

Evangelist, Elders & Deacons

A Plurality of Shepherds or Elders: A congregation when set in order is, to have a plurality of shepherds or elders. Whenever the scripture speaks of the office, every time it is in the plural form. cf: Acts 14:23, 20:17, 1 Peter 5:1, Philippians 1:1, and James 5:14.

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Therefore, at least two elders are necessary but a congregation may set apart as many shepherds as are fully qualified and the congregation desires.

Evangelist:

Detailed Instructions for Evangelist are found in I & II Timothy & Titus

One of the most powerful tools of an evangelist is:

Matthew 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear [*thee, then*] take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell [*it*] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

As a representative of almighty God, you must be honest and fearless with a Backbone, any man who slanders & gossips about a brother behind his back, and refuses to follow this admonition of the Lord, is not qualified for leadership ...

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Apostles and prophets have passed away and were offices of the Apostolic age.

Evangelism of the ungodly and calling a lost world to repentance in the New Testament sense has been all but choked out by a failure to recognize the plain meaning of words. Preach and teach were never confused in the early church.

Let the evangelist first obtain by preaching and then let the “teachers” or ministers teach the scriptures . . . and let the shepherds sustain by fellowship,

teaching holiness, doctrine and the word in general also. This is the plain New Testament sense of the words and the context in which they are found.

Today preaching and teaching have been replaced on the left hand with: a 15 sermonette, where they read 3 verses and pontificate on how such sociology will make you “prosperous, healthy, wealthy and wise with the promise of pie in the sky in the sweet by and by”. On the right hand “the fire breathers” are teaching doctrines (mostly true) dotting I’s and crossing t’s and earnestly contending for the faith. A requirement for all Christians cf: Jude 3. But, it was not meant to supersede “Go ye unto all the world and preach the gospel unto every creature.”

Why do you waste time with them (Luke 15) has always been the attitude of Pharisees and elder bothers towards real gospel preaching: “For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God.” I Corinthians 1:18

PREACHING: “Keerux – kay’-roox, the preacher, keerusoo- kay-roos’-os, I preach and Kerrugma the speech, or the preaching. – and it’s associated word:

Euangelistees - yoo-ang-ghel-is-tace the evangelist, euaggelion –yoo-ang-ghel-ee-on, the gospel and euaggelizoo, I preach the gospel, frequently occur in the Greek Christian scriptures.

They are completely different words from: didaskalia and didaskoo, I teach, didaskalia and didachee a doctrine, and didaskalia and didaskalos a teacher.

Alexander Campbell said regarding this distinction: “No two such families of words of so many branches, and of so large a currency are more distinguishable or more frequently distinguished in the whole nomenclature of the Christian Scriptures.”

And, of course, he also said: “No inspired writer made a distinction without a difference:” See Alexander Campbell Preacher of Reform & Reformer of Preaching/Fitch/Sweet Publishing Co.

The early preaching had to do not with tenets or doctrine but with precepts to be obeyed because the Word has become flesh and died on the tree for you personally. Preaching is not to impart Church of Christ orthodox views . . . but rather it is to, thunder through the lost mind, heart and emotion producing Godly sorrow for their sins and Bible repentance. Real Bible belief, ie: faith, trust and reliance from the heart and soul that Christ died for “my” sins according to the

scriptures; and trust with reliance that He can and will save me, must be produced prior to baptism or it's an empty ritual.

I Timothy 5:19-22 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear. 21 I charge [*thee*] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Timothy was a native of Lycaonia. His father was a Greek, but his mother and grandmother were Jews, 2 Tim. 1:5. He was taught the scriptures from his very youth, 2 Tim. 3:15, and was probably converted during Paul's first visit to Lystra, Acts 14:8-20. He was ordained as an evangelist 1 Tim. 4:14; 2 Tim. 1:6, and, after Paul's second visit to Lystra. Timothy spent most of his time with Paul, Acts 16:1. He did much valuable service for Paul, and was greatly esteemed by him. Acts 17:14; 18:5; 20:4; Rom. 16:21; 1 Cor. 4:17; 16:10. His name is associated with Paul in writing a number of letters, 2 Cor. 1:1; Phil. 1:1; Col. 1:1. He was at Ephesus and while there received these letters, 1 Tim. 1:3-4. Paul desired to have him with him when death came, 2 Tim. 4:9; 13, 21.

II Timothy 2:1-8 Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of [*this*] life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, [*yeſ*] is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Consider what I say; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

II Timothy 3:10-17 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of [*them*] all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned

[them]; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works

II Timothy 4:1-5 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away [their] ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

We do not know much of the work of Titus. But from Gal. 2:1-5; 2 Cor. 2:12-13; 7:2-16, and Titus 1:5 and 3:12 we learn: (1) that he was a Gentile whom Paul carried to Jerusalem, (2) that by the liberty of the gospel the Jerusalem council did not require him to be circumcised. (3) that he a capable and an energetic missionary, (4) that Paul had left him in Crete to finish the work which he had begun there.

The book of Titus is written to counsel Titus concerning the work Paul had left him to do (1:5). It contains: (1) the qualifications of the elders to be selected; (2) the method of dealing with false teachings; (3) instructions to the different classes of the church; (4) exhortations to Titus himself.

Shepherds, Pastors, Elders, Bishops, Presbyters & Overseers

Why are three Greek words and classes of terms and six English words used to refer to one office? The first class: shepherds and pastors Greek: *poime'n* (POY-men) beautifully describes their work as shepherds or pastors of God's flock (His people). The second class: elders or presbyters Greek: *presbyteros* (pres-bi-TER-os): speaks of their person as regarding their age and Christian experience. The third class: Bishop or overseers Greek: *episkopos* (eh-pis-KO-pus) refers to their being teachers visiting the members and superintendents of the congregation.

These passages state the qualifications for Elders or shepherds:

I Timothy 3:1-7 This [is] a true saying, If a man desire the office of a bishop, *presbyteros* (pres-bi-TER-os): he desireth a good work. 2 A bishop (pres-bi-TER-os): then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Of the fifteen qualifications mentioned in this chapter, seven are listed in this verse.

“... blameless...” This is the great and all-inclusive qualification. Coffman pointed out that the Greek word from which this comes means "one who cannot be laid hold upon," that is, a man without a handle, one who has given evil men no occasion whatever to, use, pervert, blame or censure him. The late Grover Cleveland Brewer denominated this as really the only qualification for elder, the other qualifications mentioned here and in Titus being merely the checkpoints for determining blamelessness. As Zerr said, of course, "This word has been distorted out of its true meaning, by saying it requires a bishop to be without sin." Sinless perfection is always a goal to be achieved and is not required of Christians, nor is it required of elders. The very fact of Paul's appointing elders in every church immediately after the first missionary journey (Acts 14:23) proves that such officers are absolutely necessary in every congregation that has Christian family men.

This Congregation Main Street however, is an inner-city Mission NOT a congregation in “Green Acres, Carrollton, or Frisco”. Close your eyes and imagine you are in Arizona in the old west ... you are the monk of the old Spanish mission, in hostile Indian territory and the natives are on the warpath ... that’s Main Street

We are stuck in the Hood down here ... let those who would criticize us come on down and let’s see if you are fully qualified and can shepherd this bunch.

I Timothy 3:2 A bishop *presbyteros* (pres-bi-TER-os): then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (pres-bi-TER-os) in every city, as I had appointed thee; 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop (eh-pis-KO-pus) must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers

I Peter 5:1-4 The elders *presbyteros* (pres-bi-TER-os): which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight (eh-pis-KO-pus) [*thereof*], not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over [*God's*] heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

All three passages are being collected into one list of qualifications. They are also cataloged as “Negative” (those things that he must not be) and as “Positive” (those things he must be).

Negative: (1) “not given to wine” (2) “not a striker” (3) “not covetous” (4) “not a novice” (5) “not self-willed” (6) “not soon angry” (7) given to filthy lucre (money).

Positive: (1) “blameless” (2) “The husband of one wife” (3) “vigilant” (4) “sober” (5) “of good behavior” (6) “given to hospitality” (7) “patient” (8) “a lover of good men” (9) “just” (10) “holy” (11) “temperate” (12) “apt to teach” (13) “of a good report of them without” (14) “one that ruleth well his own house” and (15) “having his children in subjection with all gravity”.

Remember Paul said “a bishop **MUST** be” what he describes in these qualifications – I Timothy 3:2

Bishops or overseers: Comes from the Greek word e-pis-kop-os. A study of this word shows that the translators had to choose another English word every time *episkopos* was used in which an elder or shepherd was not the meaning of the word. What word did they choose to use? Almost always they chose “visited”.

Visited

Luke 1:68 Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people,

Visited

Luke 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Visited

Matthew 25:35-36 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Over

Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Visit

Acts 7:23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

Visit

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Visit

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, [and see] how they do.

Visitest

Hebrews 2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Visit

James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

This would seem to indicate visiting the flock of God is one of the chief duties of Bishops and Overseers. The Roman Church system cheats the sheep out of

personal visitation because no Roman bishop can possibly visit the people of his Dioceses.

How do we know that “Bishops & Elders” and “overseer” designates the same person and work that the word “elder” does? Read Titus 1:5 and 7. In verse 5 Paul speaks of “elders” and in verse 7 “bishops” when referring to the same class of persons. Compare I Peter 5:1ff Peter uses elder and overseers interchangeably Also Paul uses elders and overseers interchangeably in Acts 20 cf:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers(eh-pis-KO-pus), to feed the church of God, which he hath purchased with his own blood.

The “elders” in verse 17 that Paul called to him, he also calls “overseer” in verse 28. Therefore, they also are used interchangeably.

I Timothy 5:22 “Lay hands suddenly on no man ...” means, “Do not get in a hurry to name any man as an elder

“... Neither be partakers of other men’s sins ...” This warns that the person responsible for appointing elders who prove unfaithful is, in a sense, partaker of their sins, unless due deliberation, investigation and testing preceded such unfortunate appointment.

“Keep thyself pure ...” This has primary reference to the matter of irresponsible appointment of church elders, just mentioned.” cf: Burton Coffman Commentary

End of first Missionary Journey Acts 13 & 14

Acts 14:24-25 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: (Attalia, sea-port town in Pamphylia.)

Acts 14:26-28 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.

Paul's charge to the Elders of the church at Ephesus cf:

A View of the Christian Ministry – Acts 20:17-35

Rather than parting as some brethren so often do, with their elders . . . every Christian evangelist, should strive to conduct himself in such a way, so that when he leaves a congregation, he can preach a parting sermon just like Paul. Paul is a beautiful example of a pure heart and clean hands who can speak these words in boldness . . . without bragging in his use of ‘I’ this or . . . ‘I’ that . . . his statements are all true and please note his elders are sorry to see him go rather than . . .

Acts 20:16-21 Is a review of Paul's Three Year Ministry.

Acts 20:16-21 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 [And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Acts 20:18-19 The Gentleness of his ministry.

(a) Humility – “lowliness of mind”.

(b) Tender-hearted – “with tears”.

(c) Patient in “trials” . . .”.

Acts 20:18-19 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20:20-21a The integrity of his ministry.

Neglected no truth. (20a)

Neglected no sphere “public or private”. (20b)

Acts 20:20 [And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house,

Neglected no race or class, Jew or Gentile. (21a)

The Message of his ministry: (20:21b)

“Repentance toward God . . . faith in Jesus”.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

20:22-27 His Present Position.

20:22 Paul’s present purpose – to go to Jerusalem

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

20:23 Paul’s present prospect – bonds and afflictions.

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

20:24 Paul’s final purpose – to fulfill his ministry.

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

20:25 A painful feeling – “you shall see my face no more”.

Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

20:26-27 All Responsibilities discharged.

“pure from the blood of all men”.

For “the whole counsel of God” declared

Acts 20:26-37 Wherefore I take you to record this day, that I [am] pure from the blood of all [men]. 27 For I have not shunned to declare unto you all the counsel

of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (eh-pis-KO-pus), to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him,

The Christian Ministry is a Ministry of Love & Service – Matthew 20:25ff & 25:31ff

“Christianity if emphatically, super-eminently -- yea, transcendently

is the religion of love’ – Thomas Campbell.

Deacons

I Timothy 3:8-13 Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being [found] blameless. 11 Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Sources: KJV Bible, theWord.com, Burton Coffman, B.W. Johnson, Adam Clarke & J.W. McGarvey commentaries, World Conquest, George Faulstich Acts, along with Google images & Wikipedia.