

Elders and Deacons



Study Outlines by Alex D. Ogden

The Qualifications for Elders and Deacons

Introduction:

- A. The qualifications for Elders and Deacons are listed by the apostle Paul in 1 Tim.3:2-7 and Titus 1:6-9.
 1. The list of qualifications to Timothy and Titus are *basically* the same.
 - a. It is as the great commission in Matthew, Mark, and Luke -- they all tell of the same thing but expressed differently.
 - b. Some qualifications are found in one list and not the other but *basically* the two lists give the same qualifications in different words.
 2. These qualifications have been revealed by the Holy Spirit.
 - a. Paul said Elders "*MUST BE...*"
 - 1) They are NOT mere suggestions!
 - b. We cannot, therefore, change or delete any one of them for any reason.
 - 1) Likewise, we must be careful not to add further restrictions or qualifications to those willing to serve as an Elder or Deacon.
 - 2) We must not fall short or go beyond the requirements revealed.
 3. Let us also point out all but 2 or 3 of the qualifications we must all meet to be able to enter through the gates of heaven.
 4. Let's also consider that a brother NOT meeting these qualifications is not *necessarily* one worthy of being withdrawn from.
 - a. He may not be qualified because of unfaithfulness to the Lord in some regard.
 - 1) In such a case *church discipline* should be exercised -- NOT because he didn't meet the qualifications for an elder but because of his unfaithfulness.
 - b. But a brother can fall short of these qualifications and still be acceptable before the Lord.
 - 1) Consider, the following men could NOT be elders in the church today because they would not meet the qualifications: Paul, Barnabas, Jesus Christ, etc...
 - 2) So if in examining yourself to see if you are qualified to serve as an elder you find you fall short in these 2 or 3 areas that ARE unique to being an elder, then realize you are not necessarily unacceptable before the Lord.
- B. Now let's get into the qualifications.

Elders

I. An Elder Must BE A MAN.

- A. Due to women today taking an increased role in the leadership of our society, it is important for us to consider whether women have been given any leadership or authority in the local congregation.
 1. Denominational groups seem to think so since they are ordaining women to be preachers and yes to be Elders.
- B. 1 Tim.3:1 and Tit.1:6.
 1. ASV--"If a man seeketh the office of a bishop, he desireth a good work." -- "if any man is blameless..."
 2. KJV--"If a man..." -- "If any be blameless..."
 3. NASV--"if any man..." -- "namely, if any man be above reproach..."
 4. MOFFATT--"whoever aspires to the office... Well, for the office of a bishop a man..." -- "men who are above reproach..."

5. The literal rendering-- "*if any...*" -- "*if anyone...*"
 - a. Both passages use the same Greek word.
 - b. The original Greek language does NOT say "man" or "men."
- C. We need to consider why we MUST conclude the office IS restricted to men and thus why women CANNOT be in a leadership position in the church.
 1. First, 1 Tim.3:1--"*Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.*"
 - a. "*He*" is masculine showing the one desiring the office is male.
 2. Secondly, 1 Tim.3:2--"*...the husband of one wife...*"
 3. Thirdly, 1 Tim.2:12--"*But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.*"
 - a. Women are not to have authority over a man.
 - b. But we have already discussed how the Eldership possesses authority--the very kind of authority a woman cannot have.
 4. Fourthly, 1 Tim.3:4--"*one that ruleth well his own house, having {his} children in subjection with all gravity;*"
 - a. cf.Eph.5:22,23--The man is the head of the house and the woman is to be in subjection to him.
- D. So the Holy Spirit has made it clear the office of Elder is for those MEN who meet the qualifications which follow.
- E. We should also conclude that a *young* man does not qualify.
 1. The age of the man is nowhere set forth.
 2. But a "young" man is out because of the word "elder."
 - a. The word "elder" means one who is older and thus more experienced and spiritually mature.
 - b. Thus the Mormon "elder" is no elder at all.
 3. The man who would take on this work must be old enough to meet the qualifications listed.
 - a. Example: Ruling his own house well. A brothers ability to rule his own house well will be seen mostly during the period when his children are between the ages of 12 and 17.
- F. So the first qualification we consider is that the office is for MALES and that these men must be old enough and mature enough to carry out the work God has for the Elders to do.

II. He Must BE WILLING TO SERVE.

- A. The office of Elder is not to be thrust upon a man against his will when all else fails.
- B. Peter said, "*Tend the flock of God which is among you, exercising the oversight, **not of constraint, but willingly**, according to the will of God; nor yet for filthy lucre, **but of a ready mind***"--1Pet.5:2.
- C. So for one to be an elder he must be willing to take on this work.
 1. Without this willingness to serve, he would not be able to do the work of an elder as well as the Lord would expect.
- D. A brother who is willing to serve as an elder should make that desire known to the congregation so it could act on it.
 1. This is not to say he should campaign for the office like a politician.
 2. He should merely let his willingness be known and then allow the congregation to act on it.
- E. Also consider that he should not have an inordinate desire for the office.
 1. Indeed some contend that if a brother does not have a strong/burning desire to serve, he is not qualified.
 - a. They point to 1 Tim.3:1--"*...If a man seeketh the office of a bishop, he desireth a good work.*"
 - b. This passage is a statement of fact, and is NOT a qualification to be an Elder.

- c. Paul's "must be's" for the office of Elder begin in verse 2, not verse 1.
- d. Neither by command, example, nor necessary inference does 1 Tim.3:1 *require* that a man have a burning desire to be an Elder in order to be qualified to serve.
- e. It merely states that if a man seeks the office, he desires a good work.
- 2. A brother who HAS a burning desire to be an Elder may be unqualified because the man to be an Elder must not be covetous (1 Tim.3:3) or self-willed (Tit. 1:7).
- 3. Brethren, we must be careful not to add qualifications the Lord did not give.
- F. For a man to be qualified to serve, he must have a willingness to take on this work.

III. An Elder Must BE BLAMELESS.

- A. 1 Tim.3:2--KJV--"*blameless.*"
 - 1. NEB and RSV--"*above reproach.*"
- B. Tit.1:6,7--"*blameless as God's steward.*"
 - 1. NEB--"*of unimpeachable character.*"
- C. There are 2 different Greek terms used in these 2 passages.
 - 1. The first means: "one against whom no evil charge can be sustained; one who is above an established charge of evil" (H.E. Phillips).
 - 2. The second means: "That which cannot rightfully be caused to answer evil and criminal action" (H.E. Phillips).
 - 3. Brother Phillips goes on to say, "It may be adduced from the definitions of these two Greek works that the term in Titus is a little stronger than the one in Timothy. In Timothy the word appears to mean that the person has lived so that men WILL NOT accuse him of evil, while in Titus the word appears to mean that the person has so lived that men CANNOT accuse him of evil" (H.E. Phillips, *Scriptural Elders and Deacons*, page 94).
- D. So for a brother to become an elder he must live in such a way that no charge of guilt can be proved against him.
 - 1. It should be clear then that the scriptures demand a clean, honorable, and influential Christian life in every man who enters the eldership.
 - 2. Sins which the brother may have committed in the past which he has fully repented of and ample time has elapsed to have proved his repentance should not be called to account.
- E. It does not mean a brother must be sinless to be appointed as an elder, but his attitude toward his shortcomings in life is to repent and try harder to do what is right.
 - 1. In other words, when shown that he has done wrong his attitude will be to repent of it and sincerely try to do better rather than to try and excuse it, or pass the blame onto someone else, or to point at others doing things as bad or worse.
 - 2. His attitude is such that when he does wrong he corrects it and thus is without reproach.
- F. Also consider briefly how this is to be true of all Christians--1 Cor.1:8; Col.1:22; 1 Tim.6:14.

IV. An Elder Must BE THE HUSBAND OF ONE WIFE.

- A. 1 Tim.3:2--"*the husband of one wife...*" --same in Tit.1:6.
 - 1. NEB--"*faithful to his one wife*"; RSV--"*married only once.*"
 - 2. The text literally says--"*of one wife a husband*" or another source--"*one woman's husband.*"
- B. Surrounding this one qualification has been much discussion and controversy over just what the apostle meant by it.
- C. What we DO know from the text:
 - 1. The brother MUST be married.
 - a. He is to be the "*husband*" of one wife.
 - b. He cannot be a husband of any kind unless he is married.
 - c. A bachelor, regardless of how learned and pious, does not meet the qualification and thus cannot rightly be appointed an elder.

2. He must be married to a woman.
 - a. He is to be the husband of a wife, which is a woman.
 - b. This point is necessary since so many homosexuals or lesbians are grouping themselves together.
3. He cannot be a polygamist.
 - a. He is to be the husband of ONE wife.
 - b. A polygamist has more than one wife; thus, to be an elder a brother cannot be a polygamist.
4. So it is both positive and negative: positive in that it requires marriage, and negative in that it prohibits polygamous marriages.

D. QUESTIONS:

1. Can a brother be appointed an elder if he is in a second marriage?
 - a. NO -- if the first marriage was ended for reasons other than fornication or the death of the mate.
 - 1) In such a case the brother would be "married" to one woman in the eyes of the law while still joined to the first mate in God's eyes--cf.Matt.19:3-12.
 - b. YES -- if the first marriage ended as the result of the death of the first mate or if the first mate was put away for fornication.
 - 1) In such cases the brother was made free by God to remarry.
2. Can a brother who is serving as an elder continue to serve in that capacity if his wife dies?
 - a. Much disagreement over this one point.
 - b. Consider the argument of those that say NO.
 - 1) It is argued a widower is no longer a husband, and Paul says he "*must be*" (present tense) a "*husband*" to be an elder.
 - a) Thus it is their conclusion he is no longer qualified to serve as an elder.
 - 2) It is also argued if the brother can continue to serve and then up and remarries and is still qualified since he has "*one woman*" that you illogically try to have it both ways.
 - c. The arguments of those who say YES.
 - 1) "A man is no less qualified because his wife dies than he is if his children are killed or die" --Adam Clarke.
 - a) He goes on: "If a man was truly qualified to be an elder of a church, with his wife and children faithfully serving God at the time of his recognition, selection and appointment to the eldership, he is no less qualified if, unfortunately, one or all of them die."
 - 2) It is also argued such would make him better fitted to serve since he has personally gone through the sorrow and suffering of losing the nearest and dearest one to him.
 - 3) It is argued if the brother, an an elder, should become unqualified he should resign from the office of an elder, but that the death of his mate does not constitute sin nor does it constitute unfaithfulness on his part, and thus he should not have to resign.
 - 4) 1 Tim.5:9--"*Let none be enrolled as a widow under threescore years old, having been the wife of one man,*"
 - a) "*having been*" has been added by the translators; thus, the verse says "*the wife of one man.*"
 - b) Since this phrase, similar in nature to "*husband of one wife,*" is applied to a woman's husband who is dead, then a brother who's wife has died could continue to serve as an elder since the same type of phrase could be said of him.
 - 5) There are perhaps other arguments but these sum them up.
- E. Let us not become so involved in the controversial issues surrounding this or other qualifications that we loose sight of what IS required for a man to be appointed to the office of elder.

V. An Elder Must BE VIGILANT.

- A. 1 Tim.3:2--(KJV)--"*A bishop then must be ... vigilant*"
 - 1. ASV--"*temperate*"; NEB--"*sober.*"
- B. The Greek word here (NEPHALIOS) means:
 - 1. "Sober, temperate; abstaining from wine, either entirely...or at least from its immoderate use..." (Thayer, page 425).
 - 2. "Sober, temperate, abstinent in respect to wine...in the N.T. met. vigilant, circumspect..." (The Analytical Greek Lexicon, page 277).
 - 3. "Sober, i.e. (fig.) circumspect" (Strongs Concordance, page 50, listing #3524).
- C. The three English words used to translate this Greek word: (from Webster)
 - 1. Vigilant.
 - a. 1943 edition--"alertly watchful as one keeping vigil; circumspect; alert."
 - b. Another edition--"...attentive to discover and avoid danger or to provide for safety; wary."
 - 2. Temperate.
 - a. "Moderate; not excessive...moderate in the indulgence of the appetites and passions...Cool, calm; not marked with passion; not violent."
 - 3. Sober.
 - a. "Not intoxicated or overpowered by spiritous liquors; not drunken...Not mad or insane; not wild, visionary, or heated with passion; self-possessed; regular calm; thoughtful...Serious; solemn; grave."
 - 4. Summary:
 - a. *Temperate* means the moderation of anything without specific regard for the cause or effect.
 - 1) It means not excessive as regards anything.
 - b. *Sober* also means moderation, but it includes in addition the cause of such moderation--a self-possessed person who is free from anything that would hinder temperance.
 - c. *Vigilant* likewise carries the idea of moderation and the cause of such, but it goes further to include the results of soberness--the ability to watch and discover danger.
- D. So an elder must be one who can, as a result of being temperate and sober, be able to watch for danger in the local church.
- E. This passage does not show us what they are to watch for, but other passages do.
 - 1. Acts 20:28--"*Take heed unto yourselves, and to all the flock...*"
 - 2. Heb.13:17--"*...they watch in behalf of your souls...*"
 - 3. They must also be watchful for opportunities to further spread the gospel.
- F. This requires a clear, vigilant mind, unhampered by drunkenness or self-ego.
 - 1. It means the Bishop must be a self-controlled, watchful, alert man, having a foresight to know the end of a course followed; a man who has developed the quality of being able to watch himself and others against sin.
- G. Also consider this is a qualification for every Christian--1 Pet.5:8.

VI. An Elder Must BE TEMPERATE.

- A. Tit.1:8--(KJV)--"*temperate.*"
 - 1. ASV--"*self-controlled*"; Moffatt--"*abstemious.*"
- B. Since we have just discussed this word briefly under vigilance, we will go ahead and discuss this qualification from Titus' list.
- C. The Greek word (EGKRATA) means:
 - 1. "having the mastery over, having possession of; having control over oneself, self-disciplined; temperate, continent, curbing, restraining" (H.E. Phillips).
- D. So the idea in this qualification is that of self-control.
 - 1. The Bishop must be a man of ability and power to govern his own conduct to the point of restraining himself from over indulgence.

2. He must be able to control himself in that which is lawful and keep himself from that which the Lord prohibits.
- E. This also must be found in all Christians--2 Pet.1:6.

VII. An Elder Must BE SOBER.

- A. 1 Tim.3:2--(KJV)--"*sober...*"
 1. ASV--"*sober-minded*"; RSV--"*sensible*"; NEB--"*temperate*"; NASV--"*prudent*."
- B. The Greek word used here (SOPHRON) means:
 1. "Discreet, prudent, moderate, temperate, chaste, sober; of sound mind, sane, in one's senses, curbing one's desires and impulses" (H.E. Phillips).
- C. The idea in this qualification is the brother must be a clear thinker, one of a sound and well-balanced mind, possessing good common sense.
- D. So obviously the word does not just mean one who is not drunk with liquor, though that idea is in the term, but it is much more inclusive and comprehensive than that.
 1. It means the quality to be calm, even tempered, cautious, and wise in the full use of the mind and body under all circumstances.
- E. What a wonderful thought to have good men with these qualities (vigilant, temperate, sober) directing the work and affairs of the church!
 1. One with these qualities will be able to make good decisions on any matter which will be well grounded in truth and wisdom.
- F. Again, this is required of all Christians--Rom.12:3; Tit.2:1-6; 1 Pet.4:7.

VIII. An Elder Must BE OF GOOD BEHAVIOR.

- A. 1 Tim.3:2--(KJV)--"*...of good behavior...*"
 1. ASV--"*orderly*"; NEB--"*courteous*"; Moffatt--"*unruffled*"; RSV--"*dignified*"; NASV--"*respectable*."
- B. The Greek word used here (KOSMIOS) means:
 1. "well-arranged, seemly, modest: of a man living with decorum, a well-ordered life" (Thayer).
 2. "orderly, modest" (Vine).
- C. The type of man described here is a well-arranged, dignified, courteous and chaste man in the whole manner of his life.
- D. This means that in business the elder must be honest, fair and diligent as a workman.
 1. A man with whom all men will want to transact business because of his good, well-ordered life and dealings.
- E. cf.Matt.12:34--"*out of the abundance of the heart the mouth speaketh.*"
 1. If an elder's behavior is unbecoming, something is wrong with his heart.
 2. Surely such a brother should not serve as an elder in the church.
- F. A brother who does not meet this qualification will not be able to lead a good example before the local flock.
- G. The same Greek word is used in 1 Tim.2:9 to describe the kind of apparel Christian women are to wear.

IX. An Elder Must BE GIVEN TO HOSPITALITY.

- A. 1 Tim.3:2--(KJV & ASV)--"*given to hospitality...*"
 1. NASV & NEB--"*hospitable*."
- B. The Greek word used here (PHILOXENOS) means:
 1. "hospitable, generous to guests, (given to hospitality)" (Thayer).
 2. "Hospitable" (Vine).
- C. Webster defines "hospitable" as used in our language today as: "Receiving and entertaining strangers with kindness and without reward; kind to strangers and guests; disposed to treat guests with generous kindness."

- D. Thus, it is required of those men who are Bishops that they be kind, generous, and entertaining to guests and strangers.
 - 1. Surely we can see an Elder would need a wife willing to work with him in this endeavor.
- E. This means more than inviting the preacher or a good friend into the home.
 - 1. It means to greet and invite strangers and weak members into the home or to the worship services with kindness and love.
- F. Note the brother must be *"given"* to hospitality.
 - 1. He is not to do it just to fulfill a responsibility to God.
 - 2. He should be one who enjoys and delights in helping others.
 - 3. He must be a man who has the spirit of the good Samaritan who helped the stranger on the way from Jerusalem to Jericho.
- G. All Christians are to be hospitable--Gal.6:10; Heb.13:2; 1 Pet.4:9.

X. An Elder Must BE APT TO TEACH.

- A. 1 Tim.3:2--(KJV & ASV)--*"apt to teach"*
 - 1. NASV--*"able to teach"*; Moffatt--*"a skilled teacher"*; NEB--*"a good teacher."*
- B. The Greek word (DIDAKTIKOS) means:
 - 1. "Apt and skilful in teaching" (Thayer); "skilled in teaching" (Vine).
 - a. Kin to another Greek word (DIDASKO) meaning "to give instruction."
 - 2. The expression means a person who is capable and able as a teacher; one who is qualified by reason of knowledge and skills to teach others.
- C. Elders must have an accurate and comprehensive knowledge of the Bible in general so as to teach it to others, either publicly or privately, according to his talents and abilities.
 - 1. Some have the talent to teach privately or in small groups, while others can do so before large assemblies.
- D. Also consider this does not necessarily demand an Elder to be a scholarly preacher of the gospel, or that he must do all the public teaching in the discharge of his duty.
- E. Tit.1:9-11--*"9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers. 10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake."*
 - 1. An Elder must cling or hold fast to the faithful word of God to the end he may be ABLE to do two things:
 - a. To exhort and encourage others in the faithful word.
 - b. To refute and convict those who may oppose the faithful word of God.
 - 2. To do these things takes ability to teach and that is what 1 Tim.3:2 says.
- F. So for a brother to be qualified to serve in the capacity of an Elder, he must be one who is apt to teach--that is, he must have knowledge of the truth, he must have the ability to impart that knowledge to others, and he must have the desire to use his abilities.
- G. Every child of God is expected to be *"apt to teach"* after a reasonable time--Heb.5:12-14; 1 Pet.3:15; 2 Tim.2:2.

XI. An Elder Must NOT BE GIVEN TO WINE.

- A. 1 Tim.3:3--(KJV)--*"...not given to wine..."*
 - 1. ASV--*"no brawler--marg.--not quarrelsome over wine"*; NASV--*"not addicted to wine"*; NEB--*"must not be given to drink"*; RSV--*"no drunkard."*
- B. The Greek phrase (MA PAROINOS) means:
 - 1. "lit., tarrying at wine... *'given to wine'*...probably has the secondary sense, of the effects of wine-bibbing, viz., abusing brawling" (Vine, page 138).

2. "one who sits long at his wine, given to wine, drunken...(al. give it the secondary sense, 'quarrelsome over wine'; hence, brawling, abusive)" (Thayer, page 490).
 3. "pertaining to wine; given to wine, prone to intemperance, drunken; hence, quarrelsome, insolent, overbearing" (The Analytical Greek Lexicon, page 310).
 4. So the Greek is generally accepted to have one of two definitions:
 - a. Tarrying at, or given to, wine.
 - b. Or one who is a brawler, one who is abusive.
- C. Much controversy is found with this qualification in trying to determine which of the two definitions is the proper one.
- D. It should be clear to us it would involve more than JUST not being under the influence of alcohol since the Elders have already been told to be sober, which involves, among other things, to be free from the influence of intoxicants.
- E. It appears to me the qualification is something of a combination of the two.
- F. In other words, for a brother to qualify as an Elder, he must not be a drinker or one who behaves like a drinker; that is, he must not be quarrelsome and a brawler.
- G. A brother who is by nature quarrelsome, contentious or abusive cannot serve as an Elder in the church.
- H. So this qualification, as it seems to me, requires the brother not be a drinker of alcohol and that he not be a brawler.
- I. This is also required of all Christians--1 Thess.5:4-8; 2 Tim.4:5; 1 Pet.1:13; 4:3; 5:8.

XII. An Elder Must NOT BE A STRIKER.

- A. 1 Tim.3:3--(KJV & ASV)--"*...no striker...*"
1. NEB--"*a brawler*"; RSV--"*not violent*"; NASV--"*pugnacious.*"
 2. Some other translations render this variously as, *Not a fist-fighter; Not given to blows; Not ready to wound.*
- B. The Greek (PLEKTES) means:
1. "Bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person" (Thayer).
 2. "A striker, a brawler" (Vine).
- C. The apparent idea behind this qualification is that the brother must not be quick tempered.
- D. He must be patient and kind, even to those who insult him.
1. He cannot be ready to fight at the slightest provocation.
- E. So the idea with this qualification is to exclude a quick tempered man who is ready to fight at a moments notice.
- F. The Elder must be a peacable man able to govern his temper.
- G. Christians in general are expected to fill this one as well.

XIII. An Elder Must NOT BE GREEDY OF FILTHY LUCRE.

- A. 1 Tim.3:3--(KJV)--"*...not greedy of filthy lucre...*"
1. ASV--"*no lover of money*"; NASV--"*free from the love of money.*"
- B. The Greek (AISCHROKERDES) means:
1. "Eager for base gain, (greedy for filthy lucre)" (Thayer).
 2. "Denotes greedy for base gains" (Vine).
 3. Literally the Greek says, "*not greedy for base gain.*"
- C. The idea is the brother must not think more of his money, and in getting more, than he does the Lord and His service.
- D. It carries both the idea of love of money and the idea of using evil methods to make it.
- E. If he is greedy of base gain he will be serving two masters--cf.Matt.6:24.
- F. So if a brother has an excessive desire for wealth or uses ungodly methods to obtain it, he cannot scripturally serve as an Elder in the church.

G. All Christians must be careful not to become a lover of money--Matt.6:24; 1 Tim.6:17.

XIV. An Elder Must BE PATIENT.

- A. 1 Tim.3:3--(KJV)--"*...patient...*"
 - 1. ASV & RSV--"*gentle*"; NEB--"*a forbearing disposition.*"
- B. The Greek (EPIEIKES) means:
 - 1. "seemly, suitable...equitable, fair, mild, gentle" (Thayer).
 - 2. "It expresses that considerateness that looks 'humanely and reasonably at the facts of a case'" (Vine).
- C. The man who is to be an Elder must not be easily provoked or revengeful.
- D. He must patiently and gently lead the flock in those things that are right.
 - 1. As a shepherd must be patient with leading the sheep, so must the elder have patience to effectively lead the local flock.
- E. In exercising "church discipline" he must patiently work with the erring brother/sister so to bring him to repentance.
- F. Every Christian must be patient--2 Pet.1:6.

XV. An Elder Must NOT BE A BRAWLER.

- A. 1 Tim.3:3--(KJV)--"*not a brawler.*"
 - 1. ASV--"*not contentious*"; RSV--"*not quarrelsome*"; NEB--"*avoiding quarrels*"; NASV--"*uncontentious.*"
- B. The Greek (AMACHOS) means:
 - 1. "commonly not to be withstood, invincible; more rarely abstaining from fighting. In the N.T. not contentious" (Thayer).
- C. This qualification requires the brother not to be one who is by nature an argumentative person.
- D. This does not mean an elder cannot contend for that which he believes to be the truth, nor that he should not argue his point.
- E. But the brother cannot be one who is contentious or quarrelsome.
- F. Every Christian must be uncontentious--Tit.3:12.

XVI. An Elder Must NOT BE COVETOUS.

- A. 1 Tim.3:3--(KJV)--"*not covetous.*"
 - 1. ASV--"*no lover of money.*"
- B. The Greek (APHILARGUROS) means: "not loving money, not avaricious" (Thayer).
- C. This qualification is much like "*not greedy of filthy lucre.*"
 - 1. But it is different because the former deals more with one's attitude toward how he gets money or gain, while this one deals with one's attitude toward the element.
- D. The first has the idea of wanting more and more while here we find the idea of coveting some particular thing that another has.
- E. A brother cannot be covetous and serve as an Elder in the church.
- F. All Christians must guard against covetousness--Heb.13:5; 1 Tim.6:10; Gal.5:19-21; Col.3:5.

XVII. An Elder Must RULE HIS HOUSE WELL.

- A. 1 Tim.3:4,5--"*One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)"* (KJV and close to ASV)
- B. Other translations:
 - 1. NASV--"*One who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?)"*

2. NEB--*"He must be one who manages his own household well and wins obedience from his children, and a man of the highest principles. If a man does not know how to control his own family, how can he look after a congregation of God's people?"*
 3. MOFFATT--*"able to manage his own household properly and to keep his children submissive and perfectly respectful (if a man does not know how to manage his own household, how is he to look after the church of God?)"*
- C. Also Tit.1:6:
1. KJV--*"having faithful children not accused of riot or unruly."*
 2. ASV--*"having children that believe, who are not accused of riot or unruly."*
 3. NASV--*"having children who believe, not accused of dissipation or rebellion."*
 4. NEB--*"the father of children who are believers, who are under no imputation of loose living, and are not out of control."*
 5. MOFFATT--*"with children who believe and who are not liable to the charge of being profligate or insubordinate."*
- D. Key words to consider in the two passages: (from H.E. Phillips)
1. *"Own"--(Idiou)--"Pertaining to one's own; what is one's own as opposed to belonging to another; denoting ownership."*
 - a. The brother must be one who has his OWN family--i.e., his own wife and his own children (whether by birth or by adoption).
 2. *"House"--(Oikou)--"A house, race, lineage, household; the inmates of a house, all the persons forming a family."*
 - a. He must have his own household of people, wife and children, that he rules over.
 3. *"Ruleth"--(Proistamenon)--"to set over, to be over, to rule, to superintend; to preside over."*
 - a. Eph.5:23--*"For the husband is the head of the wife, as Christ also is the head of the church..."*
 - b. Eph.6:4--*"And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."*
 - c. He, as a husband and father, has the responsibility of being over his wife and children.
 - d. The brother must be one who has his family well ordered and under complete control.
 4. *"Children"--(Tekna)--"Children, offspring, descendants; without regard to sex."*
 - a. So the brother must have children.
 - b. This will show his ability to rule as a father.
 - c. Must the brother have MORE than one child?
 - 1) The word *"children"* is used in scripture to speak of one child or to include the one child family--Gen.21:7,8; 1 Tim.5:4; Eph.6:1.
 - 2) The point Paul is trying to make IS NOT concerned with the number of children!
 - 3) This does NOT require at least two children, but it requires the children he has must be submissive, etc...
 - 4) It is concerned with the brothers ability to RULE his children.
 - d. Must the brother be the biological father of his children?
 - 1) "When a couple legally adopt a child, that child is as much a part of that family and has the same rights as a child of the flesh . . . Any man and woman who adopt a child, so far as the Bible and the laws of the land are concerned, that child is the same as their natural descendants. A man with adopted children, if he has reared them to be Christians, is as qualified as the man who has children by natural birth."--H.E. Phillips.
 - 2) In my mind the key to this question is whether or not the brother has raised the children.
 - a) If they were nearing adult-hood when adopted, or when a scriptural marriage was entered into with step-children, then the brother *may* not have had the time and opportunity to lead them into subjection and ultimately to influence them to become Christians.

- 1] If that is the case, he is not qualified.
 - b) If they became his children at a very early age, and he was able to do a good job in raising them (leading each one to be in subjection unto him and ultimately to obey the Gospel) then I can see no basis for excluding him from consideration.
5. "*Subjection*"--(Hupotage)--"The act of subjecting, obedience, subjection"--Thayer.
 - a. The brother is to rule over his children in such a way they will be in submission to him.
 - b. It needs to be considered whether his children obey Eph.6:1.
 - c. Since the congregation is to submit to and obey the elders (Heb.13:17), it is important for us to consider whether he can rule in such a way as to cause others to submit to him.
 6. "*Faithful (Believing) children*"--(Pista)--"easily persuaded, believing, confiding, trusting, one who has become convinced that Jesus is the Messiah; the followers of Christ; having Christian faith."
 - a. There are two ideas as to what is espoused here.
 - 1) Some say the qualification requires his children be trustworthy or reliable in their submission to their father.
 - 2) Others believe it means the children must be Christians.
 - b. It seems clear TO ME the passage is requiring the brother have children who HAVE obeyed the gospel.
 - 1) It seems the brother must be a father who has already gained the experience of training others by having successfully trained his own children.
 - c. Must every one of the brothers children be Christians?
 - 1) Some will reject the truth regardless of how good a job the parents did in raising them--cf. Isaiah 1:2.
 - 2) So in a family with more than one child, one of them may choose to reject the gospel of Christ without necessarily reflecting on the abilities of the brother to rule well his own house.
 - 3) It does seem clear at least one of the children must be a Christian.
 - 4) In a family with more than one child where one is not a Christian or is not faithfully serving the Lord, it needs to be considered whether such is the result of the brothers ruling or their personal choice to reject the Lord--see 1 Sam.3:13.
 7. "*Riot*"--(Asotia)--"(pr. the disposition and life of one who is ... abandoned, recklessly debauched) profligacy, dissoluteness, debauchery"--The Analytical Greek Lexicon, page 58.
 - a. Same Greek word is used in 1 Pet.4:3,4.
 - b. The brother must have children who are believers and who cannot be accused of such "*riot*."
 8. "*Unruly*"--(Anupotaktos)--"Not made subject, unsubjected. That cannot be made subjected to control, disobedient, unruly, refractory, confused"--Thayer.
 - a. If they are NOT in subjection, the brother is not qualified to serve as an elder.
- E. So from this consideration of these words we should understand what is required:
 1. The brother must rule well his own house.
 2. His children must be in subjection to their father, at least one of the children must be a Christian, and they cannot be accused of riot or unruly.
 - F. The purpose for this qualification is in 1 Tim.3:5--"*(but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)*"
 1. So this qualification is to see if the brother has the ability to rule well in the local congregation as an Elder.

XVIII. An Elder Must NOT BE A NOVICE.

- A. KJV & ASV--1 Tim.3:6.
- B. Other translations:
 - 1. MOFFATT & NASV--"*not a new convert*"; NEB--"*He must not be a convert newly baptized.*"
- C. The Greek (Neophutos) means:
 - 1. "Newly-planted...a new convert, neophyte...(one who has recently become a Christian)"--Thayer.
 - 2. "...of one who by inexperience is unfitted to act as a bishop or overseer in a church"--Vine.
- D. The meaning of this one is clear: a bishop can not be a man who is new at Christianity.
 - 1. The brother must neither be a beginner at Christianity, nor with the common experiences of life.
- E. Common sense gives us this qualification.
 - 1. He must be "*apt to teach.*"
 - a. As we have discussed, this will take time to learn fully the Lord's will and to develop the ability to teach that knowledge to others.
 - b. cf.Heb.5:12-ff--After some time we should develop into teachers.
 - 2. This would, in fact, be necessary to demonstrate he meets all the qualifications.
- F. What ever amount of time is necessary for a particular brother to grow out of being a novice and into a mature Christian is necessary for him to be qualified.
 - 1. This amount of time will certainly vary with every Christian.
 - 2. Some have been Christians for 20+ years who still haven't begun to eat of the meat of God's word.
 - a. These brethren are NOT qualified to serve as elders.
- G. The reason why we should not appoint a novice--"*...lest being puffed up he fall into the condemnation of the devil.*"
 - 1. This means the same condemnation into which the devil fell and was cast out of heaven.
- H. We must find mature brethren to serve as elders.

XIX. An Elder "*Must have a good report of them which are without.*" (1 Tim.3:7)

- A. Other translations:
 - 1. ASV--"*...good testimony...*"; NASV--"*And he must have a good reputation with those outside the church*"; MOFFATT--"*He must moreover have a good reputation with the non-Christian public.*"
- B. The Greek word for "*report*" or "*testimony*" (Marturia) means:
 - 1. "a testifying...testimony...in an ethical sense, of testimony concerning one's character"--Thayer.
 - 2. "witness, evidence, testimony"--Vine.
- C. All the qualifications up to this point deal with how the brother must be viewed by the congregation.
 - 1. This qualification goes beyond to capture the thinking of the people of the world who know him and speak well of him.
- D. He must be spoken of by the community as one whose character is good and honorable.
- E. Basically, he must be as Paul told Titus, "*sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil to say of us*"--Tit.2:8.
- F. Why so regarded: "*lest he fall into reproach and the snare of the devil.*"
 - 1. In other words, if the brother has a bad reputation in the community and he is ordained to the office of elder, such will bring reproach upon Christ and the church.

XX. An Elder Must NOT BE SELF-WILLED.

- A. KJV, ASV and NASV--Tit.1:7.
- B. Other translations:
 - 1. NEB--"*he must not be overbearing*"; RSV--"*he must not be arrogant.*"

- C. The Greek (Authades) means:
 1. "self-pleasing, self-willed, arrogant"--Thayer.
 2. "Denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will"--Vine.
- D. No brother who is more concerned about his own desires and wishes should be appointed to the office of elder because he will not be seeking what is best for the congregation but what is best for himself.

XXI. An Elder Must NOT BE SOON ANGRY.

- A. KJV & ASV--Tit.1:7.
- B. Other translations:
 1. NASV & RSV-- "*not quick-tempered*"; NEB-- "*not short-tempered.*"
- C. The Greek (Orgilos) means:
 1. "Prone to anger, irascible, soon angry"--Thayer.
- D. The man selected for the eldership must not be hot-headed and quick-tempered.
- E. He must be able to keep a cool head so to calmly look at any situation which may arise.

XXII. An Elder Must BE A LOVER OF GOOD MEN. (Tit.1:8)

- A. Other translations:
 1. ASV-- "*a lover of good*"; NASV-- "*loving what is good.*"
- B. The Greek (Philagathos) means:
 1. "loving goodness"--Thayer.
 2. "loving that which is good"--Vine.
- C. The brother must be devoted to all that is good and helpful to others.
- D. He must love the good character of men who are following Christ, and even encourage them to do even greater works.
- E. If an elder IS a lover of good, or a lover of good men, then he will be able to be the proper example to the flock which he must be.

XXIII. An Elder Must BE JUST. (Tit.1:8)

- A. The Greek (Dikaios) means:
 1. "In a narrow sense, rendering to each his due; and that in a judicial sense, passing just judgment on others"--Thayer.
- B. In order for an elder to do his work successfully and to see to the real interests of every member of the congregation, he must have a real sense of justice and judgment and serve without respect of persons.
- C. So in exercising "church discipline," elders must not exercise such corrective measures against one and not another.
 1. They must deal with all equally--correct whoever walks disorderly.
- D. In all areas of the elders work, they must be just.

XXIV. An Elder Must BE HOLY.

- A. KJV & ASV--Tit.1:8.
- B. Other translations:
 1. NEB & NASV-- "*devout*"; MOFFATT-- "*a religious man.*"
- C. The Greek (Hosios) means:
 1. "Undeified by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious"--Thayer.
- D. One who is holy may be said to be separated from sin and dedicated unto the service of God.
- E. It describes the man who does not allow sin to reign in his body (Rom.6:12) but one who continually tries to rid himself of that which the Lord may find displeasing.

Deacons

Introduction:

- A. 1 Tim.3:8-10,12,13--"8 Deacons in like manner [must be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them serve as deacons, if they be blameless..... 12 Let deacons be husbands of one wife, ruling [their] children and their own houses well. 13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

I. A Deacon Must BE GRAVE.

- A. KJV & ASV--1 Tim.3:8.
B. Other translations:
1. NASV--"men of dignity"; NEB--"men of high principle"; MOFFATT--"serious men."
C. The Greek (Semnos) means:
1. "August, venerable, reverend; to be venerated for character, honorable"--Thayer.
2. "First denoted reverend, august, venerable; then, serious, grave"--Vine.
D. The character of the deacon must be such he is respected and honored by men in general.
E. The brother must be a grave, serious man, whose life is such he would be dependable and trustworthy in the work.
F. The deacon will be serving the elders in such a way as to relieve them to take care of the more important spiritual interests of the congregation.
1. Thus it is necessary that the brother be able to fulfill that work faithfully in a serious and dignified manner.

II. A Deacon Must NOT BE DOUBLE-TONGUED.

- A. KJV, ASV & NASV--1 Tim.3:8.
B. Other translations:
1. NEB--"not indulging in double talk"; MOFFATT--"they are not to be tale-bearers."
C. The Greek (Dilogos) means:
1. "Saying the same thing twice, repeating, double-tongued, double in speech, saying one thing with one person, another with another (with intent to deceive)"--Thayer.
D. Double-tongued means to have a double language; one who speaks two different things.
1. In other words, speaking one thing to one person, and another thing to another, on the same subject.
E. We need to find brethren who consistently speak the truth--we need men who will be honest in all circumstances.

III. A Deacon Must NOT BE GIVEN TO MUCH WINE.

- A. KJV & ASV--1 Tim.3:8.
B. Other translations:
1. NASV--"not...addicted to much wine"; MOFFATT--"nor addicted to drink"; NEB--"given neither to excessive drinking..."
C. This qualification for Deacons is much like one found for elders--"not given to wine"--1 Tim.3:3.
D. The main difference is that one merely says "wine" while the other says "much wine."
E. Upon this difference many have tried to argue with Elders wine is totally forbidden but with Deacons they are permitted to use a little.
1. Does the word "much" condone the use of some?

2. **IF** it does then...
 - a. We may commit a "little" adultery and be alright since Peter speaks of those whose eyes are *"full of adultery"*--2 Pet.2:14.
 - 1) Since He condemned those whose eyes are *"full of adultery"* does he condone those who commit a little adultery? **NO!**
 - b. We may err a little or moderately since Mk.12:27 shows Jesus saying, *"ye do therefore greatly err"* (NOTE: the same Greek word is here used).
 3. So the word *"much"* does NOT condone a little or moderate use of wine.
- F. Keep in mind every Christian must be free from the influence of alcohol.
1. The concept of being *"sober"* demands it.
 2. See these passages: 1 Thess.5:4-8; 2 Tim.4:5; 1 Pet.1:13; 4:3; 5:8.
 3. The only exception to this rule spoken of in scripture is in 1 Tim.5:23 where Paul told Timothy: *"Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities."*
- G. So this passage cannot be understood to condone the use of some alcohol by Deacons.
- H. For a brother to be qualified to serve as a Deacon in the local church, he must not be given to much wine.
1. Or, he must not be much given to wine.

IV. A Deacon Must NOT BE GREEDY OF FILTHY LUCRE. (1 Tim.3:8)

- A. This one was considered under Elders--refer there if needed.

V. A Deacon Must HOLD THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE. (1 Tim.3:9)

- A. Other translations:
 1. NEB--*"They must be men who combine a clear conscience with a firm hold on the deep truths of our faith."*
- B. The mystery of the faith has reference to the Gospel and the faith revealed therein.
- C. He must accept the teaching of Christ as the truth and hold to it.
- D. He must have a conscience which is trained by God's word.
- E. The brother must be one whose convictions are based upon a pure, or sincere and honest, conscience.

VI. A Deacon Must BE BLAMELESS. (1 Tim.3:10)

- A. This one also was considered under Elders--refer there if needed.

VII. A Deacon Must BE THE HUSBAND OF ONE WIFE. (1 Tim.3:12)

- A. This one too has already been discussed--refer there if needed.

VIII. A Deacon Must RULE THEIR CHILDREN AND THEIR OWN HOUSES WELL.

- A. 1 Tim.3:12.
- B. This one is very much the same as one considered for Elders.
- C. The only difference there seems to be is that Elders must have older children than Deacons.
- D. Deacons apparently can have small children provided he has them under control and is managing his household well.

"For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."--1 Tim.3:13.

The Wives

Introduction:

- A. 1 Tim.3:11--"*Women in like manner [must be] grave, not slanderers, temperate, faithful in all things.*"
- B. Some contend 1 Tim.3:11 deals with another office--the office of Deaconesses.
 - 1. There seems to be no basis for such conclusions.
- C. Others feel it describes only the kind of wives which Deacons must have.
 - 1. It seem unlikely Paul would have placed greater stress on the needs of Deacons having good, faithful wives than he would have the Elders.
- D. I believe the statement has application to the wives of both Elders and Deacons.

I. The Wives Must BE GRAVE.

- A. We discussed this one when looking at the Deacons--refer there if needed.

II. The Wives Must NOT BE SLANDERERS.

- A. Other translations:
 - 1. NASV--"*not malicious gossips*"; NEB--"*women...who will not talk scandal.*"
- B. The Greek (Diabolos) means:
 - 1. "Prone to slander, slanderous, accusing falsely"--Thayer.
 - 2. "in 1 Tim.3:11, where the reference is to those who are given to finding fault with the demeanour and conduct of others, and spreading their innuendos and criticisms in the church"--Vine.
- C. It seems clear the wives of these officers must not be gossipers.
- D. Why?
 - 1. Consider--An Elder on some occasions will have to sit down and discuss matters with other Christians in the presence of his wife.
 - 2. These matters may be confidential and thus all those present will need to keep it to themselves.
- E. If she does not meet this qualification, then those things might become the matter of gossip, rather than being kept quite so it could be corrected.

III. The Wives Must BE SOBER.

- A. This has been discussed under Elders--refer there if needed.

IV. The Wives Must BE FAITHFUL IN ALL THINGS.

- A. Other translations:
 - 1. NEB--"*Trustworthy in every way*"; MOFFATT--"*Absolutely trustworthy.*"
- B. This means to be trustworthy in all things; in every phase of their lives.
 - 1. She must be faithful in her duties as a wife.
 - 2. She must be faithful in her duties as a mother.
 - 3. She must be faithful in her duties as a Christian.
- C. She is a wife, a mother, and she must also be a child of God.

In considering the men to see if we can appoint Elders and Deacons, let us not forget to look at their wives as well.

The Work of Elders

Introduction:

- A. Elders have a "good work" (1 Tim.3:1) and they are to be admired "for their works sake" (1 Thess.5:12,13).
- B. Keep in mind the idea of "office" is a "work."
 - 1. It is not a position or rank of Christian--it is a WORK!
 - 2. Elders are men who are uniquely qualified to carry out this special work in the local congregation.
 - 3. We all have an "office" to fulfill (Rom.12:4,5).
 - a. That is, we don't all have the same work to perform.
 - 4. The "office" of elder is simply another area of work the Lord has directed to be performed in the local congregation but only specially qualified men are permitted to take on the work.
 - 5. It's just like people in a big plant--hundreds of people all on the same level as far as employment is concerned, but each is doing something different--something they are uniquely qualified to do.
- C. All phases of the congregations work would be placed under the elders.
 - 1. Their work primarily is in spiritual matters, but deals with material matters when it relates to their work in spiritual things.
- D. The qualifications for this office/work are designed to give us men who can DO the work assigned to them.
 - 1. The qualifications give us men who are able to examine themselves as well as others.
 - 2. Men who will be examples to the flock.
 - 3. Men who have overseeing ability and who can rule.
 - 4. Men who can teach us the truth and guard us against error.
 - 5. And men who will minister to the needs of the congregation.
 - 6. So the qualifications for the office/work of elder are very important and must be met for those appointed to this office to be able to perform the work given them.
- E. The responsibility of the elder's work falls into three categories:
 - 1. **His responsibilities to God.**
 - a. This is his first area of responsibility.
 - b. See Matt.22:37.
 - 2. **Then he has responsibilities to himself.**
 - a. They must maintain their own purity, etc....
 - b. Acts 20:28--"*Take heed unto yourselves...*"
 - 3. **And finally he has responsibilities to the flock over which they are made overseers.**
 - a. Acts 20:28--"*Take heed unto yourselves, and to all the flock...*"
 - b. They are to shepherd, oversee, rule, steward, lead, be examples, etc., unto the flock.
- F. Now let's consider some specific responsibilities of elders.

I. Take Heed to Thyself.

- A. Every Christian is to examine himself (2 Cor.13:5).
 - 1. Such examinations are necessary so we will know at any given time where we stand before the Lord.
- B. Evangelist are to examine themselves so they might remain pure to be able to convert many (1 Tim.4:12,16).
- C. In like manner, elders have been specifically told to examine themselves.
 - 1. Acts 20:28--"*Take heed unto yourselves...*"

- D. Elders should examine themselves to...
 - 1. **See if they are still in the faith.**
 - a. If they have given their allegiance to another (left their first love) then certainly they have no business serving as an elder.
 - 2. **See if they are still qualified to serve as an elder.**
 - a. If they lose some qualification, then they are not qualified to serve as an elder.
 - b. If a man can't govern himself, he cannot govern the house of God.
 - 3. **Grow.**
 - a. Acts 20:32--"*And now I commend you to God, and to the word of his grace, which is able to build {you} up...*"
 - b. A man does not have to be perfect to become an elder.
 - c. He **MUST** meet the qualifications but even then there is plenty of room for growth on their part.
 - d. He must always be growing in his knowledge of the truth.
- E. So an elder first must take heed to himself.

II. Be Guided by God's Word.

- A. Acts 20:32--"*And now I commend you to God, and to the word of his grace...*"
- B. Tit.1:9--"*...holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers.*"
 - 1. Although we will study this as a qualification for an elder, it is no less a duty to be guided in all his responsibilities by the word of God.
- C. In the great work of the church most of the things to be done are matters of faith, and the only guide in such matters must be held firmly -- and that is God's word.
- D. Those desiring the office/work of elder should realize they will be responsible to always be guided by God's word.

III. Be Examples to the Flock.

- A. 1 Pet.5:3--"*...neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.*"
 - 1. Elders are not to "*Lord*" it over the church as a "boss," but he must lead the way for the others to follow.
- B. The whole idea is as a shepherd to the flock.
 - 1. A shepherd sets the example for the sheep to follow -- he goes before them and leads rather than driving them.
 - a. Jesus is the example--Jn.10:4.
 - 2. The shepherd never leads in a way the shepherd himself does not trod.
 - a. Therefore, he leads by example.
- C. Heb.13:7--"*Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.*"
 - 1. Since we are to follow elders, they are to be a proper example for us.
 - 2. They are to lead, not drive, the flock of God into a more consecrated, Godly service to God.
 - 3. If the elders will so lead, and the flock follow, we can be sure the church will be stronger and more secure against error.
- D. Consider how an elder is to be an example to the flock.

He is to be a good example of...

 - 1. **A Father.**
 - a. He should set a good example of how to raise children in the Lord.

2. **A Husband.**
 - a. He is to be an example of love, kindness, patience, wisdom, etc...
 - b. He must show by example how a husband is to treat his wife.
 3. **A Christian Neighbor.**
 - a. He should show the flock how to deal with unbelieving friends and neighbors in an attempt to convert them to Christ.
 4. **A Teacher.**
 - a. By his example others should be able to become effective teachers of God's will.
 5. **A Faithful Christian.**
 - a. Certainly they should set an example to all of us of what a follower of Christ is supposed to be.
 6. **Recreation & Entertainment.**
 - a. They should guide us into holy and pure forms of recreation.
 7. **A Christian Worker.**
 - a. By their faithful execution of their work, they will set an example for us to be faithful in doing the work given us by the Lord.
- E. Elders must set a good example in all these areas and others.

IV. Take the Oversight.

- A. 1 Pet.5:2,3--"*2 Tend the flock of God which is among you, exercising (KJV-taking) the oversight, not of constraint, but willingly, according to {the will of} God; nor yet for filthy lucre, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.*"
- B. "*Taking*" the oversight does not imply it is to be done as if by force.
 1. The term means the elder must accept the responsibilities of his charge.
 - a. He must take the oversight willingly, not having to be compelled to take it.
 - b. 1 Tim.3:1--Paul spoke of the man desiring the office/work.
 2. Also note he isn't to take the office for "*filthy lucre.*"
 - a. That is, he isn't to take the office for personal gain.
 3. He is to take it willingly with a ready mind.
- C. "*Neither as lording it over the charge allotted to you.*"
 1. Some would quickly say the elders were "*lording*" it over the flock when they make a decision they disagree with.
 2. The elders DO lord it over the flock when they go beyond their delegated authority in exercising the oversight.
- D. So how are elders to "*oversee*" the flock?
 1. Notice the term overseer.
 - a. This term implies the elder is to superintend or look over all phases of the church.
 2. He must see the singing, and the songs used, are scriptural.
 3. He must make sure those who direct the prayers are righteous men and they lead scriptural prayers.
 4. He must make sure the gospel is preached and taught in all bible classes.
 - a. Making certain materials and teachers are in accordance with God's will.
 5. He must see the Lord's Supper is observed in an orderly and scriptural manner.
 6. The program of evangelistic and benevolent work should be constantly examined by the elders to make certain it is being done in truth and to the full extent of the ability of the congregation.
- E. The elders are to "*oversee*" the work of the local congregation to make certain all are doing what they should be doing and in the proper way.
- F. They are to make certain the local congregation is acceptable before the Lord.

V. Take Heed to the Flock.

- A. Acts 20:28--*"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops..."*
 - 1. Which flock?
 - 2. 1 Pet.5:2--*"Tend the flock of God which is among you..."*
 - 3. Elders are to heed the flock they are a part of -- they are NOT to be involved in the tending of any other local flock of Christians.
- B. Also note he is to take heed to "all" the flock--cf.Acts 20:28.
 - 1. An elder must constantly look out for the conduct of each member of the congregation.
 - 2. He is to know each one.
 - a. cf.Jn.10:14,27--Jesus is the example.
 - b. Elders should know and demonstrate concern for every member, including the poor and the uneducated.
- C. So an elder must be acquainted with each member of the local congregation and know his spiritual needs in order to properly take heed to the flock.
 - 1. They are to take heed to the flock so they can watch for our souls--cf.Heb.13:17.

VI. Exercise Rule in the Congregation.

- A. Many deny elders are to be rulers in the local congregation.
 - 1. cf.1 Pet.5:3--Some use this passage to deny the rulership of elders because the passage says: *"neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."*
- B. But elders ARE to rule.
 - 1. 1 Tim.5:17--*"Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching."*
 - 2. 1 Tim.3:5--*"(but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)"*
 - 3. Heb.13:7--*"Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith."*
 - 4. Heb.13:17--*"Obey them that have the rule over you, and submit {to them}: for they watch in behalf of your souls, as they that shall give account..."*
 - 5. These passages clearly show elders ARE to be rulers in the local congregation.
 - a. But their rule is not by *"lording"* it over the flock.
- C. What is the idea of elders being "Rulers?"
 - 1. Vine, page 979--(PROISTEMI)--"lit., 'to stand before,' hence, to lead, attend to (indicating care and diligence)."
 - a. This word is used in 1 Tim.5:17; 3:4.
 - 2. Vine, page 979--(HEGEOMAI)--"to lead...(A.V. marg... 'Are the guides' and 'guide')."
 - a. This word is used in Heb.13:7, 17.
 - 3. The meaning of the word "rule" thus is NOT dictatorial.
 - a. Both words "Overseer" and "Ruler" identify an elder as a leader.
- D. The authority of elders.
 - 1. (Consider the next section of this outline for a full discussion of the authority of Elders.)
 - 2. Elders have no authority to legislate.
 - a. Matt.28:18--Christ has ALL authority.
 - b. Eph.1:22,23--Christ has been made head over ALL things to the church.
 - c. Christ, and He alone, is the one who legislates what we are to do.
 - 3. Elders have only administrative and judicial authority.
 - a. They have the authority to see the laws of Christ enforced within the local congregation.
 - 1) cf. "Overseer."

- b. They have authority to discipline those who rebel against the authority of Christ.
- E. How elders are to rule:
 1. **Rule well** (1 Tim.5:17).
 - a. In other words, do a good job in leading the congregation in what is right.
 2. **Rule with diligence** (Rom.12:8).
 - a. "Earnestness, zeal"--Rule with enthusiasm.
 3. **So as to take care of the Lord's church** (1 Tim.3:4,5).
 - a. This shows they are to be looking after the congregation and properly leading it just as he would his own children.
 4. **Rule with a watchful eye for their souls** (Heb.13:17).
 - a. The whole purpose of their rule is to benefit the souls in the flock.
- F. Elders are to rule in the local congregation.

VII. Feed the Flock.

- A. Acts 20:28--"*Take heed unto yourselves, and to all the flock...to feed the church of the Lord which he purchased with his own blood.*"
 1. cf.1 Pet.5:2,3--They are to tend the flock of God.
- B. Elders are responsible for the spiritual nourishment of each member.
- C. Note O.T. passages: Jer.23:3,4 and Jer.3:15.
- D. Elders are to teach the flock the will of God.
 1. 1 Tim.3:2--"*The bishop therefore must be ... apt to teach.*"
 2. cf.Heb.5:12-14--They need to teach both the milk of the word as well as the meat of the word.
- E. This feeding is not necessarily accomplished during the 3 weekly services of the local congregation.
 1. Extra feedings may need to be arranged so particular ones in the flock will be able to grow in strength.
- F. Elders are to feed the flock.

VIII. Watch Over Our Souls.

- A. Heb.13:17--"*Obey them that have the rule over you, and submit {to them}: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this {were} unprofitable for you.*"
- B. As has been seen in other areas, elders are to protect the flock from spiritual disaster.
- C. They must watch for grievous wolves--Acts 20:29,30.
 1. This will protect our souls from the false teachers coming in to lead us astray.
- D. They must watch for vain talkers--Tit.1:10,11.
 1. These speak things which are empty of truth and merit.
 2. They are liars.
- E. They are to settle differences which may arise and endanger our souls.
 1. cf.Acts 15:6--"*And the apostles and the elders were gathered together to consider of this matter.*"
- F. In concern for our souls they admonish us--1 Thess.5:12.
- G. They would help those spiritually weak--Acts 20:35.
- H. Elders have the responsibility before God of watching after our souls.

The Work of Deacons

Introduction:

- A. 1 Tim.3:10,13--"10 And let these also first be proved; then let them serve as deacons, if they be blameless.... 13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."
- B. The nature of the office is:
 - 1. NOT honorary.
 - a. It too involves work.
 - 2. "let them use" (KJV); "let them serve" (ASV).
 - 3. It is a work of service under the oversight of the local elders.

I. What the Work of Deacons is NOT.

- A. **They are not preachers.**
 - 1. Some deacons become preachers or can preach but it is not a part of their work as *deacons* to preach.
 - 2. cf. Acts 6--They were to serve table to allow the apostles to spend time in the ministry of the word.
- B. **They are not overseers.**
 - 1. They are not overseers except as it pertains to the work assigned to them by the elders.
- C. **They are not the planners.**
 - 1. It is not their work to plan schemes, works (or organizations for such), which the N.T. does not speak of.
 - 2. The elders are to plan the work.
 - 3. The deacons are to help work the plan.

II. The Meaning of the Word DEACON and What Their Work IS.

- A. Thayer on DIAKONOS says, "One who executes the commands of another, esp. of a master; a servant, attendant, minister."
 - 1. The seven chosen in Acts 6 served both...
 - a. The apostles and church.
 - b. The ones in need.
 - 2. The office of deacon, then, is involved in carrying out the orders and wishes of others.
 - a. Namely, the elders of the local congregation.
- B. The work of deacons basically is to minister to the physical needs of the church so the elders might be able to fully tend to the spiritual needs of the church.
 - 1. Acts 6:1-6--The seven were chosen first to serve tables and also to relieve the apostles so they could be about the work they had to do.
- C. So the work of deacons is an assigned work, assigned to them by the elders so they may be about the work they have to do and so the local evangelist might be able to fully do the things he needs to do.

The Authority of Elders

I. Elders DO Have Authority.

A. The descriptive term "**Overseer**" shows elders have authority.

1. Acts 20:17,28--Pauls calls the elders together and then refers to them as "*bishops*" and "*overseers*."
2. The Greek word for "*Bishop*", or overseer, is episkopos and Thayer says it means, "*an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent*" (page 243).
 - a. J.W. McGarvey comments, "to see that everything was done that should be done, and that it was done by the right person, at the right time, and in the right way"--*A Treatise on the Eldership*, page 21.
3. So the word shows elders are to see that others do things and that they do things that are right (doing them in the right way and at the right time).
4. Question: Could elders in the local congregation accomplish this without some authority? Certainly not!

B. The fact elders are to "**rule**" shows they have some authority.

1. See 1 Tim.3:4,5; 5:17.
2. Can a brother "*rule*" in the local congregation without some degree of authority? Certainly not!

C. The fact the congregation is to submit to the elders shows they have authority.

1. See Heb.13:17.
2. We see again that elders have rule over the flock and the flock is to submit to them.
3. Could this take place if the elders did not have some authority?
 - a. NO!

D. So we should understand elders DO have authority in the local congregation.

E. Now let us consider three things pertaining to this authority:

1. The **SOURCE** of this authority.
2. The **NATURE** of this authority.
3. The **SCOPE** of this authority.

II. The SOURCE of this Authority.

A. Their source of authority is NOT:

1. **Themselves.**

- a. Some elders acts and speak as if their authority was self derived.
- b. But elders do NOT receive the authority they have from themselves.
- c. Eph.1:22,23--Christ has been made head of the church.
- d. Christ has ALL authority--Matt.28:18.
- e. The only one NOT under the authority of Christ is God Himself--cf.1 Cor.15:27,28.
- f. Elders do NOT have any authority from themselves because ALL authority is with the Father and the Son.
- g. Thus, their authority must come from someone else.

2. **The Congregation.**

- a. Some elderships conduct themselves in such a way it appears the congregation tells them what they can and cannot do.
- b. And of course many congregations enjoy telling the elders what to do.
- c. If elders do derive their authority from the congregation, then the elders can do no more than what the congregation permits, regardless of what Jehovah expects of them.

3. **The Preacher.**
 - a. Other elderships constantly run to the local preacher to see what they should or should not do.
 - b. Such is making their source of authority the local preacher.
 - c. But preachers don't have the authority to pass on to the elders.
 - 1) Preachers are NOT overseers.
 - d. So scriptural elders do NOT get their authority from the preacher.
- B. **Their authority MUST come from Christ.**
 1. Christ has ALL authority in the church, so if any is delegated to anyone in the church, it must come from Christ.
 2. So the authority of the eldership is from Christ and it is the authority of Christ.
 3. Thus, if any rebels against the authority of the eldership, they are rebelling against the authority of Christ.
 4. When God delegated authority to a person or persons, and the people did not respect that authority, they were punished by God.
 - a. cf.Num.12--Miriam and Aaron spoke against the authority God had given to Moses and thus God punished them.
 - b. cf.Num.16--Korah, Dathan, and Abiram likewise rebelled and were punished.
 5. Christ delegates congregational authority to the elders and thus we must submit to them.

III. The NATURE of this Authority.

- A. First, consider that NO authority whatsoever resides in any ONE elder.
 1. Some have the idea if you can get an "OK" from ONE of the elders, then it is alright before the Lord to do that thing.
 2. An elder has no more authority than any other member of the local congregation.
 - a. The authority which is delegated by Christ is found in the eldership: in all the elders in the local congregation.
- B. The work of elders requires them to be in unity and at peace with each other in their oversight.
- C. There are two realms in which authority may be administered:
 1. **In Divine Law.**
 - a. In other words, in the making of laws.
 - b. Elders do NOT have authority to act in this realm: they cannot make laws for the church to follow.
 - c. All legislative powers are in Christ--Js.4:12.
 - d. Although elders do not have authority to act in this regard, some seem to think they do.
 - 1) They try to make new laws for doing the work of the church; new laws for dealing with members of the church who are delinquent; new laws for the organization of the church.
 - e. Elders are not to make laws but to see the perfect law of liberty given by Christ is adhered to.
 2. **In Human Judgment.**
 - a. In matters of human judgment and decisions determining the course the church should take in obeying God's law the elders are to exercise the authority of the local church.
 - b. As we have seen, they do not make the laws, they only enforce them.
 - 1) They make certain the right things are done at the right times, by the right people, and in the right way.
 - c. The elders may make good and sound decisions in this realm and some of the members will object, but the elders have the authority of Christ to exercise such decisions and the members should not cry out against them UNLESS the elders violate the Law of Christ.

- d. An example of elders exercising authority in human judgment and not exercising such in divine law.
 - 1) What time shall the church meet for public worship?
 - 2) The elders can decide and establish what they feel is the best time, but that time must conform to the demands of the scriptures.
 - a) i.e.--first day of the week assembly, etc...
 - 3) Or who should do the public preaching?
 - 4) Or should we have a gospel meeting?
 - a) And if so who should do the preaching?
 - 5) In all these areas elders have the authority to act so long as their decisions do NOT violate God's will.
- e. Some theories as to HOW elders are to perform their authority are espoused by members of the church today.
 - 1) Elders rule by example only.
 - a) Some say elders can lead the congregation ONLY by their example.
 - b) If elders rule ONLY by example, how are they to deal with a fornicator who will not follow their example?
 - 2) Elders are only over the spiritual part.
 - a) Some contend the Lord put elders over the spiritual affairs and the deacons over the physical affairs.
 - b) Deacons have never been made overseers of any phase of the local church, while elders have been made overseers of all the local congregation.
 - c) No such distinction is found in the New Testament.
 - d) cf. Acts 11:29,30--The disciples sent help to the elders in Judea--this was physical money, cloths, food, or whatever and it was sent to the elders.
 - 3) Elders are just over the assembly.
 - a) In other words, some say elders have authority only over those matters which pertain to the public assembly of the saints.
 - b) They deny elders have authority outside the assembly.
 - c) cf. 1 Pet. 5:2--Elders are told to tend the flock of God among them.
 - d) Nothing is said in the scriptures about their tending the flock of God ONLY when they are assembled together.
 - 1] Does a shepherd only oversee the flock when it is gathered together or does the shepherd go out of the assembly of sheep to find the one who wanders away?
 - e) If an elder observes a member involved in fornication, etc... outside the public assembly, they certainly should proceed to discipline them.
- D. So the nature of the authority of elders is over matters of human judgment and no in the realm of making laws for the local church.

IV. The SCOPE of this Authority.

- A. The extremes.
 - 1. On one hand, some think the elders don't really have authority in matters of local importance.
 - 2. On the other hand, many seem to think the eldership has the authority to go far beyond the limits of local autonomy and superintend works beyond the local congregation.
- B. **Elders are to exercise authority ONLY in the congregation of which they are a part.**
 - 1. 1 Pet. 5:2--"*Tend the flock of God which is among you...*"
 - 2. Elders thus have no oversight function in any congregation where they are not members.

- C. They are in a position of authority over the local congregation and this will involve their oversight of at least three things: Men, Methods, and Money.
 - 1. In the local congregation elders are to see that the right things are being done by the right people using the right methods and that the Lord's money is used in the proper way.
 - 2. Since the oversight of elders begins and ends in the congregation of which they are members, they cannot oversee any of these three things for another congregation.
 - a. Consider briefly some of the projects our brethren have conducted through the years which places elders over more than the congregation which is among them.
 - 1) "A-Million-For-The-Billion-Campaign."
 - a) Under the elders of the Tenth & Gladstone congregation in Frederick, Oklahoma.
 - 2) "Rutherford County Churches of Christ Bible Bowl."
 - a) "Under the oversight of the Minerva Drive Church of Christ elders."
 - 3) "Campaign America."
 - a) "Overseen by the elders of the Hillsboro Church of Christ, Nashville."
- D. All areas of the local church then fall under the authority of the eldership.
 - 1. **The Worship of the Church.**
 - a. All things which are essential to public worship are under the oversight of the eldership.
 - b. The place of worship, time of worship, arrangements for worships, the selection of persons to engage in the public part of worship, all fall under the authority of the local eldership.
 - 2. **The Teaching Program.**
 - a. All persons and methods of teaching and edifying are under the direction of the elders of each congregation and they are responsible for it.
 - b. Every Bible class, sermon, tract, etc... is under the oversight of the elders.
 - 3. **The Discipline.**
 - a. All correction and discipline of the local congregation is under the eldership and they are accountable to God for it.
 - b. When members are involved in sin, they must be disciplined regardless of who they are or what they have done.
 - 4. **The Benevolence.**
 - a. The local church is to be involved in benevolence.
 - 1) Restricted to local saints or saints in other areas who are in need.
 - b. They are responsible for seeing that the proper care is given to the needy saints at the proper time.
 - 1) They may well delegate this work to deacons, but they are the ones exercising the oversight of the work.
- E. Elders are limited in their authority to the local congregation of which they are a part.

The Attitude of the Congregation to the Elders

Introduction:

- A. We come now to the final lesson in this series of lessons on Elders and Deacons.
- B. We wish to discuss this morning the attitude and responsibilities that the congregation has to the local eldership.
- C. Consider briefly:

<u>Elders Must</u>	--	<u>The Members Must</u>
Feed	--	Eat
Lead	--	Follow
Be Examples	--	Imitate Them
Teach	--	Learn
Rule	--	Submit
- D. Now let's consider more specifically some of the attitudes and responsibilities the congregation must have and fulfill toward the Elders.

I. We Must KNOW THE ELDERS. (1 Thess.5:12)

- A. *"But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you"--ASV.*
- B. From *A Concise Greek-English Dictionary of the New Testament*, "to know" means, "be acquainted with, recognize, acknowledge; remember . . . pay proper respect to"--page 123.
- C. How should we "know" them?
 - 1. We need to be aware of who they are.
 - a. One can hardly be able to follow the example the Elders are leading if we are unaware of who they are.
 - b. Or in receiving any of the other benefits of the Eldership you need to first know who they are.
 - 2. We need to acknowledge and recognize the authority Elders have in the local congregation--cf.Heb.13:24.
 - 3. We need to be fully aware of the life they are living so we can follow their example.
 - 4. We need to be aware of what the Elders are doing so we might be able to do as they wish in a given situation.
 - a. Example: In the instance of church discipline all in the congregation need to know what the Elders want them to do so the erring brother or sister may be brought back to the faith.
- D. So we, the congregation, must first "know" the Elders.

II. We Must ESTEEM THEM HIGHLY IN LOVE. (1 Thess.5:13)

- A. *"...and to esteem them exceeding highly in love for their work's sake"--ASV.*
- B. When we consider the work the Lord has given the Elders to perform, we should be made to honor and respect them.
 - 1. Their work is not easy and thus the very kind of person needed to fulfill the work is worthy of respect and honor.
- C. Along with that thought is the idea of the qualifications these men must meet.
 - 1. Those brethren who meet the qualifications and are appointed to the office of Elder are worthy of high esteem because they are truly men of high honor.
- D. We are to esteem them highly because of our love for them.
 - 1. Love for them because of their willingness to sacrifice so much to give us the oversight we so much need.
- E. So we are to "esteem them highly in love."

III. We Must BE SUBMISSIVE TO THEM. (Heb.13:17)

- A. *"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you"--ASV.*
- B. The word for submit (HUPEIKO) means, "to resist no longer, but to give way, yield . . . to yield to authority and admonition, to submit"--Thayer, page 638.
- C. So we, the congregation, must *willingly* submit ourselves to the authority and admonitions of the local Elders.
- D. This means we should willingly do all things the local Elders ask us to do *so long* as those things are not in violation of the Lord's will.
- E. Illustration: It is as if we are trying to plot our course through some sort of a maze. Good leadership would be very helpful. Having that leader to look over the whole course and over all the members of the group would help much because they then could tell us what to do to be able to reach our objective or to find someone who has gone astray. If we will submit to their leadership, much good can come.
- F. Much the same is true with Elders and the local congregation.
 - 1. They are to oversee the local flock and if we will submit to their oversight, much good will come.
 - 2. This goes with the reason given for our submission--*"for they watch in behalf of your souls."*
- G. He says we should submit so they can rule over us with joy.
 - 1. If they are not able to rule over us with joy because we will not submit, then it is *"unprofitable"* for us.
 - 2. In other words, for the full benefit of having Elders to be seen, we, the congregation, must submit to their oversight.

IV. We Must NOT REBUKE AN ELDER. (1 Tim.5:1)

- A. *"Rebuke not an elder, but exhort him as a father, the younger men as brethren"--ASV.*
- B. The word *"rebuke"* is defined as, "to chastise with words, to chide, upbraid, rebuke"--Thayer, page 241.
- C. The word *"elder"* in this passage applies to those in years rather than just to the Eldership of the local church, but certainly the Eldership would necessarily come in this group and thus, this applies to them as well.
- D. No Christian should reprimand or censure an Elder carelessly and without ample proof.
- E. We should never bitterly oppose them, but, if they have done wrong, implore him as you would a father to correct his ways.
- F. Certainly some Elders DO need rebuking, and if this be the case, it should be done in a Christian way.
- G. Keep in mind, all scriptural Elders will delight that others take enough interest in them to help correct their weaknesses and faults, and will gladly profit by truth.
- H. We are to respect them--thus, when such cases arise, we should approach them with respect to exhort them as a father.

V. We Must NOT RECEIVE AN ACCUSATION AGAINST THEM. (1 Tim.5:19)

- A. *"Against an elder receive not an accusation, except at the mouth of two or three witnesses"--ASV.*
- B. Evil men will always try to accuse Elders of all sorts of things just to try to disrupt things and cause troubles in the local congregation.
 - 1. This is true in part because some become jealous of the Elders and the authority the Lord has deligated to them.
- C. If someone in your presence should begin to accuse one of the Elders of something, ask them for the proof--if none can be given, then don't receive such further.

- D. It must be remembered Elders DO sin, just as all of us.
 - 1. But before accusations of sinful activity can be brought, it must be by the mouth of 2 or 3 witnesses.
- E. So gossip about the Elders is strictly forbidden.

VI. We Must REMEMBER AND FOLLOW THEM. (Heb.13:7)

- A. *"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation"--KJV.*
- B. In our daily activities as a Christian, we need to stop and remember the kind of example the Elders have led for us, and try to follow that example.
- C. Certainly in just looking at the qualifications they have met, we should try to follow the example of their life so we also might be found meeting ALL those qualifications.

VII. We Should COUNT THEM WORTHY OF DOUBLE-HONOR. (1 Tim.5:17,18)

- A. *"Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the scripture said, Thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire"--ASV.*
- B. The passage shows clearly what is under consideration is the financial support of an Elder who rules well and is laboring in teaching the word.
- C. The point of the passage thus is that an Elder, and one who does his work well, is worthy to be honored with monetary support as well.
- D. So a congregation having Elders could, and perhaps should in some cases, pay one of the Elders so he would have the time he needs to labor in teaching the word.

VIII. We Should CALL THE ELDERS WHEN IN NEED. (James 5:14)

- A. *"Is any among you sick? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord"--ASV.*
- B. (We need to remove from consideration the miraculous aspects of this passage sense the age of miracles HAVE ceased.)
- C. But the basic point of the passage is when we are in need, we should call the Elders of the church.
- D. During times of illness, call the Elders -- Why? so they can pray for you (Jas.5:16).
- E. During times of physical want, call the Elders -- Why? because they have the responsibility to oversee the benevolent work of the congregation.
- F. With whatever may arise, we should always remember to call upon the Elders.
 - 1. This means the preacher should NOT be called when arise but the Elders.