The Eldership

Intro: Eph. 4:11-14 “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: 13Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” Nothing is more vitally needed in the church today as good, sound, spiritual leaders.

1. Paul clearly indicates that leadership is a part of God’s plan for His church.
2. He also reveals that it is one of the most challenging, demanding, and important tasks to which one can put his hand.
3. It might be well in the very beginning to ask: “What is a leader, or what is leadership?”
   a. A leader is one who guides, directs, pilots, governs, or conducts.
   b. He is one who takes the initiative; who initiates, launches out, challenges, encourages, and inspires.
   c. By basic definition, all should be such.
   d. In a very special way, however, it applies to elders.

I. TERMS, NAMES GIVEN TO ELDERS

A. There are three terms used in the Scriptures in reference to the eldership.
   1. ἐπίσκοπος (episcopos)
   2. πρεσβύτερος (presbuteros)
   3. ποιμήν (poimen)

B. These three terms are used interchangeably in the Scriptures.
   1. In Acts:
      a. Acts 20:17 “And from Miletus he sent to Ephesus, and called the elders ἀπὸ τῶν ρεσβυτερῶν (presbuterōn) of the church.”
      b. Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers ἐπίσκοποι (episcopai), to feed ἁγιάζω (poimen) the church of God, which he hath purchased with his own blood.”
   2. In Titus:
      a. Tit. 1:5 “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders ἀπὸ τῶν ρεσβυτερῶν (presbuterōn) in every city, as I had appointed thee:”
      b. Tit. 1:7  “For a bishop ἐπίσκοπος (episcopoς) must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;”
   3. 1 Pet. 5:1-2 “The elders ἀπὸ τῶν ρεσβυτερῶν (presbuterōn) 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 ἁγιάζω (poimen) the flock of God which is among you, taking the oversight ἐπίσκοπος (episcopoς) thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;”

C. Even though the terms are used interchangeably (designating the same office) they have different meanings.
   1. ἐπίσκοπος (episcopos)
      a. Anglicized form is Episcopal.
      b. Translated as overseer or bishop.
c. Scriptures:
   (1) Acts 20:28 “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.”
   (2) Phi. 1:1 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.”
   (3) 1 Tim. 3:1-2 “This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”
   (4) Tit. 1:7 “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;”

d. It signifies one who superintends, governs, directs, manages, or rules.

e. Notice in connection with this that there are branches of government:
   (1) Legislative: makes laws
   (2) Judicial: interprets laws, judges
   (3) Executive: enforces laws, expedites
   (4) Christ is the summation of all.
   (5) The elders, however, help in the executive.
      (a) He has no right to legislate or make laws.
      (b) He has no right to judge or interpret laws.
      (c) He simply oversees the doing of that which the Lord has legislated and judged to be correct.

2. πρεσβύτερος (presbuteros)
   a. Anglicized form is Presbyter.
   b. Translated as elder.
   c. Scriptures:
      (1) Acts 14:23 “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”
      (2) Acts 20:17 “And from Miletus he sent to Ephesus, and called the elders of the church.”
      (3) 1 Tim. 5:1, 17, 19 “Rebuke not an elder, but intreat him as a father; and the younger men as brethren…. 17Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine…. 19Against an elder receive not an accusation, but before two or three witnesses.”
      (4) Tit. 1:5 “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”
      (5) 1 Pet. 5:1 “The 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:”
   d. It signifies one of advanced age, mature, or full grown (however the application is more spiritual than physical).

3. ποιμήν (poimen)
   a. There is no Anglicized form.
   b. Translated as shepherd or pastor (which is literally Latin for shepherd).
   c. Scriptures:
      (1) Acts 20:28 “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.”
(2) Eph. 4:11 “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”

(3) 1 Pet. 5:2 “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;”

d. It signifies one who feeds, tends, and guards sheep.

II. THE SCRIPTURES TEACH THERE ARE TO BE A PLURALITY IN EACH CONGREGATION

A. Scriptures:

1. Acts 14:23 “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”

2. Acts 20:17, 28 “And 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.”

3. Phi. 1:1 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:”

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

5. Jam. 5:14 “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:”

B. Logic dictates such to be the case.

1. So there is not one person who becomes a ruler.
2. If there were only one, if he should be drawn away, then the whole congregation would follow.
3. All too often we have a one-man system.

III. THE DUTY (RESPONSIBILITY) OF MEMBERS TO THE ELDERS.

A. Know them; 1 The. 5:12 “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;”

B. Esteem them; 1 The. 5:13 “And to esteem them very highly in love for their work’s sake. And be at peace among yourselves.”

C. Love them; 1 The. 5:13 “And to esteem them very highly in love for their work’s sake. And be at peace among yourselves.”

D. Follow, imitate their faith; Heb. 13:7 “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.”

E. Obey, submit to them; Heb. 13:17 “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.”

F. Count them worthy of honor; 1 Tim. 5:17 “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”

G. Have confidence in them; 1 Tim. 5:19 “Against an elder receive not an accusation, but before two or three witnesses.”

H. Inform them:

1. Jam. 5:14-16 “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16Confess your
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faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

2. How can they watch for your souls if they do not know your needs?

IV. AN ELDER MUST MEET CERTAIN QUALIFICATIONS.

A. “Must”

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”

2. Tit. 1:7 “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;”

B. It comes from the Greek δεῖ (dei) which means it is necessary.

C. Notice some other uses:

1. Acts 9:6 “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”

2. Heb. 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

3. John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

D. These qualifications are given by the Holy Spirit; Acts 20:28 “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.”

E. It is not having meet, or is going to meet, or hope to meet, or might, or anything else; he must be (present tense).

V. NEGATIVE QUALIFICATIONS

A. Not given to wine.

1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;” Tit. 1:7 “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. It is the Greek πάροινος (paroinos).

b. It is made up of two parts:

(1) Para which means by the side of or near.

(2) Oinos which means wine.

(3) It literally means that an elder is not to be at, near, or at the side of wine.

c. This commands total abstinence from intoxicating beverages.

2. This same teaching holds true for all Christians.

a. Pro. 20:1; 23:29-32 “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise…. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?” They that tarry long at the wine; they that go to seek mixed wine. “Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”

b. Hos. 4:11 “Whoredom and wine and new wine take away the heart.”

c. Amos 6:1-8 (esp. v. 6) “Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; “That lie upon beds of ivory,
and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 7That chant to the sound of the viol, and invent to themselves instruments of musick, like David; 8That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. 9Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. 10The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.”

d. Rom. 13:13 “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”

e. 1 Cor. 5:11; 6:9-10 “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a raider, or a drunkard, or an extortioner; with such an one no not to eat.... 69Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

f. Eph. 5:18 “And be not drunk with wine, wherein is excess; but be filled with the Spirit;”

g. 1 The. 5:7 “For they that sleep sleep in the night; and they that be drunken are drunken in the night.”

h. 1 Pet. 4:3-4 “For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you;”

3. Social drinking:

a. Alcohol is a depressant, narcotic, anesthetic, analgesic, habit-forming drug. It is not a stimulant as so many think.

b. Dr. Robert Flemming summarizing for the United Nations conference on alcoholism said: “1. Nobody is immune to alcoholism…it affects some persons quicker than others. 2. Total abstinence is the only solution to alcoholism.”

c. Damage alcohol does:

(1) Dr. Haven Emerson said, “The effects of alcohol are almost entirely, if not wholly, to be explained by its toxic damage to the central nervous system, the brain, and the spinal cord. Compared with this, its effects are minor. Because of this, it interferes with the relations of man to his fellow men. The higher faculties, which alcohol dulls or destroys, distinguish man from the brute.”

(2) Alcohol permanently destroys brain cells, causes cirrhosis of the liver, has a diuretic effect on the kidneys, resistance to infection is lowered, and it effects the cardiovascular system.

(3) 1 Cor. 6:19 “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

d. 1 The. 5:23 “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

e. 1 Cor. 6:12 “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

f. Mat. 5:13-16 “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14Ye are the light of the world. A city that is set on an hill cannot be hid. 15Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16Let your light so shine before men, that they may see your good works, and glorify
your Father which is in heaven.” Tit. 2:7 “In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,”

B. Not greedy of filthy lucre.

1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;” Tit. 1:7 “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;” 1 Pet. 5:2 “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;”

2. Lucre is a word that means gain.

3. Gain or money is not evil in itself.

   a. Abraham, the father of the faithful, was a wealthy man; as was David—a man after God’s own heart.

   b. Laziness or slothfulness is condemned in the Scriptures.

      (1) Heb. 6:12 “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

      (2) Rom. 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”

      (3) 2 The. 3:10-12 “For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.”

   c. We are commanded to work; 1 The. 4:11 “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;”

   d. Eph. 4:28 “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

4. This is base or filthy gain or money.

   a. Cheating, lying, dishonesty, etc., in order to get ahead or make a little money is wrong.

   b. Any form of disreputable business and the greed that would lead to such business.

   c. Jam. 5:1-5 “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.”

C. Not Covetous

1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;”

2. Literally this is: not a lover of money.

3. The love of money is condemned.

   a. 1 Tim. 6:5-10, 17-18 “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But 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. 10 For 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....
17Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18That they do good, that they be rich in good works, ready to distribute, willing to communicate;”

b. Mat. 6:19-21 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21For where your treasure is, there will your heart be also.”

c. Mat. 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

4. An elder who is a lover of money is someone who will destroy the church.
   a. He must be an example, this certainly includes in the area of liberality; thus, if he hoards his money and does not give as he has been prospered, then others will not give properly.
   b. They will object to good and wholesome programs of the church because it cost to do such. This does not mean that elders should jump at any program that comes along, but to use wisdom in deciding how that money is to be used.

D. Not Soon Angry
   1. Tit. 1:7 “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;”
   2. There is a proper time for anger.
      a. It is a proper release of emotions, a release valve.
      b. Eph. 4:26 “Be ye angry, and sin not: let not the sun go down upon your wrath:”
      c. Jesus was angry; John 2:13-17 “And the Jews’ passover was at hand, and Jesus went up to Jerusalem, 14And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; 16And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. 17And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”
   3. What is condemned here is the person who is quick-tempered, irascible.
      a. We are supposed to control our emotions.
      b. A quick-tempered person cannot judge coolly, nor handle difficult situations and problems with patient calmness.
   4. Col. 3:8 “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”
   5. Eph. 4:31-32 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

E. No striker
   1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;” Tit. 1:7 “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;”
   2. A striker is one who is ready with a blow, pugnacious.
   3. It literally means: “a hitter with the hand.”
   4. This is a person who has no self-control. It is one who walks around with a chip on his shoulder.
5. This attitude is a work of the flesh; Gal. 5:20 “Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,”

F. **No Brawler**

1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;”

2. More accurately—not contentious or quarrelsome
   a. Here is one who is not abusive or insolent.
   b. They will not surrender to others even in matters of judgment.

3. This is not speaking of properly contending for the faith, but improper contentions.
   a. Jude 3 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”
   b. Truth and right should not be maintained in a contentious manner or spirit.

4. Brother E. R. Harper wrote, “one this I could speak at length of experiences that are known to me. Men divide over ‘committees’ through which the church may function; over officers they want or do not want; over preachers they like or do not like; over certain men to serve in certain capacities just because they want their friends to do that, and from here you may take it and add to it all the things you know about. Certainly no man who is known to be a ‘contentious, high-tempered’ ‘brawler or striker’ should ever be entrusted with the affairs of so sacred an institution as the body of our blessed Lord.”

G. **Not Self-Willed**

1. Tit. 1:7 “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;”

2. This describes one who is dominated by self-interest, one who is self-pleasing, and arrogant.
   a. It is one who is going to assert his will regardless of the wishes of others, of the congregation, or of the Lord.
   b. This, of course, is in areas of judgment and not where God’s Will has been declared, for in that area there is no room for human will to play, only to submit.

3. It is applied to all
   a. Rom. 15:2 “Let every one of us please his neighbour for his good to edification.”
   b. 2 Cor. 13:5 “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;”
   c. Eph. 5:21 “Submitting yourselves one to another in the fear of God.”
   d. Phi. 2:3-4 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”

4. A good test of this is to see if they have been submissive to the present elders.

VI. **Positive Qualifications**

A. **Blameless**

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” Tit. 1:6 “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”

2. This literally means: “one who is not laid hold of.”
3. It describes a man who is above reproach and unimpeachable. One who has nothing laid to his charge. No charge of unfitness can be sustained.

4. This is referring to his character.
   a. It is God’s desire that an elder be known for his spotless integrity and pure life.
   b. The character that will result in a good report.

5. The metaphor that is used is a boxer who leaves no part of his body exposed to the attack of the adversary.

6. We are all to be like this:
   a. 1 Cor. 1:8 “Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”
   b. Phi. 2:15 “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;”
   c. Col. 1:21-22 “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 21In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:"

B. Sober

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”

2. The meaning is not free from alcohol or drunkenness, although it certainly would be inclusive of this.

3. It refers to one who is of sound mind and reason, thus self-controlled and temperate; one who is wise.

4. What it includes:
   a. Not being under the control of passions and desire enabling us to be conformed to the mind of Christ; Phi. 2:5 “Let this mind be in you, which was also in Christ Jesus:"
   b. Thinking of one’s self moderately and reasonably.
   c. Having a large amount of common sense, not childish; 1 Cor. 14:20 “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”
      (1) He must be capable of obtaining all the facts and weighing those facts carefully.
      (2) Have the ability to make wise decisions.

5. All Christians are to be sober:
   a. Tit. 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”
   b. 1 Pet. 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

C. Given to Hospitality

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”

2. Literally this is a “lover of strangers,” thus generous to guest, hospitable.

3. Otto Foster wrote: “Lover of strangers and thoughtful of others—a quality the elder should possess to such a degree he will influence others to follow his example. Hospitality means being friendly to the visitors who attend the services of the church and manifesting an interest in the new members of the congregation. Hospitality
means taking people into your home, not just the visiting preacher, but members who are weak and may be encouraged through association with stronger members of the church. It means being hospitable to those who are not members of Christ’s body, for by so doing they may come to a knowledge of the beauty and wonder of the Christian home and the lives lived therein."

4. We all should be hospitable:
   a. Rom. 12:13 “Distributing to the necessity of saints; given to hospitality.”
   b. Heb. 13:2 “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”
   c. 1 Pet. 4:9 “Use hospitality one to another without grudging.”

5. A beautiful example is found in Gen. 19:1-11 “And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 2And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6And Lot went out at the door unto them, and shut the door after him, 7And said, I pray you, brethren, do not so wickedly. 8Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 9And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.”

D. Apt to teach—Hold fast to the faithful Word.

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” Tit. 1:9-11 “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. 10For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.”

2. Apt means one who is skillful or has the ability to teach or instruct.
   a. That which is to be taught is the faithful Word.
   b. He must have knowledge of God’s Word.
   c. He must also have knowledge of the false doctrines that might come to pass.

3. The purpose of the ability to teach is:
   a. To exhort (admonish, urge) the gainsayer
   b. To convince (refute, convict, with the idea of putting the person to shame) the gainsayer
   c. The gainsayer is one who would speak against, contradict, or oppose the faithful Word.
   d. Acts 20:28-30 “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. 29For I know this, that after my departing shall grievous wolves enter in among
you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

4. He does not have to do all the teaching, but he needs to do some of it, and elders are to see that the teaching that is done is in accordance with the faithful Word.

5. We are all to be teachers.
   a. Heb. 5:12 “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”
   b. 2 Tim. 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.”

E. Vigilant
   1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”
   2. It means alertly watchful, circumspect, and indicates one keeping his mind alert, cautious, and observant.
   3. An elder must have a watchful care over his conduct and being on guard against sin in any and every form.
   4. It is the opposite of what we see in Luke 21:34 “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.”
   5. Acts 20:28 “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.”
   6. 1 Pet. 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

F. Of Good Behavior
   1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”
   2. It means one who is well-behaved, orderly, well-disciplined, seemly, modest.
   3. Not one who is boorish, disorderly, etc.
   4. All Christians:
      a. 1 Cor. 13:5 “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;”
      b. 1 Tim. 2:9 “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;”

G. Patient
   1. 1 Tim. 3:3 “Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;”
   2. It comes from the Greek ἐπιεικής (epieikes).
      a. It comes from the prefix epi meaning upon and eikos meaning what is reasonable.
      b. Thus this is one who is gentle, faith, and mild.
      c. It is one who expresses that considerateness that looks humanely and reasonably at the facts of a case.
   3. J. W. McGarvey wrote, “He [the elder] will have frequent occasions for the trial of his patience, if he makes vigorous efforts to discharge his duties; and unless he be well supplied with it, though he may not fall to brawling and striking, he will become ill-tempered and discouraged. Nothing is more wisely said, that that he must be patient.”
4. Notice what is associated with it.
   a. Meekness; Tit. 3:2 “To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.”
   b. Good; 1 Pet. 2:18 “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.”
   c. Quality of the wisdom from above; Jam. 3:17 “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

H. Of Good Report of them without
   1. 1 Tim. 3:7 “Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”
   2. “Of them without” has reference to those without the body of Christ.
   3. An elder must have his character unscarred and possess a good name from non-Christians.
      a. The church’s reputation depends on the reputation of the leaders in particular.
      b. If leaders have a bad reputation, then the church will have a bad reputation.
   4. This has its limitation:
      a. It must necessarily be limited to those who are of good character, whose opinion is worth considering.
      b. In standing for the right those who are evil will hate the individual who exposes their evil.
   5. To get a good report, one must be upright, true, just, honest, do good works, etc.

I. Lover of good men.
   1. Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”
   2. Literally this is a “lover of good” with reference to men or things.
   3. If he loves the good, then he will seek the good and develop this in others.
   4. Love men; 1 The. 4:9 “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.”
   5. Love good things; Phi. 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

J. Steward of God
   1. Tit. 1:7 “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;”
   2. A steward is one who arranged a house.
      a. Denotes the manager of the affairs of a household.
      b. He also made provisions for the house.
      c. As a result, faithfulness is required; Luke 12:42-43 “And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.”
   3. 1 Cor. 4:1-2 “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”

K. Just
   1. Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”
2. It was first used of persons observant of custom, rule, or right, then denoting a state of right conduct, upright in his dealings with all.

3. All are to be just:
   a. Phi. 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”
   b. Tit. 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”

L. Holy
1. Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”
2. Has reference to:
   a. One who is religiously right, has a respect toward God, thus having a right relationship to God.
   b. One who is pious or devout.
   c. One that is faithful in all his duties toward God.

3. All are to be this:
   a. 1 Pet. 1:15-16 “But as he which hath called you is holy, so be ye holy in all manner of conversation; 16Because it is written, Be ye holy; for I am holy.”
   b. 2 Cor. 7:1 “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

M. Temperate
1. Tit. 1:8 “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”
2. One who has strength to control self and control all his passions
3. The controlling power of the will under the operation of the Spirit of God
4. Brother Otto Foster wrote, “Watchful over himself in restraining the appetites and passions, using all in moderation so as to blend the faculties to the highest degree of activity.”
5. All Christians:
   a. Gal. 5:23 “Meekness, temperance: against such there is no law.”
   b. 2 Pet. 1:6 “And to knowledge temperance; and to temperance patience; and to patience godliness;”
   c. Rom. 13:14 “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”
   d. 1 Cor. 9:25-27 “And 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.”

VII. SPECIAL QUALIFICATIONS
A. Not a novice
1. 1 Tim. 3:6 “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.”
2. Literally means “one who is not newly planted.”
3. He must be experienced and proven, he must be spiritually mature.
   a. In his knowledge of the Scriptures.
b. Eph. 4:14 “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;”

c. So he can exhort and convince the false teacher.

4. A novice might become puffed up with pride because of the high position and the authority involved.

B. Desire the office

1. 1 Tim. 3:1 “This is a true saying, If a man desire the office of a bishop, he desireth a good work.”
2. This literally means “to stretch forth or reach forth the hands after.”
3. He must want to do the work.
4. Caveats:
   a. A man may desire the office yet not be qualified for the office.
   b. One must desire the right thing, not the preeminence; 3 John 9 “I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.”

C. Husband of one wife

1. 1 Tim. 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” Tit. 1:6 “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”
2. The original is: “one woman man.”
   a. “Husband of one wife” is not necessarily the best translation.
   b. The real question is: what does this phrase mean.
      (1) There have been various views presented as to what it means through the years.
      (2) Prohibits having more than one wife at a time (polygamy or bigamist).
      (3) Prohibits someone who has been divorced and remarried.
      (4) Prohibits someone who has lost his wife through death.
      (5) It is someone who has demonstrated faithfulness in the marital realm.
3. This does stress that one must have a wife and also shows that a woman cannot qualify to be an elder.
4. Some applications:
   b. Roy Deaver wrote: “An elder who is married to a second woman, with the first having died, is still the husband of one wife.”
   c. What about the one who has divorced and remarried?
      (1) J. B. Myer wrote, “Although a man might be technically qualified if his divorce and remarriage were scriptural, there would exist the practical problems of dealing with the questions raised by those who would wonder if he is really the husband of one wife.”
      (2) Another wrote, “If a man is divorced, even on Bible grounds, it is too dangerous and too far-fetched to be safe. To avoid confusion no man divorced and remarried should ever be selected as an elder; nor, one that is married to a divorcee.”
   d. If it is someone who has demonstrated faithfulness to the marital relationship (as I believe) then all these questions are taken away.
5. This congregation has a policy (which I fully support) that if an elder loses his wife through death, that the elder will step down.

D. Ruleth well his own house
1. 1 Tim. 3:4 “One that ruleth well his own house, having his children in subjection with all gravity;”
2. He needs to be able to lead or stand before his house.
   a. His wife must be in subjection to him.
   b. His children must be in subjection to him.
   c. He must oversee the affairs of the home without lording it over his family.
3. He must be able to manage all the affairs of the home, including his material obligations.
4. This gives evidence that he will be able to rule or preside over the affairs of the church.

E. Children in subjection—Faithful children not accused of riot or unruly
1. 1 Tim. 3:4 “One that ruleth well his own house, having his children in subjection with all gravity;”
   Tit. 1:6 “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”
2. Does having one child qualify?
   a. Notice where the plural includes the singular:
      (1) Gen. 21:7 “And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.”
      (2) Gen. 46:23 “And the sons of Dan; Hushim.”
      (3) 1 Chr. 7:17 “And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.”
      (4) 1 Chr. 23:17 “And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.”
   b. Consider:
      (a) No child (singular); Deu. 25:5 “If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.”
      (b) No children (plural); Mat. 22:24 “Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.”
   b. The passage is not trying to establish how prolific the elder is.
      (1) The greater the number of children does not necessarily prove the greater ability.
      (2) The emphasis is not on procreation but on leadership ability.
   c. Therefore we conclude that the plural does include the singular in this case.
3. They are to be well governed and well trained.
   a. Unruly means one not governed or not submissive.
   b. Riot means one who is wasteful.
4. Does the term faithful or believing have reference to Christians?
   a. It can have reference to one who is a Christian:
      (1) Acts 4:4 “Howbeit many of them which heard the word believed; and the number of the men was about five thousand.”
      (2) Acts 5:14 “And believers were the more added to the Lord, multitudes both of men and women.”
      (3) Acts 16:34 “And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.”
   b. It can have reference to faithfulness:
      (1) 1 Cor. 7:25 “Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.”
      (2) 1 Tim. 1:12 “And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;”
      (3) 2 Tim. 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.”
      (4) If this, then it would be faithfulness to the father.

5. After they leave home, they have the ability to choose what they will do and will not do. The parents no longer rule them.

VIII. Qualifications of Their Wives

A. Grave
   1. 1 Tim. 3:11 “Even so must their wives be grave, not slanderers, sober, faithful in all things.”
   2. This word first denoted reverend, august; then serious, grace. It combines gravity and dignity.
   3. It has reference to one whose conduct will inspire dignity and self-respect; reverence and awe.
   4. It points to seriousness of purpose and self-respect in conduct, not frivolous or giddy.
   5. All:
      a. Tit. 2:2 “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”
      b. Phil. 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

B. Not Slanderers
   1. 1 Tim. 3:11 “Even so must their wives be grave, not slanderers, sober, faithful in all things.”
   2. Comes from the word translated devil and denotes a person who falsely accuses or slanders others, injuring the character of others.
   3. It has reference to those who find fault with the demeanor of others.
   4. All:
      a. Tit. 2:3 “The aged women likewise, that they be in behaviour as cometh holiness, not false accusers, not given to much wine, teachers of good things;”
      b. 2 Tim. 3:3 “Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.”

C. Sober
   1. 1 Tim. 3:11 “Even so must their wives be grave, not slanderers, sober, faithful in all things.”
   2. One of sound mind and reason, thus self-controlled and temperate, one who is wise.
3. What it includes:
   a. Not being under the control of passions and desire.
   b. Thinking of one’s self moderately and reasonably.
   c. Having a large amount of common sense, not childish; see 1 Cor. 14:20 “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

4. All:
   a. Tit. 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”
   b. 1 Pet. 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

D. Faithful in all things
   1. 1 Tim. 3:11 “Even so must their wives be grave, not slanderers, sober, faithful in all things.”
   2. Faithful means trustworthy.
   3. Describes women who are:
      a. Sound in the faith
      b. Faithful to God
      c. Faithful to Christ our Savior
      d. Faithful to the church
      e. Faithful to their husbands
      f. Faithful to their families and the proper rearing of their children
      g. Faithful in all things

IX. THE DUTIES OF ELDERS
A. Take heed to self
   1. Acts 20:28 “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.”
   2. Have a one man conference for self-improvement.
   3. In Shakespeare’s Hamlet Polonius said: “To thine own self be true.”

B. Take heed to the flock; Acts 20:28 “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.”

C. Watch for the souls of the flock; Heb. 13:17 “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.”

D. Oversee (rule, superintend, govern, manage, direct) the flock
   1. Acts 20:28 “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.”
   2. 1 Pet. 5:2 “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;”
   3. 1 Tim. 5:17 “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”
   4. 1 The. 5:12 “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;”

E. Feed, tend the flock; 1 Pet. 5:2 “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;”
F. Be an example to the flock; 1 Pet. 5:3 “Neither as being lords over God’s heritage, but being ensamples to the flock.”

G. Hold fast the Word of God; Tit. 1:9 “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.”

H. Guard the flock against evil men:
   1. Tit. 1:9 “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.”
   2. Acts 20:31 “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”
   3. Watch for wolves
   4. Convince, convict the gainsayer
   5. Stop the mouth of the unruly, vain talker, and deceiver.

I. Charge over money affairs; Acts 11:29-30 “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30Which also they did, and sent it to the elders by the hands of Barnabas and Saul.”

Conclusion: Notice two passages in Ezekiel:
Eze. 33:1-6 “Again the word of the Lord came unto me, saying, 2Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.”

Eze. 34:1-6 “And the word of the Lord came unto me, saying, 2Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? 3Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. 4The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. 5And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. 6My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.”