The Ministry #5: Work and Calling

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"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them" (Psalm 68:18).

"He ascended up on high, he led captivity captive, and gave gifts unto men And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph 4:8-11).

The **IMPORTANCE OF THE MINISTRY** Should Be Understood to Maximize Respect and Desire.

A. Ministers work as officials with delegated authority and responsibility from God and Christ.
   1. Ministers are chosen by Jesus Christ to be His persona! soldiers (Il Timothy 2:3-4).
   2. Ministers are ambassadors of Jesus Christ, Who is the King of kings (Il Corinthians 5:20). 3.
   3. God dwells among His people by His ministers' presence and teaching (Psalm 68:18).

B. The inspired scriptures are given primarily to the minister as the man of God (Il Ti 3:16-17).
   1. The inspiration and profitability of scripture IS to throughly furnish the man of God.
   2. Ministers study doctrine, reprove, correct, and instruct (I Ti 4:11, 13; Il Ti 4:2; TIt 1:13).
   3. God gave ministers for the perfection of the saints, not personal Bibles (Eph 4:11-14).
   4. It IS God's messengers who keep and give knowledge (Neh 8:7-9; Malachi 2:5-9; Jer 3:15).
   5. Christ's ministers are stewards of God's mysteries (I Cor 4:1-2 cp Tit 1:7; I Pet 4:10-11).
   6. Since Paul, Christ is making His ambassadors ministers of the new testament (Il Cor 3:6).
   7. The riches of the gospel go no further than God's ministers carry it (Rom 10:15; 15:16).

C. The kingdom of God in Christ's local churches is furthered by means of HIS ministers.
   1. Ministers labor together with God to build God's house (I Corinthians 3:9 cp Eph 4:12).
   2. A minster's gift and labor will bring growth (Proverbs 4:14; I Cor 15:10; I Timothy 4:15). D.

D. God moved Artaxerxes king of Persia to exempt His ministers from all taxation (Ezra 7:24). E.

E. Ministers should encourage the people to covet the best gifts (I Co 12:31; 14:1,39; Ga 4:18). F.

F. One good minister can save and preserve the Lord's congregation (Hos 12:13 cp Ezek 22:30).

The O**FFICE OF THE MINISTRY** Must Be Established to Correct Those Who Reject Officers.

A. The congregation or church of Israel had the office of priest (Heb 7:5; Ex 28: l; Num 18:7).

B. Paul's magnified his apostolic office to the churches (Romans 11:13; Il Corinthians 10:8).

C. A bishop is selected out of the congregation to hold office (I Tim 3: l; Ac 1:20 cp Ps 109:8).

D. Deacons are also officers with a formal position of service In the church (I Timothy 3:10, 13).

E. Some will argue that we are all kings and priests (Rev 1:6), therefore no other man should be put in authority over the church. Should we make men and women equal (Galatians 3:28)?

F. Paul plainly teaches the church that not all members have the same office (Romans 12:4-8).

The H**ISTORY OF THE MINISTRY** Should Be Understood to Further Appreciate Its Importance.

A. Before the flood, Noah was God's preacher (Gen 8:20-22; 9:8-17; Heb 11:7; Il Pt 2:5).
B. Before God built the congregation of Israel, Abraham was the minister of God (Gen 20:7).
C. Before God called His church to Canaan, He chose Moses to be their leader and minister.
    1. Judges, officers, or elders were chosen to help (Ex 18:13-26; Num 11:16-17; Deut 16:18).
    2. The priests were chosen to minister In the direct worship of God (Exodus 28: l; Nu 18:7).
    3. The priests were the stewards of God's word (Deut 17:18; Nehemiah 8:7-8; Malachi 2:4-9).
D. Before the crucifixion, Christ promised a transfer of authority to His servants (Mark 13:34).
E. After His resurrection, Christ received and gave gifts to the church (Ep 4:8-11 cp Ps 68:18).
    1. He gave apostles as the foundation of revelation and judgment (Matt 19:28; Luke 22:30).
    2. He gave prophets as the foundation of revelation for the church (I Corinthians 13:8-10).
    3. He gave evangelists as the foundation for spreading the gospel (Acts 8:5 cp Acts 21:8).
    4. He gave pastors for ruling and teaching the church (I Tim 3:3-4; 5:17; Il Tl 2:15; 3:16-17).
    5. While Christ is in heaven, His ministers are His ambassadors (Il Corinthians 5:20).
    6. The apostles are the foundation and pastors the builders with Christ (Eph 2:20; I Co 3:9).
    7. While least esteemed members should be able to rule, pastors rule over them (I Co 6:1-5).

The **PROPHECY OF THE MINISTRY** Covers Old Testament Passages Describing the Ministry.

A. David prophesied of when the Lord would give give the word to a great company (Ps 68:11).
B. Isaiah prophesied of Christ's ministry and those of the Gentiles to follow Him (Is 61:1-6).
C. Jeremiah prophesied of pastors feeding knowledge among the Gentile nations (Jer 3:14-18).
D. Passages dealing with the building of the church must include ministers (Amos 9:11-15).

The **NAMES OF THE MINISTRY** Properly Understood Will Save From Rome's False Practices.

A. Bishops and deacons are the two offices in the New Testament (Phil cp I Tim
    1. The office of the bishop is the teaching and ruling office (I Timothy 3:1-7; Titus 1:5-11).
    2. An apostle was also considered a bishop (Acts 1:20). Christ is also a Bishop (I Pet 2:25).
    3. Popes, cardinals, patriarchs, archbishops, bishops, and priests are Rome's invention.
B. Pastors are teachers who feed the Lord's congregation with knowledge (Jeremiah 3:15).
    1. Literally a 'feeder, giver of pasture.' l. A herdsman or shepherd.
    2. Pastors are teachers: there are not two gifts of pastor and teacher (Ephesians 4:11).
    3. Pastors are associated with priests, handlers of the law, and prophets (Jeremiah 2:8).
    4. Pastors are responsible for flocks and for seeking God (Jeremiah 10:21 cp 23:1-2).
C. Elders are rulers who are supposed to labor in the word and doctrine (I Timothy 5:17).
    1. Elders are synonymous with bishops (Titus 1:5-7) and with pastors (I Peter 5:1-2).

2. Peter was an apostle and an elder (I Peter 5:1). Obviously he was a special elder.
3. Elders are considered right along with apostles in authority (Acts 15:1-23; 16:4).
4. Elders are officers placed in positions of authority (Num I l: 16-17; Gen 50:7; Pro 31:23).

D. Overseers are supervisors who are responsible for a group of people (Il Chronicles
   1. Overseer. One who oversees or superintends; a supervisor; a superintendent.
   2. Elders are overseers (I Peter 5:2), who are made so by the Spirit (Acts 20:17 cp 20:28).
   3. An overseer IS one associated with guiding and ruling (Proverbs 6:7). Compare elder.
   4. An overseer LS one who is chief over others (Numbers 3:32; Gen 39:4-5; Il Chron 2:18).

E. Bishop, pastor, elder, and overseer are synonymous names of an office and its functions.
F. Brother is a scriptural title (Ac 9:17; Il Pt 3:15). Titles must be guarded (Matthew 23:7-10).
G. Elders are often called ministers in scripture (I Cor 3:5; 4:1; Il Cor 3:6; 6:3-4; I Tim 4:6).
H. The pastors of the seven churches of Asia were described as angels (Rev 2:1 cp Heb 1:14).

The **AUTHORITY OF THE MINISTRY** Is Often Criticized and Rejected By Rebellious Men.

A. Korah thought Moses shouldn't be over the "holy" congregation (Num
B. It is a qualification of the ministry for a man to be a good ruler (I Timothy 3:4-5).
C. The work of a minister Involves the use of considerable authority (Titus 2:15; I Tim 4:11).
D. A good minister is known by how well he rules the congregation (I Tim 5:17; Romans 12:8).
E. Their relationship to Christ indicates that they have authority (Il Corinthians 5:20).
F. Christ told of a transfer of authority to HIS servants (Mk 13:34; Mt 19:28). Who are they?
G. Elder are overseers, which are supervisors In authority over others (I Pet 5:2; Acts 20:28).
H. Teachers are presented in scripture with ruling authority to be obeyed (Heb
I. He is not a lord over God's heritage (I Peter 5:3); he has delegated power from the Lord.
   1. Peter contrasts lording it over God's heritage with being an ensample to the flock.
   2. Nicolaitanism – inordinate hierarchical authority – must be guarded against
J. The authority of elders even included financial authority (Acts 4:34-35; 5:1-11; 11:27-30).
K. In gray areas requiring judgment, the elder's faith should be followed (Hebrews 13:7).
   1. Certain offences are left to the ruler's judgment: attendance, modesty, effeminacy, etc.
   2. In controversies, the priest's or judge's decision from the law was final (Deut 17:8-13).
   3. God knew controversies would come between law and commandment (Il Chr 19:8-11).
   4. God's ministers should scripturally distinguish between holy and profane (Eze 44:23-24).
   5. Pastors are to be an example and pattern of good works (I Tim 4:12; Tit 2:7; I Pet 5:3).
L. There is no distinction between ruling and teaching elders: God's elders do both well.
   1. Elders that rule well and labor in the word are to be considered honorable (I Tim 5:17).
   2. Obedience and submission are to be given those who speak the word of God (He 13:7,13). M. Some may argue that pastors are servants (Il Co 4:5). Yet civil rulers are "public servants." N. Even though

ministers may fail themselves sometimes, they are to be obeyed (Matt 23:1-3).

The **PLURALITY OF THE MINISTRY** Is an Often Confused Subject On Which Many Argue.

A. Many cases show a definite plurality (Acts 14:23; 20:17; Phil l: l; Titus 1:5; James 5:14).

B. However, scripture does not require a plurality and implies the singularity of the office.
   1. The qualifications of one elder are distinguished from several deacons (I Timothy 3:1-8). 2. The elder must rule his own family well, which is not shared authority (I Timothy 3:4-5).
   2. Christ wrote to the angel (singular) of the seven churches of Asia (Re 2:1 cp Ac 20:17).
   3. The size of the New Testament churches may easily have required additional elders.

C. Even where there is plurality, there cannot be equality by definition and example.
   1. If there IS equality among many elders, who is to be the ruler of the congregation?
   2. James ruled at the Jerusalem Church (Acts 8:14; 12:17; 15:13; 21:18; Gal 1:19; 2:12.

The **INDEPENDENCE OF THE MINISTRY** Is the Authority Relationship Between Elders.

A. A single minister is qualified to form churches and ordain elders by himself (Titus 1:5).
   1. Restrictions on this authority have done great damage in intimidating ministers.
   2. Associationism and denominationalism are two practical errors that often lead to this.

B. Ministers are accountable to no one but the Lord (I Corinthians 4:1-4 cp Galatians 2:1-9).
   1. Deacons are not elders, and they have neither authority nor responsibility for the elder.
   2. Though ministerial fathers are appreciated, they must be left when it comes to doctrine.

C. If a church has more than one elder, only one can truly fulfill the office of the bishop.

D. However, ministers may have a profitable ministerial fellowship together (Il Timothy 1:1-6).

The **HONOUR OF THE MINISTRY** Is the Personal Conduct of Members Toward Their Pastor.

A. Murmuring against God's minister is murmuring against God Himself (Ex 16:1-10; I Sam 8:7).
   1. Aaron and Miriam learned not to speak against God's minister – Moses (Num 12:1-15).
   2. Forty-two children learned not to mock or ridicule God's man – Elisha (Il Kings 2:23-24).

B. The elders of Bethlehem trembled at Samuel's presence to anoint David (I Samuel 16:4).

C. The apostles were magnified in their work, and no one presumed to join them (Ac 5:12-16).
   1. The Jews well understood the importance of honoring God's office (Num 17:10-13; 18:7).
   2. The Galatians received Paul as an angel of God or as Jesus Christ (Galatians 4:12-16).

D. Ministers are to be highly esteemed in love for their work's sake (I Thessalonians 5:12-13).
   1. They are to be accounted or reckoned as the ministers of Jesus Christ (I Cor 4: l).
   2. Knowing a minister is an intimate awareness and appreciation for him, not cognizance.
   3. Esteeming him highly is appreciating and respecting the work he must do in his office.
   4. Paul sought greater love from the Corinthians for his love of them (Il Cor 6:11-13).
   5. Ministers are to be had in reputation and received with all gladness (Philippians 2:29).

6. They should not be taken for granted nor easily forgotten at any time (Hebrews 13:7).

E. A minister's age should not affect the honour he receives (I Tim 4:12 cp I Cor 16:10-11).
F. The double honour due diligent elders is financial compensation (I Tim 5:17 cp
G. An elder IS not to be accused without two or three witnesses (I Tim 5:19 cp Matt 18:15).
H. We should remember the debt we owe for receiving spiritual things (I Co 3: 5; Ro 15:26-27).

The **SUPPORT OF THE MINISTRY** Is the Financial Duty of the Church to Pay the Pastor.

A. The Levites and priests are an example from the first church (Deut 18:1-5 cp I Cor 9:13).
    1. Due to twelve tribes giving a tithe (10%), the Levites received 120% of average income.
    2. Their higher income reflects their office and their lack of an inheritance (Dt 14:27-29).
    3. Heed was to be taken that the Levites – God's ministers – were not forsaken (Dt 12:19).
    4. Hezekiah commanded ministerial giving to encourage God's ministers (Il Chron 31:4).
B. It is an ordinance of the gospel that the minister should be supported fully (I Cor 9:1-14).
    1. By removing money concerns, a ministry can be made full-time (Il Ti 2:1-6; I Ti 4:13-16).
    2. Civil ministers receive taxes for this reason – dedication to their work (Romans 13:6).
    3. Those whom are taught in the word are to give material things to the teacher (Gal 6:6).
C. Incentive compensation is to be based on the ministers ruling and studying (I Timothy 5:17).
D. A God-given gift plus member-provided time will bear fruit (Proverbs 14:4 cp I Tim 4:15).

The **PRESERVATION OF THE MINISTRY** Covers the Duties for Keeping a Godly Ministry.

A. Obedience to God's minsters is essential to avoid a famine of God's words (Amos 8:11-12).
    1. This famine can result from the removal of the ministers themselves (Ezekiel 33:30-33).
    2. This famine can result from God removing ability from the ministers (Isaiah 29:9-14).
    3. There is no better way to encourage your pastor than to obey his teaching (Phi 2:12-17).
B. Prayer should be made for God's ministers in their labors (Eph 6:18-19; Col 4:3; Il Ths 3:1).
C. Reproving one another and judging small matters spares the pastor (Matt 18:15; I Cor 6:5).
D. Use the pastor's time as if everyone else used it the same way. Would he be overburdened?
E. Communicate freely With your pastor so that he may readily know the state of your soul.
    1. Holding problems inside increases pastoral burdens; it does not make his job easier.
    2. He is given to oversee and correct problems; if he cannot bear it, you need a new one.

The **WORK OF THE MINISTRY** Are the Duties and Responsibilities of the Minister's Office.

A. It is a work. It is not for the slothful at all (I Tim 3: l; Eph 4:12; I Cor 3:13-15; 16:10).
    1. Ministers are called labourers (Lk 10:2; I Cor 3:9) and workmen (Il Tim 2:15; Mt 10:10).
    2. It is not an easy work. It Involves hardness (Il Timothy 2:3) and afflictions (Il Tim 4:5).
    3. Ministers should provide an example of diligence and labour to their flock (Il Ths 3:7-9).
B. There are three principle aspects of the ministry he is to be dedicated to (I Timothy 4:13).

1. READING is the studying and preparation that precedes effective teaching (Il Tim 4:13).
    a. A minister is to laboriously study the word of God (I Timothy 5:17; Il Timothy 2:15).
    b. While God did call fishermen, He also gave them the gift of prophecy (Acts 4:13).
    c. Though the scriptures are primarily for the man of God, he must read them to profit.
    d. Paul used other books and learning carefully (Ac 17:28; Tit 1:12; Il Ti 2:16; He 13:9).
2. EXHORTATION is the commanding, reproving, and rebuking to obedience of good works.
    a. **Exhort** :To admonish earnestly; to urge by stimulating words to conduct regarded as laudable. Admonish. To put (a person) in mind of duties; to counsel against wrong practices; to give authoritative or warning advice; to exhort, to warn.
    b. Paul told Titus to constantly affirm believers Ln maintaining good works (Titus 3:8).
    c. This will often involve a considerable amount of reminding (I Tim 4:6; Il Pet l : 12-15).
    d. Being instant in and out of season is being a good exhorter at all times (Il Tim 4:2).
3. DOCTRINE is the objective instruction in the knowledge of God and the scriptures.
    a. **Doctrine:** The action of teaching or Instructing; instruction; a piece of Instruction, lesson, precept. That which is taught. 3. A body or system of principles or tenets.
    b. Pastors are for establishing the faith, knowledge, and doctrine of Christ (Ep 4:13-14).
    c. A good minister is one who labors and continues in doctrine (I Timothy 4:6,16; 5:17).
    d. A doctrinal ministry will not be an entertaining ministry (Is 28:9-13 cp Il Tim 4:1-5).
    e. A doctrinal ministry will be one with power (Mt 7:28; Mk 11:18; Lk 4:32; I Tim 4:8).
    f. A minister is to be able to use doctrine against gainsayers (Titus 1:9; I Timothy 1:3).
    g. A minister IS to do the work of an evangelist (Il Tim 4:5 cp Il Corinthians 10:13-16).
4. These duties should be pursued not only publicly, but privately also (Acts 20:20).
5. A minister must strive to avoid business and other cares (Acts 6:1-4; Il Timothy 2:4).

C. A minister is to effectively rule the congregation and require obedience (I Timothy 5:17).
    1. He is to make diligent inquisition into controversies and differences (Deut 19:16-21).
    2. He is to use public rebuke and exclude offenders when necessary (I Ti 5:20; Tit 3:10-11).

D. He is to be a constant example and pattern of good works (I Tim 4:12; Titus 2:7; I Pet 5:3).
    1. He must guard himself, lest he be a castaway (I Ti 4:16; Ac 20:28; I Cor 9:27; Col 4:17).
    2. He must avoid the Jewish habits of hypocrisy in the ministry (Mat 23:1-3 cp Ro 2:17-24).

E. He must be vigilant and diligent in overseeing his flock (Acts 20:28 cp Proverbs 27:23).

F. Prayer must be an important part of a godly minister's duties (Acts 6:4; Il Thess 1:11-12).

The **PROBLEMS OF THE MINISTRY** Are Often Not Understood or Appreciated By Most.

A. The responsibility to rightly divide the word is often the most pressing problem of all.

B. Paul compared the care of churches within to physical stoning without (Il Cor 11:23-30).
    1. The average member sees little beyond h1S own problems and ministerial requirements.

2. As with strict parents, a faithful pastor will be disliked for his love (Il Cor 12:15).

C. He cannot prefer one before another or show partiality in the congregation (I Tim 5:21).
D. Study was described by Solomon as much weariness of the flesh (Ecclesiastes 12:12).
E. He cannot share his ministerial problems. A faithful wife is important (I Timothy 3:12).
F. Many of his personal abilities or interests in the world must be forgotten (Il Tim 2:3-4).
G. The demands on his time and emotions often leave little left for his own family needs.
H. He is expected to not have the "bad" days or discouragement that others often experience.

The **GIFT OF THE MINISTRY** Is the Ability and Office Given By God to His Ministers.

A. The spoils of victory for Christ's resurrection included gifts (Psalm 68: 18 cp Eph 4:7-11).
B. The ability which qualifies one for God's service is the first aspect of the gift from Christ.
    1. Not all men can teach; God distinguishes by ability (I Cor 4:7; Rom 12:4-6; I Pt 4:10-11).
    2. God gives responsibilities commensurate with ability to His servants (Matt 25:14-30).
C. The office in which the qualified one serves is the second aspect of the gift from Christ.
    1. The office of priest was given to the Levites as a gift (Numbers 18:7 cp Hebrews 5:4).
    2. Paul considered his apostolic office to have been given him (Romans 1:5; 15:15-16).
D. The ability and office – treasure – is given to men to reveal God's power (Il Cor 4:7).
E. Timothy was given the authority – gift – by his ordination (I Tim 1:18; 4:14; Il Tim

The **CALLING OF THE MINISTRY** Is a Frequently Misunderstood Concept Creating Confusion.

A. It is usually assumed to be some heard or unheard voice creating intense desire for a work.
    1. Isaiah was called by an audible voice after seeing a vision of God (Isaiah 6:1-10).
    2. Paul was called audibly by the Spirit to a special work (Acts 13:2) and place (16:10).
B. Paul uses the word "calling" reference to a man's vocational position (I Cor 7:17-24).
    1. A gift for a vocation is known by the abilities it brings, though It may be improved.
    2. A gift will also carry more than bare ability; it will carry an appropriate desire.
C. The call of the ministry is generally the appointment of a man to a ministerial office.
    1. Aaron was called of God to be a priest (Heb 5:4), and he was appointed such (Num 3:10).
    2. Paul was called (Rom 1:1; I Cor l : l; Gal 1:15) and appointed (Il Tim 1:11) to his work.
    3. Jesus Christ was appointed (Heb 3:1-2) and called (Heb 5:14) to be the great High Priest.
    4. God's call or appointment is known by ability or the meeting of the qualifications.
        a. Bezaleel was called of God to a work by the ability God gave him (Exodus 31:1-6).
        b. However, there was a desire associated with his God-given ability (Exodus 36:1-2).
        c. Moses is also said to have called Bezaleel (Exodus 36:2). This is the practical call.
        d. Ordination, as we shall see, is the external and practical confirmation of God's call.

The D**ESIRE OF THE MINISTRY** Is the Attitude of Those Seeking and In the Ministry.

A. A bishop's office IS a good work to desire (I Tim 3: l), but desire does not make an elder.

B. Desire IS not an essential or initial qualification, since It IS not listed as such (I Tim 3:2).
   1. Remember that God promised He would call even the rebellious to the work (Ps 68:18).
   2. Neither Moses (Ex 3:11; 4:10, 13) nor Jeremiah (Jer 1:6) desired the work of the ministry.
   3. In some respects, Paul himself did not willingly take the apostleship (I Cor 9:16-17).
   4. Yet when it comes to oversight, a man must have a willing attitude (I Peter 5:2).

C. Willingness is commanded, not required as a qualification. Note cheerfulness (Il Cor 9:7).

D. Paul did teach the Corinthians to covet the best gifts – which is teaching (I Cor 12:28-31).

The **QUALIFICATIONS OF THE MINISTRY** Are the Necessary Prerequisites Before Ordination.

A. PERSONAL QUALIFICATIONS are those that deal with a man's personal conversation.
   1. It must be remembered that qualifications are a present tense consideration, not past.
      a. Otherwise what would we do with Paul: he did not practice hospitality (Ac 26:9-11).
      b. The time of the qualifications particularly concerns the proving period (I Tim 3:10).
   2. Since a bishop IS greater than a deacon, a deacons qualifications must exist in a bishop.
      a. Arguing from the lesser to the greater is scriptural (Matthew 7:9-11; 10:29-31).
      b. Observe how family rule and alcoholic temperance is required of the two offices.
   3. He must be bold (Ezekiel 2:6) and stubborn (Ezekiel 3:8-9) in resisting wickedness.
   4. He must be able to endure great and frequent afflictions (Il Corinthians 6:3-5).
   5. He Will be an extremely zealous man with tendencies of "workaholisrn" (I Cor 16:15).
   6. He must be blameless in character without open and gross deficiencies (I Ti 3:2; Tit 1:7).
      a. Obviously, no minister is blameless if his past is considered. This is a present case.
      b. No man IS without Sin. However, men may be without obvious public weaknesses.
   7. He must be the husband of one wife (I Timothy 3:2; Titus 1:6).
      a. This is not a requirement for marriage, but marriage to only one Wife at a time.
      b. Consider carefully the present tense construction: 'I A bishop then must "BE
      c. The restriction exemplifies God's ideal of monogamy by HIS ministers (Matt 19:4-6).
      d. Unlawful marriages without lawful divorce are forbidden to any New Testament saint.
   8. He must be vigilant (I Tim 3:2): Watchful; steadily on the alert; attentively observant.
   9. He must be sober (I Tim 3:2): Grave, serious, solemn; showing a serious mind or purpose.
   10. He must be of good behavior (I T1m 3:2): conduct that benefits men. Note Acts 10:38.
   11. He must be given to hospitality (I Tim 3:2): Generous welcome and reception of visitors.
      a. The saints are to be given – addicted – to hospitality (Romans 12:13; I Peter 4:9).
      b. Not only IS it taught, but angels have been entertained (Hebrews 13:2; Gen 18:1-8).
   12. He must not be given to strong drink (I Tim 5:3; Titus 1:7; Isaiah 28:7; Prov 31:4-5).
      a. Timothy's example condemns absolute prohibition by commandment (I Timothy 5:23).

b. “Not given to wine” is no more prohibitory than “not given to filthy lucre” (Tit 1:7)
c. **Given:** Used predicatively: Inclined, disposed, addicted, prone. Construction to.

13. He must not be a strilker (I Tim 3:3): A person who LS ready to resort to blows quickly.
14. He must not be concerned about material things (I Timothy 3:3; 6:7-11; Titus 1:7).
    a. Though he must set a good financial example, he will not be concerned about money.
    b. Greed may lead to wresting judgment (Prov 17:23) and secular jobs (Il Timothy 2:4).
15. He must be patient (I Tim 3: 3): Suffering and enduring With calmness and composure.
16. He must not be a brawler (I Tim 3:3): One given to noisy quarrels and contentious talk.
17. He must not be covetous (I Tim 3:3): Desiring things not rightfully yours. See I Tim 6:8.
18. He must rule his own house well (I T 1m 3:4-5; Tit 1:6) as evidence of being a good ruler.
    a. The heads of homes rule wives (Gen 3:16), children (I Tim 3:12), and servants.
    b. Ruling a house is like ruling a church: Inability to do the first precludes the second.
    c. Good rule denies bitter treatment of wife (Col 3:19) and provoking of children (3:21).
    d. Knowing how to rule his house requires a man to dwell In knowledge (I Peter 3:7).
    e. Perfect children are not the qualification – rebellious children would be punished.
19. He must not be double tongued (I Tim 3:8): Inconsistent, deceitful, or insincere speech.
20. He must have a wife faithful in all things (I Tim 3:11): she must be already converted.
    a. Lydia is an example of a woman faithful in all things – to the Lord (Acts 16:14-15).
    b. A minister’s wife must be grave: Marked by weighty dignity and reverend seriousness.
    c. A minister’s wife must not slander: False reports about a person designed to defame.
    d. A minster’s Wife must be sober: Moderate and temperate in use of food and drink.
21. He must not be self-willed (Tit 1:7): Obstinate pursuit of one’s own desires and opinions.
22. He must not be soon angry (Tit 1:7): Patiently suffering that which often causes anger.
23. He must be a lover of good men (Tit 1:8): Desiring the fellowship of righteous men.
24. He must be just (Tit 1:8): Righteous, upright, and impartial in one’s dealings; equitable.
25. He must be holy (Tit 1:8): Morally pure in thought, speech, and conduct; unstained.
26. He must be temperate (Tit 1:8): Moderate and governed in desire for anything (Phil 4:5).
27. He must be persistent to follow up and remind of duties (I Timothy 4:6 cp Il Pet 1:12-15).
28. He must be a self-conscious and self-critical person (I Timothy 4:16 cp Acts 20:28).

B. SECULAR QUALIFICATIONS are those that cover a man’s relationship with the world.
    1. He must have a good report of them which are Without to avoid judgment (I Tim 3:7).
        a. If a man has a notorious reputation as an employee, how shall he teach others?
        b. If a man has a notorious reputation among his family, how shall he teach them?
    2. He must have a good record of faithfulness and success In his secular work (Lk 16:9-12).
        a. Ministers are stewards of God’s mysteries: stewards must be faithful (I Cor 4:1-2).

b. Friendship of unrighteous mammon denies slavery (Luke 16:13) and Ignorance (16:8).
c. If a man has not faithfully performed In little things, who will give him more (16:10).
d. Therefore, faithfulness In mammon (least) proves faithfulness In true riches (16:11).
e. Negligence In car Ing for another's goods proves the same with h1S own (16:12).
f. Faithfulness in the least things – mammon – is known by the results (Prov 24:30-34).

C. MINISTERIAL QUALIFICATIONS are those that are related directly to the bishop's work.
1. He must be apt to teach (I Tim 3:2): Suited, fitted, adapted, or qualified for teaching.
a. It includes basic speech (Ex 4:10; Jer 1:6) to a degree (I Cor 2:1-4; Il Cor 10:10).
b. Eloquence made Apollos an effective teacher (Acts 18:24-28; I Cor 14:9; Il Cor 3:12).
c. It involves holding fast the word and being able to use it offensively (Titus 1:9).
d. The requisite teaching ability includes the training of teachers (Il Timothy 2:2).
e. He should be able to systematize truth to facilitate Instruction and defense.
2. He must not be a novice (I Tim 3:6): A newly converted person still under probation.
a. Any man younger than thirty need not be in a hurry (Luke 3:23 cp Numbers 4:3,23).
b. This does not preclude a young man under thirty from being ordained (I Tim 4:12).

D. What happens to a minister who falls Into sin after being ordained? He is also a member.
1. Being a member also, a minister IS to be separated from by a church (Il Thess 3:6).
2. We have no evidence of repeating baptism or ordination after backsliding and repenting.

The **PROVING OF THE MINISTRY** Is the Time and Methods Used to Prove the Qualifications.

A. Men were not appointed to be deacons until they had proved themselves first (I Tim 3:10).
1. Observe that the first deacons had shown honesty, spirituality, and wisdom (Acts 6:3).
2. While they did not serve tables before appointment, they did prove themselves generally.

B. The use of the adverb "also" indicates the same method was used to prove the bishops.
1. It is primarily this proving process that a man must compete without blame (I Tam 3:10).
2. For bishops, the principal matter to prove is the ability to hold fast, teach, and defend.
3. Paul did not ordain elders in the churches when they were first formed (Acts 14:21-23).

The **ORDAINING OF THE MINISTRY** Is a Misunderstood Procedure that Causes Confusion.

A. Paul and Barnabas ordained elders In every church (Acts 14:23), and so did Titus (Tit 1:5).
B. **Ordain:** To appoint (a person, etc.) to a charge, duty, or office.
C. The Scriptures often use the word or concept of ordain as a synonym for appoint.
1. Priests were ordained (Hebrews 5:1; 8:3) and appointed (Numbers 3:10) to their office.
2. Jeremiah's ordination before birth must refer to His appointment by God (Jeremiah 1:5).
3. Christ ordained the apostles (John 15:16; Mk 3:14) and appointed seventy more (Lk 10:1).
4. Paul was ordained an apostle (I Timothy 2:7), and he was appointed such (Il Tim 1:11).

5. Matthias was ordained to replace Judas (Acts 1:22), and he was appointed (Acts 1:23).
6. Deacons were appointed (Acts 6:3) by the laying on of hands (Acts 6:6).

D. As a church does not call a minister to his work, neither does a church ordain a minister.
   1. Paul told Titus he was able and bound to set things In order and ordain elders (Tit 1:5).
   2. Members have little more knowledge of a qualified pastor than do sheep a shepherd.
   3. Elders have the duty, the knowledge, and the experience to ordain the right men.
   4. While the church helped select deacons, the office of authority is not so (Acts 6:2-6).

E. Ordination involves the laying on of hands of the ministry to formalize the gift of Christ.
   1. The teachers at Antioch laid hands on Barnabas and Saul after their call (Acts 13:3).
   2. Paul Instructed Timothy not to suddenly lay hands on – ordain – any man (I Tim 5:22).
   3. Laying on of hands is also mentioned In Hebrews 6:2 as a principle of Christ's doctrine.
   4. The laying on of hands gave a gift of God to Timothy (Il Timothy 1:6; I Timothy 4:14).
   5. God does not begin dealing with a man as a minister until he has been ordained as one.
   6. A multitude of ministers is not necessary to have a scriptural ordination (Titus 1:5).
   7. Deacons have no purpose nor right to be involved in an ordination given their work.

F. Ordination is a very solemn event and will Include much prayer and fasting (Acts 13:1-3).

G. Bishops are ordained to a work, therefore a work WIII exist for the elder to engage in.

The **TRAINING OF THE MINISTRY** Is an Important Aspect for the Health of the Churches.

A. Potential pastors and teachers are to be taught by other ministers (Il Tim 2:2; Titus 1:9).
   1. Only a minister an the work can know the nature of the office and its requirements.
   2. Glen God's gift and the design of scripture, they should have superior knowledge.
   3. While seminaries as commonly known are unscriptural, group training is not condemned.
   4. While group training IS practical for some teaching, individual training often serves best.

B. Ministers are to be proved In their ability before being ordained (I Timothy 3:10).

C. Paul knew Roman law (Acts 22:25; 25:11), Greek poets (Acts 17:28), Cretlian prophets (Tit 2), and Jewish theological differences (Acts 23:6) among other things.

The **RESTRAINT OF THE MINISTRY** Are Those Means By Which Congregations Check Error.

A. God promised to bang apparent success to heretics to prove our hearts (Deut 13:1-5).

B. Paul and Peter warned of heresy among God's ministers (Acts 20:28-31; Il Peter 2:1-3).
   1. Paul states that Satan has ministers who appear to be God's ministers (Il Cor I l: 13-15).
   2. Men must see beyond fair speeches and good words to evil ambitions (Rom 16:17-18).

C. Avoid a minister who is too busy to take heed to himself and to the doctrine (I Tim 4:16).

D. Search the scriptures daily regardless of personal confidence in the minister (Acts 17:11).