

Offices in the Lord's Church

Intro

We can identify at least four current works active and ordained by the Lord in His church today:

1. Elders
2. Deacons
3. Evangelists
4. Teachers

These are the current works listed in Ephesians 4:11-12 and others:

Ephesians 4:11-12 (NIV) So **Christ himself gave** the apostles, the prophets, the evangelists, the pastors (*poimen*) and teachers (*didaskalos*),¹² to **equip** (perfecting of; completely furnish) his people for **works of service**, (ministry; *diakonia*) so that the body of Christ may be built up...

2 Timothy 4:5 (NIV) But you, keep your head in all situations, endure hardship, do the **work** of an evangelist, **discharge** (entirely accomplish) all the duties of your ministry.

1 Timothy 3:8-10 (NIV) In the same way, **deacons** (*diakonos*) are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.⁹ They must keep hold of the deep truths of the faith with a clear conscience.¹⁰ They must first be tested; and then if there is nothing against them, let them serve as deacons.

Works, not Titles

These works are not *titles* given to people, in the traditional sense *titles* are used in the corporate world. In a company, you are hired and then given a title and then you go about fulfilling the duties of that title. In the Lord's church it is a bit different. Christ Himself, is the one who gives the skills, just like it happened in the days of Moses, when the Lord chose Bezalel and Oholiab to design and make the tabernacle, its articles and the priestly clothes.

Exodus 35:30-35 (NIV) Then Moses said to the Israelites, "See, **the Lord has chosen Bezalel** son of Uri, the son of Hur, of the tribe of Judah,³¹ and **he has filled**

him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills — ³² to make artistic designs for work in gold, silver and bronze, ³³ to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. ³⁴ And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. ³⁵ He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers—all of them skilled workers and designers.

Jesus has given us these men for the express purpose of equipping His people for works of service (ministry; *diakonia*), so that the body of Christ, the church, may be built up, using every single person as a living stone that makes up the spiritual house of God (1 Pe 2:5). After all, it is God who is placing the parts of the body as He wills (1 Co 12:18), and the evangelist, primarily, has been assigned to find who these people are that are trustworthy and reliable to hold these offices, namely the elders and deacons.

2 Timothy 2:2 (NIV) And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

1 Corinthians 12:18 (NIV) But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.

The bible speaks of these offices as **works**, not *titles*, meaning the people who are gifted with the skills to serve as evangelists, elders, deacons and teachers will have a heart for doing these things and a willingness to be trained and disciplined to serve unto the Lord in this capacity. The training starts as early as baptism, as the Spirit reveals what is in the hearts of these men and how willing they are to be disciplined unto this holy work.

Elders

There are very explicit instructions given about eldership to Timothy and Titus, evangelists of the church in Ephesus and Crete. Part of the work of the evangelist, which we will study in detail later, is to appoint elders and deacons in the church. The evangelist is given detailed instructions in these letters, 1 & 2 Timothy and Titus, usually called *pastoral letters*, since they have to do with ministerial or

pastoral work. This brings me to three different names the bible gives to the one office of **eldership**.

Three Equal Terms

We will find them all here:

1 Peter 5:1-4 (NIV) To the **elders** (*presbuteros*) among you, I appeal as a fellow elder (*sumpresbuteros*) and a witness (*martus*) of Christ's sufferings who also will share (*koinonos*) in the glory to be revealed: ² Be **shepherds** (feed; pasture; *poimaino*) of God's flock that is under your care, **watching over** (overseeing; *episkopeo*) them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; ³ not lording it over those entrusted to you, but being examples to the flock. ⁴ And when the **Chief Shepherd** (*archipoimen*) appears, you will receive the crown of glory that will never fade away.

Acts 20:17 (NIV) From Miletus, Paul sent to Ephesus for the **elders** (*presbuteros*) of the church.

Acts 20:28 (NIV) Keep watch over yourselves and all the flock of which the Holy Spirit has made you **overseers** (*episkopos*). Be **shepherds** (to feed; pasture; *poimaino*) of the church of God, which he bought with his own blood.

THREE EQUAL TERMS:

- *episkopos* = Overseer; guardian; bishop – Acts 20:17,28
- *presbuteros* = Elder; Presbyter – Acts 20:17, Acts 20:28 and 1 Pe 5:1-4
- *poimaino* = Shepherd; pastor – 1 Pe 5:1-4

Overseer = Superintendent; to look over diligently, beware. To organize and govern.

Elder = Presbyter; older, wise person; senior.

Shepherd = Pastor, Ruler, Guide, Protector, Companion and Feeder (not to bring the food to the sheep, but to bring the sheep to where the food is). The food, of course, is God's Word and His Word only! That's the tool of the shepherd, his staff!

EXEGESIS

Of 1 Peter 5:1-4

Appeal

1 Peter 5:1 NIV To the **elders** (*presbuteros*) among you, I appeal as a fellow elder (*sumpresbuteros*) and a **witness** (*martus*) of Christ's sufferings who also will share (*koinonos*) in the glory to be revealed:

Peter's **appeal** to the elders was as:

- 1- A fellow **elder** – *presbuteros* – older brother, not just spiritually, but particularly in age. This is the second highest-ranking office in the church.
- 2- An **apostle** – witness of Christ's sufferings. The highest-ranking office in the church. Here Peter uses the word *martyr* instead of *apostle*, to show his acceptance and boasting about sharing in the sufferings of Christ.
- 3- **Sharer** in the inheritance to come – more equal footing with all other believers. Uses the term *koinonos* to indicate the intimate kind of sharing we will experience in Christ's glory.

Exhortation

1 Peter 5:2-3 NIV Be **shepherds** (feed; pasture; *poimaino*) of God's flock that is under your care, **watching over** (overseeing; *episkopeo*) them—not because you must, but because you are willing, as God wants you to be; **not pursuing dishonest gain**, but **eager to serve**; (3) **not lording it over** those entrusted to you, but being examples to the flock.

His **exhortation**:

- 1- Be **shepherds** (*poimaino*) – feed God's flock. Primary responsibility of the elder – to shepherd – meaning to feed, to guide – with God's Word.
 - a. The word of God must be the staff, the tool, which the elder uses in all things related to his office.
 - b. He must be careful to instruct the flock in all things Christ-like.
 - c. God has entrusted the elder with this charge – to care for their spiritual well-being in God's Word.
- 2- **Watch over** them – *episkopeo* – oversee, look over them diligently, superintendent, administrate, govern, etc.

- a. The elder watches over with loving care because he wants to, not because he must.
 - b. He willingly governs because of his deep love for Jesus and the flock of the Lord; caring for each and every sheep as his own, not as a hired hand.
 - c. His motive should not be for money, influence, or bribes (dishonest gain), but because he is eager to serve
 - d. He watches to protect them from the influence of evil and from false doctrine.
- 3- **Don't Lord over them** – don't: exercise dominion, micromanage, bully, be high-handed, be patronizing, etc.
- a. This is talking about the attitude in which you care for the flock.
 - b. Jesus warned us against a worldly attitude:
 - i. **Matthew 20:25-28 NIV** Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave-- 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”
 - ii. We need to have Jesus' attitude:
 - iii. **Philippians 2:5-8 NIV** Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross!
 - iv. **This, of course, applies to all, not just the elder!**
 - c. The flock have been entrusted to the elder by God Himself!
- 4- **Be a Pattern** – Instead of exercising authority, shepherding and overseeing is about being a pattern (*tupos*) for the church to follow.
- a. This same charge is given to the evangelist in 1 Tim 4:12, 15:
 - i. Be a pattern (*tupos*) in:

1. Speech
 2. Conduct
 3. Love
 4. Faith
 5. Purity
- ii. The mindset/practice of being a pattern to be followed:
1. Meditate/Be diligent on these things
 2. Give yourself fully to them
 3. Progress must be seen by all
- b. We will cover this more in detail when we speak of the evangelist's work.

The Reward

1 Peter 5:4 NIV And when the **Chief Shepherd** (*archipoimen*) appears, **you will receive the crown of glory** that will never fade away.

1. **Chief shepherd** – referring to Jesus, who sets the pattern for us all to follow.
2. **Crown of glory** – one description of that crown the redeemed shall wear:
 - a. An “imperishable crown”, for mastery over the old man (1 Co 9:25).
 - b. A “crown of rejoicing”, the adornment of those who have led others to Christ (1Thes 2:19).
 - c. A “crown of life”, for those who successfully endure trials and temptations (James 1:12).
 - d. A “crown of righteousness”, awaiting those who long for the appearing of Christ (2Tim 4:8).
 - e. Finally, a “crown of glory”, received by the faithful shepherd in this passage.
3. Winners, achievers, the chosen and the special are recognized with crowns, awards or medals. Possible symbolism:
 - a. Indication of our royalty (1 Peter 2:9; Rev 5:10)
 - b. Indication of our special selection (1 Peter 2:9; Col 1:13-14)
 - c. Indication of divine possession and recognition (1 Peter 2:9)
4. **Never fade away** – unfading; from the Greek, *amaranthine* – the amaranth flower that does not lose its color or form as time passes.

1 Timothy 3:1-7 (NIV) Here is a trustworthy saying: Whoever aspires to be an **overseer** (*episkopos* – bishop; superintendent) desires a noble task (good work).² Now the **overseer** is to be above reproach (blameless; good reputation), faithful to his wife (the husband of wife), temperate (sober; vigilant), self-controlled (sober; of sound mind; moderate), respectable (orderly; of good behavior), hospitable (*philoxenos* – lover of strangers; fond of guests), able to teach (*didaktikos* – instructive),³ not given to drunkenness (*paroinos* – staying near wine; a toper), not violent (striker; pugnacious) but gentle (patient; mild; gentle), not quarrelsome (peaceable), not a lover of money (not covetous; not greedy).⁴ He must manage (rule; preside over) his own family well and see that his children obey him (be subject/subordinate to him), and he must do so in a manner worthy of full respect (with all gravity; venerableness; honesty).⁵ (If anyone does not know how to manage his own family, how can he take care of God’s church?)⁶ He must not be a recent convert (*neophytos* – novice; newly planted; young convert), or he may become conceited (inflated; high-minded; proud) and fall under the same judgment (condemnation) as the devil.⁷ He must also have a good reputation with outsiders (be of good report from those without), so that he will not fall into disgrace (reproach) and into the devil’s trap.

EXEGESIS

Of 1 Timothy 3:1-7

1 Timothy 3:1 (NIV) Here is a trustworthy saying: Whoever aspires to be an **overseer** (*episkopos* – bishop; superintendent) desires a noble task (good work).

Preface

1. **A trustworthy saying** – a true/faithful saying; a statement that can be trusted.
 - a. Similar to what Jesus often said: “truly, truly, I say unto you...”
 - b. Literally, “amen, amen, I say unto you...”
 - c. *Amen* – Hebrew – Surely; so be it; trustworthy
 - d. Something God looks upon as truthful, trustworthy and favorably.
2. **Aspires to be an overseer**

- a. Aspires – *to stretch oneself*. To reach out; long for. Carries the idea that what you want will change you in ways you don't know, like getting married. You will become a different person. Are ready and willing?
 - i. It's not about the influence you can give, like, "yes, I want to be an elder because I'll set straight some things."
 - ii. It's more like God's going to change you and use that to inspire and uplift others.
 - iii. Just like he used Jesus' death to save us – He will use your death to self to save others.
 - iv. This is the same principle at work in a marriage. It is a ministry of service, not manipulation or bullying.
- b. Overseer – *episkopos* – bishop; superintendent; officer of the church; overseer.

3. Desires a noble task

- a. *Desires* – longs for; sets his heart upon
- b. *Noble task* – good work
 - i. Not a title or a job
 - ii. A work that God defines in you to minister to others

4. Three important points to consider

- a. Elders must meet all these requirements listed in the scriptures.
 - i. The church is not a democracy – elders are not elected by popular vote, or because they meet 90% of the criteria listed here.
 - ii. When God's words get as specific as it does in these verses we need to be paying attention.
- b. Elders are humans. They are not nor ever will be perfect or carry out their job perfectly.
 - i. It's not about perfection, but **desire to please God**. Many mistakes will be made, as in any relationship.
 - ii. Sin, however, is not tolerated.
 - iii. The brother's love for Jesus will mature him to carry out this work in a way that pleases the Lord.
- c. These qualifications are not just for the elder – **they are a standard for exemplary Christians**. If you find yourself saying, well, I'm glad

that's for the elder, not for me, then you are mistaken in assuming that – for any of the church offices we'll study.

- i. True, some qualifications, like, the need to be married or have children, or be a male, may not apply to some of you.
- ii. But those that speak of integrity and high moral character are in keeping with our charge to imitate Christ and follow in His footsteps.
- iii. The elders, deacons and evangelist are held up as examples to the church not because they have an authority over you, but because of how they live and serve the body of Christ in humility, keeping watch over you (Hebrew 13:7, 17) as those accountable to use their authority to encourage you and build you up by their example as they follow Christ.
- iv. They ought to be living examples of what it means to walk in the footsteps of Jesus.
- v. We all ought to aspire to meet the qualifications that speak of our integrity and morality in our relationship with Christ.

Qualifications I

1 Timothy 3:2 (NIV) Now the **overseer** is to be above reproach (blameless; good reputation), faithful to his wife (the husband of wife), temperate (sober; vigilant), self-controlled (sober; of sound mind; moderate), respectable (orderly; of good behavior), hospitable (*philoxenos* – lover of strangers; fond of guests), able to teach (*didaktikos* – instructive)...

Keep in mind as we go through these qualifications that they were written to the evangelist, Timothy. The evangelist, as we will see in Titus 1:5, is to appoint elders in the congregation.

1. Above reproach – *without a need to be censored*. Currently when everyone is concerned about big brother watching, Christians don't share that concern because we all strive to be above reproach. We invite others to closely watch our life and doctrine to see we are genuine. We don't hide and are not ashamed.
2. Husband of one wife – *having only one wife*. This verse makes it abundantly clear we are talking about a **male** being an elder. This is not a verse

condoning multiple wives, as if insinuating that it is OK for other people to have more than one wife. We know what Jesus said in Mark 10:6-9 – from the beginning God made them **two** so they can become **one** flesh. This qualification in one that ensures integrity and high moral fiber. Marriage is hard, and God wants to make sure the elder is ready to be faithful through storms without giving up or become discouraged. **The elder never walks away from a problem, and his married life needs to show that.** Someone who has remarried without just cause or has had multiple marriages is not fit to oversee God’s household. **An elder must be married, never having had a divorce.**

- a. Of course, there are some exceptions to be noted, as Jesus mentioned in Mat 5:32 – someone’s wife may have decided to commit adultery, therefore giving the brother a reason to divorce. Should this be OK? It is my opinion, that a brother in such a circumstance will demonstrate his loyalty to God and his wife by not divorcing, unless the wife has given him no other out because she has willfully abandoned the marriage by making her life with the other man. That is the equivalent of falling away from the faith, where the person has abandoned God, not God the person. A brother in this situation, being the victim of adultery, **may be** considered an exception.
 - b. Romans 7:2-3 mentions the other exception. A brother can be an elder if he is on a second marriage because he was widowed from the previous one. **Death of one spouse is the only lawful way a marriage can end.**
3. Temperate – the common translation for this word is *sober*, as opposed to **altered**. The reference is to those abstaining from any mind-altering substance, primarily, alcohol, but also applying to drugs and some pharmaceuticals. It’s use in secular writings is like our use of “virgin” in reference to *non-alcoholic* beverages. “Not spiked” would be another common vernacular; Untainted, like drinking a Shirley Temple. A person who is sober or sober minded abstains from things that will rob them of their sobriety; i.e. wine, drugs, mind altering substances or experiences. This is a person who abstains from daydreaming or wishful thinking. They are firmly grounded in concreteness and practicality. They are not the

overly sensitive type, reacting to things without thinking, as opposed to being proactive and calculated in their approach. This person *doesn't have a cow*. They don't not get *bent out of shape*. They are calm and collected. If you are in the presence of such a person, they have a calming effect on you. They are sober as 1Th 5:6-8 says.

4. Self-controlled – *prudent, of a safe (sound; sober) mind. In one's senses* (meaning in control of your faculties – not being misled by passions, imaginations or presumptions); not out of your mind. Refers to a person who can curb one's desires and impulses, not given to fancy; self-controlled, discreet. Not an extremist in thinking or doing, but moderate in opinion and passion. **Using good judgement is a must to be able to make important decisions.** Well balanced in their judgment, **avoiding extremes.** Good discerner of peoples. Knows when they are lying or trying to manipulate. Knows how to help them despite themselves. Will not make assumptions or let their own prejudice lead them to making decisions based on partiality or let their imagination run wild by other's unbridled tongues.
5. Respectable – *well arranged, seemly, modest*. This is a person who is generally of good behavior. You can count on them to be presentable in a modest way, not apt to raise any eyebrows or cause you any embarrassment. A person who has a well-ordered life and in a position to offer others counsel on how to order theirs. A person of modest behavior. Meaning not overly bold or assertive. They don't intimidate people nor allow people to step over them. They have hard convictions and soft hearts. They are also orderly, not sporadic. They are comfortable to have around. They always make a good impression.
6. Hospitable – *lover of strangers (philoxenos)*. Someone given to hospitality; fond of guests, generous to guests. This does not exactly refer to you inviting only people you like to be around. This means you love strangers and are fond of having guests over our house that you just met on the street. Most likely referring to accommodating strangers from the brotherhood as if they were your own family. Since safe lodging was hard to find, especially for those who had been dispersed by persecutions, the brethren were often asked to temporarily house those that were trying to get back on their feet or simply passing through.

7. Able to teach – *apt and skillful in teaching*. This person loves the law of the Lord and knows how to handle the word accurately. A shepherd feeds the sheep. The sheep are fed with the Word of God. This person needs to encourage with sound doctrine, not just emotional pep talks. He is able to encourage with sound teaching, not intellectual opinions. He refutes false doctrine (Titus 1:9).

Qualifications II

1 Timothy 3:3 (NIV) ... not given to drunkenness (*paroinos* – staying near wine; a toper), not violent (striker; pugnacious) but gentle (patient; mild; gentle), not quarrelsome (peaceable), not a lover of money (not covetous; not greedy).

1. Not given to drunkenness (wine) – *not staying near wine (paroinos); a topper*. This is someone who's always near the bar or always sipping some alcohol, seeking a time or place to down his drinks. This is speaking about drinking excessively. Don't indulge in things that lead to wild living (debauchery, as in Eph 5:18), whether it is wine or anything that can cause an addiction or is mind altering. People who abuse alcohol generate a dependency on a drunken/altered state to feel good or to ease stress, but an elder must depend on the Lord. He should not seek other ways to ease his burden other than to depend on prayer and the Word of God. An elder does not hang out at the local pub talking trash like those who linger over wine. An elder won't get drunk at home either trying to escape the pressures of living.
2. Not violent – *not a contentious, quarrelsome person*. Not pugnacious (*plektes*); someone ready to strike with their fists or hitting stuff around them. The manner of the elder must be gentle. Violent people are always ready to intimidate. This not only shows a lack of confidence in Christ, since they are trying to commend themselves by intimidation, but also a lack of self-esteem. A contentious person, who is always fighting and disagreeing is not sought out by people but rather avoided. An elder cannot be someone who other people tend to avoid for their contentious nature.
3. Not greedy of filthy lucre – (Only in the **Textus Receptus** (KJV)) *aischrokerdes* – *not eager for sordid gain (money)*. This means not fond of easy, disreputable, base, or sleazy gain. An elder (Christian) should not pursue or accept money from questionable, disreputable or offensive

practices, or resources. This could be getting rich off workers that are paid an unlivable wage, or from shady deals meant to launder money or hiding money from others or the government in tax havens or offshore accounts.

4. Gentle – *fair, mild and gentle; patient and reasonable*. Here's what the elder needs to be. Fair and mild. This doesn't mean that he's a *milktoast*, letting people walk all over him. This means that he can be gentle and mild and still teach the truth firmly and stand on his convictions. The elder is patient, he's not in a hurry to judge, but waits on the Lord for the right moment to speak and act.
5. Not quarrelsome – *peaceable; not contentious; not a brawler*. The elder should be a peacemaker in every situation. Not looking to get into or start a fight, but always waiting to dissolve them. He does not look to raise controversy but rather promotes truth to settle doubts. He avoids quarrels with those who love to quarrel and are not interested in learning and being convicted by the truth.
6. Not a lover of money – *not covetous or greedy*. *Aphilarguros*: not loving money, not avaricious. Elders cannot be greedy, for if they are, how will they take care of the flock of God? They should not be looking into ways of gaining money just for the sake of it. A full-time elder will get paid for their service to the Lord (1Ti 5:17-18), therefore an elder cannot be someone who is greedy concerning their salary or sources of income.

Qualifications III

1 Timothy 3:4 (NIV) He must manage (rule; preside over) his own family well and see that his children obey him (be subject/subordinate to him), and he must do so in a manner worthy of full respect (with all gravity; venerableness; honesty).

1. **Manage** his own family well – Preside over/rule over/protect his own household commendably.
 - a. These are the qualities we expect of God Himself and so it is fitting for the elder to be the model of how Jesus runs the church, how God runs the universe.
 - b. The elder must be the true **head of his house**. The elder, as a father and husband, must be the pacesetter and gatekeeper at the home; in all things equitable, trustworthy, peaceable and authoritative.

- c. He is the **overseer** at the home, **presiding** over the household. Everything that happens in the household is his responsibility and needs his involvement and approval. This does not mean he's a micromanager, but primarily a *delegator*, using opportunity to teach his children, along with his wife, accountability to prepare them for adulthood.
 - d. As a **guardian** of the household he watches over the safety of everyone: physically, emotionally and spiritually.
 - i. He makes sure his house is a **safe place**, without physical danger to his wife and children
 - ii. He makes sure his home is a **safe haven**, where his wife and children feel safe unburdening themselves emotionally, free from bullying, victimization or assault of any kind. A place where they can come home and be at peace. His home needs to be a **sanctuary** for them, so that others can experience this sanctuary through their hospitality.
 - iii. His home needs to be a spiritual sanctuary as well, where immorality is not tolerated or encouraged, but confronted with care, and dealt with firmly and gently. Where limits and fences (virtual and physical) are set (house rules) to promote purity, accountability and responsibility; not in a controlling, authoritarian way, but to promote the fear of the Lord in a protective way for all.
2. See that his children **obey** him – his children ought to be *voluntarily subordinate to him; under subjection/obedience*.
- a. As children of God we obey the Lord, as Jesus' Bride we obey our husband – compelled to obey by His love for us. We obey because we know the **fear of the Lord**, we've seen the kindness and the sternness of God at work in our lives and in other's lives.
 - b. **Romans 11:22 (NIV)** Consider therefore the kindness and sternness of God: **sternness to those who fell, but kindness to you, provided that you continue in his kindness.** Otherwise, you also will be cut off.
 - c. The elder makes sure the weight of his authority is understood by his children through the training he gives them from birth. Teaching them and bringing them up in the training of the Lord (Eph 6:4),

without provoking them to bitterness, frustration or enabling folly in their heart.

- d. The elder's home models how loving discipline is carried out by parents to produce assertive and well-rounded children with a faith capable of overcoming the world in Jesus Christ.
 - e. His wife and children love him because he is fair and kind. His word is gold and he keeps his promises. He is truly an example worthy of imitation as he walks in the steps of Jesus.
3. In a manner worthy of **full respect** – *with all dignity*; reverence, majesty, sanctity, purity.
- a. His wife and children confirm his **dignity** by the way they respectfully obey him and submit themselves to his authority.
 - b. He is **blameless** in how he carries his affairs and his interactions with his wife and children. He doesn't have to be told to "dial it down" or to "man up". He doesn't have to raise his voice or use threats. His kindness and character is what compels his wife and children to obey him with reverence, in full submission and honor. No talking back, no excuses and no tantrums.
 - c. They all hold him in high esteem for he has taught them to fear the Lord and to love the truth.
 - d. This husband is the one behind the wife of noble character:
 - e. **Proverbs 31:10-12 (NIV)** A wife of noble character who can find? She is worth far more than rubies. ¹¹ **Her husband has full confidence in her** and lacks nothing of value. ¹² **She brings him good, not harm, all the days of her life.**
 - f. One could say the elder's wife also is held in high esteem:
 - g. **Proverbs 31:28-29 (NIV)** Her children arise and call her blessed; **her husband also, and he praises her:**²⁹ "Many women do noble things, but you surpass them all."

The elder leads by serving and caring, as a shepherd does. He does not rule with an iron fist, conforming to the macho man image of the world. He conforms to the image of the shepherd of Israel, the Lord God of Heaven and Earth, who Himself chooses to be seen as a slaughtered lamb instead of the lion of Judah (Rev 5:5-6).

Do the wife and children lead him? No! His wife trusts him and eagerly submits to him as his children do.

Does he do everything on his own? No! He includes his wife and children in decision making, giving them a sense of ownership of the household and family – assuring them of their place in the family as worthy and valuable.

This picture being painted here of the elder's household, and how it is held together, is really a microcosm of the church, which in turn, is a representation of God's rule in heaven. What is expected from an elder is what we expect from God, as his children and as his bride, the church.

Commentary

1 Timothy 3:5 (NIV) (If anyone does not know how to manage his own family, how can he take care of God's church?)

1. *Manage his own family* – knowing how to manage your family well is what teaches the skill to manage the church.
2. *Take care of God's family* – he must have learned to apply the skills consistently in his family to apply them in the church. He must also see the church as his extended family.

Managing your own household is a microcosm for learning how to manage the church.

Acts 20:28 (NIV) Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

The job of the elder is to manage the household of the Lord. The testing ground will be *how* he manages his home. Is the home filled with Christian principles? Is there joy? Does the husband love the wife as Christ loves the church? Does the wife wait eagerly for her husband to come home? The success of the marital relationship is key to being an elder approved by God.

Do the children enjoy being around the father? How do they take their father's discipline? Do they despise it, or do they accept it in love? How the children are managed and cared for is also key to being an elder approved by God.

You cannot have an elder whose wife is indifferent towards her husband and scoffs at his leadership, or whose kids despise their father's discipline or acts irreverently or disrespectfully.

Qualifications IV

1 Timothy 3:6 (NIV) He must **not be a recent convert (*neophutos* – novice; newly planted; young convert)**, or he may become conceited (inflated; high-minded; proud) and **fall under the same judgment (condemnation) as the devil**.

1. *Not a recent convert* – not someone new to the congregation, or someone newly converted to Christ. Also, could refer to someone new to managing a household – not enough experience managing his household – no fruit to show yet.
2. Why is this important?
 - a. *May become conceited*
 - i. Managing a household comes with many tests that cause anxiety, depression and emotional swings
 - ii. The elder has to be tested and the results have to show he can handle these well without resorting to anger, abandonment, bitterness or despair.
 - iii. A person who hides these stresses and thinks they can bear them without counsel or encouragement will allow their arrogance to bring them to a big fall that can hurt the church.
 - iv. Someone who can't handle interrogation, mentorship or accountability with a humble, godly attitude is not ready to be an elder.
 - b. *Fall under the same judgment as the devil*
 - i. Pride comes before the fall. Any leaders must be transparent with everyone. It is how they show their reliance on Christ.
 - ii. A true leader is not trying to win a competition of who can handle the most stresses without breaking. It is about relying on the word of God, prayer and fellowship.
 - iii. Pride and arrogance are what got Satan cast from Heaven. They are deadly sins.

Many small or new churches need to be careful not to appoint elders hastily, for the sake of just having elders or deacons. This may result in more strife for the church than not having any elders. Elders take time to groom and the other church officials will keep their eye out for those who aspire for this service, particularly the evangelist, who appoints the elders.

If a church has not been blessing with qualifying elders the evangelist must take that as a sign that the church is not ready to appoint them.

Qualifications V

1 Timothy 3:7 (NIV) He must also have a good reputation with outsiders (be of good report from those without), so that he will not fall into disgrace (reproach) and into the devil's trap.

1. *Have a good reputation with outsiders* – the candidate for elder must be well thought of by outsiders. People outside of the church must regard him as blameless.
2. The relationship the elder has with those outside of the church should resound with well-established testimony of honest accolades and good report. Elders should have a great reputation, at their secular jobs and in their community involvements. All should respect him and hold him in high esteem. If he is a boss or a supervisor, all want to work under him. If he is at the lowest end of the totem pole, all his superiors rave about him.
3. The elder should have a positive influence with those who are lost/outside. It takes time to build such reputation with outsiders. Elders need to have a reputation of godliness and Christlikeness (1Tim 4:16). An elder practices what he preaches, otherwise disgrace will accompany the new elder and the new church in the sight of the community and Almighty God.
4. Why must he have a good reputation with outsiders?
 - a. *To not fall into disgrace* – if someone serves as an elder with a questionable reputation on the outside, the work of the church can fall into disgrace.
 - b. *To not fall into the devil's trap* – the devil can trap you in hypocrisy. He is very good at playing the part, as the father of lies. He will have you play a part in the church while being a very different person at home or work.

- i. This snare of the devil will cause people to mock the church and wag their heads and say, “See, I told you those Christians are a bunch of hypocrites!” Or, “How can you call yourself an elder when you do/say these things?”
- ii. Rom 2:20-24 talks about the importance of our godly example to the world. People are always looking at you, particularly when you don't even think about it.

Of Titus 1:5-9

Titus 1:5-9 (ESV) This is why I left you in Crete, **so that you might put what remained into order, and appoint elders** (*presbuteros – old, mature person*) in every town as I directed you— ⁶ if anyone is above reproach (*anegkletos – blameless*), the husband of one wife, and his children are believers (*faithful children, or children who believe (full of faith)*) and not open to the charge (*accused*) of debauchery (*asotia – dissipation (squandering of money, energy or resources); reckless extravagance or wastefulness; licentious (promiscuous; unprincipled in sexual matters) or dissolute (lax in morals) behavior*) or insubordination (*anypotaktos – rebellion; disobedience; unruliness*). ⁷ For an **overseer** (*episkopos – superintendent; bishop*), as God's **steward** (*oikonomos – manager of affairs; governor*), must be above reproach (*anegkletos*). He must not be arrogant (*authades – self-willed; self-pleasing*) or quick-tempered (*orgilos – prone to anger*) or a drunkard (*paroinos – addicted to wine*) or violent (*plektes – pugnacious; quarrelsome; quick to hit or strike*) or greedy for gain (*aischrokerdes – greedy for money; given to filthy lucre (sordid gain)*), ⁸ but hospitable (*philoxenos – lover of strangers; generous to guests*), a lover of good (*philagathos – loving goodness; lover of good men; promoter of virtue*), self-controlled (*sophron – sensible; sound of mind; temperate; curbing of one's impulses*), upright (*dikaios – just; righteous; godly*), holy (*hosios – devout; pious; free from wickedness*), and disciplined (*egkrates – self-controlled; temperate*). ⁹ He must hold firm to the trustworthy word as taught, **so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.**

- 1- This brief overview of qualifications given to Titus begins with a description of the evangelist's work, which we will address later in detail.
 - a. The evangelist is to put order in the church

b. The evangelist is to appoint elders

2- In this passage, *elders* are also called *overseers* and God's *stewards*.

3- Negatives or undesirable attributes

- a. Children not open to the charge of debauchery or insubordination
- b. Not arrogant
- c. Not quick-tempered
- d. Not a drunkard
- e. Not violent
- f. Not greedy for gain

4- Positive attributes desired

- a. Above reproach, *mentioned twice*
- b. Husband of one wife
- c. Believing children
- d. Hospitable
- e. Lover of good
- f. Self-controlled
- g. Upright
- h. Holy
- i. Disciplined
- j. Hold firmly to the word as taught
- k. Give instruction in sound doctrine
- l. Rebuke those who contradict sound doctrine

5- There are some *similarities* with the qualifications given to Timothy and some slight differences we will address here.

- a. Regarding the elder's children, the letter to Titus goes into more specifics, saying the elder's children must not be open to the charge of debauchery or insubordination, whereas in Timothy the children are generally described as being obedient and respectful.
 - i. It could be that in Crete children were raised in a culture of dishonesty, liberalism and entitlement, as Paul describes in Titus 1:12
 - ii. It is appropriate to see to it that an elder's children not reflect the negative aspects of the culture in which they are raised.
 - iii. Debauchery – Greek *asotia* – incorrigible; dissipation; degenerate. Someone wild and riotous.

- iv. Insubordination – Greek *anyptaktos* – disobedient; unruly; unable to be controlled.
 - b. In Titus **God’s stewardship** is highlighted, analogous to Timothy’s qualification of managing his household well so he can take care of God’s church.
 - c. Another difference is how Titus emphasizes the need for the elder to hold firmly to the word as taught, to be able to instruct in sound doctrine and rebuke those who contradict it. Timothy only mentions that he should be able to teach. This may also be reflective of the environment in Crete, where people needed to be rebuked sharply as Paul writes in Titus 1:13. Let’s discuss these more in depth:
- 6- *He must hold firm to the trustworthy word as taught*
- a. The elder must be able to teach, as we heard from what Paul wrote to Timothy
 - b. Here in Titus, it is a bit more specific: *he must hold firm to the word as taught*:
 - i. Not embellishing
 - ii. Not seeking another school of thought
 - iii. Not creating an alternate meaning or interpretation
 - c. The reasons given for this are as follows:
 - i. *So that he may be able to give instruction in sound doctrine*
 1. The elder must be familiar with being able to put together scripture to present irrefutable sound doctrine
 2. He must be able to make his case for doctrine using scripture in a logical and sensible way
 3. He must point to the scripture as to why he believes something
 - ii. *So that he may be able to rebuke those who contradict it*
 1. An elder must be able to stand his ground as he defends sound doctrine
 2. The defense must come from critical and logical thinking of scriptural exegesis
 3. The opposing arguments’ premises must be exposed as illogical and unsound.

Of Acts 20:19-35

The Great Discourse and Charge to Elders

Here Paul addresses the elders of the Ephesian church:

Acts 20:19 (NIV) I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents.

Paul's service is characterized by humility and suffering. An elder in the Lord's church who smells like the sheep will have these two distinguishing characteristics. The elders will face severe testing of various sorts and they need to come out as humble and empathetic through it all.

Paul's hardships and trials were of epic proportions, as the bare catalogue of them (2 Corinthians 11:23-33) proves. Even the journey upon which he was then embarked had been drastically revised due to a plot against his life (Acts 20:3). – *Coffman*

Preach, Teach, Declare

Acts 20:20-21 (NIV) You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.²¹ I have **declared** to both Jews and Greeks that **they must turn to God in repentance and have faith in our Lord Jesus**.

Paul encouraged the elders to preach, teach and to declare, following his example.

- **Preach** – *anaggello* – announce; declare; report
- **Teach** – *didasko* – teach; discourse; instruct
- **Declare** – *diamartyromai* – testify; solemnly affirm; witness

1- Not hesitated to preach

- a. Paul's goal was to teach what was helpful
- b. He didn't neglect the ministry of the word
- c. He didn't keep silent

2- Taught publicly and from house to house

- a. Taught publicly, probably speaking at the assembly of the saints and also of the Jews

- b. As in the Areopagus, he also taught in open places and marketplaces
- c. Never neglect the power of house-to-house and person-to-person evangelism
- d. The apostle considered these personal visitations a cornerstone of his work
- e. This is how you develop the emotional bonds of brotherhood and loyal relationships that mark successful ministry

3- Declared the Gospel to all people

- a. Unbiased and unprejudiced
- b. Solemnly affirming and *testifying* to the truth; which may often involve engaging in apologetics, as Peter also said (1 Pe 3:15).
- c. Paul's basic testimony:
 - i. Turn to God in repentance
 1. Repent, stop sinning, turn your life around
 2. Be baptized in Jesus' name
 3. Seek God, do not love the world
 - ii. Have faith in the Lord Jesus
 1. Believe Jesus is Lord; He is risen from the dead
 2. Believe His words; apply His teachings to your life
 3. Make Jesus your Lord and Savior
 4. Your life is not your own

Paul's Goal

Acts 20:23-24 (NIV) I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. ²⁴ **However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me —**the task of testifying to the good news of God's grace.****

1- *How does the Holy Spirit warn?*

- a. Before, in Corinth, the Spirit told Paul to speak freely for nothing would happen (Acts 18:9-11).
- b. Now the warnings are different. In spite of those warnings Paul did not dial it down but continued to preach the Gospel in the midst of adversity that could cost him his life.
- c. The Holy Spirit warns us by using other Christians

- i. The designated prophets of the time, like Agabus (Acts 21:10-12)
 - ii. Through visions by designated prophets of the Lord, as is the case in Acts 18:9-11.
 - iii. Sometimes even through unbelievers, as in the case of Pharaoh Necho warning King Josiah (2 Chron 35:21-22).
 - iv. Mostly He has already given us many warnings in God's word, in both the Old (Rom 15:4) and New (2 Tim 3:16-17) Testaments.
- d. How do you respond to warnings?
- i. Don't ignore them, as people did in the past (1 Co 10:6-11).
 - ii. Heed and obey, so you don't drift away (Heb 2:1).
 - iii. Pay attention to them, as a light shining in a dark place (2 Pe 1:19).
- e. Do you shy away from hardship and difficulties that preaching the gospel may earn you?
- i. What do you value more, your life and possessions?
 - ii. The fact that your name is written in heaven?

2- *Paul's Aim – testifying to the good news of God's grace*

- a. His life is worth nothing
- b. It didn't matter if he faced prison, trials or difficulties
- c. His aim was to finish the race
- d. His goal was to complete the task
- e. Testifying to the good news of God's grace

Paul Doesn't Hold Back

Acts 20:26-27 (NIV) Therefore, I declare to you today that I am innocent of the blood of any of you. ²⁷ **For I have not hesitated to proclaim to you the whole will of God.**

1. No regrets
 - a. He didn't shy away from difficulty
 - b. He didn't back down from any challenge
 - c. He faced every confrontation with truth and grace
2. He did not hesitate to proclaim the whole will of God
 - a. He didn't sugarcoat

- b. He didn't beat around the bush
- c. He didn't walk on eggshells
- d. He spoke directly and assertively, teaching the truth in love (Eph 4:15)

Charge to Elders

Acts 20:28 (NIV) **Keep watch** over yourself and all the flock of which **the Holy Spirit has made you overseers**. Be shepherds of the church of God, **which he bought with his own blood**.

1- *Keep watch*

- a. Over yourself – be firmly rooted in the word so you can edify others. Make sure your *vertical* relationship with God is well maintained so you can strengthen your *horizontal* relationships.
- b. Over all the flock – how will you feed, lead and care for the flock if you don't put your own oxygen mask on first?
 - i. Make sure your wife is loved
 - ii. Make sure your children are trained
 - iii. Make sure your household is in order
 - iv. Then you will be able to serve others

2- *Your appointment is by the Holy Spirit*

- a. He has made your qualifications noticeable
- b. He has given you desire
- c. He has convicted your heart to accept

3- *Be shepherds*

- a. Feed
- b. Lead
- c. Care
- d. Smell like sheep

4- *Bought with Jesus' blood*

- a. It is Jesus' church, not yours
- b. We determine the value of something by the price which someone is willing to pay to purchase that object. Jesus purchased His church by paying the price of His priceless blood, showing us that its value is beyond human ways of measuring (cf. Eph 5:25-27; 1 Pet 1:18,19; 1 Cor 6:19,20)! – WVBS

- c. The elders are trustees, managing the Lord's affairs. It is not their church to Lord over, bully or boss around. (Parable of the Dishonest Manager – Luke 16:9-13; Parable of the talents – Mat 25:14-30; Parable of the 10 Minas – Luke 19:12-27)

Warning

Acts 20:29-31 (NIV) I know that after I leave, savage wolves will come in among you and will not spare the flock. ³⁰ Even from your own number men will arise and distort the truth in order to draw away disciples after them. ³¹ So be on your guard! Remember that for three years **I never stopped warning each of you** night and day with tears.

1- Savage wolves

- a. False preachers/teachers
 - i. 2 Pe 2:1-3 – secretly bring in destructive heresies, follow sensuality, greedy, exploit with false words
 - ii. 2 Co 11:13-15 – disguise themselves as apostles (workers of light) like Satan.
 - iii. Mat 7:15-20 – you will recognize them by their fruit
- b. Hypocritical liars who follow deceiving spirits and things taught by demons (appear intelligent) – 1 Tim 4:1-3
 - i. Forbid people to marry
 - ii. Order them to abstain from foods
- c. They *distort the truth* with fine sounding arguments:
- d. **Romans 16:17-18 (NIV)** ...watch out for those who **cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.** ¹⁸ For such people are not serving our Lord Christ, but their own appetites. **By smooth talk and flattery they deceive the minds of naive people.**
- e. **Colossians 2:2-4 (NIV)** My goal is that they may be **encouraged in heart and united in love**, so that they may have the full riches of **complete understanding**, in order that they may **know the mystery of God, namely, Christ**, ³ in whom are hidden all the treasures of wisdom and knowledge. ⁴ **I tell you this so that no one may deceive you by fine-sounding arguments.**

2- Be on your guard!

- a. Military term meaning to give strict attention, be cautious, active, awake, vigilant, watchful.
- b. Savage wolves often come disguised in sheep's clothing – Mat 7:15-20

3- *Never stop warning*

- a. Part of the elder's job is to sound the warning. Leaders are to be alert and overly cautious about any strange teaching or possibility of distorted truth.
- b. [2 Timothy 4:3-4 \(NIV\)](#) For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. ⁴ **They will turn their ears away from the truth and turn aside to myths.**

Committal

[Acts 20:32 \(NIV\)](#) Now **I commit you to God and to the word of his grace**, which can build you up and give you an inheritance among all those who are sanctified.

1- *Commit You to God*

- a. Our commitment ought to be to God, #1
- b. Without this commitment we will suffer marital problems, relational problems, brotherhood problems and church problems.
- c. Whenever there's a problem with someone it is because they are not committed to God; they don't have their priorities straight.
Recognize the root of all problems and temptations.
- d. [Matthew 6:33 \(NIV\)](#) But **seek first** his kingdom and his righteousness, and all these things will be given to you as well.

2- *Commitment to the Word of His Grace*

- a. Grace builds us up
 - i. Philosophies, speculations, and theories of men provide no power at all in this sector
 - ii. Teachings devoid of mercy and the righteousness of Christ have no power
 - iii. Teachings empty of the power of the Holy Spirit divide and shipwreck the faith

- iv. Some don't recognize the Holy Spirit, nor Jesus' saving power of the Gospel and demand righteousness from men instead. They trample on the blood of Christ.
 - v. **Hebrews 10:29 (NIV)** How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has **insulted the Spirit of grace?**
- b. Grace gives us an inheritance
- i. **Ephesians 1:18-19 (NIV)** I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, **the riches of his glorious inheritance in his holy people,**¹⁹ and his incomparably great power for us who believe.
 - ii. Amongst the sanctified – without holiness no one will see the Lord – Heb 12:14
 - iii. Sanctified by the blood of Christ, not your own works – Heb 10:10; Eph 2:8-9.

Hard Work is how we Bless

Acts 20:33-35 (NIV) I have not coveted anyone's silver or gold or clothing.³⁴ You yourselves know that these hands of mine have supplied my own needs and the needs of my companions.³⁵ In everything I did, I showed you that **by this kind of hard work we must help the weak,** remembering the words the Lord Jesus himself said: **'It is more blessed to give than to receive.'**"

- 1- Coveting will get in the way of blessing
 - a. Don't set your eyes on feeding yourself only
 - b. Don't get in debt by coveting
 - c. Always set aside to help others, not just the church contribution
- 2- Live as a manager of God's provisions – they are not your own
 - a. Work hard with what God has given you to supply your needs and your household
 - b. Work to supply the needs of others, to help the weak
 - c. *It is more blessed to give than to receive*

- 3- **2 Thessalonians 3:7-10 (NIV)** For you yourselves know how you ought to follow our example. **We were not idle when we were with you,⁸ nor did we eat anyone's food without paying for it.** On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.⁹ We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate.¹⁰ For even when we were with you, we gave you this rule: **"The one who is unwilling to work shall not eat."**
- a. **2 Thessalonians 3:11-12 (NIV)** We hear that some among you are idle and disruptive. They are not busy; they are busybodies.¹² Such people we **command and urge in the Lord Jesus Christ to settle down and earn the food they eat**.

SUMMARY

Qualifications

1. Desire the office – 1 Tim 3:1.
2. Blameless (without reproach) – 1 Tim 3:2; Titus 1:6-7.
3. Husband of one wife – 1 Tim 3:2; Titus 1:6.
4. Rule well his own house – 1 Tim 3:4.
5. Father of believing and faithful children – 1 Tim 3:4; Titus 1:5.
6. Steward of God – Titus 1:7; (1Co 4:1-2).
7. Given to hospitality – 1 Tim 3:2; Titus 1:8.
8. Lover of good – Titus 1:8.
9. Sober-minded – 1 Tim 3:2; Titus 1:8.
10. Just – Titus 1:8.
11. Holy – Titus 1:8.
12. Temperate (self-controlled) – Titus 1:8.
13. Holding the faithful word according to teaching - Tit 1:9.
14. Apt to teach – 1 Tim 3:2.
15. Vigilant – 1 Tim 3:2.
16. Patient (gentle) – 1 Tim 3:3.
17. Orderly (of good behavior) – 1 Tim 3:2.
18. Of Good Reputation (Good report; good testimony) from without – 1 Tim 3:7.
19. Not self-willed – (Not a maverick; must work well with others) Titus 1:7.
20. Not contentious (quarrelsome) – 1 Tim 3:3 (ASV).
21. Not angry – Titus 1:7.
22. Not given to much wine (KJV), vigilant, temperate (ASV) – 1 Tim 3:2-3; Titus 1:6.

- 23. Not violent (quarrelsome, brawler, striker) – 1 Tim 3:3; Titus 1:7.
- 24. Not quarrelsome (peaceable; not contentious) – 1 Tim 3:3; Titus 1:7.

- 25. Not a lover of money (not covetous – not greedy of filthy lucre) – 1 Tim 3:3; Titus 1:7; 1Pe 5:2.
- 26. Not a novice (recent convert) – 1 Tim 3:6

Six Natural Divisions Of Qualifications:

- 1. Experience (6,26).
- 2. Reputation (18).
- 3. Domestic relations (3,4,5).
- 4. Character (1, 2, 7, 8, 9, 10, 11, 12, 16, 19, 20, 21, 22, 23, 24, 25).
- 5. Habits (15,17).
- 6. Ability to teach and rule (13,14).

Duties:

- 1. Take heed to yourself - Act 20:28.
- 2. Take heed to the flock - Act 20:28.
- 3. Feed (tend) the church of the Lord - Act 20:28; 1Pe 5:1-4; 1Ti 3:2 b.
- 4. Exhort in sound doctrine - Tit 1:9.
- 5. Watch for grievous wolves - Act 20:29-31; 1Ti 3:14-4:3.
- 6. Be guided by the word of God - Act 20:32.
- 7. Support the weak - Act 20:35.
- 8. Consider and decide matters of the church - Act 15:6.
- 9. Admonish the church - 1Th 5:12.
- 10. Rule well - 1Ti 5:17; 1Ti 3:4.
- 11. Stop the mouths of vain talkers and deceivers - Tit 1:11.
- 12. Watch for their souls - Heb 13:17.
- 13. Pray for and administer to the sick - Jam 5:16.
- 14. Take the oversight - 1Pe 5:2.
- 15. Be an example to the flock - 1Pe 5:3.
- 16. Be hospitable - 1Ti 3:2; Tit 1:8 (wives are important!).

Responsibilities:

- 1. They shall give account for the souls under the care - Heb 13:17.
- 2. Unto whomsoever much is given, of him shall much be required - Luke 12:48.

3. Unless watchman warns, blood is on his hands - Ezek 33:6.