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Qualifications of Officers

This study considers the qualifications set forth in scriptures and required of a man who serves as an officer in a church. By “officer,” we mean one who serves in a scripturally designated office – as opposed to all areas of general ministry to which every member is enjoined.

There is a great need today for men to be ministers; yet they MUST BE qualified men. The consequences of appointing unqualified men as church officers are just as dire as not having sufficient men to appoint. It is more important to “fill the shoes” than to fill the position!

I The Scriptural Church Officers

Read Philippians 1:1 *¹Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*

There are two officers established by the Lord for his churches:

bishops and deacons

The Bible knows nothing of the hierarchal systems of the man-made “churches” and denominations. These developed during the late-apostolic and post-apostolic years, and were refined during the Middle Ages. Although the development was gradual, and not always uniform, there some clearly defined steps away from the New Testament pattern:

- Read:
 - III John verses 9, 10 *⁹Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*
 - I Peter 5:3 from (verse 2) *²Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³Neither as being lords over God's heritage, but being ensamples [example] to the flock.*

The domineering pastor **Diotrephes** is an early example of this change

- The 2nd century saw the rise of a definite clergy class. Judaism, with its revision to the Old Testament model of Priesthood (where priests were mediators between God and man), was the driving force behind this change. Another related factor was the growing error of baptismal regeneration and its inevitable requirement for consecrated water (thus a need for a consecrator – the priest)!
- By the middle of the 3rd century A.D., there was a division of the establishment of the clergy into ranks – at first bishops and elders... then archbishops, metropolitans, primates, patriarchs. Much of this evolved based on the size, prestige, and history of a church. Constantine's imposition of Christianity as the official state religion of the Roman empire added another dimension by imposing the Roman model of government into the religion.
- By the 5th century A.D., the Roman papacy was well underway in its development. It was quantified and qualified during the middle ages and today operates on four (4) basic levels:
 - The universal level – pope and cardinals
 - The provincial level – archbishops
 - The diocesan level – bishops
 - The parish level – priests, deacons, and sub-deacons

Most Protestant groups also have a hierarchy – some complex and others simple.

The two scriptural offices of a Baptist church are:

A. Pastor

There are actually three (3) words for this one office:

PASTOR – poimen	shepherd	duty of the office – FEED
BISHOP – episkopos	overseer	design of the office – HEED
ELDER – presbuteros	ruler	dignity of the office – LEAD

The fact that they were used interchangeably shows that they are not separate offices.

1. Read Titus 1:5,7 ***⁵For 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:*** *⁶If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;* *⁸But a lover of hospitality, a lover of good men, sober, just, holy, temperate;*
2. Read I Peter 5:1-4 *¹The elders 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: ²Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³Neither as being lords over God's heritage, but being ensamples to the flock. ⁴And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

This scripture is addressed to elders, whose duty are directed toward the flock, and who are responsible to the Chief Shepard (Jesus).

3. Read Acts 20:17, 28 *¹⁷And from Miletus he sent to Ephesus, and called the elders of the church. ²⁸Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

Acts 20 charges the elders of the Church to take heed to themselves and the flock to which they were made overseers, and to feed the church of God.

B. Deacon

The word “deacon” comes from the Greek word “diakanos” which means “servant”. The root meaning of the word “diakanos” is to ‘raise dust by hastening,’ i.e., to be busy in service. Another word “diakoneo” is translated as minister.

A deacon is therefore a “servant of the church.”

The Lord Jesus Christ sets forth the example of both PASTOR and DEACON:

1. Read John 10:11 ¹¹ *I am the good **shepherd**: the good shepherd giveth his life for the sheep.*
2. Read Hebrews 13:20 ²⁰ *Now the God of peace, that brought again from the dead our Lord Jesus, that great **shepherd** of the sheep, through the blood of the everlasting covenant,*
3. I Peter 2:25 ²⁵ *For ye were as sheep going astray; but are now returned unto the **Shepherd** and Bishop of your souls.*
4. Matthew 20:28 ²⁸ *Even as the Son of man came not to be ministered unto, **but to minister**, and to give his life a ransom for many.*

II The Qualifications of a Pastor

(See the end of this paper to learn what a pastor should not do / be)

For a list of 22 pastoral qualifications, read:

- I Timothy 3:1-7 ¹*This is a true saying, If a man desire the office of a bishop, he desireth a good work. ²A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴One 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?) ⁶Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*
- Titus 1:6-9 ⁶*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; ⁸But a lover of hospitality, a lover of good men, sober, just, holy, temperate;*

A. He Must Be: Blameless – This word means he is without censure or rebuke in his conduct. He stands unaccused; There are no questions concerning his deportment. No man can expect to have the confidence of his people when even a hint of scandal touches him.

1. Read I Corinthians 4:1-2 *¹Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ²Moreover it is required in stewards, that a man be found **faithful**.*

A pastor should be a man who is found FAITHFUL.

Note: When considering a man for the pastorate, a church should carefully examine his faithfulness to his previous ministries. Also read Matthew 25:21 *²¹ His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

2. Read II Corinthians 6:3-4 *³Giving no offence in anything [BE BLAMELESS], that the ministry be not blamed: ⁴But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*

Note: This does not mean he will never offend someone. The message he is to preach is offensive, he himself is not to be offensive (act in love?).

An example of blamable behavior is given in Galatians 2:11-14

¹¹But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. ¹⁴But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

- B. He Must Be: The husband of one wife.** – Read I Timothy 3:2b 2A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

The interpretation and explanation of this qualification has proven to be somewhat difficult. It could be mean one of **three (3) things**:

1. A pastor must be a married man.

While a pastor is usually well advised to be married and will certainly have his ministry strengthened with a godly wife, Paul's instructions and admonitions in I Corinthians 7 would rule out this interpretation.

- a. I Corinthians 7:7(a) ⁷*For I would that all men were even as I myself.*
- b. I Corinthians 7:8 ⁸*I say therefore to the unmarried and widows, It is good for them if they abide even as I.*
- c. I Corinthians 7:32 ³²*But I would have you **without carefulness**. He that is unmarried **careth for the things that belong to the Lord**, how he may please the Lord. An unmarried man can devote all his time to the Lord.*
- d. I Corinthians 7:33 ³³*But he that is married careth for the things that are of the world, how he may please his wife.*
A married man must seek to please his wife.

Even though this passage is not directed specifically to pastors, it would seem unlikely that Paul would encourage men to remain celibate (in times of distress I Corinthians 7:26 ²⁶*I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be [married].*) while at the same time insisting that a pastor must be married.

Instructor Explanation:

It's better to be married as a pastor BUT in times of distress, it's better to be celibate so you don't have to worry about the family!

2. A pastor cannot have concubines or practice polygamy

While concubinage and polygamy were practiced by numerous men of the Old Testament (outside the will of God), there is not mention of ONE mention of these sins in the New Testament. Why then would Paul bring it up if it was a non-issue?

3. A pastor cannot be divorced or remarried.

This is undoubtedly the correct interpretation. Why?

- a. Because other qualifications assume pastors would be men, not boys (read I Timothy 3:4-6 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.*
- b. Because the majority of men (as in any era and any society) would be married. Why then make a special qualification out of the normal?

The fact that this is a special qualification moves it from the ordinary to apply special circumstances...

Note: Read to Leviticus 21:1,4, 7 ¹*And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:...*

⁴*But he shall not defile himself, being a chief man among his people, to profane himself...*

⁷*They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.*

A priest could not marry a divorced woman. The reason this was that he was chief among his people. Those men in positions of leadership were to exemplify integrity in marriage. Also read Leviticus 21:14 which specifies the requirements of a high priest: ¹⁴*A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.*

Note: Other qualifications may well come into play on this issue. A divorced pastor will likely have difficulty qualifying as blameless or of good report. He may also have to deal (fairly or unfairly) with the stigma of divorce – especially in counseling with those who are contemplating divorce.

Note: This is a special prohibition affecting the office of pastor and deacon only. Divorce and remarriage does NOT disqualify a believer from meaningful and fruitful service.

- C. He Must Be Vigilant:** Read I Timothy 3:2c ²*A bishop then must be blameless, the husband of one wife, **vigilant**, sober, of good behaviour, given to hospitality, apt to teach;*

This means to “be alert and on guard.”

1. Read I Peter 5:8 ⁸*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* Pastors must be on alert for any attacks of the *adversary the devil*.
2. Read Acts 20:29-30 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.*

According to this scripture, these attacks will come in the form of:

- a. Grievous WOLVES entering in from OUTSIDE the church membership, seeking to destroy. Also read:
 - (i) Matthew 7:15 ¹⁵*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*
 - (ii) II Peter 2:1 ¹*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

- b. Perverse-speaking men arising from WITHIN the church membership, seeking to take people out of the church. Also, read I John 2:19
¹⁹They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Note: Read John 10:12 *¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*

There are shepherds and there are hirelings. The difference will be seen when danger approaches.

3. Read Hebrews 13:17 (part c) *¹⁷Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Pastors also watch for the souls of those in their flock.

The word translated “vigilant” in I Timothy 3:2 (‘nephaleos’) is associated with the command to “watch” in II Timothy 4:5; Hebrews 13:17; and I Peter 4:7. The word translated “vigilant” in I Peter 5:8 (‘gregoreuo’) is also translated elsewhere as “watch” notably in Matthew 24:42; 25:13; 26:41; Acts 20:31; I Corinthians 16:13; Colossians 4:2; and I Thessalonians 5:6.

This is what true shepherds do (at Christ’s birth): Read Luke 2:8 *⁸And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

D. He Must Be Sober (serious, sensible, and solemn):

Read I Timothy 3:2d *²A bishop then must be blameless, the husband of one wife, vigilant, **sober**, of good behaviour, given to hospitality, apt to teach;*

Read Titus 1:8c *⁸But a lover of hospitality, a lover of good men, **sober**, just, holy, temperate;*

SOBER means “not allowing external or irrational things to control us.” We usually associate this word with drunkenness but it has a wider application. It means to be IN CONTROL of one’s faculties:

Read Acts 26:24-25 ²⁴And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. ²⁵But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

It also means to have a good grasp of reality. Read Romans 12:3 ³For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Something which is learned with age. Read Titus 2:4-6 ⁴That they may teach the young women to be sober, to love their husbands, to love their children, ⁵To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. ⁶Young men likewise exhort to be sober minded.

The Book of I Peter gives three reasons why pastors (and all believers) need this temperament because:

1. I Peter 1:6 ⁶Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [the testings of FAITH].
2. I Peter 4:7 ⁷But the end of all things is at hand: be ye therefore sober, and watch unto prayer. The END of ALL things is near.
3. I Peter 5:8 ⁸Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Because of the ADVERSARY, the DEVIL.

A pastor must be balanced and controlled in his emotional make-up. This doesn't mean he should be devoid of emotion, but that his decisions and actions are not driven, controlled, or directed by emotion, feelings, or passions. He is to be serious minded BECAUSE HE IS INVOLVED IN SERIOUS WORK!

E. He Must Be of Good Behavior:

I Timothy 3:2(e) ² *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*

This has to do with CONDUCT, which for a pastor has a two-fold application:

1. His personal conduct as a Man of God

A pastor should be a gentleman in the finest sense of the word – in his appearance, manners, and his speech.

- a. Read I Thessalonians 2:10 ¹⁰*Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:* He should have this testimony before believers.
- b. Read II Thessalonians 3:7 ⁷*For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;* He should cause others to want to follow his example.

2. His Ecclesiastical conduct in the church

Read I Timothy 3:14-15 ¹⁴*These things write I unto thee, hoping to come unto thee shortly: ¹⁵But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

- a. These verses give the reasons for the writing of the epistles: I Timothy is called a “pastoral epistle” because it deals with pastoring and church order.
- b. The Lord’s desires for His Churches is that everything should be done decently and in order. Read I Corinthians 14:40 ⁴⁰*Let all things be done decently and in order.*
- c. A pastor must know to lead his flock in a well-behaved, well-ordered way. Read Ephesians 4:16 ¹⁶*From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

F. He Must Be Given to Hospitality:

Read:

- I Timothy 3:2(f) ² *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, **given to hospitality**, apt to teach;*
- Titus 1:8(a) ⁸ ***But a lover of hospitality***, a lover of good men, sober, just, holy, temperate;

It is a natural outflow of brotherly love

Read I Peter 4:9 ⁹*Use hospitality one to another without grudging.* Hospitality ought to be an attribute of all Christians.

It means practical open-heartedness.

Read Hebrews 13:1-2 ¹*Let brotherly love continue.* ²*Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

1. A pastor must be **GIVEN** to this habit (of hospitality). Read I Timothy 3:2 (above). This means he is actively seeking opportunities to be hospitable – rather than waiting for people to come to him.
2. A pastor must be a **LOVER** of hospitality. Read Titus 1:8 (above). It should bring him particular joy to help take care of people.
3. Pastors should see to it that the brethren and strangers who preach are “brought forward on their journeys after a godly sort (manner).”

Read 3 John 5-8 ⁵*Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;* ⁶*Which have borne witness of thy charity before the church: whom **if thou bring forward on their journey after a godly sort**, thou shalt do well:* ⁷*Because that for his name's sake they went forth, taking nothing of the Gentiles.* ⁸*We therefore ought to receive such, that we might be fellow helpers to the truth.*

One of the blessings of the pastorate (which in many ways is a lonely office) is to be able to take care of and enjoy the company of visiting preachers and other servants of the Lord.

G. He Must Be APT to TEACH:

Read:

- I Timothy 3:2g ² *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, **apt to teach**;*
- II Timothy 2:24 ²⁴ *And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach**, patient,*

This refers to the ability to communicate the truth of God's Word in a way that feeds the flock and perfects (matures) the saints (saved people).

1. Read Ephesians 4:11-12 ¹¹ *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
2. The primary "job description" of a pastor is to prayer and the ministry of the Word of God. Read Acts 6:4 ⁴ *But we will give ourselves continually to prayer, and to the ministry of the word.*
3. **A pastor must first have been taught.** Read Titus 1:9a 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.*
4. A pastor's teaching should be:
 - a. **Authoritative.**
 - I Timothy 4:11-12 ¹¹ ***These things command and teach.*** ¹² *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*
 - Titus 2:15 ¹⁵ *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*
 - b. **Affirmative.** Read I Timothy 6:2g ² *And they that have believing masters, let them not despise them, because they are brethren; but*

*rather do them service, because they are faithful and beloved, partakers of the benefit. **These things teach and exhort.***

- c. **Appreciative** (of the hearer's needs). Read II Timothy 2:25 ²⁵*In meekness instructing those that oppose themselves; if God **peradventure** [perhaps] **will give them repentance** to the acknowledging of the truth;*

H. He Must NOT Be Given to Wine:

Read:

- I Timothy 3:3a ³**Not given to wine**, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- Titus 1:7e ⁷*For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, **not given to wine**, no striker, not given to filthy lucre;*

In the Bible, the word “wine” is a generic term that refers to grape juice in either the alcoholic and non-alcoholic form. The context usually makes clear the intended meaning.

1. Read I Timothy 5:23 ²³*Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.*
This therefore precludes unfermented grape juice as the meaning of the word under the qualifications for pastors. This is for medicinal application.
2. Read Proverbs 20:1 ¹*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.* To see the problems with alcoholic drink, read:
 - Proverbs 23:29-35 ²⁹*Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? ³⁰They that tarry long at the wine; they that go to seek mixed wine. ³¹Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. ³²At the last it biteth like a serpent, and stingeth like an adder. ³³Thine eyes shall behold strange women, and thine heart shall utter perverse things. ³⁴Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. ³⁵They have stricken*

me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

- *Isiah 5:11 11Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!*
3. Read Galatians 5:19-21 ¹⁹**Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, **drunkenness**, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.**
 4. In the Old Testament, strong (intoxicating) drink was forbidden to those in leadership and authority. Read:
 - a. Leviticus 10:8-10 ⁸And the Lord spake unto Aaron, saying, ⁹Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: ¹⁰And that ye may put difference between holy and unholy, and between unclean and clean;
 - b. Proverbs 31:4-5 ⁴It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: ⁵Lest they drink, **and forget the law, and pervert the judgment of any of the afflicted.**
 5. A pastor must be a total abstainer from alcoholic beverages – both to set a godly example, and that his judgement and discernment ARE NOT IMPAIRED.

I. He Must NOT Be a Striker:

This word refers to a physical attack. It means to “smite.”

Read (again):

- I Timothy 3:3a ³*Not given to wine, **no striker**, not greedy of filthy lucre; but patient, not a brawler, not covetous;*
- Titus 1:7e ⁷*For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, **no striker**, not given to filthy lucre;*

A pastor [**and Christianity in general**] must never resort to violence (physical or verbal), but always conduct himself with mildness and restraint.

Read II Timothy 2:24-25 ²⁴*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

1. Read I Peter 2:23 ²³*Who, when he was reviled, **reviled not again; when he suffered, he threatened not;** but committed himself to him that judgeth righteously:*
2. Read Acts 23:2-5 ²*And the high priest Ananias commanded them that stood by him to smite him on the mouth. ³Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? ⁴And they that stood by said, Revilest thou God's high priest? ⁵Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.*

Matthew Henry's Commentary on Acts 23:1-5

(<http://www.christianity.com/bible/commentary.php?com=mhc&b=44&c=23>)

“See here the character of an honest man. He sets God before him, and lives as in his sight. He makes conscience of what he says and does, and, according to the best of his knowledge, he keeps from whatever is evil, and cleaves to what is good. He is conscientious in all his words and conduct. Those who thus live before God, may, like Paul, have confidence both toward God and man. Though the answer of Paul contained a just rebuke and prediction, he seems to have been too angry

at the treatment he received in uttering them. Great men may be told of their faults, and public complaints may be made in a proper manner; but the law of God requires respect for those in authority.”

MORE - Exploring the Book of Acts Chapter 23

Grace Communion International: <https://www.gci.org/bible/acts23>

“In all good conscience” (Acts 23:1-2)

Luke dispensed with any introductory material in his narration of Paul’s attempted defense before the Sanhedrin. He presented no charges or evidence, and what we have is but a brief summary of the occasion. The readers already know what sparked the riot and the Jews’ original accusations (21:28). General charges will later be presented against Paul before Felix (24:5-7).

When Luke opened the scene, Paul was standing before the Sanhedrin, ready to make his defense. “My brothers,” he said, “I have fulfilled my duty to God in all good conscience to this day...” (23:1). Paul was again maintaining he was still a good Jew, even though he had become a Christian. The idea of a “conscience” (Greek, *syneidesis*) is something that Paul alone of New Testament writers spoke about ([Romans 2:15](#); [9:1](#); [13:5](#); [1 Corinthians 8:7](#), [10](#), [12](#); [10:25](#), [27-29](#); [2 Corinthians 1:12](#); [4:2](#); [5:11](#)). For Paul, the “conscience” was the moral aspect of one’s awareness and thinking. The aim of a Christian life was to live with a pure, good or clean conscience before God ([1 Timothy 1:5](#), [19](#); [3:9](#); [2 Timothy 1:3](#)).

Apparently the high priest didn’t agree that Paul had fulfilled his duty before God. (Perhaps he didn’t appreciate Paul’s pronouncing the divine name, especially in support of himself.) Whatever the reason, the high priest was so bothered by Paul’s claim that he ordered those standing nearby to slap him on the mouth (23:2). The high priest in this case was Ananias. He had received his office from one of the Herods in about A.D. 47, and held his position for about 12 years. He was known for his greed. Josephus accused him of embezzling the tithes of the ordinary priests and for handing out lavish bribes (*Antiquities* 20:205-207, 213).

Ananias was hated by Jewish nationalists because of his pro-Roman policies. They burned his home in A.D. at the beginning of the Jewish-Roman war. Then, the nationalists hunted him down and he was killed along with his brother (Josephus, *Wars* 2:426, 441-442, 448).

“Whitewashed wall” (Acts 23:3)

Caught off guard, and stung by the command, Paul lashed back at the high priest, “God will strike you, you whitewashed wall!” he said. “You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!” (23:3). Paul had not been tried and found guilty of any infraction of Jewish law. He hadn’t even been officially charged with any infraction. For him to be struck as though he was guilty of a crime violated the very law the high priest claimed to uphold.

The phrase “whitewashed wall” referred to a person who was a hypocrite, as the high priest had shown himself to be. Ananias claimed to uphold the law but he was trampling all over Paul’s rights according to that law. Compare this with Jesus’ evaluation of the teachers of the law and Pharisees, whom he called “whitewashed tombs” ([Matthew 23:27-28](#)).

Some commentators seem surprised by Paul’s sharp reply. They note that it contradicts the spirit of Jesus’ call to turn the other cheek ([Matthew 5:39](#)) as well as Paul’s own advice to bless when cursed ([1 Corinthians 4:12](#)). But the problem exists only if we think of Paul as some quasi-divine person who had achieved sinless perfection. That is not the way Paul spoke of himself ([Romans 8:9-25](#)). The simple answer is that Paul was a human being who sinned, as we all do. Paul was an emotional individual, a reactive person. This is not the only time Paul was guilty of saying something cutting and passionate ([1 Corinthians 11:19](#); [Galatians 2:11](#); [5:12](#); [Philippians 3:2](#)). Here he momentarily lost his composure. Though he spoke the truth about Ananias, it was probably not something he would have said under more ideal circumstances.

We should not forget that Jesus in a similar situation also protested the action of the high priest Annas, who had slapped him ([John 18:21-23](#)). (Luke was drawing a parallel between the two events.) Jesus also spoke out in biting terms against the corruption and hypocrisy of the Jewish teachers ([Matthew 23:13-33](#)).

“Insult God’s high priest?” (Acts 23:4-5)

Those standing next to Paul said, “How dare you insult God’s high priest!” Paul said: “Brothers, I did not realize that he was the high priest; for it is written [in [Exodus 22:28](#)]: ‘Do not speak evil about the ruler of your people’” (23:5). It seems unusual that Paul should have failed to recognize the high priest. He presided at regular meetings of the Sanhedrin, and he should have been identifiable. The answer may be that this was not a regular meeting, and that someone else other than the high priest was presiding. Paul may not have known the high priest at

the time by sight. He had been in Jerusalem only a few times in the past two decades or so. Meanwhile, the office had passed to another individual with whom he may not have been familiar (or whose appearance had changed over the years).

Another answer sometimes given is that Paul's eye condition caused him to have poor vision. A less convincing answer is that Paul was speaking ironically. That is, he would be saying, "I didn't think that the kind of person who would order me struck contrary to the law could be the high priest."

In any case, Paul quickly apologized. Even his apology showed that he continued to live by the principles of Torah and according to the law. Since the Scripture condemned speaking evil of the high priest, no matter what his character, Paul admitted that he had erred.

J. He Must NOT Be GREEDY OF FILTHY LUCE:

Read (again):

- I Timothy 3:3a ³*Not given to wine, no striker, **not greedy of filthy lucre**; but patient, not a brawler, not covetous;*
- Titus 1:7e ⁷*For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, **not given to filthy lucre**;*

This has to do with ill-gotten gains. Pastors must not use the ministry as a means of personal enrichment. They should be absolutely trustworthy in the area of finances – both in fact and appearance.

1. Read I Peter 5:2(e) ²*Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; [ready mind - prompt in apprehending or reacting: a ready intelligence; a ready response].*
2. Pastors are the ones ultimately responsible for oversight of the church's finances – as evidenced by the church at Jerusalem. Read:
 - a. Acts 4:35 ³⁵*And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.*

- b. Acts 4:37 *³⁷Having land, sold it, and brought the money, and laid it at the apostles' feet.*
- c. Acts 5:2 *²And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.*

The act of placing something at the feet of another signifies the recognition of their authority and/or responsibility. In explanation, read I Corinthians 15:25 and 27 *²⁵For he must reign, till he hath put all enemies under his feet... ²⁷For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.*

- 3. The handling of the Lord's money by men was taken very seriously by the early churches. Read II Corinthians 8:18-22 *¹⁸And we have sent with him the brother, whose praise is in the gospel throughout all the churches; ¹⁹And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: ²⁰**Avoiding this, that no man should blame us in this abundance which is administered by us: ²¹Providing for honest things, not only in the sight of the Lord, but also in the sight of men.** ²²And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.*
 - a. Special offerings were administered by “us”. (by Paul and his fellow preachers).
 - b. These preachers were careful that no “**blame**” could ever be attached to their administration of the offerings.
 - c. They were careful to be “**honest**” before the Lord and before men.
- 4. Isaiah called false shepherds in his day “greedy dogs” which can never have enough. Read Isaiah 56:10-11 *¹⁰His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. ¹¹Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.*

5. A characteristic of false teachers is that they run greedily for reward. Read Jude 11 *¹¹Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying [to oppose] of Core.*
- a. Read II Peter 2:3 (Starting with verse 1 for context:) *¹But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ²And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³**And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.***
- b. Read II Peter 2:14 *¹⁴Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have **exercised with covetous practices**; cursed children:*
6. The man of God is to flee the love on money. Read I Timothy 6:10-11 *¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*
7. This This does not mean a pastor is to be a pauper.
- a. Read I Corinthians 9:14 *¹⁴ Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*
- b. Read Galatians 6:6 *⁶ Let him that is taught in the word communicate unto him that teacheth in all good things.*
- c. Read I Timothy 5:17 *¹⁷**Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.***

Nevertheless: The two things that will destroy a preacher quicker than anything else are women and money!

K. He Must Be PATIENT:

Read I Timothy 3:3d ³*Not given to wine, no striker, not greedy of filthy lucre; **but patient**, not a brawler, not covetous;*

This is a quality of allowing God to do His work in His time.

1. Pastors and teachers are given for the perfecting (maturing) of the Saints. Read Ephesians 4:11-12 ¹¹*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
2. Just as the husbandman waits for the fruit to mature, pastoral ministry is **a long term proposition!**
 - a. Read James 5:7-10 ⁷*Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. ⁸Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. ⁹Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. ¹⁰Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*
 - b. Also, read II Timothy 2:24-26 ²⁴*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*
3. A pastor is to be patient toward ALL men, saved and lost.

Read I Thessalonians 5:14 ¹⁴*Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*

4. The quality of “much patience” is one way a man is approved as minister of God.

Read II Corinthians 6:4 *4But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*

5. This qualification is expressed “not self-willed, not soon angry”

Read Titus 1:7d *7For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;*

The Greek word translated “patient” in I Timothy 3 (“epieikes”) is elsewhere translated as “gentleness” or “gentle” in II Corinthians and Titus.

A pastor must be a true gentleman. A harsh and arrogant man is most unsuited to lead God’s flock.

L. He Must Not Be a Brawler.

Read I Timothy 3:3e *3Not given to wine, no striker, not greedy of filthy lucre; but patient, **not a brawler**, not covetous;*

This word means “**quarrelsome.**” A pastor who is always looking for a fight will most certainly get one.

1. As a minister, he must let God control his tongue.

Read James 3:1-2 and 8-10 *1My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body...*

8But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10Out of the same

mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

2. Read Titus 1:9(b) 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.* Even as a pastor does battle for truth, a pastor must convince the gainsayers by sound doctrine rather than personal attacks and verbal abuse.
3. Read Colossians 3:13 ¹³*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.* Instead of becoming quarrelsome, a pastor (and every believer) must learn to forbear [patient self-control; restraint and tolerance] and/or forgive.
4. Read Ephesians 6:12(a) ¹²*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* The battle is not with flesh and blood.
5. Read Matthew 26:52 ⁵²*Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.* Our Lord's admonition: put your sword into its place (back into its sheath).

M. He Must NOT Be covetous:

Read I Timothy 3:3f ³*Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, **not covetous**;*

1. "Thou shalt not covet" is the 10th commandment in Exodus 20:17
2. Read Colossians 3:5 ⁵*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [strong sexual desire; lust], **and covetousness, which is idolatry**:*

COVETOUSNESS IS IDOLATRY.

3. Read Deuteronomy 5:21 ²¹*Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his*

manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These are quite applicable to pastors who, in the course of their normal duties, will find themselves visiting the homes of (wealthy, etc.) church members – especially when they must be prepared to forsake things for the sake the ministry.

Also read Jesus in Matthew 19:29:

²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

4. Read what Paul said in Acts 20:33 *³³I have coveted no man's silver, or gold, or apparel.* Also read:
 - a. I Timothy 6:10 *¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*
 - b. II Peter 2:3 *³And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

5. Pastors should remain in a stage of contentment not covetousness. Read:
 - a. Philippians 4:11 *¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*
 - b. I Timothy 6:8 *⁸And having food and raiment let us be therewith content.*
 - c. Hebrews 13:5 *⁵Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

N. He Must Be: *One that ruleth well his own house.*

Read I Timothy 3:4-5 *⁴One 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?)*

Read Titus 1:6(c) *⁶If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

This qualification focuses on two (2) aspects of the pastor's home:

1. The WAY he rules his house – order and arrangement

A pastor is to “ruleth well” in this area. This means he is to have a successful home – i.e., one that is ordered according to God's patterns and principles.

- a. Read Joshua 24:15f *¹⁵And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*

His family must be with him as he “serves the Lord.”

- b. Read Ephesians 5:22-24 *²²Wives, submit yourselves unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.*

BUT, READ THE NEXT SECTION.

- c. He must love his wife. Read:

- (i) Ephesians 5:25 *²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*
- (ii) Ephesians 5:33 *³³Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

- d. He must be raising his children “up” to be Godly children. Read:
- (i) Ephesians 6:4d *4And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition [authoritative counsel or warning] of the Lord.*
 - (ii) Proverbs 22:6(a) *6Train up a child in the way he should go: and when he is old, he will not depart from it.*

A pastor’s home should be a living example to the church of what a Christian marriage and Christian family is all about. There is no requirement that his home be perfect or problem free. In the normal course of life, it will undergo trials, stresses, and the hard and good times of any marriage. What is important is how the pastor (and wife/family) responds to such stresses. If he preaches God’s Word works, he needs to show that indeed it does work.

2. The WAY children BEHAVE – product and testimony

A pastor’s children can “make or break” his ministry. This is because they are usually the true indicator of the home. If the home is spiritual, they will be spiritual. If the home is disciplined, they will be disciplined. If the family is committed to the Lord’s church, they will be committed. Read:

- a. Children must be in subjection to their parents with all seriousness. Read: I Timothy 3:4b *4One that ruleth well his own house, having his children in subjection with all gravity [seriousness];*
- b. Children must be faithful to God, their parents, and the church. Read: Titus 1:6(c) *6If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*
 - (i) They must be blameless
 - (ii) They must not be accused of riot or be unruly.

c. From the Old Testament: **God held Eli the priest accountable for the actions of his sons.** Read:

- (i) I Samuel 2:11-17 ¹¹And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest. ¹²Now the sons of Eli were sons of Belial; they knew not the Lord. ¹³And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; ¹⁴And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. ¹⁵Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. ¹⁶And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. ¹⁷Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.
- (ii) I Samuel 2:27-30 ²⁷And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? ²⁸And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? ²⁹Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? ³⁰Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.
- (iii) I Samuel 3:11-13 ¹¹And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. ¹²In that day I will perform against Eli all things

which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

God held Eli the priest accountable for the actions of his sons.

- Eli honored his sons above the Lord (I Samuel 2:29)
 - Eli restrained them not (I Samuel 3:13)
- d. Read Genesis 2:24 ⁴*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* Until a pastor's children leave and cleave, a pastor is responsible for the character and conduct of his children.

Thus we see the qualifications of a pastor “spill over” into his immediate family. His wife and children **MUST BE INCLUDED** when considering his qualification for office.

NOTES:

- The pastor who fears God will put the duties to wife and home **BEFORE** his responsibilities to the church. A wise church will do everything it can to help their pastor maintain a ‘normal’ family life. A church should pray for their pastor's family, be supportive of the pastor's family's time and needs, and by being supportive rather than critical. [Many cowardly attacks against pastors have unjustly been directed toward his wife and children.]
- While she must **ALWAYS** be supportive of her husband, and may often be involved with him in his ministry, the pastor's wife is first and foremost the wife of the pastor and mother to his children.
- Pastor's children must be taught how to deal with the added pressure of being a “pastor's kid.” On one hand, they are children who must pass through the normal ages and stages of growing up (read I Corinthians 13:11 ¹¹*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*)

On the other hand, their testimony reflects greatly on their father. [“Your name is my name.”] How sad it is that the church’s “brats” are the preacher’s children. Hence the words “not accused” (Titus 1:6 ⁶*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*) and “all gravity” (I Timothy 3:4 ⁴*One that ruleth well his own house, having his children in subjection with all gravity;*). Pastor’s children have a wonderful privilege but a huge responsibility.

The qualification that a pastor rule well over his own house is one of the most overlooked requirements of a pastor. If his wife continually opposes or undermines his ministry, or if his children “run riot” during church meetings, he ought to resign – at least until he can rule his home as God would have him.

O. He Must NOT Be a Novice:

Read I Timothy 3:6 ⁶*Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.* Novice means a “new convert.” A baby believer is not qualified to be a pastor. For example, read I Peter 2:2 ²*As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

1. This requirement is NOT a direct function of a man’s physical age. Read I Timothy 4:12 ¹²*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* This passage demands a pastor be an “example of the believer”:
 - a. In THE WORD. Read:
 - (i) I Timothy 5:17 ¹⁷*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*
 - (ii) Hebrews 5:13-14 ¹³*For every one that useth milk is unskilful in the word of righteousness: for he is a babe.* ¹⁴*But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

- (iii) I John 2:14 ¹⁴I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
 - (iv) James 3:2 ²For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
- b. In GOOD CONVERSATION (life style). Read:
- (i) Colossians 3:17 ¹⁷*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*
 - (ii) James 3:13 ¹³*Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*
 - (iii) I Peter 2:12 ¹²*Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
 - (iv) II Peter 3:11 ¹¹*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*
- c. In CHARITY (self-giving love). Read:
- (i) I Timothy 1:5 ⁵Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
 - (ii) I Peter 4:8 ⁸*And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*
- d. In SPIRIT. Read:
- (i) Romans 12:11 ¹¹*Not slothful in business; fervent in spirit; serving the Lord;*

- (ii) Galatians 6:1 *¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

- e. In FAITH. Read:
 - (i) I Corinthians 16:13 *¹³Watch ye, stand fast in the faith, quit you like men, be strong.*

 - (ii) Hebrews 13:17 *¹⁷Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

- f. In MANNER (holy, separated living). Read:
 - (i) I Peter 1:15 *¹⁵But as he which hath called you is holy, so be ye holy in all manner of conversation;*

 - (ii) II Timothy 2:22 *²²Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*

When a God-called man shows maturity and consistency in these areas, he satisfies this qualification of being “**an example of a believer.**”

- 2. The word elder presupposes age and maturity. Read:
 - a. I Timothy 5:1-2 *¹Rebuke not an elder, but entreat him as a father; and the younger men as brethren; ²The elder women as mothers; the younger as sisters, with all purity.*

 - b. I Peter 5:5 *⁵Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

- 3. The greatest danger with an immature pastor is PRIDE.

Read Proverbs 16:18 *¹⁸Pride goeth before destruction, and an haughty spirit before a fall.* When one experiences success in his ministry, he will

tend to become 'puffed up' by "his" accomplishments. Maturity knows only too well of the truth of John 15:5(f) ⁵ *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.***

4. The world is ever waiting (and wanting) to discredit and condemn a pastor.

Note: God-called men must never be hasty in seeking the pastorate, and churches should exercise much reservation before ever ordaining a man.

Read I Timothy 5:22 ²² *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

It takes time to fully mature a man in his personal walk with God, his family life, and service for the Lord. Bible knowledge isn't the only skill required of a shepherd – wisdom in applying that knowledge is critical.

P. He Must Be OF GOOD REPORT:

Read I Timothy 3:7 ⁷ *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*

This has to do with a pastor's reputation among those without (outside of) the church.

1. The lost think the Christian lifestyle is strange. Read I Peter 4:4 ⁴ *Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:*

Why? Because godly living brings conviction of their sin to their hearts. Therefore, if the lost can ever use a believer's life or conduct to justify their sin and rejection of the Word of God – they will!

<p>Nothing is more abhorrent in the eyes of the world than a believer's hypocrisy.</p>

2. A pastor may be hated for his doctrine, but he must be respected for his integrity, honesty, and testimony toward:
 - a. Businesses – does he pay his bills and honor commitments?
 - b. Employers and co-workers - Read Colossians 3:22-25 *²²Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: ²³And whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. ²⁵But he that doeth wrong shall receive for the wrong which he hath done;*
 - c. Neighbors - Read:
 - (i) Matthew 22:39 *³⁹And the second is like unto it, Thou shalt love thy neighbour as thyself.*
 - (ii) Romans 15:2 *²Let every one of us please his neighbour for his good to edification.*
3. A BAD report will bring a pastor into reproach and the snare of the devil.
4. Read Proverbs 29:25(a) *²⁵The fear of man [creditors, etc.] bringeth a snare: but whoso putteth his trust in the Lord shall be safe.*
5. Read Timothy 6:9 *⁹But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. **Wrong motives in financial dealings can also bring snares.***

Q. He Must NOT Be Self-willed:

Read Titus 1:7c *⁷For a bishop must be blameless, as the steward of God; **not self-willed**, not soon angry, not given to wine, no striker, not given to filthy lucre;*

This word means “self-pleasing” or self-seeking.” A pastor (as with any believer) must be in subjugation to the will of God. A man who is self-opinionated, self-serving, and self-loving cannot be a good pastor.

1. Read Ephesians 5:17 *¹⁷Wherefore be ye not unwise, but understanding what the will of the Lord is.* He must understand the will of God. This is a prerequisite to leading the flock.
2. He must know what the good, acceptable and perfect will of God is. Read Romans 12:12: *¹²Rejoicing in hope; patient in tribulation; continuing instant in prayer;* He must lead his people by experience.
3. Read Hebrews 13:20-21 *²⁰Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, ²¹Make you perfect in every good work **to do his will**, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.* He must DO GOD’S WILL.
4. His attitude must always be “If the Lord will.” Read: I Corinthians 4:19a *¹⁹But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.*

R. He Must Be a LOVER of Good Men:

Read Titus 1:8(b) *⁸But a lover of hospitality, **a lover of good men**, sober, just, holy, temperate;* This qualification has to do with the company a pastor keeps.

Aside from his pastoral duties, a pastor should associate with other godly men. Read Proverbs 2:20 *²⁰That thou mayest walk in the way of good men, and keep the paths of the righteous.*

1. Read Psalm 37:23 *²³The steps of a good man are ordered by the Lord: and he delighteth in his way.* Such men are described as those:
 - a. Whose steps are ordered by the Lord and who delight in God’s way.
 - b. Read Matthew 12:35 *³⁵ A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil*

treasure bringeth forth evil things. Whose hearts bring forward GOOD THINGS.

2. Examples of such men are:

- a. **Barnabas** - Read Acts 11:24 ²⁴*For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*
- b. **Demetrius** - Read 3 John 11-12 ¹¹*Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. ¹²Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.*

S. He Must Be JUST:

Read Titus 1:8(d) ⁸*But a lover of hospitality, a lover of good men, sober, **just**, holy, temperate;*

This means “equitable”. A pastor will be called upon to exercise his judgement in many matters involving his ministry and his people. Making sound judgements when people are involved is often like walking a tight-rope... heavenly wisdom is definitely needed.

1. A pastor must avoid any perception of bias (Equal justice under the law).
Read:
 - a. Leviticus 19:15 ¹⁵*Ye shall do no unrighteousness in judgment: **thou shalt not respect the person of the poor, nor honour the person of the mighty**: but in righteousness shalt thou judge thy neighbour.*
 - b. Deuteronomy 1:17 ¹⁷*Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.*
 - c. Deuteronomy 16:19 ¹⁹*Thou shalt not wrest [forcibly pull (something) from a person's grasp] judgment; thou shalt **not respect persons**,*

neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

- d. Proverbs 24:23 ²³These things also belong to the wise. It is not good to have respect of persons in judgment.
 - e. James 2:1-9 ¹*My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons [how you treat people depending upon their rank, wealth, etc.].* ²*For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;* ³*And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:* ⁴*Are ye not then partial in yourselves, and are become judges of evil thoughts?* ⁵*Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?* ⁶*But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?* ⁷*Do not they blaspheme that worthy name by the which ye are called?* ⁸*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:* ⁹*But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*
- 2.** Read Proverbs 10:31-32 ³¹*The mouth of the just bringeth forth wisdom: but the froward [difficult to deal with; contrary] tongue shall be cut out.* ³²*The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.*

A pastor must exercise judgement based upon wisdom.

- 3.** More about wisdom. Read:
- a. James 1:5 ⁵*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*
 - b. James 3:17-18 ¹⁷*But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.* ¹⁸*And the fruit of righteousness is sown in peace of them that make peace.*

A pastor must ASK God for wisdom

4. Read Leviticus 19:16 *¹⁶Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.*

A pastor must be discrete in his judgments.

T. He Must Be HOLY:

Read Titus 1:8(e) *⁸But a lover of hospitality, a lover of good men, sober, just, **holy**, temperate;*

Holy: dedicated or devoted to the service of God and the church.

Some pastors evidently believe they must “fit in” with everyone in order to win some. However, this qualification demands that a pastor be a holy man. He is to be a holy man of God. His mere presence ought to quell bad language, corrupt speech, and bad habits!

1. Read I Peter 1:16 *¹⁶Because it is written, Be ye holy; for I am holy.*

Pastors MUST BE HOLY.

2. Read Hebrews 12:14 *¹⁴Follow peace with all men, and holiness, **without which no man shall see the Lord:***

Pastors must follow holiness.

3. Read 2 Corinthians 7:1 *¹Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Pastors must seek to perfect holiness.

U. He Must Be TEMPERATE:

Read Titus 1:8(f) *⁸But a lover of hospitality, a lover of good men, sober, just, holy, **temperate;***

This comes from a word that signifies “strength”. And, denotes one who has powers to control his appetites and affections. This qualification has to do with the pastor’s personal life and relationship to things in life.

1. Read Galatians 5:23-25 (from verse 22 thru 26 for context) *²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law. ²⁴And they that are Christ's have **crucified the flesh** with the affections and lusts. ²⁵If we **live in the Spirit, let us also walk in the Spirit.** ²⁶Let us not be desirous of vain glory, provoking one another, envying one another.*

This control is achieved through:

- a. Crucifying the flesh.
 - b. Walking and living in the spirit.
-
2. Read I Corinthians 9:25-27 *²⁵And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. ²⁶I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: ²⁷But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

A preacher who strives for mastery must:

- a. Be temperate in all things
- b. “Keep under” the body (old nature) and bring it into *subjection* (subjugation).

Many pastors do great harm to their ministry effectiveness by their intemperate behavior. Read

Proverbs 23:2 *²And put a knife to thy throat, if thou be a man given to appetite.*

Proverbs 23:19-21 *¹⁹Hear thou, my son, and be wise, and guide thine heart in the way. ²⁰Be not among winebibbers; among riotous eaters of flesh: ²¹For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.*

V. He Must Be SOUND IN DOCTRINE:

Read Titus 1:9 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.*

This final qualification of a pastor deals with his knowledge of and training in the Word of God. Obviously, a pastor must be well studied. He cannot give to others what he does not have.

This verse has several pertinent words relating to this qualification:

1. Holding – a pastor must do more than just know or believe. He must have a strong heart-held conviction of the truth.
 - a. A pastor must: Read I Thessalonians 5:21 ²¹***Prove all things; hold fast that which is good.***
 - b. A pastor must: Read II Thessalonians 2:15 ¹⁵***Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.***

Note: This is the good sense of the word. It does not refer to man-made traditions but those based upon the **written Word of God**, as the text itself make clear.

Read Matthew 15:1-9 for Jesus speaking about doctrine that **comes from man**:

¹*Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,* ²*Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.* ³*But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?*** ⁴*For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.* ⁵*But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;* ⁶*And honour not his father or his mother, he shall be free. **Thus have ye made the commandment of God of none effect by your tradition.*** ⁷*Ye hypocrites, well did Esaias [Isiah] prophesy of you, saying,* ⁸*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from*

*me. ⁹ But in vain they do worship me, **teaching for doctrines the commandments of men.***

2. Fast – meaning “tight.” A pastor must be willing to defend the truth with his life if need be... Read Revelation 2:12-13 ¹² *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; ¹³ I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

Also, read II Timothy 1:13 ¹³ *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*

3. Taught – there is no escaping the need for a sound Biblical doctrine. Biblically, this is to be received from:
- a. **One's own church...** “*which is the church of the living God, the pillar and ground of the truth.*” Read:
 - (i) I Timothy 3:15(c) ¹⁵ *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
 - (ii) Matthew 28:20(a) ²⁰ **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**
 - b. **Other faithful men.** This is the mentoring process. Preachers beget preachers. Read II Timothy 2:2 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.***
 - c. **Personal study.** Read II Timothy 2:15 ¹⁵ *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** [studying] **the word of truth.*** [Heinen's note: this might be the most important aspect]

4. Able – A pastor must be skilled in using the Word of God to good effect in the lives of people.

A pastor must be able to:

- I Timothy 4:6 ⁶*If thou **put the brethren in remembrance of these things**, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.*
- I Timothy 4:11 ¹¹*These things **command and teach**.*
- II Timothy 2:2 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**.*
- II Timothy 4:2(a) ²***Preach the word**; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
- Titus 2:15 ¹⁵*These things **speak, and exhort, and rebuke with all authority**. Let no man despise thee.*
- Titus 3:18 ⁸*This is a faithful saying, and these things I will that thou **affirm constantly**, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

III The Qualifications of a Deacon

Read:

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

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.

Acts 6:3 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.*

These combined passages list a total of 12 qualifications for a deacon, with an additional four (4) for the wife of a deacon.

A. Qualifications in Common with a Bishop:

Five qualifications demanded of a pastor are also required of a deacon (I Timothy 3). Since these have already been studied, they will only be listed.

A deacon's five common qualifications with a pastor are he must be:

- Not given to much wine
- Not greedy of filthy lucre
- Being found blameless
- The husband of one wife
- Ruling their children and their own houses well

B. Other Qualifications:

Notice that I Timothy 3:8 begins with the word “Likewise” – indicating there is a general application of all the qualifications to those who hold church office. I Timothy 3:8 ⁸*Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;*

The seven additional qualifications are:

1. A deacon must be GRAVE (verse 8a) – This comes from the word “gravity” and means ‘weighty’ or serious. A deacon must be very serious about his office.
2. A deacon must not be DOUBLE MINDED (verse 8b) – The first deacons were called upon to serve to factions within their church. Read Acts 6:1 ¹*And in those days, when the number of the disciples was multiplied,*

*there arose a murmuring of the **Grecians against the Hebrews**, because their widows were neglected in the daily ministration.*

They cannot say one thing to one group and something different to a different person or group. A double minded man is unstable. Read James 1:8 ⁸*A double minded man is unstable in all his ways.* A double-tongued man will produce instability.

3. A deacon must have a PURE CONSCIENCE. Read verse 9: ⁹*Holding the mystery of the faith in a pure conscience.*

This means he is:

- a. Void of offense. Read Acts 24:16 ¹⁶*And herein do I exercise myself, to have always a conscience **void of offence toward God, and toward men.***
 - b. Sound in faith. Read I Timothy 1:5 ⁵*Now the end of the commandment is **charity out of a pure heart, and of a good conscience, and of faith unfeigned:*** and verse 19 ¹⁹*Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:*
 - c. In simplicity and godly sincerity. Read II Corinthians 1:12 ¹²*For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*
 - d. Settled on issues of Christian liberty. Read I Corinthians 10:25-27 ²⁵*Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: ²⁶For the earth is the Lord's, and the fulness thereof. ²⁷If any of them that believe not bid you to a feast, and ye be disposed to go;*
4. A deacon must be PROVED. I Timothy 3:10 ¹⁰*And let these also first be proved; then let them use the office of a deacon, being found blameless.* This means “tried and tested.” This can be taken two (2) ways:

- a. That a deacon must serve a probationary period to see how he fits the office.
- b. That a deacon must be chosen from among those who have already proven themselves to be faithful.
The example of Acts 6:3 suggests this is the meaning. Acts 6:3
*³Wherefore, 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.*

Read II Corinthians 8:22 for an example of what this qualification means.
²²And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

5. A deacon must be HONEST REPORT. Read Acts 6:3 *³Wherefore, 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.*
This qualification relates to them that are “without” (i.e. “on the outside” of the church.
Also, read I Thessalonians 4:12 *¹²That ye may walk honestly toward them that are without, and that ye may have lack of nothing.*

The nature of a deacon’s service to others requires that he be absolutely trustworthy.

6. A deacon must be FULL OF THE HOLY GHOST. Read Acts 6:3
*³Wherefore, 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.*
 - a. Read Ephesians 5:18(c) *¹⁸And be not drunk with wine, wherein is excess; **but be filled with the Spirit**;* Every believer is commanded to be filled with the Holy Spirit.
 - b. Acts 4:31(d) *³¹And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*
Obedience in this area BOLDNESS in preaching.

Deacons should not only be sound in faith, but BOLD in faith also. Read I Timothy 3:13 *¹³For 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.*

They should be active soul winners.

7. A deacon must be full of WISDOM. Read Acts 6:3 *³Wherefore, 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.*

Since deacons minister in temporal things, many believe they need to have good business sense, or a good worldly sense. However, read:

- Acts 6:10 *¹⁰And they were not able to resist the wisdom and the spirit by which he spake.*
- Colossians 3:16 *¹⁶Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Wisdom is a spiritual requirement relating to the WORD of GOD.

C. The Qualifications of the Wife of a Deacon

The wife a deacon must meet certain qualifications if her husband is to serve in the office. This indicates the wife of a pastor has a vital part in her husband's ministry. Read I Timothy 3:11 *¹¹Even so must their wives be grave, not slanderers, sober, faithful in all things.*

1. The wife of a deacon must be GRAVE (serious).
2. The wife of a deacon must NOT be a slanderer. This has to do with what she says about other people. The Greek word is "diabolos" meaning the "accuser." Elsewhere this word is translated as "the devil." Because she will be privy to personal information about people to whom her husband is ministering. She must exercise great care with her tongue.
3. The wife of a deacon must SOBER (clearheaded).

4. The wife of a deacon must FAITHFUL in ALL things. She ought to be:
- a. Faithful in her daily walk with the Lord.
 - b. Faithful to her husband and children.
 - c. Faithful to her church, in attendance, ministry, obligations, etc.
 - d. Faithful to her husband's ministry.
 - e. Others?

The privilege of serving as a deacon comes with its own special rewards. Two of these are specifically mentioned in I Timothy 3:13 *13For 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.*

Those who serve in the office well purchase (acquire) to themselves:

- A good DEGREE (“step”) Serving as a faithful deacon can be a step to another ministry. - i.e., Phillip went from deacon to evangelist.
- Great BOLDNESS in the faith. – i.e., Stephen preached a sermon which had far reaching repercussions (in Saul/Paul). Read Acts 7:54-60 *54When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul [indicating Saul's approval]. 59And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

IV Disqualification from Office

It stands to reason that the qualifications of a bishop must also extend to the evangelist. Both are gifted to a church by the Lord for the same general process.

The final question concerns the matter of disqualifications – when is a pastor or deacon disqualified from his office, and what should be done about it?

A. High Standards Must Be Set:

1. By Churches, when considering a man for ordination.

Most churches would be well served by erring on the side of caution when it comes to ordaining a man to an office. Inquiries into a man's doctrine and convictions, his marriage, his family, his experiences, his personal habits, his desire, and so forth should be carefully made.

Read I Timothy 5:22 ²²***Lay hands suddenly*** [hastily] ***on no man, neither be partaker of other men's sins: keep thyself pure.***

2. By men who serve in the ministry.

Pastors and deacons should set reasonable, yet exemplary, standards for themselves, and ought to have the integrity to step aside or step down from their office if they are no longer faithfully fulfilling the qualifications.

B. Great Care Must Be Exercised:

Those who serve in church office (particularly the pastors) are often the target of false accusations. This is one of the side-effects of a leadership position.

Read I Timothy 5:19 ¹⁹***Against an elder receive not an accusation, but before two or three witnesses.*** This guards against frivolous accusations.

C. With Responsibility Comes Accountability

1. Personal accountability – A wise pastor or deacon must continually review his life and ministry. Read:

- I Timothy 4:16 ¹⁶*Take heed **unto thyself, and unto the doctrine;** continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*
- Acts 20:28(a) ²⁸*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
- I Corinthians 11:31 ³¹*For if we would judge ourselves, we should not be judged.*

2. Church accountability. Read:

I Timothy 5:20 ²⁰*Them that sin rebuke before all, that others also may fear.*

When necessary, a church must take public action to deal with an erring pastor. This means exercising church discipline when it is properly called for, and not making an exception because “he is the preacher.” Or, allowing him to quietly resign and move onto another church.

3. Ultimate accountability. Every pastor, deacon, and servant will answer to God for his stewardship.

Ecclesiastes 12:13-14 ¹³*Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments: for this is the whole duty of man.*** ¹⁴*For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Read Hebrews 13:17 ¹⁷*Obey them that have the rule over you, and submit yourselves: for they watch for your souls, **as they that must give account**, that they may do it with joy, and not with grief: for that is unprofitable for you.*

>>>> **This text below is not part of Robert J. Sargent's original document** <<<<

Read: <http://www.piratechristian.com/berean-examiner/2016/1/20-ways-pastors-can-become-domineering-bullies>

Here are 20 possibilities, originally shared by The Aquila Report (Founded in 2008, *The Aquila Report* is an independent web magazine containing content of interest primarily for and about those in the evangelical and confessional wings of the Presbyterian and Reformed family of churches):

1. A man can “domineer” or “lord it over” his flock by intimidating them into doing what he wants done by holding over their heads the prospect of loss of stature and position in the church.
2. A pastor domineers whenever he threatens them with stern warnings of the discipline and judgment of God, even though there is no biblical basis for doing so.
3. A pastor domineers whenever he threatens them with public exposure of their sin should they not conform to his will and knuckle under to his plans.
4. A pastor domineers whenever he uses the sheer force of his personality to overwhelm others and coerce their submission. A pastor domineers whenever he uses slick verbiage or eloquence to humiliate people into feeling ignorant or less competent than they really are.
5. A pastor domineers whenever he presents himself as super-spiritual (his views came about only as the result of extensive prayer and fasting and seeking God. How could anyone then possibly disagree with him?).
6. A pastor domineers whenever he exploits the natural tendency people have to elevate their spiritual leaders above the average Christian. That is to say, many Christians mistakenly think that a pastor is closer to God and more in tune with the divine will. The pastor often takes advantage of this false belief to expand his power and influence.
7. A pastor domineers whenever he gains a following and support against all dissenters by guaranteeing those who stand with him that they will gain from it, either by being brought into his inner circle or by some form of promotion.

8. A pastor domineers by widening the alleged gap between “clergy” and “laity.” In other words, he reinforces in them the false belief that he has a degree of access to God which they don’t.
9. Related to the former is the way some pastors will make it appear that they hold sway or power over the extent to which average lay people can experience God’s grace. He presents himself in subtle (not overt) ways as the mediator between the grace of God and the average believer. In this way he can secure their loyalty for his agenda.
10. He domineers by building into people a greater loyalty to himself than to God. Or he makes it appear that not to support him is to work at cross purposes with God. He domineers by teaching that he has a gift that enables him to understand Scripture in a way they cannot. They are led to believe they cannot trust their own interpretive conclusions and must yield at all times to his.
11. He domineers by short circuiting due process, by shutting down dialogue and discussion prematurely, by not giving all concerned an opportunity to voice their opinion.
12. He domineers by establishing an inviolable barrier between himself and the sheep.
13. He either surrounds himself with staff who insulate him from contact with the people or withdraws from the daily affairs of the church in such a way that he is unavailable and unreachable.
14. Related to the above is the practice of some in creating a governmental structure in which the senior pastor is accountable to no one, or if he is accountable it is only to a small group of very close friends and fellow elders who stand to profit personally from his tenure as pastor.
15. He domineers by viewing the people as simply a means to the achieving of his own personal ends. Ministry is reduced to exploitation. The people exist to “serve his vision” rather than he and all the people together existing to serve the vision of the entire church.
16. He domineers by making people feel unsafe and insecure should they desire to voice an objection to his proposals and policies. He domineers by convincing them, ever so subtly, that their spiritual welfare is dependent on his will. To cross him is to cross God!

17. He domineers by misinterpreting and misapplying to himself the OT command: “Don’t touch God’s anointed.”

18. He domineers by building a culture of legalism rather than one of grace. People are thus motivated to embrace his authority and bow to his will based on extra biblical rules that supposedly are the criteria for true spirituality.

19. He domineers by arguing or acting as if his movements and decisions are ultimately determinative of the spiritual welfare of others (cf. 2 Cor. 1:23-25).

20. He domineers when he leads people to believe that their faith hinges (i.e., rises or falls) upon his life and decisions. He domineers when he uses people as a means to his own satisfaction rather than enabling them to experience satisfaction in Christ alone.