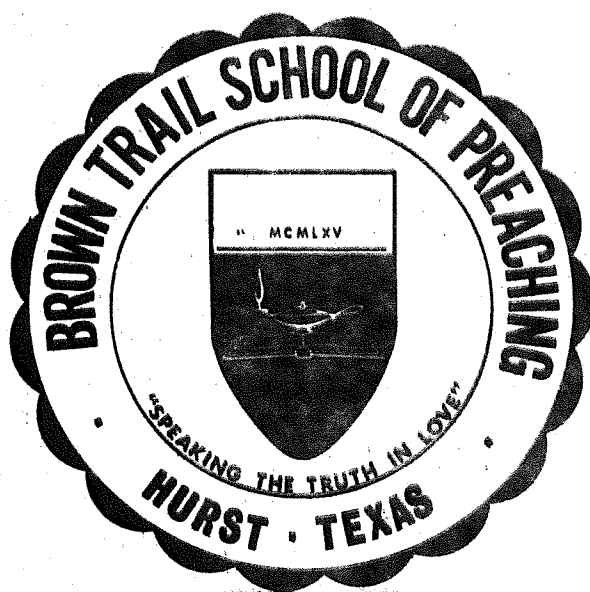


Leadership Training Series

ELDERS AND DEACONS



Roy Deaver

Notes on

TRAINING FOR LEADERSHIP

--Roy Deaver
7440 Bogart Drive
Fort Worth, Texas 76118

Published by: BIBLICAL NOTES
P. O. Box 865
Hurst, Texas 76053

CONTENTS

	Pages
Introduction.....	1
Lesson One--SOME INTRODUCTORY THOUGHTS WITH REFERENCE TO THE ELDERSHIP.....	2-9
I. The work of elders is an important work.....	2
II. There is such a thing as the office of a bishop.....	3
III. The office of a bishop is a good work.....	3
IV. To serve as an elder, one must desire the office.....	4
V. An elder must meet certain specific qualifications.....	4
VI. There are different terms used with reference to these men.....	5
VII. God has legislated with reference to the number in the eldership.....	5
VIII. How is one made an elder?.....	5
IX. How is one unmade an elder?.....	6
X. A Fundamental Point.....	6
XI. Must an elder be a perfect man?.....	6
Study questions.....	8-10
Lesson Two--THE QUALIFICATIONS FOR ELDERS.....	11-24
Introductory.....	11
I. An elder must be "without reproach".....	12
II. An elder must be "the husband of one wife".....	12
III. An elder must be "temperate".....	12
IV. An elder must be "sober-minded".....	12
V. An elder must be "orderly".....	13
VI. An elder must be "given to hospitality".....	13
VII. An elder must be "apt to teach".....	13
VIII. An elder must be "no brawler".....	14
IX. An elder must be "no striker".....	14

CONTENTS (Continued)

	Pages
X. An elder must be "gentle".....	14
XI. An elder must not be "contentious".....	14
XII. An elder must not be a "lover of money".....	15
XIII. An elder must be "one that ruleth well his own house".	15
XIV. An elder must not be "a novice".....	21
XV. An elder must have a "good testimony" from those without.....	21
Study Questions.....	22-23
Lesson Three--THE DUTIES OF ELDERS.....	24-32
Introductory.....	24
I. Elders have the duty of qualifying.....	24
II. Elders have the duty of overseeing.....	25
III. Elders have the duty of shepherding the flock.....	27
IV. There is a negative aspect to be considered in connection with the duties of elders.....	29
Study Questions.....	31-32
Lesson Four--The Authority of Elders.....	33
I. The Realm of Their Authority.....	33
II. The Sin of Korah, Dathan, and Abiram.....	33
III. A recent problem.....	35
IV. The foundation of this erroneous position. Mt. 23:18..	36
V. The Bible Teaching on the Authority of Elders.....	38
Study Questions.....	42
Lesson Five--A Congregation's Attitude Toward Its Elders.....	43
I. The congregation must recognize them as being "overseers.".....	43
II. The congregation must recognize them as being shepherds.....	43

CONTENTS (Continued)

pages

III. The congregation must recognize that having elders over the congregation is the divine arrangement.....	44
IV. The congregation must know its elders.....	44
V. The congregation must esteem its elders.....	45
VI. The congregation must obey its elders.....	45
VII. The congregation must regard them as examples.....	45
Study Questions.....	47
Lesson Six--The Deacons.....	48
I. Consider Acts 6:1-6.....	48
II. Consider 1 Tim. 3:8-10, 12, 13.....	49
III. Consider Phil. 1:1.....	52
IV. It should be noted.....	52
Study Questions.....	54
Lesson Seven--A Practical Suggestion.....	55
God's people must be a working people.....	55
Every Christian must work.....	55
Elders, and the work of every Christian.....	55
A Congregation's work must be systematized.....	55
Seven departments, and responsible personnel.....	56
Elders should.....	57
Study Questions.....	58

SUBJECT: Church Leadership

TITLE: Leadership Training Series

PROPOSITION: We propose (1) to set forth and emphasize the Bible teaching regarding the eldership; (2) to consider the work of deacons, especially as it relates to the eldership; (3) to stress that leadership is trained leadership; and (4) to offer suggestions designed to help the elders in their work.

OBJECTIVE: To help all to have a clear understanding of these matters; to encourage others to aspire to the eldership; and to enable elders to do a better job in the Lord's work.

TRAINING FOR LEADERSHIP

Lesson One

INTRODUCTION

1. We are grateful to the Brown Trail church for making possible this series of studies, and to you for your interest in this work.
 2. I know of nothing more desperately needed in the church today than the kind of work which we are now beginning--work which is designed to help the elders.
 3. The accomplishments of a congregation depend to such an alarming degree upon the elders of that congregation.
 4. Men who are elders must be leaders--leaders of God's people, leaders in accomplishing the Lord's work. Real leadership is trained leadership. And, trained leadership requires some training.
 5. May we read together I Tim. 3:1-7. Chapter three deals with qualifications for officers of the church. Verses one through seven deal specifically with the qualifications for elders.
 6. We are beginning at this time a "Training For Leadership" series of studies. In this series we propose (1) to set forth and to emphasize the Bible teaching regarding the eldership; (2) to consider the work of deacons, especially as it relates to the eldership; (3) to stress that leadership is trained leadership; and (4) to offer suggestions designed to help the elders in their work.
 7. Our objective is three-fold: (1) to help all to have a better understanding of these important matters; (2) to encourage others to aspire to the eldership; and (3) to enable elders to do a better job in the Lord's work.
-

DISCUSSION: Let us consider--

SOME INTRODUCTORY THOUGHTS WITH REFERENCE TO THE ELDERSHIP

I. The work of elders is an important work.

1. The Bible has much to say regarding elders--their lives and their work.
2. Eldership inherently involves leadership, and a church cannot rise above its leadership.
3. The Bible teaching on this subject was not put in the Bible to fill up the space.
4. Any church which disregards the Bible teaching on the eldership cannot prosper for long.
5. Elders must know and appreciate the Bible teaching on the eldership.
6. Christians must know the Bible teaching on the eldership. They must have a great appreciation for the elders and their work.
7. Men who are elders hold a position of fearful responsibility.
 - (1) Their work relates to souls.
 - (2) Their work involves eternity.
 - (3) Others cannot fully know, and often fail to appreciate the seriousness of the work, and the responsibility involved.
 - (4) Elders are often criticized; their work is often "thankless."
 - (5) In closing his treatise on the Eldership, Brother J. W. McGarvey said, "I now bring this brief treatise to a close, and send it out among my brethren in the Elders office, as a token of my heartfelt interest in an office which has cost my own heart more anxiety than all other duties which I have been called upon to perform in life."
(A Treatise on the Eldership, J. W. McGarvey, p. 79, Dehoff Publications.)
8. Yet, this work is so wonderfully rewarding.
 - (1) Elders are most directly related to the greatest work in the world--the work of saving souls.

I. 8. Continued.

- (2) The local work progresses because of their plans, work, and prayers.
- (3) The gospel message is extended to others, even in foreign lands, because of their efforts.
- (4) Helping others has a "reflexive benefit" upon one's own soul.
- (5) Elders should rejoice in the wonderful opportunity that is their's.

II. There is such a thing as the office of a bishop.

1. The Greek in I Tim. 3:1 is ἐπίσκοπος (episkopē), which refers to the position held by an ἐπίσκοπος (episkopos).
 - (1) This word actually means "overseership."
 - (2) If there is an "overseer" then there has to be "overseership."
 - (3) If there is a "president" then there has to be the "presidency."
2. The existence of the office is seen in I Tim. 4:14.
 - (1) The Greek is πρεσβύτεριον (presbuterion).
 - (2) This is the Greek word anglicized.
 - (3) πρεσβύτερος (presbuteros) is translated "elder."
 - (4) πρεσβύτεριον (presbuterion), if translated, would have to be "eldership."
3. The necessity of appointment involves existence of this office.
 - (1) Cf. Acts 14:23; Titus 1:5.
 - (2) One doesn't just assume this work.
 - (3) One doesn't just enter this position of his own accord.
 - (4) The fact that one is "appointed" necessarily involves the position to which the appointment is made.

III. The office of a bishop is a good work.

1. There is such a thing as "office of a bishop," as established.

III. Continued.

2. It is not merely (or only) a position of honor.
 3. It is a position which involves grave responsibilities.
 4. It is a position of work.
 5. It is a position of benefit to those served.
-

IV. To serve as an elder, one must desire the office.

1. Note I Tim. 3:1.
 2. "Faithful is the saying"--true, trustworthy, worthy of acceptance.
 3. "Desire" in the KJV; "seeketh" in the ASV.
 4. This "desire" is essential; it is basic; it is necessary that we understand this term and its significance. Consider carefully: I Tim. 6:10.
Cf. Heb. 11:16.
 5. We must begin early in the development of this desire.
 6. The "desire" is not motivated by concern for personal honor and gain, but by genuine love for the opportunity to serve the Cause of Christ.
-

V. An elder must meet certain specific qualifications.

1. We are using the word "elder" in its technical sense.
 - (1) Many Bible terms have both a general meaning and a technical meaning.
 - (2) "Elder" sometimes refers to all the older men.
 - (3) Sometimes it is used with reference to those who meet specific qualifications.
 2. The "desire" is one qualification.
 3. Note the Greek δεῖ (dei)--it is necessary. Cf. Acts 9:6; Heb. 11:6; Jno. 4:24.
 4. These qualifications are given by the Holy Spirit, Acts 20:28.
-

VI. There are different terms used with reference to these men.

1. There are three words in Greek, six words in English.

(1) ἐπίσκοπος (episcopos)--bishop, overseer.

(2) πρεσβύτερος (presbuteros)--presbyter, elder.

(3) ποιμάν (poiman)--pastor, shepherd.

2. These terms do not denote a difference in authority.

(1) They are used with reference to the same men. Cf. Acts 20:17,28;

I Tim. 3:1; Titus 1:5; I Pet. 5:1,2.

(2) The difference is in viewpoint. As, the terms kingdom, body, and church.

A. What are these men to do? This is ἐπίσκοπος (episcopos).

B. Dignity--What about their age, wisdom, experience, qualifications, dignity? This is the word πρεσβύτερος (presbuteros).

C. How are they to do their work? This is the word ποιμάν (poiman). They are to work as shepherds do with their flock.

VII. God has legislated with reference to the number in the eldership.

1. Consider Titus 1:5;

2. Consider Acts 14:23;

3. Consider Acts 20:17;

4. Consider Phil. 1:1;

5. There is no such thing as the "one man pastor system" in the New Testament.

VIII. How is one made an elder?

1. The Holy Spirit has a vital part. Cf. Acts 20:28.

2. There has to be qualification--both natural and attained.

3. There has to be selection--as of the deacons, Acts 6.

VIII. Continued.

4. There has to be appointment, Acts 14:23. Cf. Titus 1:5.

NOTE: "Appointment" follows "selection". Same word in Acts 6:3 and Titus 1:5.

IX. How is one unmade an elder?

1. It is possible for an elder to be "unmade."
2. One may cease to desire the work, and thus disqualify himself.
3. One may become disqualified on other grounds.
4. One may find it expedient to resign for the good of the work.
5. One may be recalled by the congregation.

(1) Acts 6 establishes the principle that the right to "select" belongs to the congregation.

(2) Those who have the right to select would also have the right to "recall" in the situation so required. In such a case--

- A. Caution and definiteness would have to characterize every action and consideration;
 - B. Specific accusations and proper witnesses would be necessary;
 - C. Bible discipline procedure would have to be followed.
-

X. A Fundamental Point: An elder must have these qualifications at the time he is an elder.

1. It is not a matter of "has had, or has been."
 2. It is not a matter of "gonna have, or gonna be."
-

XI. Must an elder be a perfect man?

1. Usually this question is raised in an effort to leave the impression that one cannot meet these qualifications. If the querist has in mind

XI. 1. Continued.

"can one meet these qualifications?" then the answer is "Yes"--
emphatically. Cf. Phil 3:15; Heb. 5:14.

2. Though not perfect, in the ultimate sense, elders are among the best men to be found anywhere.
 3. They may appear to be perfect when considered from the viewpoint of human imperfection. Cf. considering a work of art.
 4. The qualifications differ in nature: Some are absolute; some are relative.
-

LESSON ONE, ATTACHMENT A

On Roman Numeral X.

It is here recognized--

1. That some of the qualifications are absolute (as, a man is either married or he is not married);
2. That some of the qualifications are relative (as, though required to be "apt to teach" it is not required that he be the best teacher in the state, or in the congregation);
3. That some of the qualifications are perpetual, that is--are of such nature that once they have been attained they cannot normally or ordinarily be lost (as, a man may have two faithful sons at the time he is appointed. One of these sons could be killed shortly thereafter. Would this man be compelled to resign? Or would the qualifications which this man acquired in the rearing of this son continue to exist in the man's life?)

STUDY QUESTIONS OVER INTRODUCTORY THOUGHTS WITH REFERENCE TO THE ELDERSHIP

1. How do you feel about such studies as these which we are beginning?
2. The accomplishments of a congregation depend to an alarming degree upon what?
3. Men who are _____ must be _____. Leadership is _____ leadership.
4. I Tim. 3:1-7 deal specifically with what?
5. Write from memory what we propose to do in this series of studies.
6. State from memory our objective in these studies.
7. The work of elders is an _____ work.
8. Eldership inherently involves _____.
9. Is it possible for a church to rise above its leadership? Explain.
10. What facts can you think of which emphasize the "fearful responsibility" which elders carry?
11. What facts would you give to show that the work of elders is wonderfully rewarding?

12. Do you agree that there is such a thing as the office of a bishop?
13. What is the significance of ἐπίσκοπος (episkope) in I Tim. 3:1?
14. What is the significance of πρεσβυτέρων (presbuterion) in I Tim. 4:14?
15. What does the necessity of appointment clearly imply?
16. The office of a bishop is a _____.
17. The office of a bishop
 - (1) is not _____;
 - (2) is _____;
 - (3) is _____;
 - (4) is _____;
18. What essential and basic factor is referred to in I Tim. 3:1?
19. Please explain how I Tim. 6:10 and Heb. 11:16 relate to the discussion on I Tim. 3:1.
20. Many Bible terms have both a _____ meaning and a _____ meaning.
21. What is the purpose in citing Acts 9:6, Heb. 11:6, and Jno. 4:24?
22. Is it essential that an elder meet the qualifications given?
23. How many Greek words are used with reference to the Eldership?
How many English words:
24. Write each of the Greek terms, and the significance of each.
25. Is there more authority inherent in episcopos than in presbuteros? Explain.

26. Has God legislated with reference to the number in the eldership?
27. Is there any such thing in the New Testament as the "one man pastor system"?
28. How is one made an elder?
29. Is it possible for one to be unmade an elder?
30. List four considerations that might be involved in one's ceasing to be an elder.
31. Must an elder have the qualifications at the time he is an elder?
32. Is it possible for an elder to meet the qualifications?
33. Must an elder be a perfect man?
34. Are any of the qualifications absolute? are any of them relative?

Remarks:

LEADERSHIP TRAINING SERIES

Lesson Two

Qualifications for elders
as given in I Tim. 3:1-7.

1. Without reproach
2. Husband of one wife
3. Temperate
4. Sober-minded
5. Orderly
6. Given to hospitality
7. Apt to teach
8. No brawler
9. No striker
10. But gentle
11. Not contentious
12. No lover of money
13. One that ruleth well his own house
14. Not a novice
15. Must have good testimony

Listed in I Timothy, but not
listed in Titus--

1. Temperate
2. Orderly
3. Not a novice
4. Must have a good testimony

Qualifications for elders
as given in Titus 1:5-9.

1. Blameless
2. Husband of one wife
- 3.
4. Sober-minded
- 5.
6. Given to hospitality
7. Holding to the faithful word
8. No brawler
9. No striker
10. Not soon angry
11. Not self-willed
12. Not greedy of filthy lucre
13. Having children that believe, not accused of riot or unruly
- 14.
- 15.

Additional in Titus

1. A lover of good
2. Just
3. Holy
4. Self-controlled

THE QUALIFICATIONS FOR ELDERS

1. In the previous session we considered "Some Introductory Thoughts With Reference to the Eldership."
2. We showed specifically the following:
 - (1) The work of elders is an important work;
 - (2) There is such a thing as the office of a bishop;
 - (3) The office of a bishop is a good work;
 - (4) To serve as an elder, one must desire the office;
 - (5) An elder must meet certain specific qualifications;
 - (6) There are different terms used with reference to these men;
 - (7) God has legislated with reference to the number in the eldership;
 - (8) How one is made an elder;
 - (9) How one is unmade an elder;
 - (10) That one must have the qualifications at the time he is an elder;
 - (11) That an elder need not be a perfect man.
3. Now, we want to read I Tim. 3:1-7 and Titus 1:5-9.
4. These verses set forth the qualifications to be met by those men who serve as elders in the Lord's church. There are fifteen qualifications listed in I Timothy, and there are fifteen qualifications listed in Titus. In a sense, Titus lists four which are not given in Timothy, and four are listed in I Timothy which are not given in Titus. However, though the wording differs the qualifications are basically the same.
5. It is our purpose now to consider carefully and prayerfully these qualifications. In our study we shall be following basically the American Standard reading.
6. We recognize that there is disagreement regarding the exact significance of some of the words and phrases related to this study, and yet this is probably true with reference to every Bible subject. We must not allow this disagreement to keep us from studying these qualifications.

7. We would like to re-emphasize the thought that these qualifications must be met. Cf. Acts 9:6; Jno. 4:24. See
-

I. An elder must be "without reproach."

1. The KJV has "blameless"; Titus 1:6 has "blameless" in the ASV.
 2. The word literally means one "who cannot be taken hold of."
 3. An elder must be one against whom no charge of unfitness can be sustained.
 4. This refers to character--the character which results in the "good report."
-

II. An elder must be "the husband of one wife."

1. It is clear that no woman can ever serve as an elder.
 2. An elder must be a married man.
 3. An elder must have only one wife.
 4. Illustration: If it is stated that "Mr. Brown has one farm" it is clear--
 - (1) That Mr. Brown does have a farm; and
 - (2) That Mr. Brown has only one farm.
 5. This qualification is also given in Titus 1:6.
 6. An elder who is married to a second woman, with the first having died, is still the husband of one wife.
-

III. An elder must be "temperate."

1. This is the Greek word "naphalios."
 2. This word signifies "abstinate with respect to wine."
 3. By association it means sober, careful, circumspect. Cf. I Thess. 5:6,8; II Timothy 4:5.
-

IV. An elder must be "sober-minded."

1. This is the Greek "sophrona"--meaning of sound mind, wise, sane, discreet, self-controlled.
2. An elder must be a studious man, a man of studious habits.

IV. Continued.

3. He must be one capable of obtaining all the facts, and of weighing them carefully.
 4. He must be able to make wise and just decisions; he must be able to draw accurate conclusions.
 5. He must be "sober-minded" in order to be able to oversee, to teach, to direct, to lead.
 6. An elder must not be flighty or unstable.
-

V. An elder must be "orderly."

1. The KJV has, "of good behavior."
 2. The Greek is "kosmios"--meaning well-ordered, decorous, suitable, becoming hence, "A well-ordered life."
 3. Reference is to a well-ordered mind and character, manifesting itself in a well-ordered life.
 4. An elder will be neat in appearance, gentle in manner, studious in habit, and systematic in work.
-

VI. An elder must be "given to hospitality."

1. An elder must have a genuine and sincere interest in helping others.
 2. Note Acts 20:34,35. Cf. Gal. 2:10.
 3. An elder must lead the church to be hospitable--to be concerned about the needy, the widows, and the orphans.
 4. Cf. Rom. 12:13; Heb. 13:2.
-

VII. An elder must be "apt to teach."

1. An elder must be willing to teach, but more than this.
2. He must have the ability to teach, and be qualified to teach.
3. The qualification to teach would include both--
 - (1) Natural ability, and
 - (2) Acquired ability.

VII. Continued.

4. This ability varies with the individual; it is relative.
 5. Elders do not have to do all the teaching, but they must do some of it.
God requires the ability, and God requires that we use our abilities.
 6. Consider Titus 1:9. Elders should be the very best Bible scholars. Their source is the "faithful word." They must be able to "exhort in the sound doctrine"; they must be able "to convict the gainsayers."
-

VIII. An elder must be "no brawler."

1. The KJV says "Not given to wine."
 2. The Greek is "paroinos"--meaning one who lingers long beside his wine.
 3. Reference is to the fact that an elder must not be quarrelsome, or abusive overbearing.
-

IX. An elder must be "no striker."

1. He is not to be quick-tempered.
 2. He is not to be one who "carries a chip on his shoulder."
 3. He is not to be a violent person.
-

X. An elder must be "gentle."

1. This is the opposite of "striker."
 2. Note this word in Phil. 4:5.
 3. An elder is to be kind, considerate, easily approached.
-

XI. An elder must not be "contentious."

1. This is the use of the word "contentious" in its bad sense.
 2. An "amachon" is one who is not of the fighting kind.
 3. An elder is not to be quarrelsome. He is not to have a contentious attitude or disposition.
 4. Cf. Titus 1:7. He is not to be "self-willed."
-

XII. An elder must not be a "lover of money."

1. He must not be a person whose aim is money, material gain.
2. He must be one who "puts first things first."
3. He must recognize and respect the Bible teaching on the right attitude toward material possessions.
4. He must not be stingy or covetous.
5. "A covetous eldership will make a covetous church, and a covetous church is a dead church." (The Eldership, J. W. McGarvey, p. 59)

XIII. An elder must be "one that ruleth well his own house."

1. "Ruleth well..."--
 - (1) He is the head of the family.
 - (2) He is able to make decisions, and to bear the responsibility for them.
 - (3) He is the right kind of example.
 - (4) He is properly concerned about the rearing of his children. He knows and respects the Bible teaching in this regard. Cf. Eph. 6:4.
 - (5) He emphasizes, in word and in deed, that the Kingdom of God comes first.
2. "His own house..."--
 - (1) What does "house" mean? This is the Greek "oikos," and refers to "...all the persons forming one family, a household." On this usage Thayer cites I Tim. 3:4. See page 441.
 - (2) Does "house" include an elder's children? If "house" means "family" then "house" does include an elder's children.
 - (3) Does "house" include an elder's children after they have gone from their father's home?
 - A. If it doesn't, then upon what basis could it be said that an elder has faithful children if all the children are gone from home?
 - B. If the children are not included after they have gone from their father's home, then they are included only while they are at their

not spoken before, not considered

father's home, and if they are included only while they are at their father's home, and if one can serve as an elder after all the children are gone from home, then does the elder qualify (so far as concerns this point) upon the basis of "having had" faithful children? And would this principle apply with equal force to all the other qualifications? Or is it the case that this entire matter is taken care of in recognition of the fact that there are some qualifications which are perpetual (that is, of such nature that once they have been attained they cannot normally or ordinarily be lost)? See Lesson One, Attachment A.

- C. It should be observed that the word "house" here is circumscribed by the word "own"--"his own house." Literally, "the own house."
- D. It should be noted also that "ruling well his own house" included "having his children in subjection with all gravity." The "children" talked about here--as being a part of "his own house"--are children who are in subjection to their father. Is the married son, who has his own family, in subjection to his father?
- E. It must be observed also that the "own house" under consideration here included children who are ruled over. Is the married son, who has his own family, ruled over by his father?
- F. Consider: Here is a man 50 years old. He is a faithful Christian. He has three sons who are also faithful Christians. These sons are married and have their own families. This man does not have any children at home. The congregation where this man is a member wants to consider him for the eldership. Assuming that he meets all the other qualifications, we raise the question: could this man scripturally be considered, selected, and appointed to the eldership? If the answer is "yes," and assuming that we are scripturally right in this answer, have we not established the point that the qualifica-

XIII. 2. (3) F. Continued.

tions (or requirements) which are inherently bound up in the qualifications relating to his children come under our word "perpetual"? If it is not required that he have a child or children at home, and if there is no specific requirement with reference to the homes of his sons--then it is established that in this qualification relating to an elder's children we are dealing with qualifications which come under the heading of "perpetual"--that is, of such nature that once they have been attained they cannot normally or ordinarily be lost. See Lesson One, Attachment A.

G. See Attachment A. (Lesson Two)

3. "Children..."--

(1) We note the plural.

(2) Can "children" possibly mean one child?

Brother Otto Foster, in his book SCRIPTURAL GOVERNMENT OF THE CHURCH, on pages 18 and 19, has the following: "The word for children is generic and has the same Greek ending as 'men and brethren.' If I were addressing an audience and requested all who had children to leave, those having any children would be expected to go. It would not be necessary to explain that I meant parents of one or more."

(Note: If I should be in such an assembly, and should hear such a request, and if I had only one child, I would likely leave the assembly. But I would leave upon the basis of what I knew the speaker meant--not upon the basis of what he actually said. Further, in his reference to the Greek endings "children," "men," and "brethren" brother Foster is completely wrong.)

It should be noted that on page 20 of his book brother Foster says: "The question frequently arises as to whether a man may be qualified for selection as an elder if his children (or child) are too young

XIII. 3. (2) Continued.

to become members of the church." We point out that he was not willing for the word "children" to carry the force of "child."

(3) Various arguments have been made in defense of the "one child" view.

I, personally, have seen nothing which I regard as being conclusive in establishing this view.

XIII. 3. Continued.

(4) Consider the following.

PASSAGE	SINGULAR	PLURAL	CONCLUSION
I Tim. 3:4	elder	children	one child
Acts 14:23	church	elders	one elder

Would not the same reasoning by which one concludes that "one child" is sufficient also justify the conclusion that "one elder" is sufficient?

4. "In subjection..."--

- (1) The children must have the right attitude toward their father.
- (2) This subjection grows out of respect and appreciation--appreciation for the life and works of the father, and for the sacred principles for which he stands and by which he seeks to be governed.
- (3) "With all gravity"--not because the father has been overbearing, or any such thing, but because of love and respect and gratitude.

5. "Children that believe"--

- (1) This is Titus 1:6, ASV.
- (2) Does this mean children who are Christians?

A. Some say "No." Brother Foster says (on page 20 of his book):

"The Greek from which comes the phrase 'children that believe' means, according to the accepted scholar Thayer, children that are not heathens. The root meaning is then having children that are not heathens, but children that believe in the one God."

B. Just how brother Foster came up with this idea I have no way of knowing. I do know that it is not correct. What Thayer actually says may be read on page 514, under the word "piston" (faithful). Here is his statement: "In the N.T. one who trusts in God's promises,...is convinced that Jesus has been raised from the dead ...one who has become convinced that Jesus is the Messiah and the author of salvation, a believer." Thayer then cites Acts 16:1; Acts 16:15; I Tim. 4:10; I Tim. 6:2; and Titus 1:6.

XIII. 5. (2) Continued.

C. Relative to Christianity, the word "believer" in the N.T., when used in the approved sense (a believer approved of God) always refers to one who is a Christian. Consider: Acts 16:1; Acts 16:15 Acts 22:19 and 8:1; Acts 10:45; I Tim. 4:10,12; I Tim. 6:2; II Tim. 2:2; Acts 2:44; Acts 4:32.

(3) Consider the following: ... ΤΕΚΝΑ ΕΧΩΝ ΠΙΣΤΑ,
μὴ ἐν καταγορία (accusation) ἀσωτίας
 (profligacy) ἢ ἀνυπότακα (insubordinate).

ΕΧΩΝ ΤΕΚΝΑ { ΠΙΣΤΑ (adj. acc. pl. neuter)
μὴ
 1. ἐν καταγορία ἀσωτίας
 2. ἢ ἀνυπότακα (adj. acc. pl. neut.)

having children { faithful (adjective)
 not--
 1. In accusation (noun) of Profligacy (noun)
 2. Insubordinate (adjective, parallel to faithful).

(4) Must all of an elders children be Christians? Note carefully what is said in the above diagrams. In a recent letter I wrote as follows;

As a family man he must have children. Two things are specifically said about these children: (1) they must be children who believe--children who are Christians; and (2) they must be children who are not accused of riot and who are not unruly.

Questions: (1) How many of these children must be believers? It seems to me that the answer has to be: all his children who are accountable. (2) Of how many of his children must it be true that they are not to be accused of riot? Answer: all of them. (3) Of how many of his children must it be true that they are not to be unruly? Answer: all of them.

6. What is the reason for this qualification? Evidence of his ability to rule the church. The family situation is God's training school.

XIV. An elder must not be "a novice."

1. He must not be a "new plant," a new convert.
 2. A man must first be proved.
 3. He must have attained a spiritual maturity.
 4. A novice might become puffed up with pride--
 - (1) Because of the high position;
 - (2) Because of the authority involved.
 5. And in which case he would fall into the same condemnation as that into which the devil fell.
-

XV. An elder must have a "good testimony" from those without.

1. That is, those without whose testimony is worthy of consideration.
2. This would be the natural outgrowth of the character which God demands.
3. God places lots of emphasis upon one's being of "good report." Cf. Acts 16:2; Acts 10:22.
4. "Lest he fall into the reproach and the snare of the devil." The devil has no trap more effective to his purposes than succeeding in bringing reproach against an elder.

See ATTACHMENT B

CONCLUSION:

1. Let us recognize and respect these qualifications.
2. These qualifications present to us the clear portrait of the "mature Christian." These are attributes which God wants developed in every Christian, and hence, demands that these attributes be characteristic of those who lead.

LESSON TWO, ATTACHMENT A

In a recent letter, and in response to questions about elders and their children, I wrote as follows:

It is consideration of these answers to these questions that leads me to think that there is a very vital relationship existing between the child or children and their elder-father, even after the children have gone from the father's home and have established their own homes.

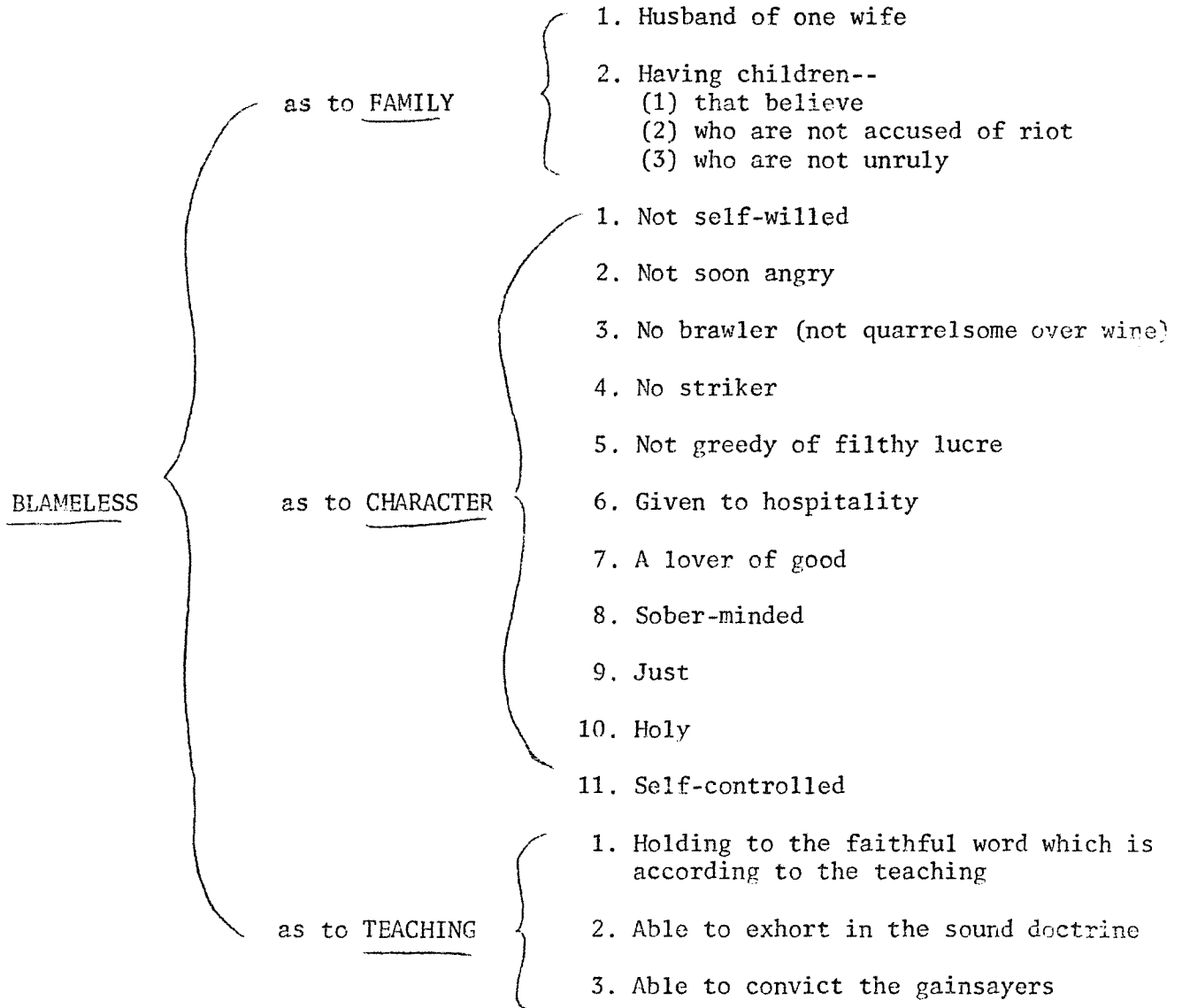
Yet, I am not certain as to just how far we can scripturally press this matter of the faithfulness of the children after they have established their own homes, or after they have left their father's home. This problem has disturbed me for many years. I know that it is possible for a grown person who has his own home to conduct himself in such fashion as to negate the influence of his elder-father. In such a case an elder would be disqualified because his influence has been destroyed.

But, just how far can we go with this line of reasoning? Suppose the child (away from his father's house, and with his own home) is not riotous or unruly, but just doesn't attend faithfully? or is not zealous in the Lord's work?

For example, I'm thinking right now of one of the finest elders I have ever known. He has a married daughter whose husband left her approximately one year ago. She is not divorced--only separated. If this daughter should divorce the ungodly man who left her would this elder have to resign? I am not willing to take the position that he would be compelled (by Scripture) to resign. For, in the case as long as a man's children are still living we can never really know whether or not he really qualifies. Any position which makes it impossible for us to determine whether or not a man qualifies must be an erroneous position.

ATTACHMENT B

THE QUALIFICATIONS IN TITUS 1:5-9



STUDY QUESTIONS OVER THE QUALIFICATIONS FOR ELDERS

1. On one side of a sheet of paper prepare a listing of the qualifications given in I Tim. 3:1-7, according to the American Standard Version. On the other side of the sheet note the corresponding qualifications as given in Titus 1, if any is given. Note the qualifications given in I Tim. which are not given in Titus. Note those given in Titus which are not given in I Timothy.
2. What does "without reproach" men?
3. Must an elder be married? May an elder have more than one wife?
4. What is meant by "temperate"?
5. What is meant by "sober-minded"?
6. What does "orderly" mean?
7. What is meant by being "given to hospitality"?
8. What does "apt to teach" mean?
9. Must an elder do all the teaching?
Must he do some of the teaching?
10. What is meant by "no brawler"?
11. What is meant by "no striker"?
12. What is meant by being "gently"?
13. What is meant by not being "contentious"?
14. What should be an elder's attitude toward money?
15. Will a covetous eldership produce a liberal church?
16. What is meant by "ruleth well..."?
17. What is the meaning of "house" as used here?
18. In this connection, in what sense did we use the word "perpetual"?
19. In this connection, how is the word "house" circumscribed?
20. Do the Scriptures demand that an elder have a plurality of children?
21. What point was made by reference to the diagram?

22. What is the meaning of "children that believe"?
23. How many of an elder's children must be believers?
24. What is the reason for the qualification regarding an elder's children?
25. What does "novice" mean?
26. What occasioned the devil's fall?
27. What is meant by "the condemnation of the devil"?
28. Why must an elder have a "good testimony" from them that are without?
29. Discuss the devil's trap.

Remarks:

LEADERSHIP TRAINING SERIES

Lesson Three

THE DUTIES OF ELDERS

1. So far in our studies we have considered
 - (1) Some Introductory Thoughts With Reference to the Eldership, and
 - (2) The Qualifications For Elders.
2. At this time we want to consider "The Duties of Elders."
3. The fifteen qualifications studied could be classified under five headings: character, habits, teaching and ruling, experience, and reputation.
 - (1) Character--refers to what an elder is;
 - (2) Habits--relates to how he became and continues to be what he is;
 - (3) Teaching and ruling--relate to his duties in the eldership;
 - (4) Experience--relates to time, circumstances, and works by which he attained unto qualification;
 - (5) Reputation--relates to his influence.
4. We are concerned now about the area of duties.
5. Also, in the "Introductory Thoughts" we emphasized that there are three basic words relative to the eldership. The duties are involved in the significance of these words.

I. Elders have the duty of qualifying.

1. This duty is especially involved in the word "presbuteros."
2. This duty is emphasized in the word "dei" of I Tim. 3:2.
3. Remember that the qualifications were given by the "Holy Spirit."
4. Elders are instructed to "take heed" to themselves, Acts 20:28.
 - (1) This is the Greek "prosecho" which means "to be attentive to."
 - (2) Elders must be properly attentive to themselves.
5. Elders must be sure of their own lives.
 - (1) They must know the Bible teaching regarding their qualifications;
 - (2) They must know the Bible teaching regarding their work;

I. 5. Continued.

(3) "One must--

A. Be clean himself before he can cleanse others;

B. Be taught himself before he can teach others;

C. Be light himself before he can give light to others;

D. Be near to God himself before he can bring others near"--Lenski,

I-6; p. 846.

6. This principle is involved in such passages as

(1) Matt. 7:3-5;

(2) Rom. 2:21;

(3) I Pet. 3:15;

(4) II Tim. 2:15.

7. The present imperative denotes "keep on taking heed" to yourselves.

8. This duty relates to the obligations--

(1) To be without reproach, and

(2) To have a good testimony from them that are without.

9. "He who would save a man from drowning must have a firm footing himself"--

Brewer, M-9, p. 38.

II. Elders have the duty of overseeing.

1. This duty is involved in the word "episcopos." Cf. Acts 20:28.

2. This word means "one charged with the duty of seeing that work to be done by others is done rightly; guardian, superintendent."

3. This word is used also in--

(1) I Tim. 3:1; and

(2) I Pet. 5:2.

4. To "oversee" doesn't mean to "overlook."

5. One does not have to "see" in order to "oversee."

II. Continued.

6. As overseers, elders are charged with the responsibility of ruling.
This fact is emphasized in--
 - (1) Heb. 13:17;
 - (2) I Thess. 5:12;
 - (3) I Tim. 3:5;
 - (4) I Tim. 5:17;
 - (5) Titus 1:7. The word "steward" is the Greek "oikonomos" and means administrator of God's house.
 7. Elders bear the responsibility of making the decisions which affect the congregation.
 - (1) Elders do not, and cannot, make laws which God did not make.
 - (2) But, in connection with every obligation which a congregation has there is an area of expediency, human judgment.
 - (3) The authority of elders is exercised in this realm of expediency, human judgment--in carrying out the laws God did make.
 - (4) Relative to any given matter they must be careful to get all the facts
 - (5) They must be careful to consider the whole congregation.
 - (6) Certainly, others may have "their say," but the decisions are to be made by the elders.
 8. There is no such thing in the Bible as--
 - (1) Preacher rule,
 - (2) Deacon rule,
 - (3) Woman (or women) rule,
 - (4) Clique rule.
 9. These are the men who must plan the work.
 10. Regarding the word "episcopos" brother McGarvey says, "In all these instances it designates persons who have oversight of the persons for the purpose of directing their labors and securing a faithful performance of the tasks assigned them"--E-5, p. 21.
-

III. Elders have the duty of shepherding the flock.

1. This duty grows out of the word "poiman."
2. Elders are instructed to "poimaino"--feed, shepherd, tend.
3. The basic thought in this word is how the overseers do their work.
They function as shepherds do in connection with a flock.
4. Being shepherds involves teaching. Elders must teach (feed) the flock.
 - (1) As shepherds leading sheep to pasture.
 - (2) They must be "apt to teach," I Tim. 3:2.
 - (3) They must "hold fast the faithful word," "exhort in the sound doctrine," and "convict the gainsayers," Titus 1:9.
 - (4) They must speak the word of God (Heb. 13:7); they must admonish (I Thess. 5:12).
 - (5) While elders do not have to do all the teaching, they must do some of it, and all of it should be done under their direction and supervision. They must have a definite, planned, properly arranged system of instruction.
5. Being shepherds involves knowing. Elders must know the flock.
 - (1) This was true of the shepherds from which the figure is drawn.
 - (2) Cf. Jno. 10:2-5.
 - (3) Elders must be attentive to the flock, Acts 20:28. They must know the flock--its
 - A. Needs,
 - B. Capabilities,
 - C. Opportunities.
6. Being shepherds involves leading. Elders must lead the flock.
 - (1) A shepherd "leadeth them out," Jno. 10:3.
 - (2) They are examples, Heb. 13:7; I Pet. 5:3. They must be examples--
 - A. In attitude--
 - (A.) Toward the church,
 - (B.) Toward the lost.

III. 6. (2) Continued.

B. In personal life--

- (A) In their own homes,
- (B) In their work,
- (C) In their recreation.

C. In the Lord's work--

- (A) Intensely concerned,
- (B) Working constantly,
- (C) Growing constantly.

(3) They must have the qualities of leadership.

- A. They must be characterized by wisdom, knowledge, and judgment.
- B. They must be men of great vision.
- C. They must be able to deal with people.
- D. They must be able to gather and consider all pertinent facts.
- E. They must be able to make decisions and draw conclusions.
- F. They must have unusual initiative.
- H. These must be the kind of men others will delight in following.

(4) As shepherds, these serve under the "chief Shepherd," I Pet. 5:4.

7. Being shepherds involves watching. Elders must watch over the flock.

- (1) They watch with reference to dangers, Acts 20:28-31. They must watch for encroaching dangers from without; they must watch with reference to dangers from within.
- (2) Cf. Heb. 13:17; Titus 1:9.
- (3) Cf. David, I Sam. 17:34,35.
- (4) The greatest dangers are those within. God requires discipline. The church must be kept pure.
- (5) They watch with reference to development and growth, both personal and congregational.
- (6) Consider carefully: Eze. 33:7-10.

Note: See Attachment A.

III. Continued.

8. Being shepherds involves helping. Elders must be helpful.

(1) They are to "help the weak," Acts 20:35.

(2) They must be "given to hospitality."

(3) They must "take care" of the church of God, I Tim. 3:5. Cf. Lk. 10:34, 35.

9. The original word signifies: RULER, GUIDE, PROTECTOR, AND COMPANION.

See E-5, p. 24.

Note: See Attachment B

IV. There is a negative aspect to be considered in connection with the duties of elders, I Pet. 5:2. They serve--

1. Not of constraint.

(1) Not of compulsion.

(2) Not unwillingly,

(3) Not in the absence of the real "desire."

2. Not for filthy lucre.

(1) Not for the sake of the money involved. Note: this fact shows there was money involved; elders were supported, or could be supported.

Cf. I Tim. 5:17,18.

(2) Cf. I Cor. 9:14.

(3) We desperately need efficient elders who can be supported, to devote full time to their work for the Lord.

3. Not as lords over God's heritage.

(1) Not as all-powerful dictators.

(2) Rather--being kind, gentle, considerate.

(3) Serving as examples to the flock.

1. These are the duties the N. T. enjoins upon elders of a congregation.
2. Those who serve as elders (or who who would serve as elders) must know well these duties.
3. The church must know well these duties.

ATTACHMENT A

ELDERS AS WATCHMEN

In Acts 20:31 Paul said to the Ephesian elders, "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." In Heb. 13:17 the divine Record says with regard to elders, "...for they watch in behalf of your souls." Clearly, therefore, elders are charged to watch with regard to the flock--the local church.

The Greek word for "watch" in Acts 20:31 is gragoreo, which means to be alive, to be watchful, to be attentive, vigilant, circumspect. The word in Heb. 13:17 is agrupneo, which literally means sleeplessness. It refers to being awake, being watchful, being vigilant. It means "...to exercise constant vigilance over something."

These two words relate to two basic images: the Old Testament shepherd, and the Old Testament watchman. We think of the shepherd, willing to risk his very life in protecting the sheep (1 Sam. 17:34-36; Cf. Jno. 10:11), and we think of the watchman stationed as a sentinel on the city wall and upon the hilltop (2 Sam. 18:25; Jere. 31:6). So, two basic ideas stand out clearly in consideration of these two basic images: warning and protection. And, these two are one. The warning provides protection, and the protection is involved in the warning.

The translations are interesting and helpful. The AMPLIFIED says, "...for they are constantly keeping watch over your souls and guarding your spiritual welfare...." PHILLIPS has, "They are like men standing guard over your spiritual good, and they have great responsibility." BERKELEY says, "...for they are attentive about your souls as they must give account." The TEV reads, "They watch over your souls without resting...."

ELDERS AS WATCHMEN, Attachment A, cont.

The responsibility of the watchman is clearly seen in Eze. 33:7-9.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

And, in New Testament Christianity, the elders of the local church have been set as God's watchmen with regard to the flock. As such they are charged with the fearful responsibility of warning and of protecting.

ATTACHMENT B

PAUL'S INSTRUCTIONS
TO THE EPHESIAN ELDERS
Acts 20:28-35

Paul instructs the Ephesian Elders--

- I. To take heed to themselves;
- II. To take heed to the flock;
- III. To recognize they were made elders by the Holy Spirit;
- IV. To feed the church of the Lord;
- V. To watch--with regard to dangers facing the church;
- VI. To remember apostolic admonitions;
- VII. To be mindful of the sufficiency of God's word;
- VIII. To support the weak;
- IX. To remember the words of the Lord Jesus.

STUDY QUESTIONS OVER THE DUTIES OF ELDERS

1. How many qualifications were considered?
2. Under how many headings might these qualifications be placed?
3. List from memory these headings.
4. _____ refers to what an elder is. _____ relates to how he _____ and _____ to be what he is. _____ and _____ relate to his _____ in the eldership. _____ relates to _____, _____, and _____ by which he attained unto _____. Reputation relates to his _____.
5. What duty of elders did we consider first?
6. What does "prosecho" mean?
7. This principle of being certain of one's own life is stressed in what other passages?
8. What is the significance of the present imperative?
9. He who would save a man from _____ must have a _____ himself.
10. What is the second duty discussed?
11. What is the significance of "episcopos"?
12. As overseers, elders are charged with what responsibility?
13. What passages stress the duty of ruling?
14. The authority of elders is exercised in what area or realm?
15. Relative to a particular matter may others in the congregation have "their say"?
16. What is the third duty discussed?
17. What is the basic thought in "poimaino"?
18. Being shepherds involves _____.
19. Do elders have to do all the teaching?
20. Being shepherds involves _____.

21. What must an elder know with reference to the flock?
22. Being shepherds involves _____.
23. Elders must be examples in what?
24. List the qualities of leadership which we discussed.
25. Being shepherds involves _____.
26. Elders watch with reference to what?
27. Being shepherds involves _____.
28. The original word for shepherd signifies what?
29. Relative to the "negative aspect" what three points are mentioned?
30. Would it be scriptural for an elder to be supported by the congregation where he served?
31. Would it be advisable (profitable) for a congregation to have at least one elder who could be supported for his work, as that elder devoted full time to the church?

LEADERSHIP TRAINING SERIES

Lesson Four

THE AUTHORITY OF ELDERS

1. We have studied so far

- (1) Some Introductory Thoughts With Reference to the Eldership;
- (2) The Qualifications for Elders;
- (3) The Duties of Elders.

2. At this time we want to consider "The Authority of Elders."

I. The Realm of Their Authority.

1. In our previous study we emphasized that elders oversee, rule, shepherd the flock.
2. These duties inherently involve the authority necessary to do what is enjoined.
3. Elders do not have authority to make laws in the sense that God makes laws. There is original authority; there is delegated authority. Elders do not have original authority. They have that authority which God through His word gives them.
4. Every obligation involves an element of expediency, human judgment.
5. Relative to the expediency involved in a congregation's obligations elders have the authority.
 - (1) God establishes the obligation;
 - (2) The obligation has an element of expediency;
 - (3) Within this area of expediency, in carrying out God's will as it relates to the congregation, elders have the authority.

II. The Sin of Korah, Dathan, and Abiram.

1. During the time of Israel's wandering, and after the apostasy at Kadesh, there was a great rebellion against the authority and position of Moses and Aaron.

2. This rebellion was led by Korah, Dathan, and Abiram, who were joined by 250 other men--men of distinction.
3. The record of this rebellion is found in Num. 16:1-35.
4. Note the reading, especially in the Berkley Version:
 - (1) Verses 1-3;
 - (2) Verses 4-7;
 - (3) Verse 11;
 - (4) Verses 12,13;
 - (5) Verses 16-21;
 - (6) Verses 27b,28;
 - (7) Verses 31,32,35.
5. Note these significant points:
 - (1) The rebels charged: "You assume too much authority," verse 3;
 - (2) The charge re-stated: "...that you should also set up yourself as a dictator over us," verse 13;
 - (3) Their explanation: "This entire community--yes, everyone of them--is dedicated...", verse 3.
 - (4) Moses said:
 - A. "You...are the ones who are assuming too much," verse 7;
 - B. "You are opposing the Lord," verse 11;
 - C. "You shall understand that the Lord has commissioned me," verse 28;
 - D. "I do not act on my own impulse," verse 28;
 - E. "The Lord will make clear who has rebelled against Him," verse 30.
 - (5) God's reaction:
 - A. The ground opened beneath Korah, Dathan, Abiram, and their families. They were buried alive, verses 31,32.

II. 5. (5) Continued.

B. Fire went out from the Lord and destroyed the 250 men who had joined with Korah, Dathan, and Abiram.

6. Lesson: A clear, forceful, unforgettable demonstration of God's attitude toward those who rebel against His delegated authority.

III. A recent problem.

1. What I am about to say will come as a surprise to some.
2. We had a group of people, who--like Korah, Dathan, and Abiram--rebelled against God's delegated authority; they rebelled against the authority of elders.
3. The following is a clear statement of their position:
 - (1) They make the same charges the rebels made against Moses and Aaron:
 - A. "Ye take too much upon you...you assume too much authority";
 - B. "You have made yourselves dictators over us."
 - (2) They offer the same explanation the rebels offered: "Every member has the same right, the same authority."
 - (3) This problem element had been in the congregation for sometime, but it was brought "to a head" in connection with the beginning of a definite, systematized work program.
 - (4) These people objected strenuously to the "work program":
 - A. They offered various objections, but the basic thought behind each objection was: elders have no authority.
 - B. Their basic point was: Elders have no authority to make specific assignments, as involved in the work program.
 - C. They insist
 - (A) That elders have no more authority than any other member;

III. 3. (4) C. Continued.

(B) That elders cannot make definite assignments.

(C) That elders cannot have a meeting of "elders only" to discuss matters pertaining to the church;

(D) That elders cannot make a decision affecting the congregation without first consulting the entire congregation.

NOTE: Some of these even suggested that a preacher should be employed according to the "majority vote" of the congregation.

D. Mark it well: the "work program" was not the issue. It was simply the horse on which the real issue rode out.

IV. The foundation of this erroneous position. Mt. 28:18.

1. In Mt. 20:25-28, out of the background of discussing "authority" the Lord said, "Not so shall it be among you..."
2. These brethren stress that the Lord was referring to ἐξουσία (exousia) and that he said "It shall not be so among you." They conclude that therefore there would be no authority (exousia) in the Kingdom, or among the Lord's followers.
3. If this idea is worth anything it would prove there is no "exousia" in the Kingdom. But, the New Testament clearly shows there is "exousia" in the Kingdom. Hence, the idea is clearly wrong.
4. This position completely misses the point of Mt. 20:25-28.
 - (1) There are two significant terms:
 - A. κατακυριεύουσιν (katakurieuousin); and
 - B. κατέξουσιάζουσιν (katexousiadzousin).
 - (2) The Lord said:
 - A. The rulers of the Gentiles lord it over the Gentiles;
 - B. The Great ones of the Gentiles exercise authority over the Gentiles.

IV. 4. Continued

- (3) The Lord stressed: that greatness (according to Gentile standards) was according to position and authority.
- (4) The Lord emphasized: "It shall not be so among you"--that is, such would not be the standard for greatness among the Lord's followers.
- (5) The Lord then set forth the true standard of true greatness: greatness is in proportion to service rendered.

5. That the notion that the Lord taught there would be no authority (exousia) among His followers is wrong is shown clearly by the following:

- (1) Though one might be in high position, and have great authority, and at the same time not be truly great according to God's standard of service, yet it is possible for one to be in high position, and have great authority, and at the same time be truly great according to God's standard. The fact of high position and great authority does not inherently make it impossible for one to be truly great.
- (2) If this conclusion (of the rebels) be true then the Lord himself could have no authority (exousia). The principle of "greatness according to service" certainly applied to the Lord himself, Mt. 20:28. If the principle of "greatness according to service" automatically rules out authority, then the Lord could have no authority. But, the Lord did have authority (exousia), Mt. 28:18; Cf. Mt. 1:16. Therefore, "greatness according to service" does not exclude authority.
- (3) If what the Lord taught in Mt. 20:26 removes "authority" from among his followers, then there could be no authority (exousia) in the apostleship. But, there was exousia among the apostles. See 2 Cor. 10:8; 2 Cor. 13:10; 2 Thess. 3:9. This fact proves

that the principle of "greatness according to service" does not rule out authority.

- (4) Even a bondservant (Cf. Mt. 20:27; Cf. Mk. 13:34) can have exousia. Obviously, service does not "rule out" authority.
- (5) Even Satan has exousia, Lk. 4:6; Acts 26:18.
- (6) Every person, whether in the church or not, has exousia. See Acts 5:4; Cf. 1 Cor. 7:4.

V. The Bible Teaching on the Authority of Elders.

1. Acts 20:28-31.

- (1) These remarks were addressed to elders, verse 17.
- (2) According to this reading elders are "overseers."
 - A. This is the Greek episcopos.
 - B. "Episcopos" means: "Overseer, a man charged with the duty of seeing that things to be done by others are done rightly..."--Thayer, p. 243.
 - C. Note that according to this lexical definition
 - (A) There are things to be done by others;
 - (B) These things to be done by others are to be done rightly;
 - (C) An "overseer" is obligated to see to it that these things done by others are done rightly;
 - (D) An "overseer" has the duty of seeing to it that the things done by others are done rightly.
 - D. The opposers flatly contradict this definition. They deny that there is any authority in the term "episcopos."
- (3) According to this reading elders are to "feed" the church.
 - A. "Feed" is the Greek "poimaino."
 - B. This means: to feed, tend, rule, govern, shepherd, manage, direct.

C. The opposers say there is no authority in the word "feed."

(4) According to this reading elders are to "watch."

A. This is the Greek "gragoreo."

B. Elders are God's "watchmen"--guardians of the flock--but, the opposers say they have no authority.

2. 1 Tim. 3:4,5.

(1) An elder must "rule" his own house well.

A. "Rule" is the Greek proistami, This means to be over, to superintend, to preside over.

B. Question: Is there any authority in this word as applied to the father?

C. "Ruling" well his own house in a qualifying factor in "taking care" of the church. Obviously, "taking care" of the church involves "ruling" well.

D. Elders are required to "rule"--1 Tim. 5:17, 1 Thess. 5:12 (note this is the same word.)

(2) An elder's children must be in subjection to his "rule."

A. "Subjection" is the Greek hupotaga, which means "subordination."

B. This word clearly recognizes the authority in the word "rule."

C. The opposers say there is no authority in "ruling" and in "taking care" of the church.

3. 1 Thess. 5:12,13.

(1) According to this reading elders are "over you in the Lord."

A. "Over you" is the Greek proistami--which means to be over, to superintend, to preside over. It is the same word translated "rule" in 1 Tim. 3:4,5.

B. Obviously, there is authority involved in being "over you."

(2) But, the opposers say there is no authority in this "rule" and in this "oversight."

4. 1 Pet. 5:1-4.

(1) According to this reading elders are to "tend" or "feed" the flock.

A. This is the Greek poimaino, which means to feed, tend, rule, govern, shepherd, manage, direct.

B. The opposers say there is no authority in the word poimaino.

(2) According to this reading the elders "exercise the oversight" over the flock.

A. This is the Greek episcopeo, which means to function as an episcopos, which means "overseer, a man charged with the duty of seeing that things to be done by others are done rightly..."

B. But, the opposers say there is no authority in this word.

(3) According to this reading elders are not to be as "lords over God's heritage"--

A. They are not to be as dictators;

B. But, this fact does not cancel out their authority as elders.

C. The decisions are theirs to make.

(4) According to this reading elders must be "examples" or "ensamples."

A. Their lives must be exemplary.

B. They have specific qualifications to meet.

C. This fact does not cancel out their authority as "overseers."

D. Note: If the fact that elders are to be "examples" (tupeis) cancels out the elder's authority as "overseers" then the fact that Paul was an example (tupeis)-Cf. Phil. 3:17-cancels out his authority as an apostle!

5. Heb. 13:17.

(1) According to this reading elders are to "rule."

A. This is the Greek hageomai, which means to lead, preside, govern, rule, to be a chief officer.

B. Cf. Acts 7:10.

C. But, the opposers say there is no authority in this word.

(2) According to this reading Christians are to "obey" these rulers.

A. This is the Greek peitho, which means to yield, to assent, to obey, to follow.

B. Note this passage in the Amplified New Testament.

C. Cf. Jas. 3:3.

D. Yet, the opposers say this obedience does not mean that elders have authority. In fact, these opposers are not interested in "obeying" the elders!

(3) According to this reading Christians are to "submit" to the elders.

A. This is the Greek hupeiko, which means to yield, to give way, to be submissive.

B. Yet, the opposers say this fact does not mean that elders have authority.

6. Titus 1:7. An elder is a "steward." This is the Greek "oikonomos" and means administrator of God's house.

STUDY QUESTIONS OVER THE AUTHORITY OF ELDERS

1. Write from memory the headings of the three lessons we have studied.
2. Are there different kinds of authority?
3. Explain the realm of authority in which elders function.
4. Discuss the sin of Korah, Dathan, and Abiram. What lesson do we learn?
5. What was the position of those who created a problem at Brown Trail?
6. What is the real teaching in Mt. 20:25-28?
7. Did the Lord teach that there would be no "exousia" in His kingdom?
8. Was there any "exousia" in the apostleship? Does every person have "exousia"?
9. Write from memory the definition of "episcopos."
10. Is there any authority in "episcopos"?
11. What is the meaning of "poimanio"?
12. What is the meaning of "gragorea"?
13. What is the meaning of "proistami"?
14. What is the meaning of "hupotaga"?
15. Does the fact of being "examples" cancel out authority?
16. What is the meaning of hageomai?
17. What is the meaning of peitho?
18. What is the meaning of hupeiko?
19. What is the meaning of oikonomos?
20. Cite the references given to establish the fact that elders have authority.

LEADERSHIP TRAINING SERIES

Lesson Five

A CONGREGATION'S ATTITUDE TOWARD ITS ELDERS

1. In previous studies we have considered
 - (1) Some Introductory Thoughts With Reference to the Eldership;
 - (2) The Qualifications for Elders;
 - (3) The Duties of Elders;
 - (4) The Authority of Elders.
2. We come now to consider "A Congregation's Attitude Toward Its Elders"--
what that attitude should be.

I. The congregation must recognize them as being "overseers."

1. We have noted that this is a term frequently used. Cf. Acts 20:28;
1 Tim. 3:1; Titus 1:7.
2. This is a fact frequently referred to. Cf. 1 Thess. 5:12; Heb. 13:17;
1 Tim. 3:5; 1 Tim. 5:17.
3. These men have authority--
 - (1) Not to make laws God didn't make, but
 - (2) In carrying out the laws God did make.
4. These men must make the decisions which affect the congregation:
 - (1) They must be careful to gather all the pertinent facts;
 - (2) They must work in behalf of all the congregation;
 - (3) There is to be no such thing as preacher-rule, deacon-rule,
woman-rule, or clique-rule.
5. These men must plan the work of the congregation.
6. These must direct the labors of every member.
7. These are "stewards" of God's House, Titus 1:7.

II. The congregation must recognize them as being shepherds.

1. This is a thought frequently referred to. Cf. Acts 20:28; 1 Pet. 5:2.

II. Continued.

2. A church must recognize these men as the administrators of its teaching program.
 - (1) As shepherds leading sheep to the pasture;
 - (2) These must do some of the teaching, and
 - (3) They must oversee the teaching program.
3. A church must recognize these men as its watchmen.
 - (1) Cf. Acts 20:31; Heb. 13:17.
 - (2) They must watch for encroaching dangers from without--
 - A. As in Acts 20:30;
 - B. As David, 1 Sam. 17:34,35.
 - (3) They must watch for dangers from within.
 - A. Cf. Acts 20:30;
 - B. They must practice Bible discipline.
4. A church must recognize these men as its companions.
 - (1) As sheep do their shepherds.
 - (2) This thought is involved in the original word.
 - (3) Elders must know the flock.

III. The congregation must recognize that having elders over the congregation is the divine arrangement.

1. This fact is clearly shown in 1 Thess. 5:12; Titus 1:5; Acts 14:23; Phil. 1:1.
2. To fail to respect this fact is to fail to respect the divine order.

IV. The congregation must know its elders.

1. Note 1 Thess. 5:12.
2. The congregation must be acquainted with them, but more than this.

3. This is the Greek "oida" which means to regard with favor.
4. This word is used of Joseph, in the Septuagint, in Gen. 39:6.

V. The congregation must esteem its elders.

1. Note 1 Thess. 5:12.
2. The church must esteem them highly.
3. It must esteem them exceeding highly. This is the Greek "huper-ekperrisou"--as in Eph. 3:20, "exceeding abundantly above."
4. It must esteem them exceeding highly in love.
5. It must esteem them exceeding highly in love for their work's sake.
6. A good shepherd is loved and respected by the flock.

VI. The congregation must obey its elders.

1. Note Heb. 13:17.
2. Christians will be submissive to them.
3. There will be times when one will disagree with a particular decision made, but even so--
4. To refuse to submit to the elders is to refuse to submit to God's arrangement.

VII. The congregation must regard them as examples.

1. Note 1 Pet. 5:3.
2. These must be examples
 - (1) In attitude,
 - (2) In personal life,
 - (3) In the Lord's work.
3. These men must have the qualities of leadership--
 - (1) Wisdom, knowledge, judgment;

- (2) Great faith;
 - (3) Great vision;
 - (4) Ability to deal with people;
 - (5) Ability to make decisions;
 - (6) Great Initiative.
-

STUDY QUESTIONS OVER A CONGREGATION'S ATTITUDE TOWARD THE ELDERS

1. A congregation must recognize its elders as being what?
2. It is important that elders _____ the _____ of a congregation.
3. In Titus 1:7 elders are called what?
4. A congregation must recognize its elders as being what else?
5. As shepherds, elders are _____, _____, and _____.
6. The congregation must recognize that having _____ over the _____ is the _____.
7. A congregation must _____ its elders.
8. In the present context what does "know" mean?
9. The congregation must _____ its elders. It must esteem them _____
_____.
10. Are Christians obligated to "obey" the elders?
11. Are Christians required to be submissive with regard to the eldership?
12. Elders must be _____: in _____, _____, _____, and in the _____.
13. List at least six qualities of leadership.

LEADERSHIP TRAINING SERIES

Lesson Six

THE DEACONS

Some general points:

1. There was a group of men in the early church called "deacons." Cf.
1 Tim. 3; Phil. 1:1.
2. The word "deacon" is used
 - (1) In a general sense, and
 - (2) In a special sense.
3. In the general sense it means servant, attendant. In this sense it is applied to domestic servants (Jno. 2:5,9); to Christ (Rom. 15:8); to the Lord's followers (Jno. 12:26); to Tychicus (Eph. 6:21); to Epaphras (Col. 1:7); to Paul (1 Cor. 3:5; 2 Cor. 3:6; Col. 1:23; etc.). Cf. Mt. 20:26.
4. In the special sense the term applies
 - (1) To men who meet certain qualifications;
 - (2) To men who are officers in a congregation.

I. Consider Acts 6:1-6.

1. Read these verses.
2. There was an internal problem in the Jerusalem church: the Grecian widows were being neglected.
3. To meet the particular need the apostles did the following:
 - (1) Called together the multitude of the disciples;
 - (2) Explained to the multitude that it would not be proper for the apostles to "forsake the word of God, and serve tables";
 - (3) Instructed the multitude to select from among themselves seven men for the work of serving tables--"this business.";
 - (4) Specified that those selected were to be men
 - A. Of good report;

B. Full of the Spirit;

C. Full of wisdom.

(5) Stated that they (the apostles) would appoint those selected;

(6) Explained that they (the apostles) would continue steadfastly

A. In prayer, and

B. In the ministry of the word.

4. The "saying" pleased the multitude;

5. The selections were made;

6. The apostles appointed these men.

7. From this record we learn the following:

(1) Men were appointed to "serve" (diakonein) tables, to assist in the daily ministration (diakonia). Hence, it is right to call them "deacons." There could be no "diakonein" or "diakonia" without a "diakonos."

(2) Those selected had to meet specific qualifications. Hence, they were "deacons" in the special (or technical) sense.

(3) The principle that the congregation is to be involved in the selection of its officers.

(4) The particular task for which these were selected related more to the temporal.

(5) Being numbered among the seven was not intended to keep one from performing other works as a christian.

II. Consider 1 Tim. 3:8-10, 12,13.

1. Read these verses.

2. "In like manner"--as it is true that elders must meet certain qualifications, just so it is also true that deacons must meet certain qualifications.

3. Note that whereas the elders have been discussed from the viewpoint of the singular (the bishop) the deacons are considered from the viewpoint of the plural (deacons).
4. Deacons must be "grave."
 - (1) This is the Greek "semnos," which means honorable, reputable, grave, serious, dignified.
 - (2) Cf. Phil. 4:8; Titus 2:2.
5. Deacons must not be "double-tongued."
 - (1) This is the Greek "dilogos," meaning speaking one thing and meaning another; being deceitful in words.
 - (2) This kind of person would speak according to circumstances and persons present, and would not be properly concerned about truth.
6. Deacons must not be "given to much wine."
 - (1) Weymouth and the Berkeley Version have it: not "addicted to much wine."
 - (2) This would involve the principle of concern about one's influence.
The deacons could not be involved in the evil fruits of drink.
7. Deacons must not be "greedy of filthy lucre."
 - (1) They must not be sinfully concerned about material gain;
 - (2) They must not be covetous;
 - (3) They must put "spiritual matters" first.
8. Deacons must hold "the mystery of the faith in a pure conscience."
 - (1) "The mystery of the faith" is the mystery which is "the faith."
 - (2) Deacons must know the faith, and be governed by it.
 - (3) While deacons would do the kind of teaching required of every christian they are not required to be "apt to teach" as are the elders. This fact establishes that the teaching work of an elder is not just that required of every christian.

B. Their "faith" in "the faith" and in Jesus Christ constantly increases.

C. They overflow with confidences.

D. They develop greater vision.

III. Consider Phil. 1:1.

1. Read this passage.

2. This reading shows:

- (1) God's plan calls for "elders" and "deacons" in each congregation;
- (2) "Bishops" (as the term is used here) are a group distinguished from the other "saints";
- (3) "Deacons" (as the term is used here) are clearly distinguished from the "bishops."

IV. It should be noted:

1. That "deacons" are not "overseers."
- (1) They serve under the elders, as does every christian;
- (2) The idea that deacons are "in charge" of material matters while elders are "in charge" of spiritual matters is not the Bible teaching, and this erroneous notion has been the source of problems.
2. That Deacons are "special servants."
- (1) They are a special group of tested, tried, proved, capable servants.
- (2) They are men upon whom the elders may always depend in carrying out any particular work.
3. That "deacons" are a very important part in God's plan, and in the congregation.

IV. 3. Continued.

53

- (1) The very qualifications imply the importance of their work.
- (2) It is tragic that proper emphasis is not being placed upon their work.
- (3) The failure to understand this work and its importance often is a factor in failing to grow.
- (4) Let's quit treating our deacons like the third stanza of a song!

STUDY QUESTIONS OVER THE DEACONS

54

1. Explain the two different uses of the word "deacon."
2. To meet the particular need (of Acts 6) what six things did the apostles do?
3. Is it right to call the seven men selected "deacons"?
4. Does the congregation have any "say" in the selection of its officers?
5. What is meant by "grave"?
6. What is meant by "not double-tongued"?
7. What is meant by "not given to much wine"?
8. What is meant by "not greedy of filthy lucre"?
9. What is meant by "holding the mystery of the faith in a pure conscience"?
10. Are deacons required to do the same kind of teaching that the elders are required to do?
11. What does "first be proved" mean?
12. Must a deacon be a married man?
13. Is a deacon required to rule his house well?
14. Deacons who serve well gain to themselves what?
15. Paul addresses the church in Philippi with its _____ and _____.
16. Are the deacons appointed to be overseers?
17. Explain what is meant by "special servant."
18. Mt. 7:21ff, Jas. 2:14-17, and Neh. 4:6 emphasize what thought?
19. Is every Christian required to work in the Lord's vineyard?

LEADERSHIP TRAINING SERIES

Lesson Seven

God's people must be a working people.

1. Cf. Mt. 7:21ff; Jas. 2:14-17.

2. Consider Neh. 4:6---"....for the people had a mind to work."

3. This thought is emphasized in the various figures used to depict the christian's life.

(1) Traveling a journey;

(2) Running a race;

(3) Fighting a battle.

Every Christian must work.

1. Cf. Mk. 13:34; Jas. 1:23-25.

2. Every member of the body must function properly for the benefit of the whole body, Eph. 4:16.

3. What the other person does, does not relieve me of my responsibility.

Elders, and the work of every christian.

1. Elders are the overseers of the local church, or congregation.

2. Elders must be thoroughly acquainted with the needs, works, and

capabilities of the congregation, and

3. Elders must carefully and prayerfully plan the work.

4. They must outline a program of work which will accomplish the greatest good, and which will involve the efforts of every member.

A Congregation's work must be systematized.

1. All things should be done "decently and in order," 1 Cor. 14:40.
2. An elder must be "orderly"--"a well-directed course of life."

3. "Many churches have no system or order whatsoever in their work.

Everything is done in a hit-or-miss sort of fashion," (Congregational

Development, L. R. Wilson, p. 6).

4. Consider what would happen to a business if run on a "There's plenty of work for everybody; find something to do and get busy" basis.

5. The Bible teaches the principle of division of labor:

(1) Ex. 18:17-22;

(2) Acts 6:2-4;

(3) Rom. 12:3-8.

6. The journey of 3,000,000 people from Egypt to Canaan necessarily in-

volved systematized labor.

7. "It is better to get ten men to work than to attempt to do the work of

ten men."

Seven departments, and responsible personnel.

1. A congregation's work naturally divides itself into seven divisions

or phases, and consequently the work program should be divided into

seven departments.

2. One man should be given the responsibility in connection with each

department. This man (preferably a deacon) will not do all the work,

but will see to it that it is done. This man will be the connecting

link between the elders and the area of work he represents.

3. Within most of the seven areas of work many other specific assignments

will be made.

4. The seven divisions of departments are as follows:

(1) The Regular Worship Services;

(2) The Preaching Work;

(3) The Educational Program;

4. Continued.

(4) The Visitation Among the Membership;

(5) Reaching the Lost;

(6) The General Work;

(7) The Office Work.

Elders should

1. Oversee the congregation, including the work program;

2. Carefully plan and keep in operation an effective work program;

3. Keep in close contact with the seven persons responsible in the seven

divisions of work;

4. Select the seven men around whom the program is to be built, and assist in the selection of the additional personnel;

5. Have regular business meetings, and special meetings as needed;

6. Keep the work program moving smoothly and steadily;

7. Constantly strive to improve their abilities;

8. Do a portion of the actual teaching work;

9. Provide for a thorough study of the "Eldership."

The Suggestion: Set up a definite, thorough, systematized work program.

The million dollar secret in congregational growth is: keep every member

working.

STUDY QUESTIONS OVER A PRACTICAL SUGGESTION

1. God's people must be a _____.
2. What thought is emphasized by the various figures used to depict the Christian's life?
3. What point is stressed in Mk. 13:44?
4. Why was reference made to Eph. 4:16?

5. Elders must _____ a _____ of _____ which will accomplish the greatest good, and which will involve the _____ member.
6. All things must be done how?
7. Would you agree that it is important that a congregation's work be systematized?

8. Why was reference made to Ex. 18:17-22, Acts 6:2-4, and Rom. 12:3-8?

9. "It is better to get _____ men to work than to _____ to do the _____ of _____."
10. A congregation's work naturally divides itself into how many divisions?
11. One man should be given special _____ in connection with each _____.

12. What are these seven divisions (or departments)?

13. What men (in a very special way) should be utilized in the congregational work program?
14. What should the elders do in relation to the work program?

15. What basic suggestion is made?

16. What is the secret in congregational growth?

17. What is the secret of getting every member to work?