

## **God's Leadership Team for the Church: The Elders and the Deacons**

- I. The **Local Church** is the most important organization on earth.
  - A. Obedience to Scripture does not come naturally, yet it is the **indispensable** basis of the local church's health, leadership and direction.
    1. When we have a **faulty** leadership design, then the potential for poor leadership is great.
    2. A majority of the problems and sin we see in the church today: **unbiblical leadership**.
  - B. There are horrendous pressures on churches today to **conform** to the world in the leadership of the church.
  
- II. One of the major teachings of I Timothy is that a properly ordered church must have spiritually qualified overseers and deacons (I Tim. 3:1-13).
  - A. I Timothy 3 begins a study primarily discussing the **two offices** of church officials.
  - B. God has given us I Timothy to warn and instruct us regarding the proper character of those who would lead and care for His church.
  - C. To **build** a church—at the heart of that task—is the crucial need to establish Godly leadership.
    1. The local church will go no further than its **leadership**.
    2. There is an inseparable **link** between the character of a church and the quality of its leadership.
    3. Leaders must set a Godly example for the church to follow. People do not normally rise above the level of their leaders.
  - D. Leadership is where many churches repeatedly fail.

**Do you know who the officers of the church are and what they are to do?**

III. The positions of leadership in the church found in 1 Timothy 3 are the **Bishop** (vs. 1) and the **Deacon** (vs. 8).

A. In verse 1, the spiritual leader is called a bishop, and then verse 2 it says, “a bishop must be” and then God lists sixteen qualifications.

1. What is a bishop? Do we have such people here? Why don't we call our pastors “Bishop”? Do we still have that office?
2. This word “bishop” is the Greek word *episkapos*, our English word “Episcopalian.” That word means “overseer” or “superintendent.”

B. There are two passages that explain what a bishop is: Acts 20 and 1 Peter 5.

1. Acts 20:17, “elders”—pres/boo/teros—from which we get our English word “Presbyterian.”

a. Notice what Paul tells the elders in vs. 18-35—especially in vs. 28a — overseers, bishop. That tells us that the elder is the same person as the overseer.

b. An elder, a bishop, and a pastor describe the same person. They are synonymous terms. These terms are used interchangeably in the New Testament for the same office.

c. Three Greek terms that speak of the same person/individual:

- (1) Pres/boo/teros – elder
- (2) Episkopus – overseer or bishop
- (3) Poi/may/ee/no – shepherd or pastor

2. The second passage that explains what a bishop is found in 1 Peter 5.

a. The elders – pres/boo/teros (1 Pet. 5:1)

- (1) Vs. 2 – poimano (poy may ee no) – shepherd/pastor the flock
- (2) Vs. 2b – the oversight – episkopeo

b. Elders are supposed to shepherd and to oversee. When 1 Timothy 3 talks about the bishop, he is referring to pastors, elders, and overseers.

- (1) “**Bishop**”—overseer—speaks of his function. This word relates to the **management** responsibility of the office.
- (2) “**Elder**” speaks of the **character** of the man. This word spoke of the personal maturity of those in this position.

(3) “**Pastor**” speaks of the shepherd role – **ministry** – given to him.

He is to “shepherd the sheep.”

**NOTE:** In addition, the pastor was never called “**Reverend**”. It is a name which is only used once in the Bible and it applies only to God (Ps. 111:9—holy and reverend is His name).

#### IV. The call to pastor

A. It is a **limited** calling (1 Tim. 3:1).

1. According to vs. 1 “if a man” — this is in the masculine.
2. According to I Timothy 2, can a woman hold this office? NO! If she can not be the head of her own home, how can she be head of the church? Women are not to be overseers in the church.<sup>1</sup>

B. It is an **undeniable** calling (1 Tim. 3:1).

1. We need to select elders who feel inclined to do this service for the Lord. We don’t compel or coerce people into it.
2. When we recognize men among us who meet the qualifications of an elder, we need to be sure they are desiring this. God has already put that inclination in their hearts.
3. If they are not driven by an internal passion for the ministry, they should never accept this position in the church.

#### V. The office of a bishop/elder (vs. 1)

A. What are the **responsibilities** of the Elder?

1. They are to rule (I Tim. 5:17). Sometimes everybody is running the church **except** for the ones God intended. The church is not a democracy.
2. To preach and teach (I Tim. 5:17).
3. To pray for the sick (James 5:14). Is any sick among you? Let him call for the elders.
4. To care for the church (I Peter 5:1-2).
5. To be examples for others to follow (I Peter 5:1-2).
6. To set church policy (Acts 15:19-22ff).

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<sup>1</sup> For further discussion regarding male leadership in the church see Appendix N.

7. To ordain other leaders (I Tim. 4:14).
8. To equip and train believers to do the work of the ministry (Eph. 4:11-12).

B. The work of the Elder.

1. “A good work” (vs. 1). The ministry is a noble, honorable, valuable, and high-quality work.
2. It is “work.” It is demanding work. Those looking for an easy time will not find it in the ministry (1 Thess. 5:12, 13).
3. The work of the ministry is such a serious undertaking that no man should enter it lightly.

C. The qualifications of the Elder (1 Timothy 3).

1. Are qualifications given here so that the man and the church can recognize the spiritual leaders in the assembly? YES.
2. Does this list mean that if a man meets these qualifications, he is automatically an Elder? NO.
3. If a person meets these requirements at one time, is he is an Elder for life? NO. He has to continue to meet these requirements.
4. Godly leaders are the **backbone** of the church, it is essential that they be qualified.
5. In an unsuccessful church, the issue is all too often not poor programs or uncommitted people, but **substandard** leadership.
6. Godly leaders are not produced by Bible colleges or seminaries; they merely give them the tools with which to work. Nor do pulpit committees or ordination councils make men fit for the ministry; they merely have the responsibility to recognize those who already are.
7. Only the Holy Spirit can produce a true spiritual leader.

**NOTE:** Occasionally, a church has to dismiss someone from the Elder’s office. When an Elder ceases to meet the qualifications, the church must practice discipline and dismiss that person. This is a serious business—this is a high and holy calling of God

and we need to see it as such. This list is given so that our spiritual leaders are credible for the assembly and the unbelievers (2 Cor. 6:3-4a).<sup>2</sup>

- VI. The office of a deacon (I Tim. 3:8 and Phil. 1:1).
  - A. The two **offices** of overseers/elders and deacons are meant to complement one another. One is the office of pastoral oversight; the other is the office of **practical** service to the church (I Tim. 3:8-15).
  - B. The word “deacon” is used often in the New Testament (around 100 times). It is based upon a word that means “to serve” or “servant.”
  - C. In the general sense of the term, all Christians are deacons, for all are to be actively serving Christ and His church.
- VII. The officially recognized responsibility of the deacon (I Tim. 3:8-13).
  - A. The deacons work alongside the elders, implementing their preaching, teaching, and oversight/management in the practical life of the church.
  - B. The deacons are not to lead the elders. A group of deacons telling the pastors what to do is **backwards**.
  - C. Many Bible-believing churches have made the deacons the ruling board of the church when they have been designed to be servant leaders.
  - D. The elders are given the oversight of the church. They are to **rule** the church.
  - E. The deacons need the guidance and support that only the elders of the church can provide.
  - F. Elders need the deacons to relieve them from the many practical ministries essential to shepherding a flock. These two groups are God’s tag team for leadership.

**NOTE:** In order to understand the role of the New Testament deacon, we must begin by understanding how the deacons in the church came about.

- VIII. The account of Acts 6:1-4 gives the occasion when the office of deacon began in the early church.

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<sup>2</sup> For further discussion regarding disciplining the Elder see Appendix M.

- A. The two-fold need for office of the deacon.
1. To **relieve** the leaders so that they can give priority time and attention to consistent prayer and the ministry of the Word, and
  2. To **provide** official, responsible care for the physical welfare of believers.
- B. Good leaders have the ability to skillfully confront troublesome issues and to be decisive. Confronting problems is a major part of leadership responsibility. Leaders who fail to confront problems **demoralize** the church.
1. The Apostles acted decisively and skillfully and avoided a potential disaster.
  2. This does not mean the Apostles disliked getting their hands **dirty** – caring for widows, nor does it imply that they thought they were too important for such work.
  3. However, this care of the church body was not their first, God-given priority. These good things had diverted them from their **primary** responsibility of proclamation and prayer.
  4. They must not allow even this honorable service to divert them from proclaiming and teaching the Word. That would be **disastrous** for the church.
- C. Many churches and religious organizations have become **social** institutions—delivering food, clothing, but not delivering the Word of God, which is transforming power.
1. **The church’s central ministry is the proclaiming and teaching of the Word of God.** When pastors neglect the Word of God, they **sabotage** the work of God.
  2. Acts 6:4 is one of the most important verses in the Bible regarding pastors. Pastors are easily sidetracked. So many good things demand time and energy. Thus the pastor’s time for prayer, Bible study, and teaching the Word of God is slighted.
- D. Deacons need to **demand** that the elders be faithful to their role.
1. We must remember that the true priorities of church leaders are always under attack.
  2. One of the greatest barriers to the church becoming what it should be is the

lack of focus from the elders and deacons.

3. Elders must radically insist on a schedule that affirms the spiritual priorities of prayer and the ministry of God's Word.
4. The deacons of the church, also, need to fix these priorities firmly in their minds.

★If the leaders are wrongly focused, then the church will be **misguided**.

E. As the church increased in size and complexity, so did their workload. They summoned the congregation (vs. 2) and presented a plan for solving the problem (vs. 3).

1. The plan called for the formation of a body of seven men to whom they could hand over responsibility. They asked the people to select the men (vs. 3).
2. They also gave qualifications to guide the congregation in the selection process. Not just **any** Christian could do the job.
3. The task demanded skilled men of high moral character who could be **trusted** to fulfill the responsibilities with integrity and ability.
4. The **wrong** men would create worse problems and frustrate the Apostles even more than the existing situation.
5. That is why the qualifications are important—finding the right kind of men to serve in this ministry is **vital** to the local church.

IX. The principles of delegation

A. If any organization is to maintain integrity and effectiveness, good management is essential. The principles of delegation are clearly taught in both Testaments.

The account in Exodus 18:13-26 closely approximates that of Acts 6.

1. We find Moses overwhelmed by the needs of the people.
2. He is, in fact, responsible to meet them, but in reality, **incapable** of meeting them. The weight of all the people's needs rested on him. It is obvious that as the number of people with needs increases, the weight intensifies.
3. The solution to Moses' problem was presented; it involved the **delegation** of responsibility over groups of individuals to others who

could, in effect, lengthen the hands and thus lighten the load of the leader.

**NOTE:** It can be seen that as the number of people increases, the number of those delegated to oversee their needs increases. This makes possible **unlimited** growth without **limiting** the quality of care that is available to those within the congregation who have legitimate needs.

★This is why some churches do not grow. The elders do not delegate or they will not delegate. They will not give authority to qualified persons in the church.

B. For this principle to be put to use in leading a church, it is essential that several matters be made clear.

1. The objective of the deacons' watchful care is to free the hands of the pastoral leadership to enable them to provide proper leadership.
2. Disorganization multiplies problems and frustrates people.

C. Consider the passage in Acts 6:5.

1. The congregation presented these men to the Apostles for official approval (vs. 6).
2. The Apostles commissioned them in an official and public way, by the laying on of hands and prayer.
  - a. This "putting of hands on" was an appointment to an official position. It was the giving of authority.
  - b. This visual demonstration would be responsible for placing the seven men in charge of the church's ministries.
  - c. If you are unwilling to put your hands on them, then do not give them the ministry.
3. The congregation chose seven men, ". . . whom we may put in charge of this task" (vs. 3e), and the Apostles officially installed them.

D. This is how the church should operate.

1. We put before the people the qualifications; the congregation selects; then we examine.



2. This is the first recorded example of the laying on of hands in the Christian community. The primary idea seems to be that of conveyance or transference.

3. They were given official **status** to handle the important work of caring for the Church's needy. The Seven formed a separate but complementary ministry to that of the Apostles.

★As long as the deacons enable the elders of the church to carry out their primary duties, and as long as the deacons minister to the congregation's needs, you will have a healthy leadership team for the local church.

X. The offices of elders and deacons are not volunteer work positions open to everyone in the community. They are official positions.

A. If we want to understand who the New Testament deacon is and what he does, we must begin with an understanding of the overseers of the church. If we misinterpret the identity of the New Testament overseers, we will most likely distort the identity of the New Testament deacons.

1. Deacons are, in actuality, to serve the people. In too many churches, deacons merely sit on an **executive** board and make decisions. They are board-deacons, not servant-deacons.

2. Conflict between elders and deacons is not uncommon and can arise from both sides. Indeed, any organization with two or more groups holding official responsibilities will face tensions.

3. The better we understand the difference between elders and deacons, the more able we will be to avoid conflicts. When we don't understand these **differences**, power struggles and misunderstandings raise their ugly heads.

B. The work of pastors and deacons frequently **overlap**. They must make **joint** decisions, **pass** information back and forth, and seek **help** from each other.

C. In many churches, deacons misunderstand their role.

1. It is plain from everything we have studied that deacons are subordinate to

overseers. In the New Testament, deacons are always associated with overseers, yet are subordinate to and distinct from them.

2. We must also understand that elders can perform all the functions of deacons, but deacons cannot perform all the functions of elders.

3. If elders provide poor pastoral leadership for the church, they will **frustrate** the deacons.

D. Good coordination between elders and deacons is vital to a **smooth** working relationship.

**NOTE:** I Timothy 3 focuses on the leadership of the church and the qualifications of the deacons. Not just anyone who wants to be a deacon can become one. Placing unqualified and unfit people into the church's leadership structure is a crucial part of Satan's ongoing **strategy** for corrupting churches.

★The big mistake many churches make when first seeking to establish a Biblical eldership and Biblical deaconship is to appoint the **wrong** men to office. In the end, the church is saddled with the wrong leaders and perhaps suffers years of problems.

XI. We must **insist** on Biblically-qualified men for church office, even if such men take years to develop.

A. I Timothy 3:8 – “In like manner” – to the same degree

1. To think that deacons don't need to meet qualifications is a common mistake. This error demonstrates how little people understand about the importance of deacons to the local congregation.

2. The deacons' significance to a church is clearly displayed by the fact that their qualifications are **similar** to those of the overseers.

B. It is a serious matter to serve the local church.

1. Whenever someone is placed in a position of trust or assumes leadership responsibility in the church, the issue of proven moral character should be paramount. Yet many churches place unqualified people into positions of leadership. They are so **desperate** for help that newcomers become Sunday school teachers or deacons within weeks, without church officials or leaders having any real knowledge of the newcomers' spiritual or moral condition.

2. Placed too hastily in official positions of trust, unknown and unexamined people have created irreparable damage in numerous churches.
3. Scripture warns us against hasty appointments: “Lay hands suddenly on no man” (I Tim. 5:22). In the church of Jesus Christ, there are certain credentials that people must have for service. Scripture demands that deacons be morally **qualified** and **examined** before they serve.

## XII. The examination of deacons

A. The text plainly states that no one can serve as a deacon until “first tested” (examined) and approved—considerable amount of time in the congregation.

1. Verse 10 tells us that the deacons are **already** performing before they are chosen. They do not get the office and **then** begin to serve or begin to live holy. They are already living a holy life.

2. Verse 10 implies watching their lives and seeing how they conduct themselves—they have a testimony among us. It always weakens the testimony of a local church when a person who has not been proved is made an officer of the church.

3. Even our Lord Jesus came as a servant and labored as a carpenter; and the Apostle Paul was a tentmaker—first a servant, then a leader.

B. How is a prospective deacon actually to be examined? What are the procedures? The New Testament is silent on these specific matters. Because the Bible provides no detailed procedures for examination of deacon candidates, different churches will develop different procedures. The requirements of Scripture are that:

1. The deacon candidate meets all Biblical qualifications
2. The deacon candidate must be examined as to those qualifications
3. No deacon candidate be appointed to office in a hasty, careless manner (I Tim. 5:22).

## XIII. The elements of an orderly examination process

A. The elders should direct the process.

1. Elders oversee the direction of the church including the examination of elders/deacons-to-be. In vital matters as important as examining and appointing deacons, the elders should direct the entire examination process. The elders have the authority, position, and knowledge to move the church forward. They know its needs, and they know the people.
2. The elders are responsible to decide if additional deacons are needed and to initiate the process of selecting them.
3. Because the elders are to take the lead in the examination procedures does not suggest that the congregation is left out of the evaluation process.
4. New Testament elders should never act like **dictators**. Rather, they actively lead as loving pastors among God's people. They must listen to, consult with, and seek the wisdom of their fellow believers.

★A good shepherding body also wants an educated, involved congregation—not a passive one. Everyone in the church is to know these qualifications and is also obligated to see that these Biblical instructions are implemented.

B. Questioning and instructing the candidate.

1. The church leadership should inquire about his beliefs, interests, family, and commitment of time.
2. The church leadership should clarify to the candidate what work he will be expected to do.
3. Some people in the congregation may have information about a prospective leader that the elders do not have (i.e. business dealings that are shady or crooked), so their input in the evaluation process is essential. However, people must give Scriptural reasons for their objections.
4. In Scripture, no specifics are given as to the duties of deacons. They were to carry out whatever was assigned to them by the elders.
5. After the elders give their final approval, the candidate should be publicly installed into office. **This whole process should be bathed in prayer.**

★Sadly, too many churches expend no **time** and **effort** in examining prospective deacons or elders.

### C. The laying on of hands

1. After the person is examined and meets the qualification, he then is officially and publicly placed into the new position by prayer and the laying on of hands.
  - a. By laying hands on a candidate for the ministry, church leaders show their unity and support.
  - b. Those who select an unworthy man to the ministry share the responsibility for his sin.
2. The early church took the laying on of hands very seriously. In Acts, we read that prayer and fasting accompanied the setting apart of men for the ministry. The laying on of hands was the way to recognize people who were being appointed or commissioned for special work.
3. This examination process needs to qualify the man that he has been living and serving in a way that cannot be questioned (vs. 10). No one could call him into question.

## XV. Summary statements and final challenge

A. Showing more concern for the appearance of their church buildings than the careful selection of their church leaders, many churches seem oblivious to the Biblical **requirements** for their spiritual leaders as well as to the need of the congregation to properly examine all candidates for leadership in light of Biblical standards (I Timothy 3:10).

B. There are three critically important reasons why God demands these qualifications of church elders.

1. The Bible says that an elder must be of irreproachable moral character and capable in the use of Scripture.
2. The local church elders are to be living examples for the people to follow. Much of the weakness and waywardness of our churches today is due directly to our **failure** to require that church shepherds meet God's

standards for office. If we want our local churches to be spiritually fit, then we must require our shepherds to be spiritually fit.

3. The Biblical qualifications **protect** the church from incompetent or morally unfit leaders. Dr. Francis Schaeffer wrote, “The church has no right to diminish these standards for the officers of the Church, nor does it have any right to elevate any others as though they are then equal to these which are commanded by God Himself. These and only these stand as absolute.”

C. The principles governing the elders and deacons of the church are absolutely central to the proper order and behavior of a congregation.

1. The offices of God’s church are not honorary positions bestowed on people who have attended church faithfully for many years. Nor are they positions that are filled with good friends, rich people, or successful business persons.
2. The church offices are only for those who are **biblically**-qualified and moved by the Holy Spirit of God to sacrificially oversee and serve God’s family.

D. Elders and deacons hold positions of sacred trust.

1. They direct and care for the family of God. They handle problems, finances, and needy people. They have access to people’s homes and the most intimate details of their lives. They have access to people who are most vulnerable to deception or abuse.
2. They must be men of proven integrity. Leaders who have good character provide better judgment, guidance, balance, and stability for the church.

## APPENDIX A – THE QUALIFICATIONS FOR ELDERS AND DEACONS

### The Qualifications of the Elder

The **first qualification** given in 1 Timothy 3:2 is “**blameless.**” This is a foundational qualification. This one is the broad qualification on which everything else is built. The issue is not just leadership, but moral and spiritual example. The word “blameless” literally means “nothing to take hold upon”; that is, there must be nothing in his life that Satan or the unsaved can take hold of to criticize or attack the church. No man living is sinless, but we must strive to be blameless. A man should not have any handles in his life – he should be above reproach. The church is responsible to measure men by the standard of above reproach. This all-encompassing word is used again in I Tim.5:7 and 6:14.

In 1 Tim.3:2, the word “be” indicates he is in a present state of being above reproach. He must be a model for the congregation to follow. Philippians 3:17 says that elders are to be an example to the church (see also 2 Thess. 3:9). *“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”* (Heb. 13:7). *“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”* (Heb. 13:17). I Peter 5:3 says, *“Neither as being lords over God's heritage, but being examples to the flock.”* This is one of the greatest problems of Christianity today – in spiritual leadership and in the pew – immaturity in the faith.

The bishop must be blameless! Bishops/elders/pastors must take great care to remain above reproach for several reasons. First, they are the special targets of Satan, and he will assault them with more temptation than others. Those on the front lines of the spiritual battle will bear the brunt of satanic opposition. This position must not be entered into lightly. Second, their fall has a greater potential for harm. Satan knows that when a shepherd falls, the effect on the sheep is devastating. Third, the leaders’ greater knowledge of the truth, and accountability to live it, brings greater chastening when they sin. Fourth, elders’ sins are more hypocritical than others’ because they

preach against the very sins they commit. The man truly called to the ministry is marked by both an inward consuming passion and an outward disciplined life—above reproach. For him the ministry is not the best option, it is the only option. There is nothing else he could do with his life that would fulfill him. God give us leaders like this!

The **second qualification** of the elder is that he is “**to be the husband of one wife.**” Of all the qualifications, this one is the most discussed and debated. What do you think that means? Does that mean he has to be married? Some teach if you are going to be an elder, you have to be married. The Apostle Paul was single (I Cor. 7:8) and so was Jesus Christ. The Bible says it is better for a man to be single so that he can serve God fully/wholeheartedly (I Cor. 7:32). Does this exclude the single man from being an elder? I don’t believe so. If this were true, then he would also, according to Verse 4 – have to have what? Children. Practically, I can understand why it would be a help to be married – dealing with family issues. But the Bible teaches it is better if a man is single – he will have more time to dedicate to God.

Does this mean that he is not married to a woman, but he is married to the church? Some teach the spiritual leader is to be celibate and he is to only have one wife and the church is to be that wife—he is married to the church. What segment of the Christian church holds this position? The Roman Catholic position. The Roman Catholic Church says it is founded on whom? Who was their first pope? Peter. I Cor. 9:5, *“Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?”* What does this verse tell us? Cephas has a wife. Who was Cephas? Peter. By the way, Jesus healed Peter’s mother-in-law in the Book of Matthew: *“And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever”* (Mt. 8:14). She got up and got busy serving the Lord. Peter had a wife and in I Peter 5:1, he was an elder – Peter is an elder with a wife. This verse is definitely not teaching this view of celibacy. The word for wife here is *Gunay* – female / woman.

Another view says that this prohibits remarried widowers because they have been married twice. His first wife is dead and he is remarried – two wives – therefore, he is disqualified. The Scriptures permit and honor second marriages under the proper circumstances. The Apostle Paul expected younger widows to remarry and raise a family (I Tim. 5:9, 11, 14). In I Cor. 7:39 he wrote, *“but if her husband is dead, she is*



*free to be married to whom she wishes, only in the Lord.*” Paul has addressed this in Corinthians and I Tim. 5:14. Everywhere the Scriptures teach—especially a younger widow or widower—it is God’s will that they remarry. So what is this saying? It is to be the husband of one wife currently. It is a prohibition against polygamy. What about the divorced individual? The divorce issue would fall under the first qualification of being “blameless.” I personally believe a divorced man is disqualified from the ministry. Warren Wiersbe said, “A pastor who has been divorced opens himself and the church to criticism from outsiders, and it is not likely that people with marital difficulties would consult a man who could not keep his own marriage together.”

What is this second qualification saying? The Greek text literally reads “a one-woman kind of man.” The issue is his moral and sexual behavior. Many married men are not one-woman men. Their eyes are roaming. Many with one wife are unfaithful to that wife—through magazines, the Internet, etc. Remaining married to one woman is no indication or guarantee of moral purity. Some may wonder why God begins his list with this quality. He does so because it is in this area, above all others, where leaders seem most prone to fall. The failure to be a one-woman man has put more men out of the ministry than any other sin. It is thus a matter of grave concern. A one-woman man is a man devoted in his heart and mind to the woman who is his wife. He loves, desires, and thinks only of her. He maintains sexual purity in both his thought life and his conduct. By the way, this should be true of all Christian men.

Scripture makes it clear that sexual sin is a reproach that never goes away. Proverbs 6:32-33, *“But whoso committeth adultery with a woman lacketh understanding: (he doesn’t have any sense) he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach [disgrace] shall not be wiped away.”* An elder’s whole life is reserved for the one woman. A pastor’s home life is very important and especially his marital status. This qualification speaks of his character: He is supposed to be a one-woman kind of man.

The **third qualification** mentioned is that the bishops are to be “**vigilant**” (vs. 2) – temperate – literally, not intoxicated with any kind of influence – sports, lawn, video games, house, hunting, Internet, vehicles, boats – not being carried away to excess – theological tangents – end times or following a man. Vigilant means keeping your head in all situations – using sensible judgment. He cannot be vigilant if he is under the

influence of alcohol, drugs, or even prescription drugs. A leader must be one who thinks clearly. Temperate means clearheaded. There are a lot of things that can cloud a man's judgment.

The **fourth qualification** is that an elder is to be “**sober.**” Does this mean drunkenness? No, this refers to his attitude. Sober—serious attitude about his work, God's ministry; he doesn't take it lightly. He does not cheapen the ministry or the Gospel message by foolish behavior. “Sober” does not mean an elder cannot have a sense of humor, but he should be serious about the office which he holds. He is to be self-controlled, serious, in earnest, not a clown.

The **fifth qualification** of an elder is that he is to be “**of good behavior.**” This is an interesting term — *cosmean* or *cosmos*. It carries the meaning of an ordered world or a harmonious arrangement. From this word we get our English word “cosmetics” which means “putting her face in order.” An elder is to be *cosmeon* – what do you think that means? He is to be a man whose life is orderly and harmoniously arranged. People who are around an elder know whether things are under control or in chaos. Is this a person whose life is orderly? If we committed unto him the affairs of God, would he run the affairs of God in an orderly, harmoniously fashion, or would we be wondering about it? Homer Kent said, “The ministry is no place for the man whose life is a continual confusion of unaccomplished plans and unorganized activities.” A spiritual leader must not have a chaotic, but an orderly lifestyle.

The **sixth qualification** states that elders are to be “**given to hospitality**” – literally, to love strangers. This is a man who is a host, whether it be at the church, at a restaurant, or at his home. He is fond of guests. We are not talking about hosting friends; everyone should be doing that. If an elder is not hospitable to church people, he certainly won't be to strangers. An elder goes out of his way and comfort zone; he is looking around for the person who is alone, for a person who cannot repay. Elders are not elevated to a place where they are unapproachable; they are to be available. A pastor's life and home are to be open. An elder is to love God's people. He is a people lover – people-oriented! Sometimes, an individual can be a bookworm, he loves to study, but if he doesn't also have a people orientation, he should not be in the ministry. Someone once said, “If you don't like the smell of sheep, don't be a shepherd.”

The **seventh qualification** of an elder is “**apt to teach.**” This is something I emphasize, because I do not believe any man ought to be an elder in a church unless he can teach the Word of God. This man is ready and able to instruct in the Holy Scriptures. Does this mean that every bishop is to be a preacher? No! Should we expect that any elder ought to be able to teach and minister the Word? Absolutely! Out of the pool of elders—out of that group—there is a group who specifically labor in the Word and doctrine. We call these men the pastors (I Tim. 5:17). Some of the elders give more time to this than others, but all were to demonstrate this ability.

What does it mean “apt to teach”? Any elder ought to be able to minister the Word to people—to give spiritual counsel, guidance, and direction from the Word of God. He is a spiritual overseer. He must be able to do this. Can he handle the Bible? The overseer in the church must be able to teach. This is the only qualification that relates specifically to his giftedness and function. This qualification appears only here and in 2 Tim. 2:24-25 in the New Testament: *“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.”* An elder must be a highly skilled teacher, who works hard in his studies and proclamation. That is the one qualification that sets him apart from the deacons. The primary duty of the overseer is to preach and teach the Word of God, and being gifted for that is crucial. To preach and teach God’s Word is the primary task of elders (Titus 1:9, 2:1). It was for that purpose that the elders were given to the church (Eph. 4:11-14). Not all church people have gifts for preaching and teaching (I Cor. 12:29), but those who aspire to pastoral duty, however, must be so gifted. What criteria identify a man as a skilled teacher? First – a gift of teaching; second – he must have a good understanding of doctrine; and third – he must be a diligent student of Scripture (2 Tim. 2:15). “Apt to teach”—it is not something to which one comes by accident or by any sudden burst of fiery zeal. A lot of preachers holler and shout so that they can overshadow the hollowness of their message. An elder must be a careful student of the Word of God. The elder who is lazy in his study is a disgrace to his church.

We have come to the negative qualifications—the things an elder should not be. In verse 3 – our **eighth qualification** of an elder is “**not given to wine,**” not a drinker.

That literally means not staying near wine. Why would God say that an elder cannot sit alongside wine? Because these wines were intoxicating influences. An elder should not have a reputation as a drinker. He doesn't frequent bars or involve himself in the scenes associated with drinking. A man who is going to be in a ruling position among God's people could not be a man who is intoxicated. He is not to be under the influence of alcohol. Ephesians 5:18, *"And be not drunk with wine, wherein is excess; but be filled with the Spirit."* This verse teaches us about control. We are to be under the control of the Spirit, not under the control of alcohol. An elder must be under the influence of the Holy Spirit. These are diametrically opposed to one another. He is not to be controlled by wine, but controlled by the Spirit of God. Pastor Timothy had obviously committed himself to total abstinence from wine (I Tim. 5:23). He was committed to abstinence. Most all of us have taken medicine with alcohol in it. Paul's admonition and example in Romans 14 (especially verse 21) would apply today in a special way, *"It is good neither to eat flesh [meat], nor to drink wine, nor anything by which thy brother stumbleth, or is offended, or is made weak."* I believe a man who is a drinker of any alcoholic beverage has no place in the ministry. This falls under our first qualification of being blameless. He is a poor example, and will surely be the cause of serious sin and disaster in the lives of others who follow his example as drinkers, justifying their indulgence because of their leader.<sup>3</sup>

The **ninth qualification** is "**not a striker**" (vs. 3). This refers to hitting people. Who would think that a preacher would hit people? The first place he is not to be a striker is with his wife and children. A leader in the church must not be one who reacts to difficulty with physical violence. He must react to situations calmly, coolly, and gently. An elder is oftentimes he is in the position of putting spiritual pressure on a person and carnal people react. When carnal people react, it is very easy to be carnal yourself and to lash back. This refers to literal blows. We are not talking about self-defense. We are talking about a man who likes to settle things/control things with physical force. Short tempers do not make for long ministries.

The **tenth qualification** in this passage is "**not greedy of filthy lucre.**" This one is tied with covetousness at the end of verse 3. It is talking about a man who does not have ulterior, material motives, in the ministry. He is not greedy of gain that would come

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<sup>3</sup> For further discussion regarding alcohol and the Christian see Appendix O.

in filthy ways or in illicit ways. He is not to be motivated in any way by the material. Would he be willing to take a ministry that did not pay anything? Would he be willing to do it for nothing? Finances should not be the determining factor when a man examines a ministry. Greedy pastors always have “deals” going on inside or outside their churches. “Not greedy of filthy lucre”—he shouldn’t have a love of money. We are told in Scripture that the love of money is a root of all evil (1 Tim. 6:10). The way a church leader handles his money can lead him into a great deal of trouble—either his own money or the church’s money.

Our **eleventh qualification** is “**patient**” (vs. 3). He is patient in his dealings, in his leadership, and in his presentation; there is a gentleness to his spirit. He is not a man who will shove things down people’s throats to achieve his program or agenda. His wisdom will show itself in patience and gentleness. He will need patience as he works in the ministry. He will be working with people; people who are not progressing spiritually, on the contrary, they are causing trouble, unfaithful and undermining. There will be people who are gossips and constantly stirring up trouble. He will also be working with volunteers. An elder must not keep a list of all the wrongs done to him, or hold a grudge. Many men leave the ministry because they can not accept such high and lows. The elder must listen to people and be able to take criticism without reacting. “Patient” means reasonable. He should be a reasonable man, someone you can talk to or reason with.

Our **twelfth qualification** is “**not a brawler**” (vs. 3). It refers not so much to physical violence as to a quarrelsome contentious person. Do you know where contention comes from? Do you know what root sin is at the bottom of a contentious spirit? Pride. Only by pride cometh contention (Prov. 13:10). A prideful person will not take a back seat; he will not give in; he will never admit a fault. We cannot have a person like this in leadership. To have a contentious person in leadership will result in disunity and disharmony, seriously hindering the effectiveness of the church. The Bible says *if it be possible as much as lieth in you, live peaceably with all people* (Romans 12:18). There are times we must argue, debate, must stand up, but we are pushed into it. We ought not to be looking for it. We don’t want to—it is not a typical temperament. An elder must “disagree” without being “disagreeable.”

The **thirteenth qualification**—“**covetous**”—tightfisted/opposite of generous. A person can covet many things besides money: popularity, praise of men, attention of women, a large ministry that makes him famous. He should not be a man who has the wrong motives for ministry.

The **fourteenth qualification** has to do with a man’s household. Some fathers are regressing and not progressing; some fathers do not know what they should be doing. There is no doubt that our society, in a big way, has lost in most families – the Godly leader, the family overseer – the father. The father is the ruler of the home (vs. 4); “**one that ruleth his own house.**” The word “rule” here means superintendent, and that carries with it three ideas.

The first idea means “to stand before in rank.” The father stands out before his family as provider, protector and spiritual leader. He is the provider. He provides for their physical needs including their financial needs. The Bible says that a man who does not provide for his family “*has denied the faith, and is worse than an infidel [unbeliever]*” (I Tim. 5:8). The father is the protector. He stands out front – he protects and guards the gates of his home. He doesn’t allow anything that would destroy or hurt his family to reside or invade his home—wrong influences. The father stands guard; he watches his home. The father is the spiritual leader and he stands out front: he leads his family to church, in the Bible, and in spiritual decisions. What kind of man doesn’t lead his children to salvation, to church, in spiritual things? The greatest decision a child will ever make is in regards to Jesus Christ. The man who serves as a pastor must demonstrate that he can lead people to salvation and holiness because he has done that in his own home. “*As for me and my house,*” Joshua said, “*we will serve the Lord.*” The father must be determined to guide his family spiritually. This element is most often the overlooked one for men, but it is the most important one. Dad leads in spiritual matters. The father is the ruler—he stands out front.

The second idea means “to preside over, to govern,” and this suggests that the leader is the one who directs the business of the home. He is the regulator, the governor of the home. He influences the home; he sets the temperature. He is managing his home, overseeing what takes place. He’s invested – he’s active – he’s knowledgeable. Many men act as though they consider home life a mere interlude between working hours. The third idea associated with the phrase “to rule” means “to

practice before.” He is no hypocrite; he is a private success; he is living what he is teaching his family and others. No man is a success who is a failure at home! If there are any regrets of old men, it is their failures in their homes.

Notice that this “ruleth” is the same word found in I Tim. 5:17 where it says, “*Let the elders that rule well.*” This shows the link between leading the home and leading the church. In the home, as in the church, it is God’s plan for men to assume the leadership role. An elder is to be a what in the home? A ruler. An elder is to be a what in the church? A ruler—to stand before, to preside over, to practice before. If he is going to rule in the church, then he needs to have that same ability, to show that ability in the very first place of a man’s responsibilities, which is his home. The first arena of leadership is our home and the next arena is our church and the next arena is our community, and if the home is not right, the church is not right nor will the community be right. The father is the ruler of the home. How does he rule the home? – The Bible says in verse 4 – One that ruleth “**well**.” This word “well” is from *kalos* (cal-occe), a rich word that could also be translated “excellently.” The father is to rule well. He is to do a good job of it—an honest job—and to do it to a full or maximum level. Notice what he rules—The Bible says one that ruleth well his own “**house**” (vs. 3). “House” means household which includes the man’s family and more, because it reaches to everything connected with the home (the yards, roof, etc.).

You will notice that in verse 4 we are told who he rules. The Bible singles out the children. The single greatest commodity of the home is kids, not the vehicles, not the boat, not cable television. The man’s greatest asset is his wife and from that union, the children are produced. Sadly often times, the children are left to manage themselves and when a child is left to himself, he brings shame to his mother and father. Verse 4 says he is to have his children in subjection. That word “subjection” means to have the children arranged under him—subordination and obedience. Subjection is a biblical word; it comes right out of Ephesians 5:22. The whole family is arranged under the father—this is the way God intends it. This man is to have his children arranged under his headship. This does not mean that his children are robots. They are not programmed like a computer system. They are not in the military with a father who is a drill sergeant. They have wills, minds, and they have needs. They are individual personalities, and he has been the kind of father who has helped his children to arrange

their independent wills under his will—just like a believer arranges his independent will under God’s will. His children are under control with all dignity. An elder’s children are to be respectful, well-disciplined, and believers (Titus 1:6). Mismanagement in the home will bring unmanageable kids. An elder’s children must bring honor to their parents. The obvious implication is that his family is ordered, disciplined, not rebellious.

In I Timothy 3:4 we see how he rules his children. He is to do this with all gravity (vs. 4d) – with reverence. That means in a manner worthy of respect. There is a right way to handle your children and keep them under control and there is a wrong way. Discipline – and yes, the Bible teaches spankings – but not abuse. Teaching, teaching, teaching. It must be done in a way worthy of respect – whose respect? Everyone’s—the mother’s, the children’s, the relatives’, the church’s—it is a respectful arrangement of that family. If a man’s own children cannot obey and respect him, then his church is not likely to respect and obey his leadership. An elder should have the authority in his own home—without being a dictator – a loving leader – I Peter 5:3 – leading his family, not driving them. The reason a church leader must have a well-managed home is obvious (vs. 5).

Notice something in verse 5—how shall he take care of the church? The word translated “take care of” in verse 5 suggests a personal ministry to the needs of the church people. Therefore, his home life is to be personal, not distant. It is where we get our hands dirty; it is where we invest our time, our energy, our love. Personal interest, personal care of his family—this is the care we are to have for our family. If a man doesn’t personally care for his family, how do we expect him to take that kind of gentle, loving care for the church people?

Verse 6 lists our **fifteenth qualification** for the leader: “**not a novice.**” He is not to be a young convert in the faith (Christianity). He is not to be someone who has recently been saved. This is a caution that needs to be heeded today. It has been natural for churches to want to push to the front some prominent personality who had recently made a decision for Christ. However, the cause of Christ is hurt when those who are young in the faith attempt to speak on matters of doctrine about which they are not knowledgeable. The word means a “neophyte”—someone who has recently come to faith – newly planted in the faith. No church should have a new Christian become a leader in the assembly. This doesn’t have anything to do with age or being young; it has



to do with maturity. Putting a new convert into a position of spiritual leadership is likely to puff him up, to put his head in the clouds. That would place him in grave danger of falling into the condemnation incurred by the devil.

The **last qualification**, our sixteenth, is that he “**must have a good report**” (vs. 7). He must have a good witness (testimony) of them who are without. Who are those who are without? The lost. Could the people in his neighborhood give a good report on him? Could they tell you, would they tell you, anything that would bring blame upon him and the ministry? Do unsaved people respect the way he handles himself? Does he have a good reputation among unsaved people with whom he does business? (Col. 4:5, I Thess. 4:12) Does he pay his bills? Does he keep his word? How can a man have a spiritual impact on his community if that community does not respect him? Such an individual can do nothing but bring reproach/ disgrace on the cause of Christ. The Bible expects every believer’s life to be a positive testimony to the watching world, and that is especially true of those in pastoral positions (Phil. 2:15). Having a good reputation in the community, an elder will avoid “the snare of the devil”—refers to the snare set by Satan. God does not set traps for His people, but Satan would like nothing better than to set a trap to discredit a leader in the church. For one who has a bad reputation in the community to be placed by the church into a prominent place of authority would be to draw upon himself and the church the disgrace of the world. The enemy’s aim has always been to destroy the leaders of the church. Hence great care must be exercised in the selection of its leaders. A good witness from them on the outside – Why? Lest he fall (vs. 7b). The godly character of an elder must be in his personal life, the church, and his home – not just those three areas. He must also have a good reputation with those outside the church. A man’s reputation and personal testimony are of great importance to the local church. Those who are “without” are the ones we are assigned to reach.

Fifteen of the 16 qualifications deal with a man’s character or his home life. They deal with not what the man knows, not what the man can do, but with what the man is. Isn’t that interesting? That God’s primary concern is what’s in his heart? Do you know how people pick their leadership? Oftentimes it is based upon who can talk the best, who is the most popular, or who is the nicest person. We don’t choose leadership this way. It is a man and his character and his character is proven and you know that you

can trust him with the business of the church. People who occupy positions that are leading God's people must be sure that their lives/living are so spiritually credible that it verifies what they stand for.

### **The Qualifications of the Deacon**

The qualifications for the deacon begin in verse 8. The **first qualification** for the deacon is “**gravity**” (vs. 8). This word is general in nature. It means “dignity,” “honest,” “honorable.” A deacon must be a man who is known and respected by the congregation. “Worthy of respect”, “a good reputation”—this means that the men are well-known and well-spoken of because of their good character.

The **second qualification** the Bible lists regarding the deacon is that he is “**not to be double-tongued.**” This involves the integrity of his speech (vs. 8c). Double-tongued means repetitive tongue—he repeats, repeats, and repeats; person to person and person; repeating a message like a little drummer boy with words that serve no purpose and no edificational use in the church. It is a deceitful tongue. That, of course, is a tongue that speaks different things for different circumstances on different occasions for different reasons. The greatest testimony of a person is his mouth! “A man is no better than his word.” Saying one thing to one man and a different thing to the next is wrong. This term plainly prohibits any kind of manipulative, insincere, or deceitful speech. Behind a deceitful tongue is a deceitful mind. Positively, the term emphasizes integrity of speech, sincerity, and truthfulness. A deacon must be a man of his word. He must mean what he says; his “yes” must mean yes and his “no” must mean no. The deacon is not to “spread conflicting stories” (vs. 8). He must know how to control his tongue. A deacon must not be double-tongued. A deacon's speech must be characterized by integrity, consistency, and honesty.

The **third qualification** is “**not given to much wine**” (vs. 8c). The Bible contains many warnings against the potential dangers of wine and strong drink. A person in a position of trust over other people should not drink alcohol.<sup>4</sup>

The **fourth qualification** deals with money; the text reads “**not greedy of filthy lucre.**” It is filthy money if it is acquired in a shameful way, either by business

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<sup>4</sup> For further discussion regarding alcohol and the Christian see Appendix O.

prospecting, a marketing group, taking advantage of old people, or gain acquired in an inappropriate fashion is sin, etc. The deacon cannot acquire wealth in a shameful way. He is not fond of sordid gain: not greedy for money, financial integrity (vs. 8e). As the treasurer of the Lord's twelve disciples, Judas spoke as if he cared for the poor, but he actually cared for money: *"Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein"* (John 12:5-6). Throughout the Bible, there are examples of and warnings against people who use their religious offices to achieve financial gain at the expense of others. The example of Eli's evil sons is given in 1 Sam. 2:13-17 and 2 Kings 5:20-27 relates the dealings of Elisha's servant Gehazi and Naaman. Jesus blatantly accused the scribes and Pharisees of stealing from "widows' houses" (Luke 20:47a).

Deacons handle money—other people's money and the church's money. The church must know of a man's financial integrity before he is chosen to be a deacon. A person who makes bad financial dealings isn't a good candidate to be deacon. The deacon must not use his office as a means to make money. That was an important quality in the early church, since deacons would routinely handle money as part of their official duties. They would distribute money to widows, orphans, and others in need. The temptation would always be there to steal from those funds. The deacons need to be quality men.

Our **fifth qualification** for the office of deacon is in verse 9, "**holding the mystery of the faith in a pure conscience.**" We know that a mystery is something we cannot figure out. In the Bible, the word "mystery" means "truth once hidden but now revealed by God." What is "the mystery of the faith?" The answer is found in the word "faith." Faith defines the content of the mystery. The New Testament speaks of the "mystery of God," "mystery of Christ", "mystery of the Gospel," and "mystery of Godliness" (vs. 16). In verse 9, he says, ". . . the mystery of the faith." "The faith" means the entire body of Christian doctrine. The "mystery" is defined, then, as the objective body of truth of which the Christian faith is comprised. The mystery of the faith is the New Testament revelation—27 books of the New Testament. These doctrines were not revealed in the Old Testament, there were glimpses of them, but they were revealed in the New

Testament. God has divulged the glorious, divine secrets of redemption to us. It encompasses:

- the Incarnation of Christ—God becoming flesh and dwelling among us
- the sacrifice of the Lamb of God—Jesus Christ
- the indwelling of the Holy Spirit of God in believers—man becoming the temple of God
- the saving Gospel, and
- the Rapture of the Church
- the Church itself

This was all a mystery, but God has revealed this body of truth unto man.

Holding the mystery of the faith with a pure or clear conscience means a man's life and this New Testament teaching must match. A Christian cannot hold to the faith with a pure conscience and live in sexual immorality, be stealing, be in bitterness, using foul language, doing drugs, having an undisciplined eye, be in pornography, or mistreating a spouse. The New Testament never allows people to separate life and doctrine. This is exactly what we see in Christianity today. Whenever we knowingly act in a way that is contrary to God's Word and do not seek His forgiveness, we defile our conscience. Every time we violate our conscience, we weaken its convicting power, therefore, making sin easier to commit. The conscience is man's inner awareness of his own actions. The conscience is a human faculty given by God to every person, which is designed to warn each person when they have violated moral law (Rom. 2:14-15).

The deacon must have a clear conscience in relation to the Word of God. A deacon must hold steadfastly to the Christian faith and live consistently with its beliefs. A pure conscience indicates a pure life. Deacons must know Christian doctrine and obey it with a good conscience. A deacon who does not *know* the Word of God cannot manage the affairs of the church of God. A deacon who does not *live* the Word of God, but has a "defiled conscience," cannot serve the church of God. He is disqualified. A deacon must hold the Bible with a clear conscience, that is, a conscience that does not accuse him.

The **sixth qualification** found in 1 Timothy 3 is in verse 10. This qualification demands examination. The word "also" must not go unnoticed. "And these also" refers back to the overseers mentioned in the previous section (3:1-7). The elders must also

be proven, tested, examined. The Bible speaks of the deacon's family—first, his wife and then the deacon's home life. After all this, the Bible says, "even so" (vs. 11). Here we have the qualifications for wives who assist their deacon husbands. These women are closely associated with the deacons—they are married to them. And we know that a man's home life affects his ministry. The leaders in the church are qualified by their families (vs. 4-5). So a deacon's family can disqualify him from the position even though he personally is qualified.

The instructions given in I Timothy 3:8-12 refer to the deacon and his wife. In the Greek (goo-NAY) "gynecologist" is the standard word for an adult woman or wife. The context of the Scripture determines if *gunay* should be translated as "woman" or "wife." In the passage before us, the only persons clearly called deacons are men. It is obvious from the context that the official title "deacons" refers to male deacons only. The only discussion of the office of deacon in the New Testament is in this passage—I Timothy 3:8-13. God addresses women in verse 11, and in verse 12, where the official title "deacons" appears a second time, he again addresses men. God requires that deacons be the "husbands of one wife" and that they manage their homes. So both times the word "deacons" appears in I Timothy 3, it applies only to men.

The deacons wives, according to 1 Timothy 3:11, must be of good moral character or the deacon is disqualified. The examination process for deacons is to include his family. In actuality, this is another qualification necessary for one who would be a deacon. The wife's qualifications are part of his qualifications for the office. After giving the qualifications for the deacon's wife, the Apostle Paul goes on to the deacon's commitment to his wife and his children and thereby completes the picture of his family life (v. 12). If a man is not leading at home, he should not be leading in the church. Therefore, when deacons are examined for office (vs. 10), their wives must also be included in the examination process since they serve as helpers to their deacon husbands. If a prospective deacon's wife isn't willing to help or doesn't meet the qualifications mentioned in verse 11, the prospective deacon is not eligible.

People often ask, "Why are the wives of deacons mentioned and not the wives of elders?" The answer lies in the nature of the deacon's office, which is not a teaching, governing office like the eldership. Elders teach and govern the whole church. Their wives are not to assist in the governing of the church. The deaconship, on the other

hand, provides loving service to the congregation. Wives can assist their husbands in this service without violating their God-ordained role in the local church. Indeed, at times their assistance may be demanded, as in cases involving the care of women, single mothers, children, the sick or elderly women.

The wives are not official deacons. They do not hold the office of deacon or any special title. However, they must measure up to certain standards. God requires them to meet four qualifications. God lays down four requirements for deacons' wives in verse 11. What must a wife be? There are four specific areas mentioned. Let us examine these qualifications in more detail.

First, in reference to her spirit, she must be “**grave**” or dignified. She is a woman worthy of respect, honest and honorable – not loud and obnoxious. Her demeanor commands respect from people. The second specific area mentioned is her tongue; she must “**not [be a] slanderer**”. She is not a malicious gossip. She is a woman who controls her tongue and speaks wisely and lovingly (James 3:3-8). The Greek word for slander – “diablos.” It is the same word from which we get the word “devil.” The devil is the chief slanderer. He is the accuser of the brethren. Slander is the devil's work. (John 1:7-12; Revelation 12:10) Gossip and slander are the devil's work. According to 1 Timothy 3, the deacon's wife is to be a woman who controls her mouth. Titus 3:2a says, “*speak evil of no man . . .*” “Not slanderers” means they are not to be gossips. Deacon's wives must control their tongues. A gossipy deacon's wife can cause much trouble in the church. She must not participate in gossip. It destroys churches. Gossip creates division, hatred, and suspicions. Gossip comes from anger, jealousy, bitterness, wounded feelings, pride, or mental disorder. A malicious gossip spreads bad rumors, innuendos, criticisms, and lies about people. “. . . he who spreads slander is a fool” Proverbs 10:18, “*he that uttereth a slander, is a fool.*” A woman who is a slanderer, isn't concerned with fairness or healing, only with striking back, tearing down, hurting, venting anger, or entertaining evil thoughts. A gossiping wife has no place in ministering to the needs of God's family and disqualifies her husband. Deacons must guard the information given to their wives due to confidentiality. This is a crucial area!

The **third** qualification has to do with the influences on her – she must be **sober**. It is the same word as “vigilant” in 3:2 meaning temperate. She possesses stable character, a woman who has balanced judgment and self-control. She is not intoxicated

by outside influences, such as beauty, fashion, weight, culture, standing in the community, or by what people think of her. She must not go overboard. Being sober-minded denotes self-control, balanced judgment, and freedom from excesses. The word describes a person who is stable, self-restrained, and clearheaded. A woman lacking self-restraint, can be easily snared by the devil or false teachers. It is essential that wives working in close association with the deacon be mentally and emotionally stable and in control. They must be able to remain composed in all circumstances.

The **last** requirement refers to her responsibilities. She is to be **faithful in all things** (vs.11). She is a faithful Christian woman who can be relied on to fulfill her Christian duty. She is trustworthy – she is conscientious – you can count on her! A few women had "already turned aside to follow Satan" (I Tim. 5:15). It was important for the deacons' wives to be "faithful in all things." "Faithful in all things" is a beautiful phrase. Some synonyms for "faithful" are "loyal," "trustworthy," "reliable," or "dependable". This word portrays an unshakeable loyalty, which is displayed in a number of ways. When we examine the Bible, we see that faithfulness marked all the great men and women of God. Hebrews 3:5, *"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."* Colossians 1:7, *"As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ."* In the work of God, faithfulness is of significant importance. In Psalm 101:6, God said, *"Mine eyes shall be upon the faithful of the land, that they may dwell with Me: he that walketh in a perfect way, he shall serve Me."* I Corinthians 4:2, *"Moreover it is required in stewards, that a man or woman be found faithful."* Since God is absolutely faithful to His promises and His people, He expects His people to be faithful as well. The deacon's wife should be faithful to her husband, to Christ Himself, and to His cause.

The world, however, is characterized by infidelity. It has no allegiance to anything but its own desires. Thus, God's final and rather comprehensive qualification for deacons' wives is not perfection or skilled work; it is faithfulness in all aspects of life. We might expect God to say that these women must be faithful to God or to their families. Instead, He writes, "faithful in all things." That means they are to be faithful in every relationship and sphere of life: in their commitment to Christ and His Word, in their duties to their families, in their witness to neighbors, and in their responsibilities to the family of God. Every aspect of their life is to be marked by faithfulness. A woman who

commits adultery or is flirtatious is untrustworthy. A woman who neglects her family because of selfish ambitions, or neglects God's people, or walks in disobedience to the Word of God is unfaithful. A fickle, selfish woman who changes her mind or breaks commitments to please her own whims is unreliable. The Bible says that confidence in an unfaithful man or woman in a time of trouble is like a broken tooth and a foot out of joint. Painful! In helping their deacon-husbands in church work, these women have an important responsibility to fill. Thus we must insist that they, like their husbands, be Biblically qualified. Let us not be indifferent to God's instruction regarding deacons' wives.

The **final qualifications** for the deacon are found in 1 Timothy 3:12. In marriage, childrearing, and general home management, deacons must model God's design for faithful marriage and for a loving, disciplined, Christian home. In these fundamental areas of the Christian life, deacons must be above reproach. They must be the "husbands of one wife" (vs. 12). The phrase, "husbands of one wife," occurs three times in the New Testament in the context of qualifications for either overseers or deacons (1 Tim. 3:2, 12; Titus 1:6). A "one-woman man" has an exclusive relationship with one woman. He must not be unfaithful to his wife either in actual conduct with other women, or in his mind. He is above reproach in his sexual and marital life. He exemplifies a faithful, monogamous marriage.

A candidate for the deaconship must supervise his family "well" (vs. 12b). This means he must be a responsible Christian father and household manager. He must provide for his family financially, emotionally, and spiritually. His home must not be on the verge of collapse. Deacons are to be good managers not only of their children, but also of their money, possessions, and everything associated with their own households. Having an orderly home means that the deacon's children must obey and submit to his leadership in the home. He is not to be a spirit-crushing tyrant who gains submission by harsh punishment. The Bible implores the father to discipline and instruct his children, not provoke or exasperate them: *"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord"* (Eph. 6:4). Colossians 3:21, *"Fathers, provoke not your children to anger, lest they be discouraged."* Children need constant training, discipline, and lots of love and affirmation. A Christian father must never be passive about the training of his children. He cannot abdicate his



position. If he is diligent, his children will benefit greatly and so will he. Please know there are no perfect, problem-free children. Even the best Christian fathers and mothers have child-related problems, but these parents are working on the problems and are involved with their children in responsible, caring ways. They guide their children through the many storms of life.

The reasons for these last qualifications are obvious. A man's ability to manage God's church is directly related to his ability to manage his own house. If he can not care for his family properly, he can not care for the family of God. In the family of God, a man's ability to manage his family is a crucial test as to whether or not he is qualified or disqualified to be a deacon.

## APPENDIX B – DETERMINING LEADERS

In 1 Timothy 5:17-25 instruction is given concerning selecting and appointing leaders. God teaches Timothy how to best avoid future problems with church leaders when he says, “Lay hands suddenly on no man” (vs. 22). When we put our hands on an individual, it is approval. We are saying that they are suited and approved for God’s ministry. We are endorsing them. The principle to remember is that a biblical selection process protects the congregation from potential damage.

In the first part of verse 22, God is saying that we are not to be hasty in choosing elders. Quick appointments create more serious, long-lasting problems. Time and testing are still the best principles to follow when appointing church leaders. The proper examination of deacons and elders is precisely where many churches fail. The examination process takes time and effort, and many churches are too busy or fail to see the importance of it. The best way to prevent unqualified leaders from serving in the ministry is to not lay hands upon anyone too rapidly. 1 Timothy 4:14 tells us that the existing elders in a church laid hands on the incoming elders, therefore, the

responsibility falls upon the elders of the church for this examination and selection process.

Many times a person is zealous or active. The next thing you know, and in no time at all, he is in a church position of leadership. Oftentimes, unfit, unproven men have been appointed too quickly to positions of spiritual leadership. Scripture warns against this (vs. 22b, c); it warns of the possibility of fellowshiping with, partaking in, and sharing with him in his sins. The laying on of hands creates a bond between two parties. The leaders, who appoint by the laying on of hands, share in the sins or success of the one appointed. If an unfit person is appointed to leadership and sins by creating division, teaching false doctrine, or acting immorally, those who appointed the leader “share responsibility” for those sins (II John 11).

The more we understand the responsibility of appointing people to positions of leadership in the church, the more we will exercise caution, thoughtfulness, and prayerfulness in our appointments. One good reason to encourage the practice of the laying on of hands is that it creates an observable, personal, and tangible sense of responsibility and fellowship between the parties involved. If we hastily sanction someone into the ministry when he is not fit, not qualified in his family, personal life, character, or business, and then he goes out as a leader and tears up a flock, we are jointly responsible. Therefore, the church needs spiritual wisdom and guidance in selecting its officers. We must be very careful that the qualifications of I Timothy 3 and Titus 1 are met.

How can elders decide who is a candidate and who is not? God supplies the direction by listing the qualifications of I Timothy 3, and by stating two additional arenas in 1 Tim. 5:24. Verse 24 says that the sins of some men are quite evident, going before them to judgment. Some are obviously unfit to serve as leaders and can be rejected out of hand. Their sins rush in before them like heralds announcing their guilt in advance. Some men’s sins are so obvious that no one would think of appointing them to office, thus no evaluation for appointment to leadership is necessary. Their “sins” precede them, that is, they show in advance of any formal examination that the man is utterly unfit for a position of spiritual leadership.

The second arena mentioned in verse 24 addresses others whose sins follow after them. The sins of some men are not easily seen until the man’s character and conduct

are examined. God assures Timothy that the “sins” of these men will be exposed at the time of their examination. They come to light during the church’s assessment process. Their sins march right into the meeting behind them and refuse to be left outside. God is not the only one who can see sin—men can too, if they take the time to investigate. Some men’s sins are obvious. Some are not so obvious.

According to verse 25, the good works of some men are obvious before any examination is made. These men are easily identified as men who are fit for church leadership. Some men’s good works are not obvious, but upon examination their good deeds become apparent. Their good works will come to light during the examination process. Some men’s works are seen and some are not but their good works will find them out. Such men will be found qualified to serve as leaders. The church desperately needs qualified men to serve as spiritual leaders.

## APPENDIX C – THE PROCESS OF SELECTING NEW LEADERSHIP

### New Board Members Process

1. Secure nominations from the congregation by giving them written qualifications for church leaders. – See Nomination Sheet below.
2. The nominations are reviewed by Board.
3. Call nominees to see if they are willing to serve. For the elder, he must have an internal compulsion.
4. Make home visits to examine and qualify the nominees and their family. Use questions from Appendix D – Questions to ask candidates.
5. Post the names of the nominees at the church in a public place and ask the

congregation if they have any reasons why these men should not serve as leaders. Their concerns should be directed to the Board.

6. Vote on the nominees at the Annual Business Meeting

7. Install the new leaders with laying on of hands and prayer

#### Five things for the Board to Complete before the Annual Business Meeting

1. Missions Budget/Financial Statement/etc.
2. Doctrinal/Constitution Amendments
3. Determine which committee heads will speak
4. Prepare for new church officers
5. All necessary agenda items must be posted for public review two weeks prior to the meeting. **NOTE:** All potential agenda items must be given to the Board in advance and with sufficient time for Board review.

#### Conducting the Annual Church Business Meeting

- A. Count church members present for quorum
- B. Speak at microphones for all to hear
- C. All items must be on the Agenda prior to the Business Meeting
- D. Report to the congregation members added and subtracted
- E. Call the congregation to remember the priorities of the church

## Nominations From the Congregation for Elders and Deacons

### Qualifications necessary to serve on the Board as an Elder:

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 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?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil” (I Timothy 3:1-7).

\*\* He must also be a male member of the church for at least one year. \*\*

I believe the following men meet the above qualifications and I am nominating them to serve on the Board as Elders.

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### Qualifications necessary to serve on the Board as a Deacon:

“Deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be proved; then let them serve as deacons, being found blameless. Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (I Timothy 3:8-13).

\*\* He must also be a male member of the church for at least one year. \*\*

I believe the following men meet the above qualifications and I am nominating them to serve on the Board as Deacons.

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## APPENDIX D – INTERVIEW OF CHURCH LEADERSHIP

Take the time to seriously pray together with your spouse about this decision. Please consider if you qualify for the leadership position that we have discussed with you! If you feel that you qualify, the next step will be to meet with two representatives from the Board.

**Step 1** Have the potential candidate and his wife read Acts 6, I Timothy 3, and Titus 1 and then complete the following evaluation.

**Step 2** Remind them at their meeting in the home that everything is confidential. Everything stays right here.

**Step 3** Be sure they understand this position and what it means; that their failure will be a detriment and will bring damage to the church and Christ's testimony; they will be a greater target.

## Leadership Evaluation Form

Please evaluate yourself for spiritual leadership in each of the following qualifications set forth in 1 Tim. 3:2-7. Use a scale of 1 – 5: 1 (poor); 3 (average); 5 (excellent).

We will review this evaluation form with you in our home visit.

1. Husband of one wife (a one-woman man): \_\_\_\_\_
2. Temperate (self-controlled and balanced): \_\_\_\_\_
3. Sober-minded (one with good judgment and discretion): \_\_\_\_\_
4. Respectable (orderly, disciplined): \_\_\_\_\_
5. Hospitable (one who loves strangers): \_\_\_\_\_
6. Able to teach (one who teaches others from the Bible): \_\_\_\_\_
7. Not addicted to wine (one who does not drink alcohol): \_\_\_\_\_
8. Not a striker (one who controls his temper): \_\_\_\_\_
9. Patient (gentle): \_\_\_\_\_
10. Peaceable (one who is not argumentative or quarrelsome): \_\_\_\_\_
11. Free from the love of money (one who is not materialistic): \_\_\_\_\_
12. One who ruleth well his own house: \_\_\_\_\_
13. Not a new convert (one who is spiritually mature): \_\_\_\_\_
14. One with a good testimony amongst unbelievers: \_\_\_\_\_
15. One who is above reproach: \_\_\_\_\_

### Additional questions:

16. Have you read Acts 6, 1 Timothy 3, and Titus 1? \_\_\_\_\_
17. Do you believe you meet the spiritual qualifications given by God for this position? \_\_\_\_\_
18. Do you have an inner compulsion to serve the church in this role? \_\_\_\_\_

## Questions to ask Candidates for Leadership Positions

1. Are you saved? Baptized?
2. Are you striving to live a Godly life?
3. Are you teachable and able to work well with people?
4. Are you able to confront and be confronted? Do you ask people for forgiveness?
5. Do you apologize and make things right?
6. Do you presently have a good report with the church people?
7. How is your prayer life?
8. Do you have regular devotions?
9. Are you at peace with God and man?
10. Do you have any root of bitterness towards anyone, especially in our church?
11. Will you be willing to participate in the visitation ministry of the church?
12. Do you relate well with people of all ages?
13. What are you actively involved in at church?
14. What do you feel is one of your weakest areas?
15. What leadership are you taking in the church presently?
16. What is the financial status of your family? Are you in debt?
17. Are you able to accept and respond well to authority?
18. How is your relationship with your spouse and children?
19. Have you been married before?
20. How do people respond to your leadership?
21. What are your views on the Bible, Doctrinal Statement, Bible versions, televisions/movies, standards, tattoos, pornography, homosexuality, music, abortion, etc.? Give Scripture to back up your answers.



22. Are you hospitable towards others?
23. Will you be able to take your responsibility of leadership seriously?
24. Do you lose your temper easily?
25. Do you drink, smoke or gamble?
26. Are you part of any secret oath society?
27. What are your current views of the Board and the people that make it up?
28. Do you have any issues, personal preferences, or tangents that you would try to promote in your leadership position?
29. Do you know of any reason that would keep you from being a church leader?
30. Where do you stand on Christian school/Christian education?
31. Are you able to humble yourself, change your mind?
32. How do you respond to problems?
33. Do you have any questions for us?

## APPENDIX E – NEW LEADERSHIP ORIENTATION MEETING

1. Begin with a quick review of the elders and deacons:
  - What are our roles – elders, deacons? What is our purpose?
  - Scriptures: Acts 6:3; Titus 1:7, 9; Heb. 13:7, 17; I Pet. 5:2-3; Acts 20:27-28, 32; Eph. 4:11-12; I Tim. 3:1-2, 8-10.
2. Review the absolute necessity for godly ministers. God demands holiness in leadership.
3. Go over Staff accountability report sheets – see Appendix F.
4. The chairman is responsible to establish accountability for each leader. We have a right to ask each other accountability questions (i.e., “Where were you last Sunday? Where are you studying in the Bible?”).
5. Address what positions are available and need to be filled
6. Nominate officers for the Board (i.e., treasurer, secretary, etc.).
7. Review how we will hold our meetings – bring your Bibles
8. Give Board orientation packets to new leadership members:
  - (1) Constitution/Doctrinal Statement; (2) Missions Handbook; (3) Christian Education Policy; (4) Personnel Policy Handbook; (5) Status Quo; (6) Church Discipline Policy; (7) Church Attendance, Participation, etc. Policy;
  - (8) Benevolence Distribution Policy; (9) Borrowing Church Property Policy;
  - (10) Marriage, Family, and Human Sexuality Policy; (11) God’s Leadership Team Training Manual
9. Miscellaneous Items:
  - (a) Meeting minutes will be typed and given out; (b) Alert men to their mail boxes;
  - (c) Reimbursement Policy; (d) Orientation of the Church Building and Grounds
10. Explain the role of the church staff: who they are responsible to and their job descriptions.
11. Encourage the dress standards and behavior of our families – we are examples. What we do in moderation, others will do in excess.

## APPENDIX F – LEADERSHIP ACCOUNTABILITY REPORT

### Leadership Accountability Report Sheet

Name: \_\_\_\_\_ Date: \_\_\_\_\_

1. Situations in the church that need attention: \_\_\_\_\_

2. Procedures that could be made more efficient or things that need to be fixed:

\_\_\_\_\_

3. Visits I have made:

Parent of child or teen \_\_\_\_\_

Young single/married couple \_\_\_\_\_

Shut-ins \_\_\_\_\_

Hospital visits: \_\_\_\_\_ Counseling: \_\_\_\_\_

Two disciple meetings: Name \_\_\_\_\_ Location \_\_\_\_\_

Name \_\_\_\_\_ Location \_\_\_\_\_

One equipping visit: Name \_\_\_\_\_ Type of ministry \_\_\_\_\_

Two new calls – find out spiritual state – salvation, baptism, discipleship, membership

Name \_\_\_\_\_ Information \_\_\_\_\_

Name \_\_\_\_\_ Information \_\_\_\_\_

My wife has visited \_\_\_\_\_

Visits that you are planning to make: \_\_\_\_\_

\_\_\_\_\_

4. Whom have you had into your home: \_\_\_\_\_

5. People Led to Salvation      People for Baptism      People for Discipleship

\_\_\_\_\_

6. Church prayer requests: \_\_\_\_\_

7. New person added to your team and in what position:

Name \_\_\_\_\_ Position \_\_\_\_\_

8. Have you planned out and detailed your responsibilities for three months from now?

\_\_\_ Yes \_\_\_ No What are they? \_\_\_\_\_

9. Any new people and information regarding?

\_\_\_\_\_

10. What book of the Bible are you reading for devotions? \_\_\_\_\_

11. What could you use to be more efficient? \_\_\_\_\_
12. Are you allowing any sin in your life? \_\_\_\_\_ If so, through what window is it coming? \_\_\_\_\_ How are you honestly doing? \_\_\_\_\_

**We are to oversee people – watch for their souls.**

**Our character is very important!**

**Our primary responsibility is to feed the flock of God  
and to be continually in prayer.**

## APPENDIX G – HOW TO HOLD MEETINGS

### HOW TO HOLD AND FOLD MEETINGS:

1. Send reminders for meetings
2. Start on time
3. Begin and end with prayer - Ask God to direct, give wisdom, and possibly provide a short devotion.
4. No committee work is to be done in the meeting. This should be done prior to the meeting.
5. Give authority and responsibility to each member. Empower them, but remind them they are also accountable to the committee. If a member is out of line, you must address it or it will happen again.
6. Your philosophy of ministry drives the decisions you make.
7. Guard against a gossip session – talking about or attacking others. Practice the Matthew 18 principle of conflict resolution.
8. Watch out for people with tangents
9. Attack a problem not the person
10. Unanimity – once decision is made – united front – be on board together, a cohesive unit
11. Keep meetings as brief as possible – only have them if you need them
12. Purpose, plan, agenda – order to it – not a free-for-all
13. Personality conflicts – workable people
14. Don't put people on who are not responsible in little things – they must be proved before becoming a member of group.
15. Do not put unqualified people in positions of responsibility. Work to establish biblical standards.
16. Hold meetings on service nights to minimize nights away from family.
17. Turn items in for the agenda to the Board Chairman.

## APPENDIX H - WORKING WITH PEOPLE

Two crucial principles in dealing with others are upfront leadership and conflict resolution.

We must practice upfront leadership with each other. This is how it works: if we do not like something, we will tell each other. We will not do it in public, or with the wrong spirit. Our motto should be, "If we don't like something, we'll tell each other. We will deal with it quietly, privately, quickly, and in the right way. If someone gets a burr under their saddle, they are to deal with us in the same way. We will not embarrass one another publicly, nor allow any animosity to grow" (Eph. 4:27). Explaining this mode of operation to others will allow for freedom in relationships and a relaxed atmosphere.

What is conflict resolution? Conflict resolution is based upon the Matthew 18:15 principle of working out difficulties between the individuals involved. Practicing this principle will save much heartache in the church. How does this work? If an individual approaches you with a concern or complaint regarding another, before you let him finish, you ask, "Have you spoken with that person regarding this issue?" Most of the time, he has not. You then say, "I am going to let him know that you need to speak to him." To which they usually reply, "You don't need to do that." Then you reply, "If it was important enough to bring it to me, then it is important enough to take it to the individual involved." Now, last but not least, follow through and contact the other individual; let him know of the person who is supposed to come and talk with him. Sending people to the right people eliminates gossip and backbiting. It also sends a message that you will not entertain such conversations.

# APPENDIX I – SKELETON OF MINISTRIES AND MINISTERS

## “NO TO STATUS QUO”

“Bethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

(Philippians 3:13-14)

**Our Goals: Lead People to the Savior  
Help Them Mature in the Faith**

Expand the Kingdom Equip the Saints Exalt the King
--

### Church Leadership & Areas of Ministry

<b>Elders/Pastors</b>	_____	_____
	_____	_____
	_____	_____
<b>Deacons</b>	_____	_____
	_____	_____
	_____	_____
<b>Staff</b>	_____	_____
	_____	_____

- Reminders:**
1. Practice conflict resolution
  2. Develop and involve people in ministry
  3. Check church calendar
  4. Appreciate your teammates
  5. Teach, train, evaluate, and keep accountable your workers

# Ministry Responsibilities

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## Chairman of the Board/Church Moderator

Articulate, communicate, and implement church's purpose and vision

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## Youth Pastor

Shepherd and care for the people with emphasis on youth and soul winning

## Children's Church \_\_\_\_\_

### Evangelism/Discipleship/Visitation

### Emergency Response Team

### Youth Group (seventh-twelfth grades)

- Christian Colleges (promote)
- Evangelistic Thrust
- Graduation Sunday
- Leadership Training
- Missions Trips – Junior High and Senior High
- Sunday School Class and Curriculum
- Youth Camp
- Youth Choir/Ensemble/Orchestra
- Youth Fellowship – Sunday Night
- Youth Group – Wednesday Night
- Youth Ministries Website Coordinator

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## Children's Pastor/College & Career

Shepherd and care for the people with emphasis on children and college & career (18-30 years)

### Accident & Discipline Report

### Child Care Policy and Training

Coaches, youth, Sunday School teachers, Fellowship Group Childcare and Nursery, Nursery workers, Children's Church workers, VBS workers, church staff. Yearly training child abuse/volunteer program

### Children's Ministries:

- Christmas Program
- Junior Camp
- Kids 4 Truth – Sunday Night
- Patch & PeeWee Clubs – Wednesday Night
- Partnering in Prayer – Wednesday Night (summer)
- College & Career Ministries

### Evangelism/Discipleship/Visitation

**Missions Board** - Implementation and training of our people

### Missions Committee



**Ushers & Junior Ushers**

Head Ushers:  
Playground Monitors

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**Music Pastor**

Overseeing the overall music program of the church and striving for excellence in the church's music program

**Music Committee – Chairman**

**Song Leaders:**

**Accompanists:**

**Substitutes:**

**Choir/Cantatas**

**Christmas Caroling**

**Hosting of Ministry Groups**

**Orchestra**

**Rest Home Services**

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**Senior Pastor**

**Bible Institute/College/Seminary – training of people**

**Conferences:** Apologetics, Bibliology, Creation, Cults, Eschatology, Marriage and Family, Missions Revival, Revival, Soul Winning, Worldview

**Discipleship Program**

**Fellowship**

Valentine's Banquet  
Easter Sunrise Service  
Senior Camp  
Church Picnic  
Thanksgiving Meal

**Internship Program**

**Wednesday Night Service**

**Women's Ministries**  
**Ladies Ministries**  
Assistants

Ladies Retreat (September); College Care Packages (October);  
Caroling to Shut-Ins (December); Pregnancy Care Center (Pro-  
Life Week/January); Spring Church Cleaning; Women's  
Conference (April)

### **Worship Services**

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### **Christian Education - Elder**

### **Childcare Policy, Accident & Incident Reports**

### **Discipline Education**

### **Christian Education Committee**

Adult Sunday School  
Family Life Ministries  
Fellowship Groups

### **Resource Center**

### **Christian Education Appreciation Meeting**

### **Sunday School Curriculum**

### **Sunday School Department - children**

Toddler Sunday School Division supervisor  
Two/Three-Year-Olds

Primary Sunday School Division supervisor  
Four/Five-Year-Olds  
First-Third Grade

Junior Sunday School Division supervisor  
Fourth-Sixth Grade Girls  
Fourth-Sixth Grade Boys

Youth Sunday School Division supervisor  
Junior High Girls  
Junior High Boys  
Youth

### **Sunday School Promotion**

### **Vacation Bible School**

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### **Church Treasurer**

### **Finance Committee – Chairman**

Administrative Secretary

### **Insurances**

Property coverage, general liability, crime, directors and officers,  
auto liability, hired and non-owned auto

**Budget**

Staff Finances and Benefits

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**Deacon**

**Building Committee – Chairman**

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**Deacon**

**Grounds Care**

Lawn Mowing Supervisor; Grounds Care Manager; Equipment  
Maintenance; Gardening; Parking Lot Maintenance; Sprinkler Systems;  
Vegetation Control

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**Deacon**

**Gideons Ministry**

**Vehicles – Church Cars, Van, & Bus**

**Maintenance**

Janitorial Zones

Prepare for coming events/clean up before next service

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**Deacon**

**Athletics**

Trains coaches; guidelines; testimony; organizes

Managers:

**Basketball**

**Softball**

**Volleyball**

**Library**

**Technical Assistance**

Sound booth

Duplication ministry

**Website**

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**Deacon**

**Communion Steward**

Communion Organizers (servers)

Early Service:

Late Service:

Communion Preparation (elements)

Early Service:  
Late Service:  
Communion for shut-ins

**Hospitality Committee**

**Snow/Ice Removal**

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**Staff**

**Office Manager**

Assist the Senior Pastor and keep the details of the church moving forward

**Helpers:**

**Decoration Committee**

**Flower Ministry**

**Food Committee**

Team Leaders, funeral dinners

**Gideons**

**Hospitality**

**Kitchen Committee**

**Newsletter Staff**

**Prayer Chain**

**Secretarial Staff:**

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**Administrative Secretary**

Prepare monthly financial reports for the General Fund  
Prepare and maintain payroll, related payroll tax reports, and fringe benefit programs

Review and report on status of Building Fund to Building Committee  
Oversee legal compliance

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**Nursery Coordinator**

Nursery Team Leaders:

Early Service

Late Service

Wednesday Coordinator

Fellowship Groups

Special Services

Ushers on Call



## APPENDIX J – YEARLY CHURCH ACTIVITIES AND EVENTS

### Balance your church activities based on the church's goals

- January:** Fellowship Leaders Meeting; Fellowship Groups Begin; Baptism; Pro-Life Sunday; Annual Business Meeting
- February:** Valentine Banquet
- March:** Ushers Banquet; Men's Conference
- April:** Sunrise Service; Easter Services; Church Picnic, Women's Conference
- May:** Mother's Day; Graduates' Sunday (the Sunday after Mother's Day); Memorial Weekend
- June:** VBS; Father's Day; Junior Camp; Teens' Camp; Junior Usher Party
- July:** Patriotic Sunday; Baptism; Missions Trips
- August:** Anniversary Sunday; Christian Ed. Appreciation; Sunday School Promotion
- September:** Ladies Retreat; All-Male Camp-Out; Staff Training
- October:** Newsletter Appreciation; Review of Staff
- November:** Missions/Thanksgiving Sunday (1<sup>st</sup> Sunday)
- December:** Staff Appreciation; Caroling; Christmas Cantata; Children's Christmas Program; Candlelight Service

<b>Schedule</b> Baptism & Communion Services
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## APPENDIX K – FINANCIAL COMPENSATION FOR SPIRITUAL LEADERSHIP

According to I Timothy 5:17-18, the church provided a living (financial remuneration) for the elders. There is a difference amongst the elders. You can see this distinctive in verse 17 of I Timothy 5. God gives two qualifications that mark elders as “worthy of double honor.” First, those that “rule well” which means they have the oversight of the church (I Pet. 5:2), and they are to care for it (1 Tim. 3:5). They are in authority: *“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you”* (1 Thess. 5:12). They have a great responsibility: *“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”* (Heb. 13:17).

God further describes such men as those who work hard at preaching and teaching. In verse 17, the word “especially” means “chiefly,” or “particularly.” The assumption is that some elders will not be able to work as hard at preaching and teaching as others. Why? Because some are more gifted toward that, plus, some have totally dedicated their life to it. Out of the pool of elders, there are those who labor in the Word and doctrine. Can a man do both? Yes, he can rule and labor in the Word. Those who rule and especially those who work in the Word in feeding the sheep are worthy of what? Double honor. This speaks of giving proper honor to those elders who serve faithfully in the church (I Thess. 5:12-13). “Double honor”, vs. 17 – honor (5:3) – it means “respect” but it also can be translated “generous pay.” The word honor is used as in “honorarium.” Proverbs 3:9 says, *“Honour the LORD with thy substance, and with the firstfruits of all thine increase.”* This is more than just respect and encouraging words—financial payment. The Apostle Paul himself gladly received support from churches. In response to the generosity of the Philippians, he wrote Philippians 4:10-20.

While all elders are to be honored, God points out some as being worthy of double honor. God is not saying they should receive twice the pay. Rather, they should receive

ample, generous remuneration and respect beyond that of other elders whose labors are not as significant. Verse 18 pictures this for us and it is clear that it is referring to financial living. Deuteronomy 25:4 says, "*Thou shalt not muzzle the ox when he treadeth out the grain.*" This verse referred to the farmer who had an ox who was pulling one of the sleds that went round and round and ground up the corn. The teaching is when the ox is working, do not muzzle the ox. If the ox was muzzled, he couldn't what? Eat. God was saying let him eat while he works. God required that animals who worked were to be fed. How much more would He want faithful pastors, who provide spiritual food to their flocks, to be provided for? I Corinthians 9:7-18 is the most extensive passage in the New Testament on the churches financial responsibilities to its ministers. The point is that when a man labors in any realm, he ought to be able to benefit/partake of some of his labor.

Men who work in the ministry ought to always be ready and willing to give the Gospel/ministry without charge. The responsibility of being concerned for the financing of leaders belongs to the church. The man of God should be willing to do and go anywhere and stay regardless to finances. Some of today's preachers are unbalanced. They want to know first of all what their salary is going to be, what the benefits are, and what is required of me. A pastor for God does not concern himself with these things only with what God is calling him to do. God's man will preach and work for nothing. Those whose ministry demands all their attention should be freed from any need to earn a living and be cared for and even rewarded for their singular devotion to the flock.



## APPENDIX L – LEADERSHIP AND SEXUAL PURITY

Church leadership must uphold marital faithfulness and sexual purity. This is a principle of first order for the local church. This principle cannot be violated without the deadliest of consequences. Knowing this, Satan employs his full arsenal of seductive devices to tempt and destroy the marriages of God's people. Tragically, most Christian denominations have learned absolutely nothing from the past about the sure dangers of compromise with worldly standards of sexual behavior, marital fidelity, and family structure. In nearly every major Christian denomination—Lutheran, Methodist, Presbyterian, Episcopal—God's laws regarding marriage, divorce, sexuality, and gender differences are being discarded and replaced with corrupt human practices. Man is basically doing what he wants to do—even in the church, regardless of the Word of God. Adultery and other sexual sins among religious leaders are at epidemic levels. In some denominations, divorce and remarriage among the leadership is hardly an issue. Some major Christian denominations have appointed practicing homosexuals and lesbians as pastors without shame.

Many say that sex is a private matter; nothing could be farther from the truth according to the Word of God. God speaks pointedly and frankly on this subject. He highlights specifically leaders in the church. They are to have Godly homes and marriages. God tells us what makes up a Godly home and the Church needs to proclaim it as well. John the Baptist did! John the Baptist condemned the unlawful marriage of Herod Antipas and Herodias because Herod had taken his brother's wife. John the Baptist said it was wrong. We don't hear many preachers say what's right and what's wrong. We need to. John the Baptist ended up losing his head for speaking against the sin (Matt. 14:4-12 and Mark 6:17). He wasn't afraid to speak the truth. He would probably lose his head in many churches today, if he spoke against the ungodly practices of many Christians.

There seems to be an absence of moral courage among religious leaders when it comes to disciplining the scandalous marital and sexual behavior of many professing, church-going Christians. For instance, unmarried individuals who are living together and attend church regularly, but no one says anything! We must understand that the

local church is not a country club nor is it a self-help group. The church is a congregation of redeemed saints who are consecrated to God. Ephesians 5:3 says, *“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.”* The church is God's lighthouse in a dark world. The glory of the Gospel is that when the Church is obedient, it is different from the world. When the Church is like the world, the Church has lost its power, impact and relevance.

I am absolutely convinced that a godly marriage lived according to God's Word is meant to be the means of untold blessing and is the best protection from the corrupting influences of this sinful world. It is certainly the very best protection and hope for our children and our churches. But a family can't stand alone in a morally degraded and hostile environment. So God, in His perfect wisdom, has given us a community of families—the local church—to help keep us pure from wickedness. The local church is perfectly designed to protect, support, and teach each Christian person and family. Therefore, Christians need the local church. We need sound Biblical teaching. We need the Word. We need to be shown God's wonderful design for the Christian home even if it is contrary to the culture. We need to see good role models of husbands, wives, fathers and mothers and singles. We need to be under the authority of the church.

A local church that is healthy and functioning properly can help many families—perhaps even hundreds of families. Elders and deacons are chief among those who model God's design for the Christian home and family life. This is why God demands that their homes and marriages be in order. A crucial step in Satan's strategy to destroy God's people is to destroy the marriages and families of those who lead the church. If he defiles the leaders, he can undercut, discredit, short-circuit the effectiveness of that local church. To protect the local church, God has placed specific marital and family qualifications for elders and deacons. Therefore, the church must insist that its leaders meet these qualifications before they serve and while they serve. If not, the local church will sink into the toxic wasteland of the world's marital and family values.

## APPENDIX M – DISCIPLINING ELDERS

In 1 Timothy 5:19-21, instructions are given about disciplining elders. Church discipline usually goes to one of two extremes. Either there is no discipline at all, and the church languishes because of disobedience and sin, or the pastors are run out of churches for false accusations or minor failures. It is sad when a church member must be disciplined, but it is even sadder when a spiritual leader fails and must be disciplined; for leaders, when they fall, have a way of affecting others. It is important to remember that elders are subject to all human temptation just like any other people.

In the matter of disciplining elders, there are three matters that must be taken into consideration. First, elders must be protected from accusation (1 Tim. 5:19a). There are always people eager to falsely accuse a man of God. They may do so because they reject his teaching, resist Biblical authority, or are jealous. Such false accusations are one of Satan's greatest tools in dividing and destroying churches. Throughout the Bible, we see Godly men falsely accused—Joseph, Moses, David, Jeremiah, Nehemiah, and Paul. There are plenty of hateful people whose aim is to hurt.

If an elder is accused of sin in our church, our first responsibility should be to ask, "Are there any other witnesses to this?" The Bible says in verse 19 – against an elder receive not an accusation but before two or three witnesses. We must never make an accusation against an elder unless it is before two or three witnesses. The Scripture clearly teaches that in the mouth of two or three witnesses, shall every word be established (see also Deuteronomy 19:15, Matthew 18:16, and II Corinthians 13:1).

What if there are no witnesses and the accuser insists he is right? What would be the Scriptural thing for us to tell him to do? The accuser should go to the elder himself. What if there are two or three witnesses? Then that is something the officials of the church would have to investigate and, if necessary, administer proper discipline.

An elder is to be shielded from false accusations. How many churches are ruined or at least stunted because of people who speak regarding an elder, pastor, or preacher with no regard to what they are saying or passing along? We need to be very careful in our speech when it comes to God's leaders. Idle words are dangerous and they are especially dangerous when they are against God's spiritual leaders. It is sad when

churches disobey the Word and listen to rumors, lies, and gossip. Many a godly pastor has been defeated in his life and ministry in this way, and some have even resigned from the ministry.

God says that the pastor and every member of the church should refuse to let anyone whisper into his ear any gossip about the elders. People should be able to prove their accusations before witnesses. The important thing is that we should have the facts before we talk. And if we have the facts, rather than scatter the scandal abroad, we should seek to correct the problem by going to the proper authorities. If this procedure were observed it would cut down a great deal on the gossip and misunderstanding and the strife that goes on in our churches today.

Why is God concerned with shielding the elders? There is a reason. As a spiritual leader, he is in a position of putting pressure on people. Sometimes people don't like authority. When they are spiritually rebuked, censured, or admonished, they respond with retaliation and a mindset to "run him out of town." God wants to shield his man from that abuse within the walls of the church. Elders are constant objects and targets of Satan's attacks. Leaders are subject to scrutiny and rocks being thrown at them. The elder needs to be protected from false allegations. Unsubstantiated allegations are to be rejected. When we read in verse 19 to, "Receive not an accusation", it means not "to entertain," or "to consider in your mind." Such allegations are not to be entertained. The simple act of turning a deaf ear to them is one of the best ways of protecting elders. Reasonable protection from accusation, however, does not imply immunity.

Second, the text gives the conditions under which an accusation against an elder is to be taken seriously. The church is not to do so except on the basis of two or three witnesses. The accusation may yet prove false, but it must at least be investigated. The intent of having two or three witnesses is to provide confirmation.

What if the elder is found guilty of sin? How should an elder be treated if an accusation of sin is found to be true? When God affords special privileges (i.e., ruling, preaching/teaching, and leading) and protection to the elder, at the same time, God also has special jeopardy, if the privileges are transgressed.

Regarding the discipline of the elders, there are three main teachings found in 1 Timothy 5: First, elders are to be protected from false accusations (vs. 19). God's second caution was that Timothy do everything openly and aboveboard (vs. 20). Sin

must not be hidden. God does not mention what kinds of sin. The context indicates that the sin is serious. It is “sin” and not merely a leadership blunder or a minor shortcoming. Any sin that has caused an elder to violate the qualifications listed in 1Timothy 3:2-7 would be grounds for a rebuke in the presence of all. Our judgments are to be governed by facts, evidence, and witnesses—not rumors.

The third teaching is if an elder is guilty of sin, then God instructs that he should be rebuked before all (vs. 20). There are no elaborate steps of discipline to be followed. An accusation is made and confirmed, then investigated. If the accusation is found true, the elder is publicly rebuked. This is to be done before all (vs. 20). It means everyone: elders and the entire congregation. A sinning elder has nowhere to hide. There must be an answering to the assembly regarding that sin. God has entrusted them with leadership. A spiritual leader’s sin must be treated with great concern because it has grave ramifications; it can lead more people astray and can cause the unbelieving world to mock God, the church, and the Gospel.

The word “rebuke” conveys the ideas of exposure, correction, and reproof. The sins of a man in a leadership role are more serious, and are to be punished more severely (James 3:1). Whether or not he repents is not the issue. Since his credibility is forfeited, he is disqualified from the ministry in either case. He must be publicly rebuked so the people understand why he is no longer in leadership. Attempts by church leadership to “hush things up” and allow a sinning elder to leave quietly often create the chaos of misunderstanding in a congregation. Only when the discipline is made public is there any chance of controlling and squelching the divisive forces in a church: rumors, gossip, and misinformation.

The major point is that an elder’s sin must be publicly exposed, not swept under the carpet. To rebuke sinning leaders is not easy, yet God requires it because holiness in the church must be upheld. The purpose of discipline is restoration, not revenge. Our purpose must be to save the offender and the church, not to drive him away nor allow sin freedom. Our attitude must be one of love and tenderness; sorrow, not self-righteousness.

No pastor or church member is perfect, but that should not hinder us from striving. The ministry of a local church rises and falls with its leadership. Godly leadership means God’s blessing, and that is what we want and need. Verse 20 says that this

needs to be done publicly – why is that? One of the reasons an elder is publicly rebuked is not only for the elder but also for the church’s benefit. The Scripture says that others may fear (vs. 20). Public rebuke fulfills an important purpose! When one elder is publicly disgraced because of sin, it puts a healthy fear into the hearts of the leaders. It also puts that same fear into the hearts of the congregation (Matt. 18:17). The fear that we would experience includes not only the fear of sinning, but the shame and embarrassment of public exposure. To see the sin of a fellow elder publicly exposed before the church, God uses this as a powerful deterrent to keep people, especially church leaders, from sinning.

All of us know what it is to see someone else whom we love and respect, publicly censured. Whenever a person has public responsibility, he must accept the weight of that. It is too often true that when a sinning pastor is found in one church, he just moves and finds another place to go. To allow sinning elders to resume ministry before they have erased all vestiges of dishonor and distrust defies Scripture and implies that God tolerates sin. Those who repent are to be forgiven and accepted by the congregation. That does not mean, however, they are to automatically be restored to ministry. Depending on the severity of the sin, they may be permanently or at least temporarily disqualified.

To publicly rebuke a sinning elder takes great courage. No part of Christian ministry is more difficult than investigating and disciplining sin. One can easily think of a thousand excuses for evading the discipline of a church leader. Knowing the human propensity to avoid such harsh realities, God dramatically charges Timothy and the church to comply with His instructions. The absolute seriousness is underscored in verse 21: All heaven is concerned with the purity of the church. Timothy is to execute “these principles” justly and righteously. Lest he be tempted to shirk that responsibility, God commands Timothy in verse 21 to do this without, “preferring one before another.” That means without bias or prejudice. The end of verse 21 goes on to say “doing nothing by partiality.” That word literally means to lean toward somebody, to be partial, leaning to show favoritism. Showing “partiality,” “favoritism,” or “preferential treatment,” to prominent leaders is a common practice in the world. No one is to receive preferential treatment. In other words, the elders are to be treated indiscriminately. Timothy was to treat everyone the same. Timothy was to obey the Word no matter what

his personal feelings might be. He should act without prejudice and partiality. To show either prejudice or partiality is to make the situation even worse.

Despite this forceful appeal to act, the public discipline of church leaders has been, until recently, almost unheard of in most churches. Sadly, the predominant reason churches are beginning to discipline sinful pastors is not because they fear and honor God, but because of the proliferation of multi-million dollar lawsuits against churches by people who have been hurt and abused by sinning pastors.

The failure to publicly discipline church leaders demonstrates a grievous lack of love for God and His Word. No matter how difficult or unpleasant such discipline may be, we must “maintain these principles” in obedience to God. When it comes to the matter of disciplining elders, they are to be protected from false accusation; and if they are found guilty, they are to be publicly rebuked. This is to be done without preferential treatment.

## APPENDIX N - CAN A WOMAN BE A PASTOR?

### GOD'S BLUEPRINT FOR MALE LEADERSHIP OF HIS CHURCH

A great debate rages concerning sanctioning women into the leadership of the church. It is primarily a controversy regarding the role of women in the ministry, specifically the office of the pastor. This controversy is a result of a direct attack upon God's design for womanhood resulting in a great effort to erase the distinction between male and female. In the past, there have often been two extremes in the role of women in the church. On one hand, women are treated as second class citizens with no voice or opinion in regards to the operation of the church. On the other hand, women are permitted to occupy positions of leadership in public services of the church. No position is withheld from women, and as a result, women are not only prominent, but we find that they have become dominant in many churches. These are the extremes, but neither one is the biblical role or design for women in the church.

Let us first recognize that God has used women. In the Word of God, we find Miriam, Deborah, Ruth, Queen Esther, Mary, and many other women used specifically and significantly by God. The Bible undoubtedly teaches the equality of the male and female: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). There is equal footing at the cross. God teaches us that there are no second class citizens or second rate people. There is only one human race, and we are all made in the image of God. Understanding that God is not a respecter of persons, based on nationality, color, or sex, does that allow for the removal of gender roles? The previously cited Gal. 3:28 has been one of the key verses used to defend the allowance of the interchangeability of roles. This verse has erroneously led to the false belief that there are no distinctions between the roles and functions of the male and female; nothing could be further from the truth. Spiritual equality between the sexes does not eradicate the differences to their roles.

The Bible speaks specifically to a woman's role in the church. In 1 Cor. 11, we have a clear teaching on the order of authority: "But I would have you know that the



head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3). The understanding of this verse is crucial to our understanding of the male and female role. If we follow the verse we see the order as this: God–Christ–Man–Woman. We are not talking about equality relative to function, but an order of authority. The key to understanding this passage is an understanding of the biblical social order: God’s chain of command, which the Bible explains by the “headship principle.” When the Bible speaks of *head*, it refers to the headship or master. Christ is the head of every man, meaning that He is the ruler, master, and authority of every man. The word for *man* in 1 Cor. 11:3 is not the Greek word *anthropos* which would include all of mankind. The Greek word is *aner* which “is never used of the female sex.”<sup>5</sup>

After stating in God’s chain of command that Christ is the head of all males, we read, “And the head of the woman is the man.” If we examine the Greek rendering of this verse it could be simply translated as the head of every *gunay* (“woman,” from which we also get the term gynecologist) is an *aner*—the man or male. As Christ is in headship over men, men are in headship over women.

The final definitive statement of 1 Cor. 11:3 is that the head of Christ is God. What does that mean? We know that God the Father and Jesus Christ are equal in essence. The Father, Son, and Holy Spirit are co-equal in the Godhead. Jesus spoke of His equality with God the Father when He said, “I and my Father are one” (John 10:30). Each person of the Godhead is a distinct person; one in essence, yet different in function. The Father did not die on the cross, that was the role of the Son. The Holy Spirit is the One who convicts and indwells every born again believer in Christ, and He is the Author of Scripture.

The point is that Christ is equal to the Father in essence, but as to function and role, He submitted Himself to the Father. Christ stated that He came to do the will of the Father, and not His own will (John 4:34). To say the woman is inferior to man is to say that Christ is inferior to God, and that is ridiculous. Even though Christ is equal with God, Christ submitted Himself to God. Even though women are equal with men, women are to submit themselves to men. Submission is an aspect of function, not value or

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<sup>5</sup>W. E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Lynchburg, Va.: Old-Time Gospel Hour, 1982), 706.

importance. For the Trinity to work, for the human race to work, and for a marriage to be functional, God has established a chain of command. There is a divinely appointed order that God has established for all to follow relative to function. The head of the wife is the husband, and he is identified as the leader of the home (Eph. 5:22-24). A difference in function and responsibility is obvious in Eph. 5:23. If a woman is to be under the leadership of her husband in the home, how could she then be in a position of leadership over him and other men in the church? (1 Tim. 3:5). Our responsibility is to fall in line with God's design and order.

The Book of 1 Timothy was written to explain to believers the proper conduct for the local church (1 Tim. 3:15). God addressed women with an emphasis on their role and function in the local church (1 Tim. 2:9-15). He deals with the woman's appearance, attitude, testimony, role, design, and contribution. From this passage we learn that one of the woman's duties is her role as a learner rather than a teacher during public worship: "Let the woman learn in silence with all subjection" (1 Tim. 2:11). There are two major points made in this passage. The first point is the characteristic of the woman in the public assembly. She is to be a learner, not a leader, and everything else that is written further expounds this command. Notice at the end of verse 12, the same admonition to be silent is repeated, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The word *silence* does not mean she is to be speechless or that she is to have no use of her tongue whatsoever. There is another Greek word for speechless, but the word used in this verse means quietness. Women are to learn in quietness or stillness in the public worship service. In 1 Tim. 2:12, the apostle Paul actually interprets the meaning of verse 11. He defines exactly what he means by women staying quiet in the worship. Women are to keep quiet in the sense of not teaching men.

A woman is not only to learn in silence, but she is to do it with all subjection (1 Tim. 2:11). Why is the woman commanded to learn in quietness and in subjection? It is possible for a woman to learn in quietness with a rebellious and resistant spirit. God first addressed the outward action, but He also deals with the inward attitude regarding this matter. Women, in their hearts, are to be in subjection to the ministry of men. Subjection means *to line up under*. It is a military term referring to rank as it relates to

order, authority, and responsibility. In the context of worship, women are to be silent and content in the role of the learner.

Furthermore, in 1 Tim. 2:12 we see that the woman is not to be a teacher over men. She is not to be instructing the church in doctrine. The word *teach* is the word for teaching doctrine. She is forbidden to stand up in an authoritative role as teacher before men. There are no prohibitions in the giving of a testimony, singing, or ministering through special music. The Bible, in a very straightforward manner, forbids women from exercising any type of authority over men in the church (1 Tim. 2:12). This does not entirely rule out women teaching. The Bible says the older women should teach the younger women (Titus 2:3-4). Timothy was taught at home by his mother and grandmother (2 Tim. 1:5; 3:15). Priscilla and Aquila both instructed Apollos (Acts 18:26) in private and not in the setting of a church. In a woman's teaching ministry, she must not *usurp authority over the man*. God does not forbid women to teach under appropriate conditions and circumstances. However, to fill the office and role of the pastor or teacher over men in the context of the local church is not her biblical role.

God explained the reason for the woman's submissive role in the church by citing two significant events in human history: the creation and the fall of man. These events are the fundamental reasons for the teaching in 1 Tim. 2:9-12. Why is a woman to be a learner not an instructor of men in the church assembly? The first reason is the order of creation: "For Adam was first formed, then Eve" (1 Tim. 2:13). The Bible establishes a woman's subordinate role in the divine order of original creation. In 1 Tim. 2:13, we are reminded that Adam was formed first; therefore, he is the leader. The Bible also says, "For the man is not of the woman; but the woman of the man" (1 Cor. 11:8). Headship by the man was part of God's design from the beginning, and Adam bears the responsibility for its success or failure.

The second reason for God's instruction pertaining to women's role within His church has to do with man's fall into sin. The Bible refers back to the fall of man and says, "And Adam was not deceived, but the woman, being deceived, was in the transgression" (1 Tim. 2:14). Do we realize that when Adam and Eve sinned, Adam did it with full knowledge? He was not deceived at all. In other words, Adam's eyes were wide open when he sinned. Eve, being deceived, was in the transgression; Eve was fully deceived. How does this relate to women's subjection to men in the church? The Bible

is teaching that Adam did not sin because he was deceived; Adam sinned as a result of submitting to the woman's leadership. Gen. 3:1-7 chronicles the tragic account of what happened when Eve usurped the headship role. Adam was the follower; even though he had full knowledge, he submitted to the woman who was deceived. Adam's disobedience brought sin and death into the world. The whole human race thus fell into depravity and judgment because the first man and woman violated their God-given positions. When Adam violated his leadership role and followed Eve, the perversion of God's order was successful. The fall resulted, not simply from disobedience to God's command, but from violating God's appointed roles for man and woman. That is why the New Testament relates the fall to Adam's sin, not Eve's (Rom. 5:12-21). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). When we consider the fall of woman and man into sin, they are lessons for us in the tragic result of role reversals.

Women may be highly gifted teachers and leaders, but those gifts are not to be exercised over men in the services of the church. For the church to depart from this divine order is to perpetuate the disaster of the fall. God's teaching through the Apostle Paul was not based on cultural standards but on two historic and foundational facts: (1) Adam was first created, and then Eve and (2) it was not Adam who was deceived, but the woman. When women usurp a God-ordained role for men, they inevitably fall into other unbiblical practices and delusions.

Let us examine several examples used by those who promote female pastors. In the Old Testament, Deborah served as a judge (Judg. 4:4-5:31). At such times, God may use women to accomplish His purposes even as he used Deborah. It is significant that Deborah declined to lead the military campaign against the Canaanites, deferring instead to a man, Barak. No women served as priests; none of the authors of the Old Testament were women. No woman had an ongoing prophetic (speaking before people) ministry like that of Elijah and Elisha, or the other prophets. Miriam, Deborah, Huldah, and Isaiah's wife are called prophetesses because they had the gift of prophecy. Miriam, Deborah, and Huldah gave only one recorded prophecy, and Isaiah's wife none. God spoke through women on a few limited occasions, but no woman had an ongoing role of preaching and teaching. Furthermore, we must also be reminded that the church did not

exist in the Old Testament, and thus these examples cannot dictate female leadership in the church.

There was a woman deaconess by the name of Phoebe mentioned in Rom. 16:1. What is a deacon? A deacon is a servant, not an overseer. While the four daughters of Philip are said to have prophesied (Acts 21:9), the occasion, location, or the message is not defined. There is no reason or evidence to assume they had an ongoing preaching ministry or that they taught during the public worship. They, like Mary the mother of Jesus (Luke 1), or Anna (Luke 2:36-39), delivered some message of truth, but it was not in the church setting. Dr. John R. Rice interestingly noted that, "There were no women preachers, no women pastors nor evangelists nor Bible teachers, in the New Testament churches."<sup>6</sup> The New Testament nowhere records a sermon or teaching of a woman, and the examples of pastors given in the New Testament are all males.

In Acts 2:18-19 we read, "Your daughters will prophesy." There is no question that women could have this gift. But what is prophecy? Prophecy can mean one of three things. First, prophecy can mean to speak direct revelation from God. We do not have prophecy in this sense today because we have the complete Word of God contained in the Holy Scriptures. Second, prophecy also means to speak for God: "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them" (Acts 15:32). Third, prophecy could be a musical ministry to people: "Moreover, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals" (1 Chron. 25:1). Once again, we cannot use these examples as a valid reason for women to pastor.

Others will say that the Bible teaches that we are one body in Christ (Rom. 5:12), and therefore it does not matter who serves as pastor. This verse does not demonstrate our interchangeability of roles but our unit of purpose. Obviously, there is a difference in responsibility and our roles. In Titus 2, the older women are to teach the younger women. Just because we are one in Christ does not mean we perform the same functions.

Another objection often heard is that we do not have any leaders that are male; therefore, we must fill the role with who is available. Lack of men does not give us the

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<sup>6</sup>John R. Rice, *Bobbed Hair, Bossy Wives and Women Preachers* (Wheaton, Ill.: Sword of the Lord Publishers, 1941), 48.

right to disobey the Scripture. King Saul learned this lesson the hard way when Samuel was late and he decided to go ahead and lead the services himself. Saul lost his kingdom for this failure (1 Sam. 13). Circumstances do not relieve us from the requirement of obedience to the Word; to obey is better than sacrifice. Disobedience is as the sin of witchcraft, so let us not use foolish situations to infringe upon the holy and inerrant Word of God.

The question of whether a woman should preach or pastor cannot be decided by logic, feelings, or ability, but what God says about it in His Word. There are women who are more organized, intelligent, and better speakers than men, but that does not qualify a woman to be in the pastoral position in the church. A woman may say that she has been called into the pastoral ministry. A correct biblical response, according to Dr. Rice, is that “the Holy Spirit will never contradict His own Word. Any leading that is thought to be of the Holy Spirit should be checked by the Bible. Any call that does not coincide with the clear teaching of the Word of God is false, and is not from God’s Spirit. For this reason the Scripture commands us, ‘Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world’” (1 John 4:1).<sup>7</sup>

Maleness is the overriding qualification for any pastor according to the explanation of 1 Tim. 2:9-15. Directly following this passage, the qualifications for the office of a pastor are given in 1 Tim. 3:1-7. These qualifications can also be found in Titus 1:6-9. In these two passages, all male pronouns and adjectives are used for the position of pastor in the local church. The Scripture says that the pastor is to be “the husband of one wife” (1 Tim. 3:2, 12; Titus 1:6). A further qualification for the pastor is “one that ruleth well his own house” (1 Tim. 3:4). Therefore it is biblically impossible for a woman to be a pastor. She is not to lead in the home or in the church. Consistently and without exception, all references to church leaders are shown as males (through implicit statements or implied from the Bible). Susan Foh, in the book entitled *Women and the Word of God: A Response to Biblical Feminism*, correctly states that “the entire doctrine of the church is concerned and will be affected by decisions made about the woman’s

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<sup>7</sup>Ibid., 39.

role.”<sup>8</sup> If both male and female roles are blended or if the Bible is marginalized or disregarded in its gender teachings, this opens a Pandora’s Box for all types of perversion in the church. When any part of God’s design or order is ignored or rejected, His church is weakened and He is dishonored. There is nothing in Scripture to promote the idea of women serving as pastors in the local church. This may not be popular, especially in our culture, but our call as believers is not to be conformed to the culture and its standards. We are to be obedient to the Word of God.

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<sup>8</sup>Susan T. Foh, *Women and the Word of God: A Response to Biblical Feminism* (Phillipsburg, N.J.: Presbyterian & Reformed Publishing Co., 1978), 2.

## APPENDIX O - IS IT WRONG TO DRINK ALCOHOLIC BEVERAGES?

### THE BIBLE'S POSITION ON TOTAL ABSTINENCE

We know the Bible denounces drunkenness: “Be not drunk with wine” (Eph. 5:18). The Book of Galatians proclaims the sinful works of the flesh and included on the list is drunkenness (Gal. 5:19-21). The Bible is clear on drunkenness: it is sin! No one argues this, but many ask, “Can I drink in moderation?” Does God approve of the use of any alcoholic beverage? The answer is no: the Bible teaches total abstinence. For the majority of this nation’s history, Christians have been of the same mind when it comes to alcohol. In our day, however, many evangelicals argue for the right to drink in moderation, and consequently believers are perplexed with many questions concerning God’s view on alcohol.

Some will argue that the Bible seems to endorse alcohol as long as one does not get drunk. This has led to an established practice of “social drinking” amongst believers. There is definite confusion among Christians. Many question how the Bible can seemingly be both for and against the use of alcohol. Is it a question of how much? Too much is wrong and a little is acceptable in moderation? At times the Bible seems to be inconsistent. Prov. 20:1 condemns alcohol and Ps. 104 says that wine is a gift from God. Which one is correct? Robert P. Teachout, in his book *Wine – The Biblical Imperative: Total Abstinence*, addressed this same question: “How can the Bible both totally and unreservedly condemn wine for man’s use and totally and unreservedly recommend wine for man’s use? How can one drink be both commended and condemned—be both good and evil?”<sup>9</sup>

The vineyard was blessed by God for the use of providing food and drink for the family. When the Bible refers to wine, that wine is not always alcoholic. The generic term for wine is the fruit of the vine. We would call it grape juice. How can we tell when the Bible says *wine* if it is referring to the nonalcoholic or alcoholic kind? We can know from the context of the passage whether it refers to the alcoholic beverage or not. Teachout

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<sup>9</sup>Robert P. Teachout, *Wine - The Biblical Imperative: Total Abstinence* (Columbia, S.C.: Richbarry Press, 1983), 13.



further explained: “God is totally consistent in both the Old and New Testament. He never disapproves of grape juice and He never approves of wine.”<sup>10</sup> Teachout continued: “In any amount, wine is condemned and drinking it is disobedience. Whenever the word ‘wine’ occurs in the Bible and it is in a context of divine approval, it is referring to grape juice. However, whenever it is mentioned in a context of disapproval, it is speaking of fermented wine. Therefore, these passages must be read with careful thought so that one never interprets the text in such a way as to make God inconsistent. God always approves of juice; He never recognized [alcoholic] wine as anything good but only as a perversion of His gift to man.”<sup>11</sup>

The book by Peter Masters entitled, *Should Christians Drink? The Case for Total Abstinence*, gave this explanation “Nothing could be plainer than the emphatic command of Prov. 23:19-20, ‘Be not among winebibbers,’ which is an absolute prohibition from going into drinking establishments (taverns and bars).”<sup>12</sup> The Bible teaches us to avoid evil company because evil associations will corrupt good morals. Winebibbing friends can cause one to join in on the consumption. We are to remove ourselves from people who love to drink. Neither should we go to a place where they are located. “Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Thess. 5:6-8). The word *sober* means to be free from anything that would dull ones’ senses or mental alertness. God wants us to be sober minded, self-controlled, under the influence of the Holy Spirit and His Bible.

The Bible reveals some results from drinking in Prov. 23:29-35. In this passage, we learn that alcohol has a train of evil attached to it. In the first portion of verse 29, we see the emotional problems for those that play with alcohol: “Who hath woe? Who hath sorrow?” This refers to the misery incurred for the individual and the family of those that

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<sup>10</sup>Ibid., 16.

<sup>11</sup>Ibid., 30.

<sup>12</sup>Peter Masters, *Should Christians Drink? The Case for Total Abstinence* (London: Wakeman Trust, 1992), 28.

consume alcohol. The Bible says that “the drunkard and the glutton shall come to poverty” (Prov. 23:21). Alcohol promises good cheer but sends sorrow.

Alcohol also brings about relational problems: “Who hath contentions? Who hath babbling?” (Prov. 23:29). Drinking alcohol results in foolish talking bringing forth strife. The individual becomes argumentative and belligerent to others, often leading to physical confrontations. Verse 29 states that alcohol brings physical problems. “Who hath wounds? Who hath redness of eyes?” One who consumes alcohol may find himself wounded, and not know where their wounds came from. Alcohol causes dizziness, staggering, and it effects balance and motor skills. Alcohol makes it difficult for an individual to walk, work, or even speak. Jerry Dunn correctly explained, “The anesthetic effect of alcohol slows man’s reactions measurably. It decreases his ability to judge distances and to tell the difference between visual and auditory stimuli.”<sup>13</sup> The consumption of alcohol produces such detrimental consequences to an individual and those around him. Why would any believer chose to participate in a potential activity with such devastating results?

All of these troubles are associated with those that “tarry long at the wine; they that go to seek mixed wine” (Prov. 23:30). His mouth shall also utter foolish and inappropriate remarks including distasteful and incoherent words: “And thine heart shall utter perverse things” (Prov. 23:33). The drinker makes a fool out of himself and then he has no memory of it.

This passage continues its description of those that partake in alcohol: “Thine eyes shall behold strange women” (Prov. 23:33). This verse indicates that an individual involved with alcohol has the tendency to be drawn toward immoral persons which oftentimes leads to immorality. When a person consumes alcohol, they lose inhibition. Dr. John R. Rice wrote: “Alcohol stirs the sexual appetite and leads people to do what they would not do otherwise. Liquor and immorality go regularly together then and now.”<sup>14</sup>

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<sup>13</sup>Jerry Dunn and Bernard Palmer, *God Is for the Alcoholic: Revised and Expanded* (Chicago: Moody Press, 1986), 26.

<sup>14</sup>John R. Rice, *The Double Curse of Booze* (Murfreesboro, Tenn.: Sword of the Lord Publishers, 1960), 12.

The Bible clearly warns us: “Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.” (Prov. 23:31). Wine looks attractive, and it may be perceived as a status symbol, but “at the last it biteth like a serpent, and stingeth like an adder” (Prov. 23:32). In the end, alcohol is as devastating and painful as a snake bite. No believer should engage himself with what God has called a venomous snake.

At the end of this passage is the most devastating verse of them all: “They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again.” (Prov. 23:35). Alcohol is addictive. After enduring great physical harm, a person will foolishly consume alcohol all over again. John R. Rice laments: “One of the most pitiful things is a man who drinks and drinks and cannot or will not quit.”<sup>15</sup> The Book of Proverbs warns of the effects that may result from alcohol.

Alcohol affects the personality, changing the way people behave, making fools out of them. The Bible says, “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise” (Prov. 20:1). Teachout explains, “The text specifically indicates that wine itself is a ‘mocker’ without mention of the quantity involved. Note that this is an indictment by God on the beverage, not merely the drinking of it.”<sup>16</sup> This verse also mentions that strong drink makes an individual aggressive. An intoxicated person often becomes involved in activities they would not normally attempt. God’s warning in this verse concludes with the admonition that whoever does not believe this is deceiving himself and is not wise.

Many people try to condone the consumption of alcohol by pointing to the miracle in John 2 when Jesus turned water into wine. Did Jesus turn the water into an alcoholic beverage at the wedding feast in Cana? The Bible records that the wine ran out, and that Jesus miraculously made more. The Greek word for *wine* used in this passage is *oinos*, and it can have a host of meanings ranging from a grape to a fermented alcoholic beverage. The wedding host said that the quality of the wine that Jesus created was better. The best juice is the newest and freshest juice. Samuel Bacchiocchi, in his book

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<sup>15</sup>Ibid., 13.

<sup>16</sup>Teachout, *Wine – The Biblical Imperative*, 12.

*Wine in the Bible*, explains that “Scriptural and moral consistency requires that ‘the good wine’ produced by Christ was fresh, unfermented grape juice. This is supported by the very adjective used to describe it, namely *kalos*, which denotes that which is morally excellent, instead of *agathos*, which means simply good.”<sup>17</sup> Jesus simply replenished their exhausted supply of grape juice.

Bacchiocchi also correctly concluded that “those who wish to insist that the wine used at the feast was alcoholic and that Jesus also provided alcoholic wine, though of a better quality, are driven to the conclusion that Jesus provided a large additional quantity of intoxicating wine so that the wedding party could continue its reckless indulgence. Such a conclusion destroys the moral integrity of Christ’s character.”<sup>18</sup> Would Christ create a beverage causing people to become drunk? Hab. 2:15 says, “Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also.” Would Jesus Christ do such a thing? Yet this is what many who want to socially drink accuse him of. The Lord Jesus Christ would never help people to sin by providing an intoxicating wine.

Oftentimes 1 Tim. 5:23 is given as a proof text for drinking in moderation. The Apostle Paul instructed Pastor Timothy: “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.” In examining this verse closely, three conclusions can be drawn. First, this verse indicates that Timothy was a total abstainer of wine. The apostle Paul has to order Timothy to partake because evidently he did not drink alcohol. Paul also addressed how much wine Timothy was to consume. He was to take “a little,” literally a puny amount. Finally, we see that the purpose of the wine was medicinal. This verse certainly cannot be used to teach moderation or social drinking. The wine advocated by Paul in this passage was not being used as a beverage but as a medicine and in a very small amount.

Another misunderstood passage is Prov. 31:4-6: “It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that are of heavy hearts.” Teachout explained that “the verse states that the only possible benefit would be for those who are dying in

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<sup>17</sup>Samuel Bacchiocchi, *Wine in the Bible* (Evanston, Ill.: Signal Press, 1989), 43.

<sup>18</sup>Ibid.

misery.”<sup>19</sup> Once again, this is referring to the sedative effect of alcohol used as a medicinal purpose. Kings and princes were commanded to abstain, partly because of their high responsibilities, as well as providing an example to their people. The priests were also forbidden strong drink when officiating in the tabernacle and when they were ministering to the people (Lev. 10.9-10). The penalty for drinking was death for the priest. People in leadership must be able to make good judgments and decisions without being impaired by alcohol.

What about the use of alcoholic drink in the Lord’s Supper? Many churches use alcoholic beverages during the Communion service. Is this in accordance with God’s Word? The clear implication from Scripture is that the drink was grape juice and not wine. The Bible is very careful and precise when in reference to Communion by never even saying or using the word wine; it says the cup or fruit of the vine. Charles Ewing states emphatically in his book *The Bible and Its Wines* that “you can not find one place in the New Testament where the word ‘wine’ is used in connection with the last supper.”<sup>20</sup>

These biblical texts, given by those who desire to prove that alcohol consumption is acceptable, cannot be used as a stamp of approval upon social drinking. We need to heed the warnings of the Bible: “Woe unto them who rise up early in the morning, that they may follow strong drink; who continue until night, till wine inflames them!” (Isa. 5:11). “Woe unto them who call evil, good, and good, evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe unto them who are wise in their own eyes, and prudent in their own sight! Woe unto them who are mighty to drink wine, and men of strength to mingle strong drink” (Isa. 5:20-22).

Referring to moderate drinking, Russell Kelfer explained the importance of not drinking any alcoholic beverage. Kelfer said drunkenness is “to be intoxicated to the point of impairment, and impairment being defined as that which weakens, diminishes, or lessens in strength, value, quantity, and quality.”<sup>21</sup> When does this occur? On the

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<sup>19</sup>Ibid., 65-66.

<sup>20</sup>Charles Wesley Ewing, *The Bible and Its Wines*, 4<sup>th</sup> ed. (Dayton, Ohio: Charles Wesley Ewing Publisher, 1963), 15.

<sup>21</sup>Russell Kelfer, “Be Not Drunk . . . Be Filled” (sermon online published by Discipleship Tape Ministries, 2006); accessed 23 Jan. 2007 <<http://www.dtm.org/lessons/915b.html>>.

very first drink. According to Kelfer, drunkenness is “a process, a progressively deteriorating process that impairs or makes one less effective. And in any stage of that process that you become less effective, you are to that degree intoxicated.”<sup>22</sup> Modern scientific research determined, according to their Alcohol Impairment Chart, that “impairment begins with your first drink.”<sup>23</sup> The first drink, according to John R. Rice, has an affect: “The first glass is the part that begins to destroy the fine appreciation, the inhibition that keeps you from doing wrong, the sense of responsibility that makes you bring home your paycheck, makes you take care of your children. That part that makes you respect virtue, that makes you tell the truth, that keeps you out of crime—that part is dead first, doped first, and cursed first.”<sup>24</sup> Jerry Dunn, in his book *God Is for the Alcoholic*, gives the scientific explanation that “ethyl alcohol, when taken into the body, goes almost immediately into the bloodstream and up to the brain. It begins to affect the cortex of the brain, the location of higher brain centers that have to do with memory, conscience, and judgment.”<sup>25</sup> Ethyl alcohol is commonly known as ethanol. It is the same product used to fuel vehicles. It is flammable, colorless, and it is slightly toxic, and yet people drink it. Jerry Dunn explained that “all alcoholic beverages—wine, beer, or whiskey—contain ethyl alcohol, a habit-forming drug.”<sup>26</sup> Why is social drinking so dangerous? It is the doorway to addiction.

A drink from the devil is in our land, and it is called beer, wine, liquor, champagne, wine coolers, and hard lemonade. It can be consumed and dressed up in many ways, but it is a destroyer nonetheless. Alcohol brings about so much evil and harm. It is one of Satan’s devices, and we should not be deceived. The moment we have decided to drink we have made a bad decision. Alcohol consumption is a problem;

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<sup>22</sup>Ibid.

<sup>23</sup>Alcohol Impairment Chart: National Clearinghouse for Alcohol & Drug Information: Pennsylvania Control Board; accessed 31 Dec. 2007 <[http://www.ctclearinghouse.org/topics/customer-files/Alcohol-Impairment-Chart-\(revised-062304\).pdf](http://www.ctclearinghouse.org/topics/customer-files/Alcohol-Impairment-Chart-(revised-062304).pdf)>.

<sup>24</sup>John R. Rice, *The Double Curse of Booze*, 12.

<sup>25</sup>Jerry Dunn, *God is for the Alcoholic*, 26.

<sup>26</sup>Ibid., 17.

it was a problem for Noah and Lot. It stands without question that the use of alcohol has ruined countless lives. The Bible clearly teaches us to abstain from all appearance of evil (1 Thess. 5:22), and we ought to avoid alcoholic beverages altogether. The Bible clearly speaks to its consequences and its ultimate destruction. It is a poor testimony and can lead to great failures in life. As a Christian, drinking alcohol is not only unwise, but it is forbidden.

## APPENDIX P – ADDITIONAL INFORMATION REGARDING LEADERSHIP

### **The Plurality of Elders and Deacons**

When passing near the city of Ephesus, the Apostle Paul “called for the elders of the church” (Acts 20:17, 28). First Timothy 5:17 demonstrates beyond question that a plurality of elders led and taught the church in Ephesus (Phil. 1:1; I Pet. 5:1; Acts 13:1; 15:35; I Cor. 16:15-16; I Thess. 5:12; Heb. 13:7, 17, 24). The New Testament demonstrates a consistent pattern of group leadership, leadership by a plurality of men. Church leadership, patterned on the New Testament model, requires qualified elders and deacons who must meet specific moral and spiritual qualifications before they serve (I Tim. 3:1-13). Such leaders must be publicly examined by the church as to their qualifications (I Tim. 3:10). They must be publicly installed into office (I Tim. 5:22; Acts 14:23). They must be motivated and empowered by the Holy Spirit to do their work (Acts 20:28). Finally, they must be acknowledged, loved, and honored by the whole congregation. This honor given by the congregation includes the giving of financial support to those who labor in the word and doctrine. This allows some to serve the church full or part time (I Tim. 5:17-18).

The word “deacons” appears in I Timothy in the plural form, as it does in Phil. 1:1. It is reasonable to assume that the deacon’s office modeled itself like the elders—the deacons met and worked together as a group. The plurality in overseers and deacons is a thoroughly Scriptural policy for the local church.

### **The Elder’s Duty: Protect the Church**

A pastor must have enough knowledge of the Bible to be able to refute false teachers: *“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers”* (Titus 1:9). In Acts 20:20-31, God says to guard, watch, and oversee the flock. In order to fulfill their task, the elders must first take heed to their own spiritual condition. An elder cannot guard the spiritual lives of others if he cannot guard his own soul. Satan knows that if he can destroy the shepherds, he can swiftly invade and devour the flock. Take heed, then, for the enemy has a special eye on you. Elders, therefore, must take whatever action is



necessary to guard their walk with God. They must guard against any hint of indifference to divine truth. The command to guard the flock means that the elders must keep their minds on the church. They must watch for people who have wandered off from the flock or for new believers who are struggling to survive (Prov. 27:23). The elders are responsible to protect all the sheep. The role of the church elder involves the individual and corporate responsibility to care for the whole flock with all its people and problems. It is a heavy load that few men care to accept.

Every time we look out upon our congregations, let us believingly remember that they are purchased by Christ's blood, and that therefore they should be highly regarded by us. The pastors cannot neglect seeking the lost and correcting sinful behavior. Although the guarding ministry is a negative aspect of shepherding, it is indispensable to the flock's survival. If the world is alive with hostile forces, then watchfulness becomes one of the most critical of all the pastor's responsibilities. Pastors then, are to be protectors, watchmen, defenders, and guardians of God's people: *"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears"* (Acts 20:31).

Who can calculate the damage done to the churches of Jesus Christ because of shepherds who are asleep in the watchtower? This is why extraordinary emphasis is placed on the centrality of teaching God's Word. Matthew 28:20, *"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."* Acts 2:42, *"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* Acts 11:25-26, *"Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."* I Timothy 5:17-18, *"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn.' And, 'The laborer is worthy of his reward.'"* That which incidentally distinguishes the pastor from the deacon, is the ability to teach the Bible and to defend it with those who teach falsehood, Titus 1:9-16. The ability to communicate truth is one of the key requirements of effective leadership.

This is a matter of extreme urgency for churches today. Let us examine briefly the historical situation that developed in the Ephesus church. Paul and Timothy visited Ephesus. It was not a pleasant visit. False teachers held the church in a death grip of false doctrine. In order to stop these teachers from undermining and destroying the church, Paul had to take radical action. He excommunicated the two leading perpetrators, Hymenaeus and Alexander (1 Tim. 1:19-20). Paul then had to leave for Macedonia, so he left Timothy behind to help the embattled church and particularly to stop the false teaching. In 1 Thessalonians 5:12, the spiritual leaders are to “admonish” the church. They are to instruct in the sense of warning or correcting improper behavior or attitudes through sound teaching. It means to warn against bad behavior and its consequences, and to reprove, even discipline, those who have done wrong. Christian admonition, then, is not angry scolding. It is loving correction and warning based upon God’s Word for the purpose of protecting and building up a brother or sister (1 Cor. 4:14).

The spiritual leaders of God’s church have tremendous responsibilities. Elders are required to know and be involved in the personal lives of the people they shepherd. The life of an elder must be marked by hard work, generosity, and a life of service on behalf of others. Therefore God charges us to “Esteem them very highly” (1 Thess. 5:13). God adds the beautiful and comprehensive phrase, “in love.” This charges the people to love their shepherds. Love is the divine glue that holds the leaders and congregation together through all the disagreements and hurts of congregational life.

## The Local Church

I. Jesus said, "I will build my \_\_\_\_\_" (Matt. 16:17-18).

What other organization did Christ institute for the age we live in?

Define a para-church organization:

List para-church ministries:

II. Jesus loved the church and gave \_\_\_\_\_ for it (Eph. 5:25).

III. The church is a body of individual believers (Eph. 1:22-23).

The church is not a building, membership certificate, or denomination. It is a body of believers.

Every part of the church body is important/necessary (I Cor. 12:18-22), therefore the church body needs to work together (I Cor. 12:25). Individuals in the church are diverse (I Cor. 12:14-17; Romans 12:4-5).

Who is the head of the body? (Col. 1:18)

The ordinances of the church are baptism and communion.

IV. How was a local church started? (Acts 14:21-23)

Who helped start these local churches? 2 men

Who sent these men? (Acts 13:1-4)

What were these men already doing in the Antioch church? (Acts 11:26)

Humanly speaking, who or what was responsible for starting the churches of Thessalonica, Corinth, Ephesus, Philippi, etc?

V. How were the churches to survive? (Acts 14:23, 20:32)

VI. Who are the leaders of the church? (I Tim. 3:1-15 and Titus 1:5-9)

The leaders are to be qualified and proven men.

VII. What does Acts 20:28 and I Peter 5:1-3 teach us about church leaders?

VIII. How are the leaders to be working with the flock? Eph. 4:12a, “for the \_\_\_\_\_ of the saints.” Define that word:

There must be a relationship between the leaders and the flock.

IX. What are the leaders to be using to equip the flock? (II Tim. 4:1-2, 3:16-17; Col. 4:12; Acts 6:4; II Tim. 2:2; I Peter 5:3)

X. What are the church people to be doing (Eph. 4:12b, c)? 2 things

What is the work of the ministry? (Matt. 28:18-20; Acts 1:8; Luke 24:46-48)

What is the edifying of the body of Christ? (Eph. 4:13-16)

There must be integration in the local church.

From this study and the Great Commission we can see the local church working in the following ways:

1. Salvation of the lost
2. Baptism of the believer
3. Teaching of the believer
4. Believers active in the local church using their spiritual gifts
5. This produces godly men and women for the local church and it's

extension ministries.