

ECCLIESIOLOGY:
THE DOCTRINE OF THE CHURCH
Gulf Coast Baptist Church
Bible Institute

The Biblical Offices of the Church

1. Pastor

a) Biblical terms referring to the “Pastor”

- (1) Bishop - *episkope* - “visitation, overseership; the one exercising oversight” (Vine’s)
 - (a) This term refers to the office - **official position, like President, etc.**
- (2) Elder - *presbuteros* - “literally ‘an old man, an elder’; often used in reference to one possessing maturity in spiritual experience” (Vine’s)
 - (a) This term refers to the spiritual maturity
 - (b) Considering use of term, room for elders without the office of bishop, but all who hold the office should be an elder
- (3) Pastor - *poimen* - shepherd - “a shepherd, one who tends herds or flocks” (Vine’s)
 - (a) This term refers to the spiritual gifting and manner in which the office is carried out
 - (b) ANE shepherd - kept flock together, led them to food and water, protected from predators, cared for injured, and sought out strays - **similarities in the pastors function in the spiritual realm**

b) Scriptural examples

- (1) Ephesian 4:11-12
 - (a) The spiritual gift of “pastors (*poimen*) and (*kai*) teachers (*didaskalos*)”
 - i) Granville Sharp rule (**late 1700’s**)
 - (1) “when two nouns are joined by *kai*, and the first is preceded by the article, they refer to the same person if: (1) both nouns are singular (2) both nouns are personal (3) both nouns are not proper names”
 - (2) “In instances where the nouns are plural if one group overlaps with the other in some sense (either partial overlap for both or one is a subset of the other)” - bible.org
 - (b) The gift of pastor-teacher supernaturally enables one to care for the spiritual needs of a group of believers and to effectively teach God’s word so that believers will be matured and equipped to live the Christian life - **emphasis on teaching for living**
 - (c) Not everyone with the gift of pastor-teacher will hold the office of pastor, but all who hold the office should possess the the gift
- (2) Acts 20:17-28
 - (a) v. 17 - Paul calls for the elders of Ephesus as he passes by on his way to Jerusalem for Pentecost
 - (b) v. 28 - Paul states that the Holy Spirit made these elders overseers
 - (c) v. 28 - Paul exhorts these elders to feed (*poimaino* - verbal form of shepherd) the flock of God
- (3) 1 Pe. 5:1-4
 - (a) v. 1 - Peter addresses the elders, of whom he is one
 - (b) v. 2 - Peter exhorts these elders to feed (*poimaino* - verbal form of shepherd) the flock of God —> **these are the ones shepherding**
 - (c) v. 2 - Peter encourages them to willingly and eagerly take the oversight (*episkopeo* - verbal form of overseer) of the flock

- (d) v. 4 - the pastor is under the authority of the chief Shepherd
 - i) See also 1 Pe. 2:25 - *“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”* - **cares for and oversees the well-being of your soul**
 - ii) **The pastor is not above the flock - just as needy of the care and grace of the Chief Shepherd as rest of flock**

- (4) Titus 1:5-7
 - (a) v. 5 - Paul directs Titus to ordain elders - **need for spiritual maturity to be ordained**
 - (b) v. 7 - Paul provides the qualifications for the elders who are to be ordained and refers to the position as bishop
 - (c) v. 9 - One of the qualifications for the office of bishop is that, *“holding fast the faithful word as he hath been taught, that he might be able by sound doctrine both to exhort and to convince the gainsayers.”* - **speaks to the gifting as pastor-teacher**
- (5) 1 Ti. 3:1-2
 - (a) v. 1 - Paul addresses the qualifications necessary for the office of bishop
 - (b) v. 2 - *“apt to teach (didaktikos - verbal form of teacher; Eph. 4:11)”*
 - (c) v. 6 - *“not a novice”* as well as other qualifications speak to the need for spiritual maturity - **not a new believer, one who has acquired spiritual maturity over time**
- c) How is the Pastor to lead?
 - (1) Example
 - (a) Dependence upon God by recognizing they are just as much in need of the chief Shepherd’s care as the rest of the flock - 1 Pe. 5:4; 1 Pe. 2:25
 - (b) Living as examples of grace teaching - 1 Pe. 5:3
 - (c) Not domineering over the flock - 1 Pe. 5:3 - **not a dictator (command man)**
 - (2) Teaching
 - (a) Teaching God’s word in context - 2 Ti. 2:15 - **“let Bible say what is says”**
 - (b) Teaching God’s word at all times - 2 Ti. 4:2
- d) Qualifications for the Pastor
 - (1) 1 Ti. 3:1-7
 - (a) v. 1 - reaching forth for the pastorate is a good desire - **personal attainment**
 - (b) v. 2
 - i) Blameless - not open to censure, irreproachable (not perfect but nothing in particular that one could point at that would disqualify) - **“A ha! Gotcha!”**
 - ii) Husband of one wife - (A one-woman kind of man) - **remarriage possible**
 - iii) Vigilant - temperate - **measured, controlled, not defined by appetites**
 - iv) Sober - literally, a saving frame of mind (**a mind focused on one’s salvation**)
 - v) Good behavior - orderly, well-arranged - **not OCD but has act together**

- vi) Given to hospitality - literally, fondness for strangers - Context - **travelers in ANE - welcoming home to believers away from home**
 - vii) Apt to teach - apt and skillful in teaching (one with a willingness and ability to teach God's Word)
- (c) v. 3
- i) Not given to wine - literally, tarrying at wine - **Context**
 - ii) No striker - a brawler (one who is always up for a fight) - **drop gloves Dave Brown**
 - iii) Not greedy of filthy lucre - **doesn't look at pastorate as cushy job**
 - iv) Patient - equitable, "sweet reasonableness" - **not heavy handed**
 - v) Not a brawler - not a fighter; opposite of reasonable; argumentative
 - vi) Not covetous - a broader greed than one greedy of filthy lucre - **never satisfied**
- (d) v. 4
- i) Rules his house well - preside, rule-over; to superintend - **wife plays important role, not house dictator; operating together**
 - ii) Having his children in subjection - to be in order under; *****children in the household, not adults living on their own**
- (e) v. 6 - not a novice - literally, newly planted; not a new convert (needs to be observed for awhile) - **time to develop spiritual maturity - not newbie**
- (f) v. 7 - good report of those without - good reputation within the community making them an ideal witness before the lost - **maintains a good witness in the community**
- (2) Titus 1:5-9
- (a) v. 6 - faithful children not accused of riot or unruly - complaints about being wild and out of control - **doesn't mean perfect, Von Trapp's**
- (b) v. 7
- i) Not self-willed - literally, not self-pleasing; not one given to self-gratification
 - ii) Not soon angry - easily angered (one who is ready to fly off the handle) - **slightest provocation**
- (c) v. 8
- i) Lover of good men - literally, fondness for that which is inherently good - **Phil. 4 - "whatsoever things are good..."**
 - ii) Just - one who consistently does the right thing
 - iii) Holy - one who observes all duties before God
 - iv) Temperate - one who exercises self-control
- (d) v. 9 - holding fast the faithful word as he hath been taught - speaks to the importance of being able to rightly divide the Word of God; proper interpretation of OT and NT
- (3) Contrary to modern ideas, notice what is not included in these qualifications:
- (a) Not a CEO
 - (b) Not an organizer of programs and events - **galvanize members to tackle major projects**
 - (c) Not an accountant
 - (d) Not charismatic
 - (e) Not a visionary
 - (f) Not a plumber, mechanic, or landscaper
- (4) The emphasis, of this list of God ordained qualifications, is on the spiritual maturity of the man, who, gifted as pastor-teacher, leads the flock as an example of God's grace. The only other emphasis is that the pastor would

be a willing and able student of God's word who has been supernaturally gifted to effectively communicate this truth to the flock.

2. Deacon

a) Deacon - *diakonos* -

(1) The establishment of the office - **different though complementary role to Pastor**

(a) Acts 6:1-4

- i) A ministry of the early church resulted in complaints within the Body as certain needs were not being met - **even a good thing can become problematic when people involved**
- ii) The apostles directed the church to choose men as deacons so that they would not be distracted for caring for the spiritual needs of the church
- iii) A select group of individuals, bearing the marks of spiritual maturity, were to be chosen to literally "wait on tables"

(2) Biblical usages

(a) Ma. 4:11 - angels ministered to Christ's physical needs following His temptation in the wilderness

(b) Ma. 8:15 - Peter's mother-in-law met their physical needs after being healed

(c) Ma. 25:44 - group questions Jesus about when He was hungry, thirsty, a stranger, naked, sick, or in prison and they did not minister to Him

(d) Jo. 12:2 - Martha prepared meal and served it

(e) 2 Ti. 1:16-18 - Onesiphorous met Paul's needs in Rome and in Ephesus

(3) The term *diakonos* repeatedly refers to one who meets the physical/material needs of the flock so that the apostles and pastor can focus on their spiritual well-being

(4) The qualifications for one to serve in the office of deacon - 1 Ti. 3:8-10, 12

(a) Grave - "the word points to seriousness of purpose and to self-respect in conduct"; one who takes seriously the office of deacon and their role in meeting the physical needs of the members of the local church in order to free the pastor to focus on the spiritual matters of the church

(b) Not double tongued - not two-faced

(c) Not given to much wine

(d) Not greedy of filthy lucre - the office of deacon is not to be viewed as an opportunity to accumulate wealth or expand one's power

(e) Holding the mystery of the faith in a pure conscience - their life is consistent with their understanding of what God has revealed about how to live the Christian life

(f) First be proved - tested by observation

(g) Blameless

(h) Husband of one wife

(i) Ruling their children and their own houses well

(5) The qualifications for the deacons wife - 1 Ti. 3:11

(a) Grave

(b) Not slanderers - one who makes false accusations about another's character

(c) Sober - saving frame of mind

(d) Faithful in all things - dependable in all matters

b) Notice that like the qualifications for the pastor, the emphasis is on the spiritual character of the individual

c) Notice that these qualifications do not give the deacons:

(1) Authority over the pastor

- (a) What to teach
 - (b) Oversee the church's spiritual well-being
 - (2) Authority over the church
 - (a) They are not power-brokers with the church
 - (b) No authority over the spiritual lives of the members of the church
- 3. Recap: The biblical offices of pastor and deacon are to be held by spiritual believers who complement each in their God-given roles to meet the spiritual and physical/ material need of the local church