



VI. THE OFFICES OF THE CHURCH

A. The Offices Identified

1. The office of a bishop (1 Timothy 3:1)
2. The office of a deacon (1 Timothy 3:10)

B. The Office of a Bishop

1. Other titles used
 - a. Confusion between elder and bishop
 - (1) The elder
 - a) His age (Genesis 10:21; 1 Timothy 5:1-2)
 - b) His wisdom (Job 32:4-7)
 - c) His leadership (Numbers 11:14-17; Matthew 21:23; Acts 15:1-4; 1 Timothy 5:17)
 - d) Their number in the church—multiple (Acts 14:23; Acts 20:17-18; Titus 1:5)
 - (2) The bishop
 - a) His office (1 Timothy 3:1); *bishop* means *overseer*.
 - b) His duties (1 Timothy 3:1-7 with 1 Peter 5:3; Titus 1:7, 9)
 - (3) Comparison of elder and bishop
 - a) Both rule in the church (Acts 20:28; 1 Timothy 5:17; 1 Timothy 3:4-5).
 - b) Both can be multiplied in one church (Acts 14:23; Philippians 1:1).
 - c) Both are used synonymously in Titus (Titus 1:5, 7).
 - (4) Conclusions
 - a) The term *elder* has a wider range than the term *bishop*.
 - b) The terms may be used as synonyms of the term *pastor* but are used to describe different aspects of the same office.
 - i) *Elder* emphasizes experience, wisdom, and spirituality.
 - ii) *Bishop* emphasizes duties and rule.
 - (5) Problem: Why do we have a single ruling pastor?
 - a) The scriptural principle: God always uses a man: Abraham, Moses, David, etc. Multiple rule brings confusion.
 - b) The example of James in the church of Jerusalem (Acts 12:17; Acts 15:13; Acts 21:17-18)
 - c) The example of Timothy in the church of Ephesus (1 Timothy 5:17-19; 2 Timothy subscript)
 - d) The emphasis on a singular bishop ruling the church and the example of the family (1 Timothy 3:4-5)
 - b. Overseer (Acts 20:28; 1 Peter 5:2)
 - c. Preacher (Romans 10:14-15; 1 Timothy 2:7; 2 Timothy 1:11)
 - d. Pastor (Ephesians 4:11; see shepherd in 1 Peter 5:1-4)
 - e. Minister (Romans 15:16; Ephesians 3:7; Ephesians 6:21; 1 Timothy 4:6)



2. The qualifications of a bishop (1 Timothy 3:1-7; Titus 1:5-9)
 - a. He must be a man (1 Timothy 3:1-2, 4-5).
 - b. He must be blameless (1 Timothy 3:2; Titus 1:6-7).
 - c. He must be the husband of one wife (1 Timothy 3:2; Titus 1:6).
 - (1) The controversy introduced
 - a) Does this mean *only one marriage*?
 - b) Does this mean *only one wife at a time*?
 - c) Does this mean *only one scriptural marriage at a time*?
 - d) Does this mean *a single man does not qualify*?
 - (2) Is this qualification an argument against bigamy?
 - a) One of the most common interpretations is that the phrase refers to bigamy; that is, a man being married to two wives.
 - b) The language of the phrase would allow for this interpretation.
 - c) However, there are serious problems:
 - i) The problem referred to in 1 Timothy and Titus had to be a common one because of the prominence given to it in the lists of qualifications.
 - ii) No other verses in the entire New Testament say anything about the sin of bigamy.
 - iii) Historical records show that neither the Romans nor the Jews of New Testament times commonly practiced bigamy.
 - (3) Is this qualification an argument against divorced pastors?
 - a) The connection with blamelessness points to a connection with divorce and remarriage. In both lists, the first qualification is to be blameless and the second is to be the husband of one wife. Consider the following:
 - i) God speaks of divorce and remarriage (except in certain cases) as a commission of the sin of adultery (Mark 10:9-12). This would certainly bring blame on the guilty parties.
 - ii) After divorce and remarriage has been committed, there is no way to go back and fully clear the blame.
 - b) A pastor and his family are to be “ensamples to the flock” (1 Peter 5:3).
 - c) God holds the testimony of those who have married once as more worthy of honour (1 Timothy 5:9).
 - i) The “widow indeed” in 1 Timothy 5 was a widow who was worthy of support by the church.
 - ii) This poses a problem for the bigamist interpretation of “the husband of one wife” phrase.
 - d. He must be vigilant (1 Timothy 3:2; Acts 20:29-30).
 - e. He must be sober (1 Timothy 3:2; Titus 1:8).
 - f. He must be of good behaviour (1 Timothy 3:2).
 - g. He must be given to hospitality (1 Timothy 3:2; Titus 1:8).
 - h. He must be apt to teach (1 Timothy 3:2).



- i. He must not be given to wine (1 Timothy 3:3; Titus 1:7).
 - j. He must not be a striker (1 Timothy 3:3; Titus 1:7; 2 Timothy 2:24-25).
 - k. He must not be greedy of filthy lucre (1 Timothy 3:3; Titus 1:7).
 - l. He must be patient (1 Timothy 3:3).
 - m. He must not be a brawler (1 Timothy 3:3).
 - n. He must not be covetous (1 Timothy 3:3).
 - o. He must rule well his own house (1 Timothy 3:4; Titus 1:6).
 - p. He must not be a novice (1 Timothy 3:6).
 - q. He must have a good report of them that are without (1 Timothy 3:7).
 - r. Additional qualifications given by Titus
 - (1) He must be a steward (Titus 1:7).
 - (2) He must not be self-willed (Titus 1:7).
 - (3) He must not be soon angry (Titus 1:7; Proverbs 14:17; James 1:19-20).
 - (4) He must be a lover of good men (Titus 1:8; Psalm 119:63; Proverbs 13:20; Malachi 3:16; Hebrews 10:24-25).
 - (5) He must be just (Titus 1:8).
 - (6) He must be holy (Titus 1:8; Romans 12:1; 1 Peter 1:15-16).
 - (7) He must be temperate (Titus 1:8).
 - (8) He must hold fast the faithful word (Titus 1:9; 2 Timothy 1:13).
3. The responsibility of a bishop
- a. Take heed to yourselves (Acts 20:28; 1 Timothy 4:16).
 - b. Take heed to the flock (Acts 20:28-30).
 - c. Take heed unto the doctrine (1 Timothy 4:16).

C. The Office of a Deacon

- 1. The office of a deacon
 - a. Five Bible references (Philippians 1:1; 1 Timothy 3:8, 10, 12-13)
 - b. Dictionary meaning: servant or messenger
- 2. The qualifications of a deacon (1 Timothy 3:8-13)
 - a. He must be grave (1 Timothy 3:8).
 - b. He must not be doubletongued (1 Timothy 3:8).
 - c. He must not be given to much wine (1 Timothy 3:8).
 - d. He must not be greedy of filthy lucre (1 Timothy 3:8).
 - e. He must hold the mystery of the faith in a pure conscience (1 Timothy 3:9).
 - f. He must first be proved (1 Timothy 3:10).
 - g. He must have a faithful wife (1 Timothy 3:11).
 - h. He must be the husband of one wife (1 Timothy 3:12).
 - i. He must rule his children and house well (1 Timothy 3:12).
- 3. The responsibility of a deacon
 - a. To serve the needs of the church
 - b. To serve under the leadership of the pastor since the name of the position means servant and a deacon is never called to rule
 - c. To serve according to need (consider Acts 6:1-6 and Titus 1:5)



VII. THE FUNCTIONS OF THE CHURCH

A. The Ministry of the Word (Acts 6:4)

1. The ministry defined (Acts 6:1-4)
2. The foundational nature
 - a. This ministry is foundational for all other ministries.
 - b. If this ministry is not fulfilled, all other categories risk being unscriptural in their fulfillment.
3. The ministry executed
 - a. Preaching
 - b. Teaching

B. The Ministry to the Lord (Acts 13:2)

1. The ministry defined (Acts 13:1-3)
2. The ministry executed
 - a. Giving: When we give to God, we signify that He is worthy.
 - b. Praise
 - (1) In song: The songs we sing ought to minister to the Lord.
 - (2) In word: The testimonies, the preaching, and teaching ought to bring praise to the Lord.
 - c. Prayer: In prayer we declare God's greatness and our need for Him.
 - d. Serving: When we give of ourselves, our talents, and our time, we are declaring that God is worthy of our efforts.

C. The Ministry of the Saints (1 Corinthians 16:15)

1. The ministry defined (1 Corinthians 16:13-18)
2. The ministry executed
 - a. In fellowship
 - b. In benevolence
 - c. In hospitality

D. The Ministry of Reconciliation (2 Corinthians 5:18)

1. The ministry defined (2 Corinthians 5:18-21)
2. The great controversy
 - a. The great commission
 - (1) Let us consider all five accounts of this event in order to get a scriptural perspective (Matthew 28:16-20; Mark 16:14-20; Luke 24:45-53; John 20:19-23; Acts 1:6-9).
 - (2) General omissions
 - a) The recipients of the commission (Matthew 28:16; Mark 16:14; Acts 1:2, 8)
 - b) The reason for the commission is that Christ had all power in heaven and in earth (Matthew 28:18-19).



- c) The focus on nations (Matthew 28:19; Luke 24:47; Acts 1:8)
- d) The focus on baptism (Matthew 28:19; Mark 16:16)
- e) The message to be taught (Matthew 28:20)
 - i) The Lord commanded His apostles to obey the words of the scribes and Pharisees (Matthew 23:1-3).
 - ii) The Lord Jesus taught His disciples many other things that we are not commanded to teach today (Matthew 5:17-19, 40-42; Matthew 10:7-10).
- f) Signs confirmed their message (Mark 16:17-20).
- g) The remission of sins (Luke 24:47; John 20:23)
- h) The connection to the kingdom (Acts 1:6-8)
- (3) Assumptions
 - a) We assume “the gospel” is the same gospel Paul preached (Mark 16:15; Romans 16:25-27).
 - b) We assume the disciples understood salvation by grace through faith for the gentiles (Acts 10:9-48; Acts 15:1-11).
 - c) We assume the baptism of Matthew and Mark is the same baptism which we implement on new believers today (Matthew 28:19; Mark 16:16; Acts 2:38).
 - d) We assume the signs are more strongly connected to the early church than to the Jewish kingdom (Mark 16:17-18).
 - e) We assume remission of sins (Luke 24:47) is always exactly the same as forgiveness of sins (Ephesians 1:7).
 - f) We assume the church started before the “great” commission was given.
- b. Our commission
 - (1) Given to us (2 Corinthians 5:18)
 - (2) Committed unto us in “word” (2 Corinthians 5:19)
 - a) We have been given the “word of reconciliation.”
 - b) This is contrary to the “power” and the “signs” associated with the gospel of the kingdom and the great commission.
 - c) We “beseech” and “pray” sinners would be reconciled rather than using “signs” to draw them (2 Corinthians 5:20).
 - (3) Calls us as “ambassadors” (2 Corinthians 5:20)
 - a) Those carrying out the “great commission” were *apostles*.
 - b) We are sent out as *ambassadors*.
 - i) Ambassadors are official representatives of the place from which they are sent.
 - ii) The apostles preached a physical kingdom, and the reception of a physical king. As ambassadors, we preach a spiritual kingdom and offer spiritual peace.
 - (4) A message of reconciliation (2 Corinthians 5:20)
 - a) The message of the apostles was that of bringing God to earth to be with man (Acts 1:6; Acts 2:30; Acts 3:19-21).
 - b) Our message brings man to God to be with Him.
 - (5) Yields the righteousness of God in the new believer (2 Corinthians 5:21; 2 Corinthians 5:17)