

04-17-11

Series: The Resurrections

# The Resurrections (52)

## The Judgment of Seat of Christ (27)

[\(1 Corinthians 3:10-17\)](#)

Pastor Eddie Ildefonso

[Matthew 28:1-10](#)

(Continuation from 04-10-11)

### The Doctrine of the Resurrections

[\(1 Corinthians 3:10-17\)](#)

#### The judgment of the works of the believers (17)

4. [\(1 Corinthians 3:12\) Church— Teachers, False: there is the structure: It can be built out of two possible materials: either permanent or perishable materials.](#)

[1 Corinthians 3:12 \(NASB\)](#)

<sup>12</sup>Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw.

[\(1 Timothy 3:1-7\) Introduction:](#) the office of *bishop* is probably the same office as elder or presbyter or minister in the New Testament. All three words refer to the same person, to the minister of the gospel and of the church.

- 1) What are the qualifications of the minister?
- 2) Who should be preaching the gospel and filling the pulpits of the Lord's church?
- 3) Who should be considering the ministry—what kind of person?

The importance of this passage cannot be overstressed when it comes to the building and protection of God's church and people. Paul moves from discussing the congregation ([1 Timothy 2:1-15](#)) to dealing with the pastors. The ministry, effectiveness, and testimony of any church are largely a reflection of its leaders. The principle of [Hosea 4:9](#), "**And it will be, like people, like priest**" is still true. People do not normally rise above the level of their leaders.

So important is it that those who lead the church *are* highly qualified spiritually that the detailed list of their specific qualifications is given twice in Paul's letters, here and in [Titus 1](#). Church leadership *is* at the core of New Testament teaching, since the Lord came into this world to build the church ([Matthew 16:18](#)). There is an **inseparable link** *between the character of a church and the quality of its leadership*. Leaders must set a godly example for the church to follow.

Our Lord said in [Luke 6:40](#), "Everyone, after he has been fully trained, will be like his teacher." Paul urged the Corinthians to "be imitators of me" ([1 Corinthians 4:16](#); cf. [1 Corinthians 11:1](#)).

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To the Philippians he wrote, “**The things you have learned and received and heard and seen in me, practice these things**” ([Philippians 4:9](#)). The church at Ephesus had been blessed with leadership of the highest caliber. It was founded by Paul, who ministered there for three years ([Acts 20:31](#)). During that time he trained a core of godly leaders ([Acts 20:17](#)) to lead the church after he left. As he foresaw, however, false leaders arose after his departure from Ephesus ([Acts 20:29-30](#)).

After his release from his first Roman imprisonment, Paul returned to Ephesus and dealt with two prominent ones ([1 Timothy 1:20](#)). Leaving Timothy to deal with the rest and the other issues in the church, he set out for Macedonia ([1 Timothy 1:3](#)). Not long afterward, he wrote this letter to Timothy, directing him with a strategy to correct and build up the Ephesian church. At the heart of that task was the crucial need to reestablish a godly leadership.

**Choosing the right elders was to be done by measuring men against a divinely inspired checklist of qualifications.** The qualifications Paul gives in [1 Timothy 3:2-7](#) *are set against the backdrop of the unqualified leaders in Ephesus*. He places God’s standards against what the Ephesians had allowed the leadership to degenerate into.

Some of the leaders were teaching false doctrine ([1 Timothy 1:3](#); [1 Timothy 4:1-3, 7](#); [1 Timothy 6:3-5](#)), turning aside to “**fruitless discussion**” ([1 Timothy 1:6](#)). They misused the law and misunderstood the gospel ([1 Timothy 1:7-11](#)). Some were women ([1 Timothy 2:12](#)), though that was forbidden by God’s Word. Others were guilty of sin, and needed public rebuke ([1 Timothy 5:20](#)).

**Now, here is the most important part of all of this that we need to understand.** All the qualifications he lists are **spiritual virtues, character traits that mark godly teachers and leaders**. He says nothing about the duties of the leaders, **but is concerned only with their spirituality, morality, and virtue as the necessary foundation to duty**. The duties were clear, the qualifications needed to be clarified. Now, here is the most important part of all of this that we need to understand. All the qualifications he lists are spiritual virtues, character traits that mark godly teachers and leaders.

All who serve as overseers or elders in the church must measure up to these standards, or face public discipline ([1 Timothy 5:20-24](#)). Before discussing the individual qualifications against which all pastors are to be measured, however, Paul gives some helpful insight into the call to spiritual leadership.

This opening verse suggests six facets related to the call to ministry:

- |                                       |                                  |
|---------------------------------------|----------------------------------|
| It is an <b>1)</b> important calling, | <b>4)</b> a responsible calling, |
| <b>2)</b> a limited calling,          | <b>5)</b> a worthy calling, and  |
| <b>3)</b> a compelling calling,       | <b>6)</b> a demanding calling.   |