out* in mission objectives.
 - The Twelve, when faced with the Hellenistic Jews crisis
 - Leaders sent as missionaries when the Gentile world opened

X. Implications for Mission

3. Leaders chosen primarily for their skill or to fill a position, at best did not serve well the mission of the church, and at worst they became tools in the hand of the enemy.
 - The case of Judas
 - The case of Matthias
4. As time passed, and the church became more complex, leaders focused more on empowering others for mission rather than doing it themselves.
 - Compare Acts 6 with Ephesians 4
 - The reason is clear: at first, people must see in their leaders a demonstration of missional priorities

X. Implications for Mission

5. Leaders not only provided organizational oversight but also religious instruction to their charges. Such instruction is key to missional objectives.
 - Leaders who don't know God's Word or understand the missional mind of God do not reflect NT leadership
 - Leaders cannot simply be competent in finances or human resources. They must have spiritual depth
6. Leaders without accountability became a hindrance to mission.
 - Charismatic leaders, self-appointed; false prophets and teachers
 - Self-appointed leadership is very risky

X. Implications for Mission

7. To accomplish God's mission in the world to save the lost was more important than leadership differences.
 - The case of Barnabas
 - The case of Peter