

Plural Elders Oversight And Local Church Government

**The Key Functional Role: Overseer/Elder
Seventh Pillar: Perfection of Love
The Principle of END: Destiny Fulfillment**

*God is love. Whoever lives in love lives in God, and God in him. Love is made complete among us so that we will have confidence on the day of judgment because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The man who fears is not made **PERFECT IN LOVE** (1 John 4:15-18).*

I. The Perfection of Love

a. The Perfection of Love. At Northgate Community Church, we emphasize what we call the perfection of love. This is mutual acceptance between the participants of community life. Elders have the oversight of love. Elders should be the most mature, the most capable of love. There are three basic types of love referenced in the New Testament.

- Stergos Love: Family Love
- Agape Love: Foundational Love
- Phileo Love: Friendship Love

Redemption is rooted in the love of God. The reality of God's love is at the heart of any truly Christian congregation. Apart from redemptive love, man is hopeless and utterly helpless to provide peace and security for the future. As a result, we believe our congregational life and inter-personal relationships must be rooted in the love of God for life to be enjoyed to the full.

b. Love Is Unconditional. True love is enduring. Love casts out fear. Love believes the best. Unconditional love is the ultimate perfection. The essence of this love is mutual acceptance. The ground at the cross of Christ is level and includes all believing people in Christ regardless of social status, race, color, education or appearance. Judgmentalism is a serious offense. A congregation must be intent on loving, ministering and accepting people where they are in personal growth and believe that spiritual growth takes place best in an atmosphere of acceptance.

c. The Basic Fundamentals of Love. Our basic fundamentals are what Jesus taught: "Love God with all your heart, mind, soul and strength" and "Love your neighbor as

yourself.” Love is the fulfillment of the law. Love is the highest character. We seek a faith that works by love. We believe that people need to grow into their full potential in God. We are committed to the transformation processes that bring about discipleship and sanctification. There must be a balance between teaching and practice; “without works faith is dead.”

d. The Maturity of Love. Maturity may be defined as that state of being and doing that is characterized by knowing who you are, knowing God, trusting Him, and achieving a sense of personal destiny in the Kingdom of God. Maturity involves stable emotions, perseverance, solid character and godliness. It is going from a “self-directed” style of life to a “God-directed” style of life. Maturity is to be like Christ, Christlikeness.

e. Love Involves a Transformation Process. Transformation is a process directed by love and growth in the love of God. In the environment and experience of love and in the assured hope we will ultimately be as Christ Jesus, we seek purity even as He is pure.

1 John 3:1-3 – 1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! . . . 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure (NKJV).

Maturity is also relative to the stage of one’s growth in Christ: infancy, childhood, adolescence, and adulthood in Christ. Each stage is characterized by “obedience,” the ability to hear under the voice of God’s Spirit and respond in a depth of capacity in the spirit. One is born again into the Kingdom of God as a “new creature” in Christ Jesus. To be a disciple of Christ is to take on the nature of Christ, coming to a point of having gained Christ’s genuine DNA type; then proceeding to grow more deeply and broadly in the capacities to be Christlike. We believe that the task of Christian community and ministry is to “reproduce” after “our own kind.”

John 15:7-11 - If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples. As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love.

f. Edification in Love. We place this transformation process fully at the forefront of our ministry structuring and seek to lead people forward without hesitation. We have a mature team of multiple gift ministries in our midst who supply preaching, teaching and shepherding; we are governed by a plurality of servant elders. Furthermore, we believe all believers should see themselves as an “elder” brother or sister to a “younger” brother or sister in blessing and edifying those younger and less experienced in faith. Remember the story of the older brother who failed in this with regard to the younger and more

prodigal brother (Lk 15). We believe all saints should strive to come to a place of loving maturity, but we believe the recognized elders and wives of such elders ought to be models of love and helping to serve others so that they are perfected in the perfect love of Christ Jesus.

II. Servant Leadership

In Matthew 24:45, the phrase “faithful servant” (*pistoi doulos*) leads to the phrase in verse 46, “whom his master made (*kathistemi*) ruler (*kurios*) over his household (*oiketeia*).” One who is a faithful servant (point six) in a household will rise to the place of ruling (point seven) in that household. Servants in the house are those committed to the work of serving others in the name of Jesus. They are workers, servants of the house. The Kingdom way is the way of servanthood. Servants in God’s kingdom are raised to the level of “appointed lordship” in the household.

Destiny Fulfillment may be defined as: “All of life points toward that omega point where the glory of God fills the whole earth, with each person living out of their inner being and functioning in the destiny that is theirs in the Lord Jesus Christ.” We submit to the certainty of God’s promise that He will show the fullness of His salvation.

The phrase “master of the house” comes from two Greek words: *oikos* (house) plus *kurios* (master, lord) (Matt 24:46; 13:53). The elders and/or overseers manage the ongoing work of the church. In any community of faith they are the ones granted the responsibility to pass faith to the next generation. Subject to “**the Master**,” they have become “masters” in the house. Such leadership maintains healthy ministry, and produces fruit bearers and those who will reproduce disciples for Christ.

Matt 24:45-47 – 45 Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods (NKJV).

Matt 13:52 – Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old” (NKJV).

Among us are recognized those who serve as governmental “elders,” While we have a mature team of multiple gift ministries in our midst who supply preaching, teaching and shepherding, we are governed by a plurality of governmental elders (I Tim 5:17-19; Acts 14:23). Elders are those whose lives and sacrificial commitment have been evidenced in the flock and among the people as having laid down their lives unselfishly for others and for the benefit of the congregation. The needs of most congregations are too many and diverse for one man to meet them all.

III. Goals of the Eldership Ministry

Titus 1:6 - 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.

Titus Chapter One provides insight into three predominant categories of goals that guide the ministry of elders in the congregation as believers are disciplined toward the maturity of perfected love. These goals establish a structure for congregational edification; all with the hope of helping every believer discover his or her destiny in Christ.

First Set of Perfection Goals: Titus 1:1-4 - Focus of Sonship

- 1) Develop True Sons!
- 2) Proclaim God's Word!
- 3) Uphold Whole Counsel of God!

We believe discipleship must be rooted in the **WORD** leading toward Genuineness. The overall practical goal is to develop people with unselfish motives. Discipleship involves the apostolic ideals and doctrine.

BOTTOM LINE: Preach the Whole Counsel of God. Apostolic doctrine focuses on what it means to know the reality and dynamic of Jesus Christ. Thus, the goal of pastoring is to strive for Christlike growth in each believer. The result will be collective fruitfulness, which is a corporate culture, a covenant community of truly consecrated believers who are becoming true sons and daughters of the King of Kings and the Lord of Lords, Jesus the Christ.

Second Set of Perfection Goals: Titus 1:5-9 – Focus of Leadership

- 1) Develop True Leaders!
- 2) Prove up God's Elders!
- 3) Uphold Righteous Character!

We believe discipleship should focus on the **WAYS** of God that bring forth His government into our lives. The goal is to develop a people with unselfish ministry. We also believe pastoral ministry should be based on the principles of covenant community.

BOTTOM LINE: Require the Righteous Character of God. Pastoral ministry should result in a people who embrace three things: (1) they understand and implement the government of God in their lives; (2) they are actively involved in administering the Kingdom of God in all areas of life; and (3) they are striving to fulfill the covenantal ideals as taught and practiced by Christ and the apostles.

Practically, as God's people get involved in the ministry and the administrative procedures of congregational life, they should never forget to focus on what it means to have a genuine, real and caring community life. All government should produce a collective manifestation of a community culture that reflects the teaching, mandates and reality of Christ.

Third Set of Perfection Goals: Titus 1:10-16 – Focus of Godliness

- 1) Develop True People!
- 2) Protect God's Children!
- 3) Uphold Biblical Accountability!

We believe discipleship must include the **WARNINGS** of God which are designed to grow up a people walking in authentic godliness and to keep God's people from error. The goal is to develop a people with unselfish motives and mannerisms. We believe pastoral ministry should be based on the principles of true relational accountability.

BOTTOM LINE: Practice Accountability to God and to One Another. Brotherhood demands the integrity of living a genuine Christian life and the exhibiting of gracious interaction in community life. Unfortunately, there is a form of Christianity that is really godlessness in the name of "Christian," but really could be labeled as idolatry and compromise. Character growth requires one to recognize that there is a worldly culture, a false counter-culture to the true character of the Kingdom of God which seeks to make inroads on the Christian community. Read Titus 1:10-16 again and notice its relevance even to today.

IV. Eldership Is a Responsible Leadership Function

Followers and leaders function within the framework of covenant, although most believers in local churches haven't given it much thought. Leaders, especially servant leaders who serve the whole, deserve the respect of the people and should realize at the same time that they must earn the respect of their followers.

*Matt 23:11-12 – 11 But he who is greatest among you shall be your servant.
12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted (NKJV).*

*Luke 22:26-27 – 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.
27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves (NKJV).*

There are three role-designations for church leaders (I Tim. 5:17; I Thess. 5:12; Acts 20:22).

A. Elders Work at Directing and Sustaining the Mission and Ministry of the Congregation

The first category refers to those who labor in leading, sustaining the affairs of the church. It is not so much a position of rule, as a function of shepherding, presiding, and sustaining the work of the church. The Greek word is *proastotes*, which comes from *proistemi*, “to stand before, to preside over, to practice, to sustain” (Rom. 16:2; 12:8; 1 Tim. 5:17; 1 Thess. 5:12). The root word *histemi* is the prolonged form of a primary Greek word *stao*, which means to stand, hold up, to continue.

*Acts 14:23 – So when they had **appointed elders in every church**, and prayed with fasting, they commended them to the Lord in whom they had believed (NKJV).*

*Acts 20:17, 28-30, 32-33 – From Miletus he sent to Ephesus and **called for the elders of the church**. 28 Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 32 So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified (NKJV).*

*1 Peter 5:1-4 – 1 The **elders who are among you** I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away (NKJV).*

We are to appreciate the elders and others who bear leadership and shepherding authority for the congregation. They are the ones who coordinate and sustain the affairs of the church. If they do it “well,” they are worthy of “honor.” Also, we esteem elders, because they sacrificially bear governmental responsibility for the congregation. Under the authority of Christ Jesus, they work to establish His authority in the life of each believer and in the corporate life of the community.

Elders provide spiritual guidance and direct the affairs of the church. If they do it “well, they are worthy of “honor” (1 Timothy 5:17). “Do not muzzle the ox while it is treading out the grain” (1 Tim. 5:18. Cf. Deut. 25:4). Leaders bear considerable weight as they serve the congregation. They need our love and support. They should be honored and esteemed for their works sake. Eldership is often an exhaustive and sacrificial ministry.

B. Elders Work at Preaching and Teaching in the Word and Doctrine

1 Tim 4:6-7 – 6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives' fables, and exercise yourself toward godliness (NKJV).

1 Tim 5:17 – Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine (NKJV).

Those who labor in addition to sustaining the affairs of the church, also labor in the work of preaching and teaching. “Work hard” is the Greek word *kopiaio*, to feel fatigue, to work hard, to toil. “Preaching” is *logos*, “something said,” thoughts, by implication a topic of discourse, also the mental faculty of reasoning, setting for logical explanation about the divine expression in Christ. “Teaching” is *didaskalia*, which means instruction, as in the function of giving forth information, doctrine, learning or teaching.

We are to respect and uniquely honor those elders who labor in the Word and in doctrine. In fact, elders who have special gifting in their lives to search out and understand the Word of God and are able to effectively explain the Word and teach the congregation the will of God are worthy of “double honor.”

Alongside the men who were teachers of the Word in the congregation, were the “older women” (Greek: *presbutis*, feminine of *presbuteros*, masculine). They were to teach and admonish (Greek: *kalodidaskalos*, a teacher of right) the young women.

Titus 2:1-5 – 1 But as for you, speak the things which are proper for sound doctrine: 2 that the older men (presbutas) be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women (presbutidas) likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed (NKJV).

C. Elders Work Hard Among the People Admonishing and Encouraging Them

1 Thess 5:12-13 – 12 And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, 13 and to esteem them very highly in love for their work's sake. Be at peace among yourselves (NKJV).

The Greek word for “admonish” is *noutheteo*, to put in mind, (by implication) to caution or reprove gently, to warn. Elders are shepherds who work hard as they live among the people. They are to be regarded because of their work, not primarily because of their position.

D. Observations about Elders in the New Testament

a. PLURALITY – The New Testament congregations were sustained and served by a group of elders, who acted as a shepherding team, operated in plurality, although not in equality. The elders’ team cooperates with the gift ministry apostles and pastors to direct the ministry and community life of the congregation (Acts 11:30; 13:23; 15:2,4,6; 16:4; 20:17; 21:18; Phil. 1:1).

b. DIVERSITY – Elders as individuals do not automatically have the same authority and giftedness as one another. All have a voice, but they vary in their individual function, responsibilities and anointing within the body. Together, they form a college of council and government. Elders are meant to provide a diverse counsel and set of capacities, skills and gifts to further the work of the pastor or pastors in a congregation.

c. COLLEGIALITY – When elders sit together in council, they act in the spirit of collegiality and fulfill the function of providing counsel and guidance to the local congregation. In the case of trans-local affairs, as in a city wide or regional fellowship of churches, elders might be partners in the discussion with the five-fold gift ministries to find consensus and unity in matters that divide. Example: the Council of Jerusalem – Acts 15.

d. AUTHORITY – Elders bear true spiritual and corporate authority in their work. The elders carry full responsibility for the welfare, protection and solidarity of a particular congregation (Acts 20:17). However, elders are not over the pastors or set man leaders; they serve alongside and with the senior leader(s).

e. ELIGIBILITY – Elders and the number of appointments to eldership exist by need, rather than by the requirement to have a fixed number. Only a man with true spiritual authority can be appointed and only a genuine need for an elder or group of elders in a congregation make it right to appoint an elder. Elders exist for and they arise out of residency and recognition within a particular congregation. To have an office or title without a genuine function will cause deep hurt and frustration in the congregation.

V. The Nature of Delegated Authority (Titus 1:5)

*2 Cor 10:8 – Even if I should boast somewhat more about **our authority**, which the Lord gave **us for edification** and not for your destruction, I shall not be ashamed (NKJV).*

2 Cor 13:8-10 – 8 For we can do nothing against the truth, but for the truth. 9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete. 10 Therefore I write these things being absent, lest

*being present I should use sharpness, according to **the authority** which the Lord has given me **for edification** and not for destruction (NKJV).*

*Titus 1:5 - 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.*

*Titus 2:15 – **Speak** these things, **exhort**, and **rebuke** with all **authority**. Let no one despise you (NKJV).*

*1 Tim 4:12b-16 – 12b **Be an example to the believers** in word, in conduct, in love, in spirit, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you (NKJV).*

1. All Authority Belongs to God. On a personal basis, each believer relates to the authority of God and of Christ by means of the direct ministry of the Spirit and of the Scriptures. On a corporate basis, each believer is to relate to “delegated authority” through which God administers his authority.

Matt 10:40-41(Lk 10:16) – 40 He who receives you receives Me, and he who receives Me receives Him who sent Me. 41 He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward (NKJV).

2. Arrogance Rejects Authority. Jesus taught that it is arrogant to reject God’s authority when it is administered through his delegated authorities. In the parable of the vineyard, upon rejecting his delegated authorities three times, the tenants were unwilling to respond positively until the master arrived personally – only it was too late, for then he came in judgment (Mk. 12:1-9; Lk. 20:9-16). A recalcitrant man or women does not know they are rejecting God’s authority every time they reject delegated authority.

3. True Authority Authors Life. Authority authorizes! True authority authors life! False authoritarianism authors death. The Pharisees were “like white-washed tombs, which look beautiful on the outside but on the inside are full of dead man’s bones and everything unclean” (Mt. 24:27). But true authority is the opposite.

Matt 24:11, 12 – The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

4. True Authority Respects the Four Divine Spheres of Authority: Home, Job, Nation, and Church

a. **Sphere of the Home.** Here we have the authority of the family (Col 3:18-22; Eph 5:18- 6:4). The husband exercises proper, loving and responsible headship in a home (I Cor 11; Eph 5:21) even as the wife serves as his helpmate. The wife should receive the significance and reality of her husband's authority and headship before God. To work adversely to her husband's authority is to work against the ordained purposes of God.

Taking the vow of covenant marriage before God is to agree that her husband has delegated authority before God to lead that marriage and bear responsibility for the home (Eph 5:2-25). If her husband is leading in an unrighteous manner, or is requiring unrighteous activity, she is free to press a Matthew 18 covenant lawsuit. She should first press her conscience toward her husband and secondly, involve the council of the elders, the authorities providing covering in the church (Malachi 2:1-16; I Cor 7:1-40; Mt 18:15-20). The children must submit to the administration of God's authority through their parents. Rebellion to parents is rebellion against God. Disobedience to parents is a serious matter and in the scriptures could lead to loss of covenant privilege and even to premature death, as in loss of family privilege or exclusion from the family covenant (Eph 6:1-4; Lev 19:3, 32; 20:9).

b. **Sphere of the Job.** Here we have the authority of the employer (Col 3:22-25; Eph 6:5-8; Titus 2:9-10; I Tim 6:1). One's employer is to be honored and respected. We serve Christ as we serve them whether or not saved. Obedience to our boss must be from the heart.

c. **Sphere of the Nation.** Here we have the authority of government (Rom 13:1-7; I Peter 2:13-17). God rules society, even if it seems sometimes that both righteous rulers and unrighteous evil leaders are in authority. God causes leaders to rise and to fall. All authority belongs to God. The only government authority to be resisted and not submitted to is government authority that is demonic (Rev 13).

d. **Sphere of the Church.** Here we have the authority of pastors and elders (Mt 16:18; 18:15-18; Heb 13:7, 17-24; I Pet 5:1-5; I Cor 16:15-16; II Thess 3:7-10). *"Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in highest regard in love because of their work. Live in peace with one another"* (I Thess 5:12, 13).

Appendix A

Qualifications for Christian Leadership

A Composite of I Timothy 3, Titus 1, Acts 6 and I Peter 5

1. CHRISTLIKE CHARACTER

This first trait has already been looked at in detail in the previous section, but is listed here for the reader to gain a sense of total perspective.

**Above
Reproach**
Anephileptos
I Timothy 2:2

Means a man must be “beyond accusation” when evaluated by specific, external objective standards, (e.g. stealing, easily angered, physical abuse of another), as well as by qualitative, inner attitudes and subjective standards, (e.g., is the just, devout, sincere, etc). Irreproachable, not open to censure; not able to be taken hold of; of such character one cannot be charged with unfitness; having unimpeachable integrity. Irreproachable – “cannot be taken hold of” or rightfully charged with unfitness. When measuring by subjective considerations, he appears to be spiritual, just, and committed.

Blameless
Anegkletos
Titus 1:6

Must be unable to be accused. His record must be clean. A similar idea as to how the deacons should be tested and, if there is nothing against them, let them serve as deacons (cf. I Tim.3: 10). A leader’s record must be clean – past and present. When measured by objective facts, does he lie? When measured by objective facts, does he hit in anger? When measured by objective facts, does he steal?

An example
Topoi
I Peter 5:3

Means a man is to “be a pattern to the flock.” A leader who is an example is one who leads by doing as much as he leads by telling. His life is an open revelation. Cf. Heb.11:7; I Cor.11:1; I Thess. 2:1-5; I Tim. 4:16; II Tim. 3:10-15; II Cor. 3:2,3; Phil. 4:9.

Temperate
I Timothy 3:2
Titus 1:8

Keeping one’s self in hand, self-controlled and disciplined. To be calm, discreet, balanced. Free from extremes. A leader should not be driven, but slow to anger. He is to be grown up, not throwing tantrums, but meeting the challenges and aggravations. He realizes the importance of the radical balance in the middle of extremes. Avoids the ditches of egotistical extremes.

<p>Sober-minded I Timothy 3:2</p>	<p>Sober. He concentrates on what is important, not merely urgent. Avoid pseudo escape pressure and venting frustration by speaking with violence. To be prudent, sensible, not given to fanciful thinking or emotional irrationality, using sound judgment. (I Thess. 5:6, 8).</p>
<p>Good behavior Respectable I Timothy 3:2</p>	<p>Having a modest, orderly, disciplined, respectable lifestyle. A respectable person is modest, orderly, disciplined. Not light or vain. Has a composure that brings no reproach on the ministry or the Lord. Denotes a quality of character that goes well beyond a refined, courteous, polite person. The Greek word for respectable that describes a well-ordered house (Matt. 12:44) and well-trimmed lamps (Matt. 25:7). I Thess. 4:10-12; Col. 3:23-24; I Tim. 6:2; Col. 4:5-6; I Pet. 2:12; Phil. 1:27.</p>
<p>Hospitable I Timothy 3:2</p>	<p>Fond of guests. Enjoys the company of others, especially believers. Titus 1:6 speaks of loving and being a friend to believers, strangers and foreigners. More than taking people into your home, it involves being fond of them and kind to them while they are there. Leviticus 19:33-34; Romans 12:9-10; Hebrews 13:1-2; I Peter 4:9.</p>
<p>Not given to wine, Not addicted to wine I Timothy 3:3 Titus 1:7</p>	<p>Not tarrying at wine. Not drinking in excess. He is not talking about total abstinence, but by using the word “paoinos,” he is referring to the need for sobriety, not losing control of senses or being brought into bondage. Romans 14:21 refers to the principle to not do “anything by which your brother stumbles.”</p>
<p>Not violent I Tim 3:3; Tit 1:7</p>	<p>He has learned that quarreling accomplished nothing. Not self-willed, not quick-tempered.</p>
<p>Not greedy for money I Timothy 3:3</p>	<p>He is not greedy for money, but free from the love of mammon. Not acquiring money by dishonest means or acquiring dishonest money by any means. Wealth is the by-product of doing things correctly and gaining accumulation by perseverance. He knows that good wealth comes by meeting and serving the needs of others. Being insatiable for wealth and ready to obtain it by questionable means renders spiritual growth impossible. Not covetous of other possessions as well.</p>

Gentle

I Timothy 3:3

Speaks the truth in love. Patient, kind, considerate and forbearing. A person who has a mild disposition. In Philippians 4:5, this word is used as moderation, forbearance, and sweet reasonableness. In legal language it means not insisting on one's legal rights. Legal rights can actually become morally wrong when a person takes advantage or has the upper hand too often.

Not quarrelsome, uncontentious, not rebellious, self-willed

I Tim 3:3, Tit 1:7

Has learned to control his thoughts, his tongue, his time, is self-controlled, disciplined and a discipler of others. Not pugnacious. Not contentious. Easily corrected. Contentious persons try to dominate others, because they are insecure and defensive, struggling against others, competing and debating.

Not covetous

Prefers love of good to love of pleasure. Avoids the traps of money, sex and power, gold, girls and glory, the lust of the eyes, the lust of the flesh and the pride of life.

A good testimony with those without, good reputation without

I Timothy 3:7
Titus 1:6

A Christian leader must have a good reputation in areas of business, community relations and civil law. They must have a good testimony on the job as well as in the church with regard to issues of integrity, honesty and purity.

- "Behave properly toward outsiders" (I Thess 4:11-12)
- "Conduct yourself with wisdom toward the outsiders" (Col 4:3,6)
- "Give non offense, neither to the Jews nor to the Gentiles" (I Cor 10:31)
- "Having your conversation honest among the Gentiles" (I Peter 2:12)

Loves what is good

Titus 1:8

Being fond of good; good men, good activities, good things, good thoughts, etc. A Christian leader's mind should be toward the good things of God and not set on evil, questionable or less important things. A promoter of virtue. Adopting the Phil. 4:8 mind-set.

Just

Titus 1:8

Righteous, equitable and upright. Not only right standing before God, but also doing what is right and just in one's dealing with other people. A just leader is equitable in character, fair in decision, right in

judgment, upright and fair-minded.

Devout
Titus 1:8

A devout man pursues holiness, pleases God and is set apart for His service. The negative of this quality is worldliness and carnality. A person who pursues the essential nature and character of God himself.

2. CHRIST-CENTERED FAMILY

Surveys of business leaders who are at the top of their field show that in the majority of cases, the person has been married to their partner for twenty years or more, and have children brought up to understand authority as something good and valuable that you need neither rebel against or pretend to obey.

Husband of one wife

I Timothy 3:2
Titus 1:6

Not a bigamist. A “one-woman kind of man” is a person who has nothing to do with any other woman. He cannot be accused on the front of sexual promiscuity or laxity. They are intimately related to only one woman. There should be a strong marriage with a healthy sex life. A marriage of unity and love.

One who rules his own house well

I Timothy 3:4
Titus 1:6

A Christian leader must preside over and manage his own household in an excellent manner. It involves family order, family members, finances, possession, schedule, church attendance, etc. Not only watching the overall direction, but also caring for the affairs of the family. Each person’s success is important.

Having children who respectfully behave

I Timothy 3:4
Titus 1:6

Having children in submission with all reverence. Children in subjection with all gravity is holding or keeping children under control, in obedience and submission. It means true dignity, respect, reverence, and being venerable.

Having children who believe

I Timothy 3:4
Titus 1:6

Faithful children who believe are those who believe in Jesus Christ as their Savior. Titus 1:6 refers to the children of elders who are to be well-trained and believers, not open to accusation of being loose in morals and conduct or unruly and disorderly. In I Samuel 2:12, the two sons of Eli were disqualified from the priesthood because their riotous living made them “sons of Belial.”

3. SOLID DOCTRINAL FOUNDATION

Not a new convert, able to teach the word Not a novice, nor a newly converted Christian. A person who is just newly planted. New believers may have some ministry qualifications but lack maturity.

Holding fast to the faithful Word A Christian leader must have a firm grip and a strong hold on the word of God as it was taught to him. He must know the Scriptures and the proper teaching or sound doctrine as received. II Timothy 2:2.

4. MUST HAVE CERTAIN SPIRITUAL GIFTS

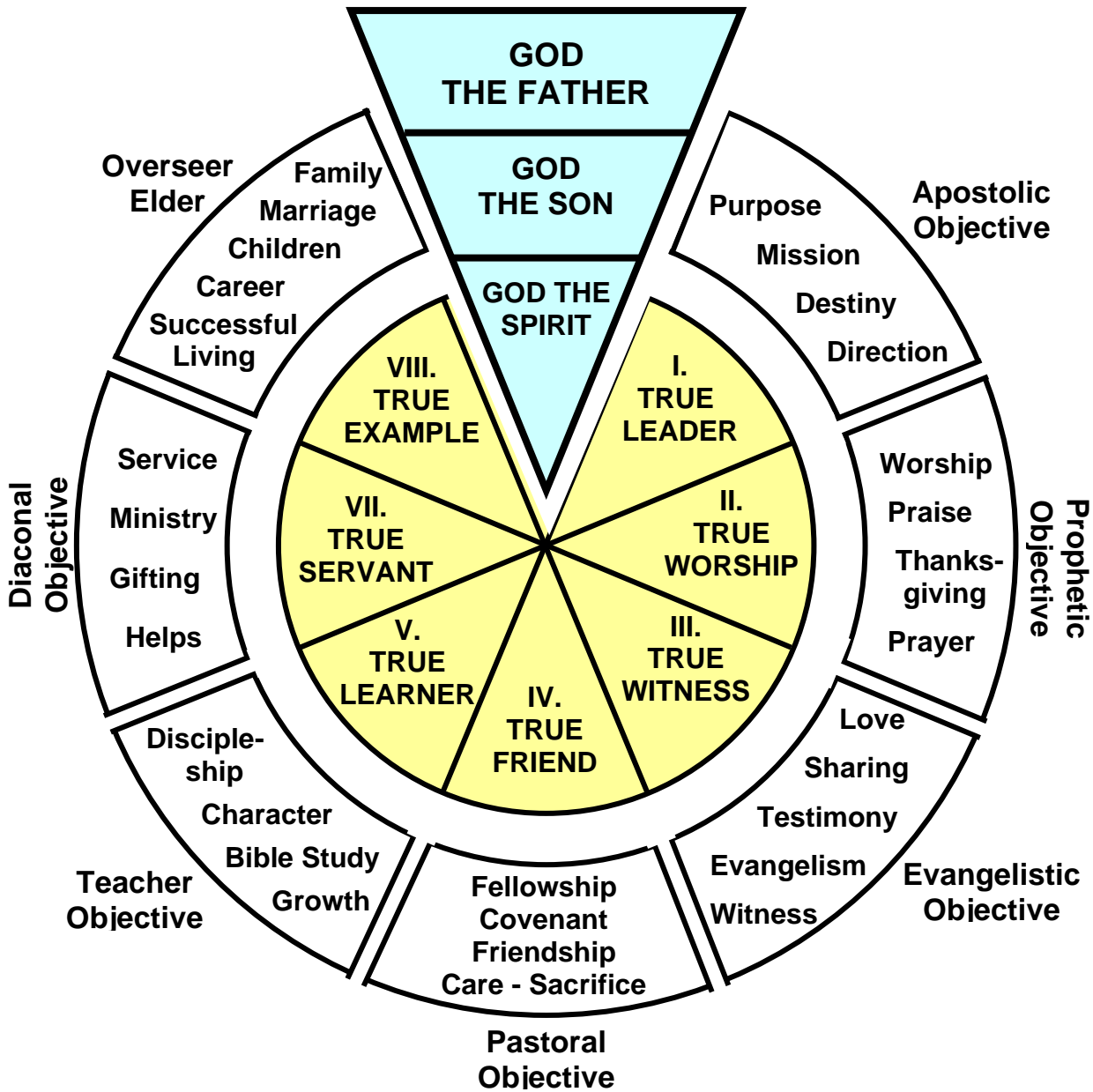
Able to teach, able to exhort in sound doctrine Able to impart truth. To teach in a skillful manner. Having been taught, one is now able to teach others (II Tim. 2:2). The more subtle meaning refers to a quality of life that is humble, sensitive, and desirous to know the will of God. He does not look for arguments or stir them up. He is sensitive to people, even those who are confused, obstinate and bitter. Avoids cutting words and putdowns.

Able to refute those who contradict The ability to prove the critic and unbeliever wrong with the result being a proper communication of the truth of God's Word.
Titus 1:9

Appendix B Spiritual Formation Goals for Sonship

Ephesians 4:13

The Goal of Discipleship: Attaining to the
Whole Measure of the Fullness of Christ



Summary: Core Values of the Early Church

Acts 2:41-46 -- In the New Testament Church, they worshipped together regularly at the temple each day and met in small groups in homes for communion, sharing meals with great joy and thankfulness, and praising God (Acts 2:46-47). Observe the priority values and truths essential to New Testament church life.

	Acts 2:41-46	Seven-Fold	Pillar	People
ONE	<p>“They devoted themselves to the apostle’s teaching and continued to meet together in the temple courts” (Acts 2:42, 48). “The twelve...to the ministry of the word.” (6:2).</p> <p>WE VALUE APOSTOLIC CHRISTIANITY GOD: Divine Sovereignty</p>	<p style="text-align: center;">Apostolic Purpose</p> <p style="text-align: center;">Great Commission</p>	<p>The Whole Counsel of God</p>	<p>A People of Purpose and Mission</p>
TWO	<p>“Repent, and be baptized ... and call on the name of God, so that your sins may be forgiven ... and you will receive the gift of the Holy Spirit ... with many other words he warned them” (2:38, 40).</p> <p>WE VALUE PRAYER AND WORSHIP MAN: Delegated Authority</p>	<p style="text-align: center;">Prophetic Obedience</p> <p style="text-align: center;">Spiritual Life and Worship</p>	<p>House of Prayer For All Nations</p>	<p>A People Who Actively Praise God</p>
THREE	<p>“Those who accepted the message ... added to their number that day. Many signs and wonders were done” (2:42-43). “They were proclaiming the good news that Jesus is Christ” (5:42). Cf. verse 47.</p> <p>WE VALUE LOVING OUTREACH LAW: Definitive Morality</p>	<p style="text-align: center;">Evangelistic Outreach</p> <p style="text-align: center;">Authentic Living</p>	<p>Gospel of Grace Through Faith</p>	<p>A People Who Really Love People</p>
FOUR	<p>“They devoted themselves ... to the fellowship, to the breaking of bread and to prayer” (2:32). “They broke bread in their homes and ate together with glad and sincere hearts” (2:46).</p> <p>WE VALUE COVENANT FELLOWSHIP VOW: Deliberate Strategy</p>	<p style="text-align: center;">Pastoral Community</p> <p style="text-align: center;">Covenant Love</p>	<p>Unity in The Bond of Peace</p>	<p>A People of Genuine Friendship</p>
FIVE	<p>“They devoted themselves to the apostle’s teaching” (2:42). “Day after day, in the temple and from house to house, they never stopped teaching, and filled Jerusalem with their teaching” (2:42, 5:28). WE VALUE BIBLICAL TEACHING SON: Dominion Creativity</p>	<p style="text-align: center;">Teacher Discipleship</p> <p style="text-align: center;">Biblical Faith</p>	<p>Imitation of Christ Discipleship</p>	<p>A People of Kingdom Discipleship</p>
SIX	<p>“All the believers ... had everything in common. Selling...their goods, they gave to anyone as he had need (2:45). Deacons appointed to the ministry of table and caring for the widows (6:1-6). WE VALUE INTERACTIVE SHARING WAY: Diaconal Servanthood</p>	<p style="text-align: center;">Diaconal Service</p> <p style="text-align: center;">Touching Others</p>	<p>Humility and Servanthood</p>	<p>A People of Humble Servanthood</p>
SEVEN	<p>“All the believers were together and had everything in common” (2:44). “Everyday they met together... broke bread together ... ate together with glad and sincere hearts” (2:46). WE VALUE CHRISTIAN MATURITY END: Destiny Fulfillment</p>	<p style="text-align: center;">Elders and Overseers</p> <p style="text-align: center;">Ministry Groups</p>	<p>The Perfection of Love</p>	<p>A People of Developed Faith</p>