



Eldership

A BIBLICAL STUDY ON NEW TESTAMENT LEADERSHIP PRINCIPLES

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ELDERSHIP

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SCRIPTURES

1 Timothy 3:

3:1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach,

3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.

4 He must manage his own family well and see that his children obey him with proper respect.

5 [If anyone does not know how to manage his own family, how can he take care of God's church?]

6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.

7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

9 They must keep hold of the deep truths of the faith with a clear conscience.

10 They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well.

13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Titus 1:

4 To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

6 An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient.

7 Since an overseer is entrusted with God's work, he must be blameless— not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.

9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

INTRODUCTION

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 1 Timothy 3:1

The Bible is the adequate guide for church administration. It may not give all the details but it does give principles by which we can live. It is important to reaffirm again that Jesus Christ is the Head of the church and His representative to the church is the Holy Spirit. Jesus promised that He would lead and guide into all truth. This truth will be based upon the revealed Word of God.

When Christians gather together there needs to be some organisation. In summary there are three basic concepts of organisation:

- ❑ The total responsibility is left to one individual. No guidelines are set down. The person becomes a dictator and really does what he likes.
- ❑ The Holy Spirit alone organises and we should be totally spontaneous with absolute flexibility every step of the way.
- ❑ That there is a New Testament "order" with those who are members of the church. These principles should be applied in a local church in a consistency of Scripture pattern.

In Philippians 1:1 we are acquainted with three groups of people:

- ❑ saints – this was a community of believers
- ❑ elders – appointed to equip the saints
- ❑ deacons – appointed to serve the saints.

In the New Testament, elders and deacons are always mentioned in the plural. New Testament church government was collegiate government

APPOINTMENT

The Bible addresses itself to the existence of elders both from the Old Testament and the New Testament. Indications are given that elders are appointed in the forming of a Christian congregation.

However, the Bible does not give instructions on what should happen as the church progresses in maturity. It is clear when it comes to the initial appointment of elders, but not quite as clear when other elders need to be added to the leadership of an existing church.

In the New Testament the words for elders are *episkopos* [overseer, foreman, supervisor], *presbuteros* – elder – not old [*presbos*]. “Elder” is relative, “old” is obsolete. The word “elder” means maturity or seniority and has its application to more of a spiritual maturity than physical age. The elder is under authority and in authority.

When Paul chose elders he looked for those who were the most spiritually mature – not those with one foot in the grave and the other on a banana skin!

Elders were in existence before New Testament times. In the Old Testament, elders were given the responsibility for a number of families.

Church organisation in the New Testament grew out of the synagogue model. The synagogue had a rabbi, elders, deacons and a minimum of 10 men and their families. This constituted a proper synagogue.

In Acts 14:23 we read that the elders were appointed. The Greek word means “to vote by lifting up the hand”. Why was the hand raised? It was done not to express a personal opinion but to be a recognition of what God had already done by making a man an elder [after prayer and fasting].

It was not a democratic process but a recognising of an existing gift within an individual.

Elders were divinely equipped and humanly recognised.

When the church was set up initially the church recognised the elders.

In Acts 14:23 we notice that it was more than just the elders "raising their hand".

The new elder it seems, was presented to the congregation so the sheep would have opportunity to recognise their own under shepherd.

Although the spiritual recognition was followed by an ordination to that ministry where the elder was set aside to be a leader in that local flock, he was not an elder to the universal church.

His ministry was only to the local congregation.

QUALIFICATION

Their motives were to be checked out. Why did he want to be an elder? The Scripture teaches that it is a good ambition to want to be an elder – it is a noble thing to do.

However, ambition must be checked out because there is a danger of an elder “lording it over the flock”.

His prime motive must be to serve.

He must love the Lord. Jesus asked Peter “*Do you love me?*” before he was instructed to feed the sheep.

According to 1 Timothy 3:1–7 the elder must be a person:

- of integrity
- with family qualifications
- who has married only once [a monogamous marriage – not bigamous].
- who has the ability to discipline his children so he can command the respect of the church. If his children are unruly he is disqualified.
- of insight – a man with a safe and sound mind.
- who is prudent and discreet.
- given to hospitality. He has an open home. In those days there were no church buildings, so it was necessary that the elder opened his home to minister.

- apt to teach – in other words he was able to impart spiritual knowledge to others.

He was not to be

- an alcoholic, otherwise he would be an escapist running away from responsibility.
- a fighter – ‘argue with his fists’[literally].
- argumentative – he would listen to reason.
- avaricious – he understands that you cannot serve God and mammon – you can use mammon but not serve it. He is not to be an elder for the money.
- a novice – otherwise this ministry can go to his head.

He must prove himself in secular business first.

Eldership is not a career, it is a calling and there is a danger of spiritual pride by which he could fall into the condemnation of the devil.

It is when we are young that we make most of our mistakes.

FUNCTION

 **Why is the elder there?** As an overseer he is there to see the church “gets built” – the community – not just the individuals. Sometimes he will be called upon to put the community before the individual.

A shepherd must ensure that the flock functions as a whole as well as caring for the individual sheep.

Psalm 23 shows us a classic example of the under-shepherd ministry. He is there to provide and to protect the flock.

It is interesting to look at the verbs associated with the eldership ministry. This will give us some idea of the functions.

- **Shepherding** – John 21:16, Acts 20:28, 1 Peter 5:2, the Greek word is “*poimaino*” which means to tend as a shepherd.
- **Watching** – Acts 20:31, 1 Corinthians 16:13, the Greek word is “*gregoreo*” which means to watch, be awake, be vigilant.
- **Leading** – John 10:3, the Greek word is “*exago*” which means to lead out or lead forth. Others will be following you.
- **Governing** – Hebrews 13:7, 17, 24, the Greek word is “*hegeomai*” which means to lead, guide or govern.
- **Steering** – Romans 12:8, 1 Timothy 3:4, 5, 12, 17, the Greek word is “*proistemi*” which means to set or place over or before.
- **Labouring** – 1 Thessalonians 5:12, 2 Timothy 2:6, the Greek word here is “*kopiao*” which means to labour, be wearied out.
- **Stewarding** – Titus 1:7, 1 Peter 4:10, the Greek word here is “*oikonomos*” which means a house manager, steward.
- **Working hard** – 1 Corinthians 9:6, the Greek word here is “*ergazomai*” which means to work, toil, and labour.

The elder has the responsibility for the church.

He should neither dominate the church nor kow-tow to it.

He should exercise firm leadership and be dominated only by the Lord Jesus Christ.

According to 1 Timothy 5:17 and 18 financial support is available for those who would be set aside for specific functions of teaching and preaching.

POSITION

 **What should the church's attitude be toward the elder?** Again the Scripture is clear.

The church should

- **know them** [1 Thessalonians 5:12] – Greek word “*oida*” – to see, have seen, known.
- **esteem them** [1 Thessalonians 5:13] – Greek word “*hegeomai*”, to lead, lead out.
- **honour them** [1 Timothy 5:17] – Greek word “*time*” – to wait, honour, salary.
- **trust them** [1 Thessalonians 2:4] – Greek word “*piste*” – to trust, have confidence, believe.
- **obey them** [Hebrews 13:17] – Greek word “*peitho*” – to be persuaded by.
- **remember them** [Hebrews 13:7] – Greek word “*mnemoneuo*” – to call to remembrance.
- **salute them** [Hebrews 13:24] – Greek word “*adpadzomai*” – to salute, embrace, call together.
- **imitate them** [2 Thessalonians 3:7, 9, Hebrews 13:7] – Greek word “*mimeomai*” – to mimic or imitate.

REWARDS

Hebrews 13:17 gives to us the indication that ahead of the successful ministry of an elder are many sleepless nights.

The elder who accepts his responsibility in the local church recognises that he must “give account” in order that he may do it with joy and not with grief.

1 Peter 5:4 tells us that there is an eternal reward – the crown of glory in heaven.

However, I do believe that the greatest reward we can see is to see the flock committed to us growing in quantity and quality as we follow in the footsteps of the great Shepherd and Bishop of our souls, Jesus Christ.

CONCLUSION

Acts 20:28–37:

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

29 I know that after I leave, savage wolves will come in among you and will not spare the flock.

30 Even from your own number men will arise and distort the truth in order to draw away disciples after them.

31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

32 “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.

33 I have not coveted anyone’s silver or gold or clothing.

34 You yourselves know that these hands of mine have supplied my own needs and the needs of my companions.

35 In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’”

36 When he had said this, he knelt down with all of them and prayed.

37 They all wept as they embraced him and kissed him.

An In-depth Study

1 Timothy 3:1

Bishop The first 7 verses of chapter 3 are devoted to outlining the qualifications of a bishop. As a leader in the church he must be a man of exemplary character.

"The office of a bishop" is all one word in Greek, *episcopo*. Elsewhere in the New Testament it is used in this sense only. In Acts 1:20, in a quotation from the Septuagint.

In verse 2 "bishop" is *episcopos*, from which comes "episcopal." It occurs only five times in the New Testament. In Acts 20:28 it is translated "overseers" and applied to the Ephesians elders by Paul.

He also refers to the "bishops and deacons" at Philippi [Philippians 1:1]. In Titus 1:7 and following, we again find what is required of a "bishop." Finally, in 1 Peter 2:25, Christ is called "the Shepherd and Bishop of your souls."

The word *episcopos* is made up of *epi*, "upon" or "over," and *scopos*, "watcher". So it, literally means "one who watches over." Thayer defines it as: "An overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent ... specifically, the superintendent, head or overseer of any Christian church."

It will be seen that the basic meaning of *episcopos* is "overseer." The ancient Greeks thought of their gods as *episcopoi*. This usage is found in Homer's *Illiad* and many later writings.

Then it came to be used of men in various functions. Beyer says: "Protective care," however, is still the heart of the activity which men pursue as *episcopoi*". Homer applies the term to ships' captains and merchants, who must be "overseers" of goods.

In the fourth and fifth centuries before Christ *episcopos* was used at Athens as a title for state officials. The same thing was true at Ephesus and in Egypt. But more common was the use of *episcopoi* [plural] for local officials and officers of societies. This brings us closer to the Christian *episcopos*.

In the Septuagint *episcopos* is used both for God, who oversees all things, and for men as supervisors in various fields of activity. The latter usage is found in the earlier, as well as the latter, books of the Old Testament.

Turning to the New Testament, we discover one fact immediately: there is no mention of any diocesan bishop.

In the one church Philippi there we *episcopoi*, "bishops" [Philippians 1:1]. The apostles are never given this title. The bishop was a local official, and there were several of these in each congregation.

Furthermore, the "elders" [*presbyteroi*] and "bishops" [*episcopoi*] were the same. This is shown clearly in Acts 20. In verse 17 it says that Paul called for the "elders" [*presbyteroi*] of the church at Ephesus. In verse 28 he refers to them as *episcopoi* – "overseers" [KJV], "guardians" [RSV]. The same people are designated by both titles. We shall find this same phenomenon clearly indicated in the Epistle to Titus. In the New Testament church, each local congregation was supervised by a group of elders or bishops and a group of deacons. It seems likely that the former had oversight of the spiritual concerns of the congregation and the latter of its material business.

When we come to Ignatius early in the second century [about A.D. 115], we find a very different picture. Now there is one bishop over several deacons. The bishop is supreme in authority. One of the keynotes of Ignatius is, "Obey your bishop."

To the Trallians he wrote: "For when you are in subjection to the bishop as to Jesus Christ it is clear to me that you are living not after men, but after Jesus Christ ... Therefore it is necessary [as is your practice] that you should do nothing without the bishop, but be also in subjection to the presbytery, as to the Apostles of Jesus Christ. And they also who are deacons of the mysteries of Jesus Christ must be in every way pleasing to all men" [*The Apostolic Fathers*, "Loeb Classical Library," 1:213–15.] Here we see the beginnings of the episcopal hierarchy that developed during the second century. But "in the beginning it was not so."

3:2 Blameless There are 6 Greek adjectives that are rendered "blameless" in the KJV. At the same time, one of these adjectives, *amomos*, occurs 6 times in the New Testament and is translated 6 different ways in the KJV. Two of these are incorrect; the other 4 are acceptable.

The term here is *anepileptos* [only here; 5:7; 6:14]. It comes from the verb *epilambano*, which means "take hold of".

It literally means, "not apprehended, not reprehended, not open to censure, irreproachable" Trench prefers "irreprehensible" and says the word indicated "affording nothing which he might ground a charge" Arndt and Gingrich give a single definition: "irreproachable." That is the most accurate translation here.

No one – not even the bishop – can hope to live without being blamed. But a Christian's conduct must be above reproach. It is important to remember that "bishop" here may indicate any leader in a local church.

Vigilant The Greek Term here is *nephalios*. It occurs only three times in the New Testament, all of them in the Pastoral Epistles. It is used of bishops [here], of women [v. 11], and of elders [Titus 2:2].

The word was first used literally to describe drink which was "unmixed with wine." The ancient Greeks used to give to the Muses, offerings of water, milk, and honey. It was forbidden to mix wine with these. The prohibitions went a step further. The wood burned with the sacrifices must not include the twigs of grapevines. There must not be the slightest contact with that which cause drunkenness.

Applied first to materials, it later referred to persons. The meaning then was "abstaining from wine." Some commentators take the adjective here in this literal sense. But it probably should be taken metaphorically. Bauernfeind writes: "The reference is to clarity and self-control necessary for sacred ministry in God's work" Bernard says: "Primarily having reference to sobriety in the case of wine, it has here the more extended sense of *temperate*"

Sober This is another pastoral word, *sophron*. It is found here and three times in Titus [1:8, 2:2, 5]. In the KJV it is translated three different ways in the three passages in Titus – "sober," "temperate," "discreet".

It is the adjective related to the noun *sophrosyne* [2:9, 15]. Basically it means "of sound mind, sane, in one's senses," and then "curbing one's desires and impulses, self-controlled, temperate." The ASV renders it, "sober-minded."

There are two objections to "sober." One is that this term is often used as the opposite of "drunk." Much more than that is meant here. The other is that it often suggests a solemn demeanour, such as we find in "Mr. Sobersides." This too often is a denial of that radiance which is the hallmark of the true Christians. "Self-controlled" [NIV] is best here.

Of Good Behaviour This is the adjective *cosmios*, already noted in 2:9, where it is translated “modest.” But the basic meaning is “orderly,” and that fits well in this context.

If a church official does not lead a well-ordered life, the work will suffer.

Bernard says of *cosmios*: “This expresses the outward manifestation of the spirit of *sophrosyne*. That is, inward self-control will be reflected in an outward life that is “orderly.”

Given to Hospitality This is a single word in Greek, the adjective *philoxenos* [found also in Titus 1:8 and 1 Peter 4:9]. It is compounded of *philos*, “friend” or “lover,” and *xenos*, “stranger.” So it means “loving strangers, hospitable”, or “generous to guests”. It’s obviously best translated “hospitable.”

Apt to Teach This is also one word in Greek, the adjective *Didacticos* [cf. *didactic*]. It is found only here and in 2 Timothy 2:24. The meaning is “skilful in teaching.” It may be rendered “able to teach” [NASB, NIV – a necessary qualification of bishops.

3.3 Not Given to Wine In Greek this is *me*, which means “not,” and the adjective *parionos* – from *para*, “beside,” and *oinos*, “wine,” which suggests “one who sits long at his wine.” It also has the secondary meaning, “quarrelsome over wine” [Thayer]. That is why ASV has “no brawler.” Elicott translates it “violent over wine” and says that it includes “drunkenness and its manifestations”. But since “striker” [*plektes*] follows immediately, Bernard feels that the more moderate meaning, “given to wine,” fits better. These two Greek words are found in the New Testament only here and in Titus 1:7.

Patient In the best Greek text, the words translated “not greedy of filthy lucre” are omitted. So we pass by that phrase and come to the next word, rendered “patient.”

The term is *epiekes*. Simpson bluntly asserts: “*epiekes* defies exact translation.” He goes on to say: “*Gracious, kindly, forbearing, considerate, magnanimous, genial*, all approximate to its idea.”

The earliest meaning [from Homer down] seems to be “seemly, suitable.” Thayer thinks that in the New Testament it means “equitable, fair, mild, gentle.” Arndt and Gingrich give “yielding, gentle, kind.” Vincent prefers “forbearing”, as does Bernard. In 3 out of the 5 occurrences of this word in the New Testament it is translated “gentle” in KJV. That is the best rendering here [cf. NIV].

Brawler The expression “not a brawler” is one word in Greek, *amachos*, found only here and in Titus 3:2. By Xenophon, the historian, it is used in the sense of “abstaining from fighting, non-combatant.” Then it took on the metaphorical sense, “not contentious.” Perhaps the best translation here is “not quarrelsome.”

Covetous “Not covetous” is *aphilargyron* [only here and Hebrews 13:5]. Literally it means “not loving silver [money].” Perhaps the best we can do in English is “not a lover of money” [NIV].

3:4 Ruleth The Greek verb *proistemi* literally means “rule” or “govern.” But perhaps a more fitting translation here is “manage” [RSV, NASB, NIV] or “preside over.” The same applies to “rule” in verse 5 [same word].

Gravity This is the same word which is translated “honesty” in 2:2. The best rendering is probably “respect” [NIV].

3:6 Novice The word is *neophytos* [only here in New Testament], taken over into English as “neophyte.” Literally it means “newly planted” and is so used in the Septuagint. In Christian literature alone it is used figuratively in the sense of “newly converted.” So the most accurate translation is “new convert” [NASB] or “recent convert” [NIV].

Lifted Up with Pride This is all one word in the Greek, *typhoo* [found only in the Pastoral Epistles]. It comes from *typhos*, “smoke,” and so literally means “wrap in smoke.” The first meaning given in Liddell–Scott–Jones is “delude,” leading to “filled with insane arrogance.” It is used only metaphorically, with the sense of “puffed up” or “conceited” [NIV]. This was “the condemnation incurred by the devil” [NASB].

3:8 Grave The Greek adjective is *semnos*, from which comes the noun *semnostes* [2:2; 3:4; Titus 2:7]. The adjective is also found three times in the Pastoral Epistles [1 Timothy 3:8, 11; Titus 2:2], and only once elsewhere in the New Testament [Philippians 4:8].

Trench says that “*semnos* has a grace and dignity not lent him from earth; but which he owes to that higher citizenship which is also his.” He adds that there is something “majestic and awe-inspiring in *semnos*”

Probably the best discussion of this term is in William Barclay’s *More New Testament Words* [Harper, 1958], an exceedingly valuable little book. He says that *semnos* has in it “the majesty of divinity”. It is used to express royalty and kingliness, as well as what is stately and dignified language. The term is found frequently inscribed on tombs as a term of great respect. Barclay devotes nearly two pages to Aristotle’s use of this term.

He also mentions an ambassador who described the Roman senate as “an assembly of Kings.” That, declares Barclay, is what the Christian church should be. And each believer should manifest in his life “the majesty of Christian living.”

It should be noted that this adjective is applied not only to the deacons in our present passage, but also to their wives in verse 11 and to elderly men in Titus 2:2. It carries with it the suggestion of the dignity and seriousness which should characterise leaders and older Christians.

Double-tongued. The term *dilogos* [only here in New Testament] literally means “saying the same thing twice.” And so it has the sense “doubletongued, double in speech, saying one thing with one person, another with another [with intent to deceive]” Arndt and Gingrich suggest the translation “insincere,” which is probably too general. The idea is conveyed well by “indulging in double talk” [NEB].

Greedy of Filthy Lucre This is all one word in Greek, *aischrokerdes*, occurring only here and in Titus 1:7 – in relation to a bishop there, [Thayer] or “fond of dishonest gain”.

3:10 Proved The verb *dokimazo* is used for three stages. Basically it means “test.” But it also can mean “prove” by testing and even “approve” as the result of being tested. Perhaps all three ideas are included here.

The Office of a Deacon Again it is one word, the verb *diaconeo*. It is from *diaconos*, a “servant,” especially one who waits on table. So *diaconeo* means “serve.” But in the Christian Church *diaconos* finally took on the technical connotation “deacon.” So here and in verse 13 [nowhere else in New Testament] the verb means “serve as deacons” [NIV].

3:11 Slanderers The Greek is *diabolous* [v. 11], plural of *diabolos*, “devil.” In fact, the word is translated “devil” 35 out of the 38 times it occurs in the New Testament. It is rendered “false accuser” in 2 Timothy 3:3 and Titus 2:3 – both times of human beings who engage in slander. Perhaps the modern equivalent would be “gossips” [Goodspeed; cf. “malicious gossips,” NASB]. This suggests the idea that those who indulge in gossip or slander are doing the devil’s business!

3:13 Degree Today we think of obtaining a “degree” in academic circles. But the Greek word *bathmos* [only here in New Testament] means something a little different.

Originally meaning “step”, it is here used for “a grade of dignity and wholesome influence in the church” [Thayer]. Arndt and Gingrich say that the entire phrase here means “win a good standing [or rank] for oneself”

3:15 House The Greek word is *oikos*, the common term for “house.” But since “the house of God” might be taken as referring to the church building, it is better to use “household” [NIV]. *Oikos* here means the family, not the home.

Ground The word *hedraioma* [only here in New Testament] is an ecclesiastical term. It means “a support,” “bulwark.” Either of these is a good translation. The church is to protect and defend the truth.

THE MINISTRY OF DEACON, DEACONESS AND HELP

The ministry of the church comprises men and women of spiritual qualification, recognised by the church as having the ministry of Deacon, Deaconess or Help.

According to 1 Timothy 3:8–12, a Deacon should be:

- Grave [of serious outlook and sincere conviction]
- not double tongued
- not given to much wine
- not greedy of filthy lucre
- holding the mystery of the faith in a pure conscience [holding the faith as a sacred trust]
- let them be proved
- blameless
- husband of one wife
- ruler of his own house.

Their spouses should be:

- Grave [of serious outlook and sincere conviction]
- not slanderers [women of discretion and self control – women who can be trusted]
- faithful in all things.

This indicates that the wives of Deacons will share with their husband in this ministry wherever possible.

Deacons, Deaconesses and Helps should be recommended to the congregation by the pastors and elders for appointment in the church and should carry out their duties efficiently and conscientiously, knowing that their ministry can expand during this period of service in the church.

This is a spiritual office and should be regarded highly by both the person fulfilling the office and the church as a whole.

It is expected that they will be totally loyal to the pastor/s, elders and the church and will endeavour to live a godly Christian life as an example to the members of the congregation.

If ever the time came, when he/she did not fulfil the ministry for which he/she was appointed, then it would be expected of him/her to approach the oversight of the church and take the initiative of resigning from his/her position.

If ever the oversight of the church felt that he/she was not fulfilling his/her ministry, then the initiative would be taken by them. It is from the deacons that future officers of the church would be expected to be chosen. Therefore it is of the highest expectation that members of our church ministries will learn to be "faithful in little" and in time "faithful in much".

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