



Slide #1

In Part 1 of *Office of Elder*, we identified elders as leaders and teachers. In Part 2, we addressed the plurality and also equality of elders. Now in Part 3, we consider the responsibilities of elders from three different perspectives.

**Office of Elders
Part #3
Responsibilities**

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1

Slide #2

Now we will look at the responsibilities of an elder from the biblical perspective.

Biblical Perspective

2

Slide #3

In Part 2 of *Distinctions in Corporate Gifts*, Ephesians 4:11 distinguished foundational gifts, the apostles and prophets, from the structural gifts, the evangelists and pastor-teachers. And we acknowledged that the ministry of these four gifts to the church was “for the equipping of the saints” (v 12)—a preparatory ministry.

EPHESIANS 4:11-12

Corporate Gifts

He gave some as **apostles**, and some as **prophets**, and some as **evangelists**, and some as **pastor and teachers**.

Corporate Gifts' Ministry

For the **equipping of the saints** for the work of service, for the building up of the body of Christ.

3

Slide #4

We also noted the desired effects of this preparatory work. The *first effect*, “the work of service” by the body of Christ is explained in Ephesians 4:16a,b: “The whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part.” This “work of service” occurs only when believers with their own particular gifts function together in intimate connections and mutual ministries. If the body experiences “the work of service,” the *second effect* is experienced: “The whole body causes the growth of the body for the building up of itself in love” (v 16c). A paraphrase of verse 16 captures the essence of verse 12: *The body, properly functioning* (“the work of service”), *causes it own spiritual growth* (“building up of the body”). Consequently, the ministry of the corporate gifts is to assist and enable the body to properly function as a living organism so that the body can then experience spiritual growth.

EFFECT OF CORPORATE GIFTS' MINISTRY

v 12

MINISTRY
for the **equipping of the saints**

↓

EFFECT #1
for the **work of service**

↓

EFFECT #2
for the **building up of body**

v 16

Effect #1 WORK OF SERVICE
16a,b The whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part,

Effect #2 BUILDING UP OF BODY
16c [The whole body] causes the growth of the body for the building up of itself in love.

4

With the laying down of the church’s foundation by the apostles and prophets, the superstructure is built upon them by the pastor/shepherd-teachers who lead and teach and continue to assist the body of Christ to function and grow spiritually. We have indicated a parallel in responsibilities of the shepherd-teachers and the elders. Two texts provide further evidence of that pattern in the New Testament.

Slide #5

First Peter 5:1-4 is the first text giving evidence of the parallels between shepherd-teachers and elders. In verse 1, Peter addressed the “elders,” the leaders and teachers of the local churches, to perform their responsibilities—“to shepherd the flock” (v 2). The exercise of their “oversight” was to be “voluntarily” and “with eagerness” (v 2). In so doing, they “prove to be examples to the flock” (v 3). Taking us back to 1 Corinthians 3, at the return of Christ, the Chief Shepherd, will evaluate the elder’s responsibilities and reward appropriately (v 4).

1 PETER 5:1-4

- 1 Therefore, I exhort the **elders** among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,
- 2 **shepherd the flock** of God among you, **exercising oversight** not under compulsion, but **voluntarily**, according to the will of God; and not for sordid gain, but **with eagerness**;
- 3 nor yet as lording it over those allotted to your charge, but **proving to be examples** to the flock.
- 4 And when the Chief Shepherd appears, you **will receive** the unfading **crown** of glory.

5

Slide #6 & #7

In the second text, Acts 20:17, 28-35, Paul gathers the elders from Ephesus at the end of his third missionary journey to give them instructions (v 17).

[Remember Paul had appointed elders in Ephesus and he lived and ministered in Ephesus for three years (AD 53-56, Acts 19). When he writes his letter to the Ephesians in AD 60, he does not mention the elders. However, he points out pastor/shepherd-teachers as one of the corporate gifts to the church who equip the church for the “service of ministry.” Since the term *pastor* was not used that early in church history,¹ the church in Ephesus would have understood the shepherd-teachers to refer to the elders, whose who were to lead and teach the body.]

In Acts 20, Paul commands the elders to “be on guard” and as the “overseers” of the body of Christ “to shepherd the church” (v 28). They are to “be on the alert” (v 31) for those

ACTS 20:17, 28-31....

- 17 From Miletus he sent to **Ephesus** and called to him the **elders** of the church.
- 28 **Be on guard** for **yourselves** and for all the **flock**, among which the Holy Spirit has made you **overseers, to shepherd the church** of God which He purchased with His own blood.
- 29 I know that after my departure savage **wolves** will **come in** among you, not sparing the flock;
- 30 and **from among** your own selves **men will arise**, speaking perverse things, to draw away the disciples after them.
- 31 Therefore **be on the alert**, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

6

who would either “come in” (v 29) or “arise” (v 30) from within the church to subvert their faith. He commends them to the Word, “which is able to build [themselves and thus the church] up” (v 32). Then he reminds them how he ministered to them: “not coveting” what others possessed (v 33) but rather with his “own hands” to provide for himself and others (v 34). Indicating they should “toil” [see 1 Tim 5:17] in service to others as he had demonstrated and then reminding them, “It is more blessed to give than to receive” (v 35).

....ACTS 20:32-35

32 And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

33 I have coveted no one’s silver or gold or clothes.

34 You yourselves know that these hands ministered to [provided for] my own needs and to the men who were with me.

35 In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”

Slide #8

A composite presents the total picture of the ministry of elders. Their responsibility, the “what” of ministry, was to shepherd the flock or church. They are to lead, feed, and protect the body of Christ. Motivated not for material gain or by obligation, but rather willingly and eagerly seeking to serve the body. If so, they become examples to the church rather than lords over the church. As a result, they will be blessed, receiving a reward when Christ returns.

MINISTRY OF ELDERS

	1 PETER 5:1-4	ACTS 20:28-35				
Responsibility WHAT	"Shepherd the Flock" (<i>poimaino</i>) (<i>poimne</i>) • Lead/Rule • Feed • Protect	"Shepherd the Church" (<i>poimaino</i>) (<i>ekklesia</i>) • Lead/Rule • Feed • Protect				
Motivation WHY	<table border="1"> <tr> <th>Positively</th> <th>Negatively</th> </tr> <tr> <td>• Willingly • Eagerly</td> <td>• Not under Compulsion • Not for Sordid Gain</td> </tr> </table>	Positively	Negatively	• Willingly • Eagerly	• Not under Compulsion • Not for Sordid Gain	• Committed • Not for Material Gain
Positively	Negatively					
• Willingly • Eagerly	• Not under Compulsion • Not for Sordid Gain					
Method HOW	• Becoming Examples • Not Lording Over	Example				
Result	Receive Crown (based on faithfulness)	"More blessed to give than to receive"				

Slide #9

Lets look at the relationship between the terms *pastor*, *word*, and *elder* found in key passages regarding church leadership: Ephesians 4:11-12, 2 Timothy 3:6-17, and Acts 20:28-32. Notice in Green, *shepherd-teachers* (Eph 4) correspond to the purpose of elders *to shepherd* the church (Acts 20). In Blue, the *word* (2 Tim 3) is *able to build up* believers (Acts 20) and is the source from which *shepherds* (Eph 4) teach leading to *the building up of the body* (Eph 4). That is identically why the *word* (2 Tim 3) through the *shepherds* (Eph 4) can, in Yellow, *prepare/equip the saints* for the work of service (Eph 4), since the *word* *prepares* the Christian for *every good work* (2 Tim 3).

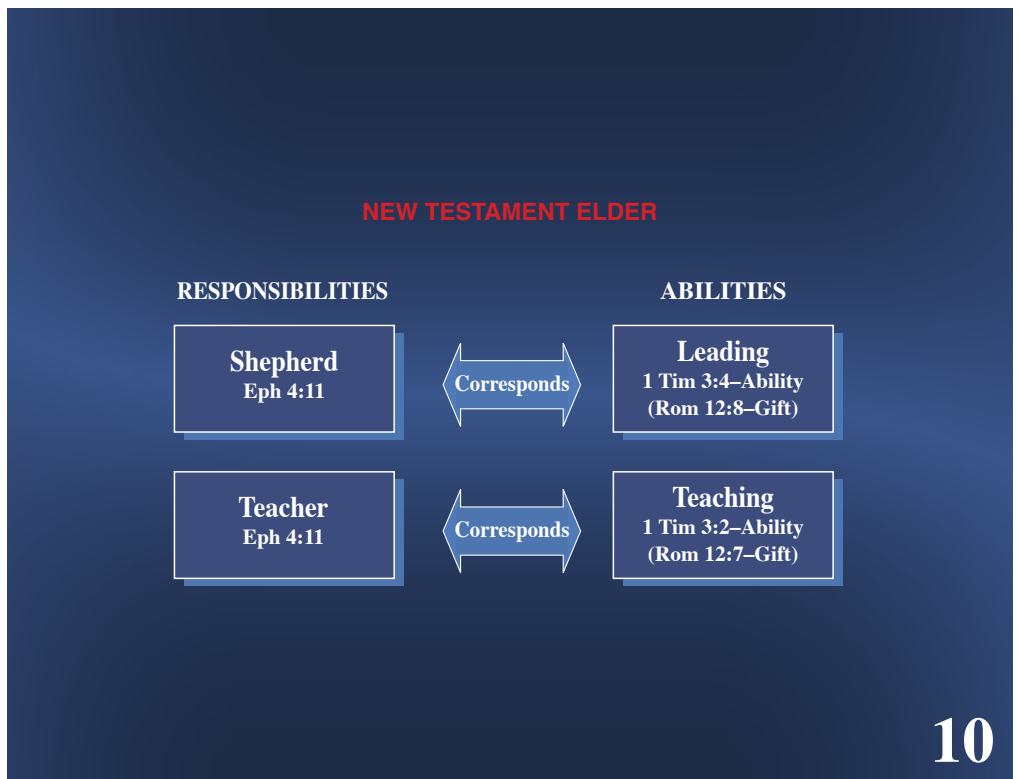
PASTOR, WORD, & ELDER

	EPHESIANS 4:11-12	2 TIMOTHY 3:16-17	ACTS 20:28-32
God's Gift	Shepherd-Teacher (<i>poimen</i>)	Word	Elder/Overseer
Purpose	"for equipping (<i>katartismos</i>) of the saints"	"may be adequate" (<i>artois</i>)	"to shepherd" (<i>poimaine</i>)
Additional Information	"for the building up (<i>oikodome</i>) of the body"	"equipped for every (<i>exartizo</i>) good work"	"word...which is able to build up" (<i>oikodomeo</i>)

9

Slide #10

The biblical evidence indicates that elders are, in fact, the structural gift of shepherd-teachers. Their responsibilities are shepherding and teaching and their abilities are to be able to lead and to be able to teach.



Slide #11

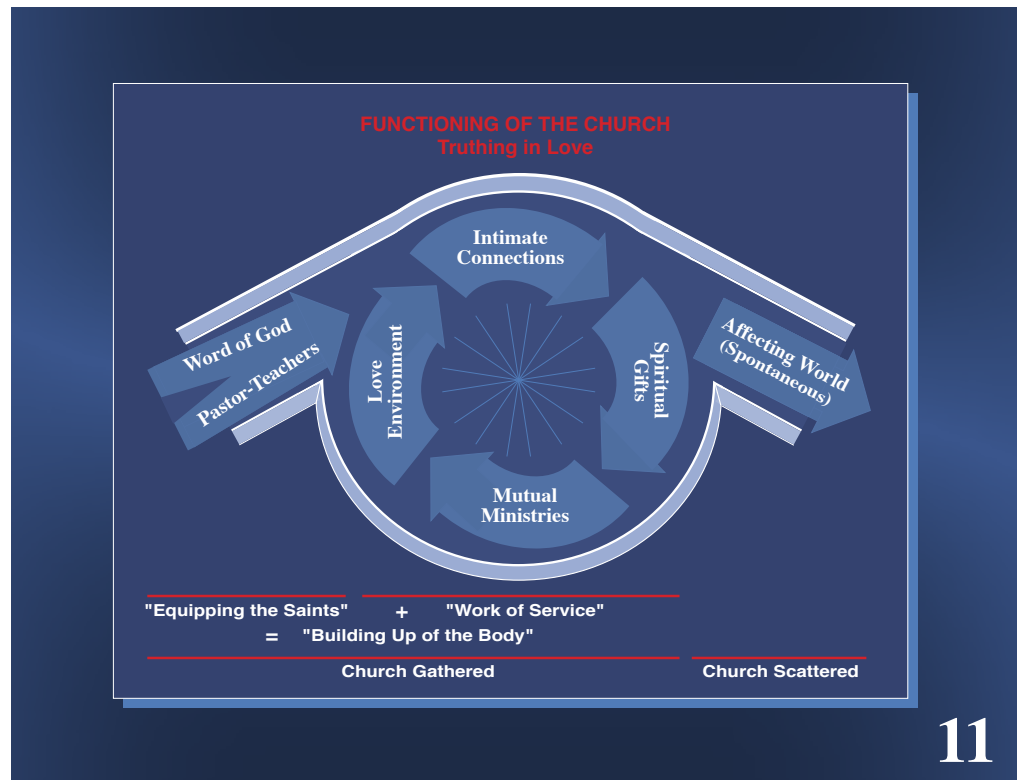
This diagram captures the idea of the proper functioning of the local church, when gathered and then when scattered. Through the diligent work of pastor-teachers (Eph 4:11-12), utilizing the word of God (2 Tim 3:16-17), the body of Christ is prepared to function as “the work of service” in the manner of Hebrews 10:24-25 and Ephesians 4:16.

Notice Hebrews 10:24: “Let us consider how to stimulate one another to love and good deeds,” and then the remainder of verse 25: “encouraging *one another*.” The passage does not concern *superficial connections* between believers. Rather, *intimate connections* are in view through mutual, reciprocal ministries—“one to another.” By means of these intimate connections, each is motivated to seek the highest good of the others (biblical love) and to serve one another in a demonstration of love (e.g., Gal 5:13-14). Good works are the

result—the very thing for which each believer was recreated (e.g., Eph 2:10). Intimate connections not only promote ministry to one another, but also provide an environment for encouraging one another as they fellow Jesus.

Now notice the similarities with Ephesians 4:16: “...the whole body, being fitted and held together through every supporting connection, according to the working in measure from each individual, causes the growth of the body for the building up of itself in love.”² That translation captures the text’s content and a summary statement could be rendered “the body, properly functioning, causes its own spiritual growth.” The “proper functioning” of the body involves three factors. *First*, the body “being fitted and held together” refers to the adhesion and unity of the body by means of the *second* factor, “through every supporting connection.” These “supporting connections” are the same intimate connections of Hebrews 10—the one-to-another connections where believers stir up love and good works in each other. The *third* factor addresses the responsibility of believers within their connections: “according to the working in measure from each individual.” The work of interconnected believers through mutual ministries, utilizing their individual gifts (see “measure” in Eph 4:7) from God, is in view. Then the result when the body properly functions—it “causes the growth of the body for the building up of itself in love.”

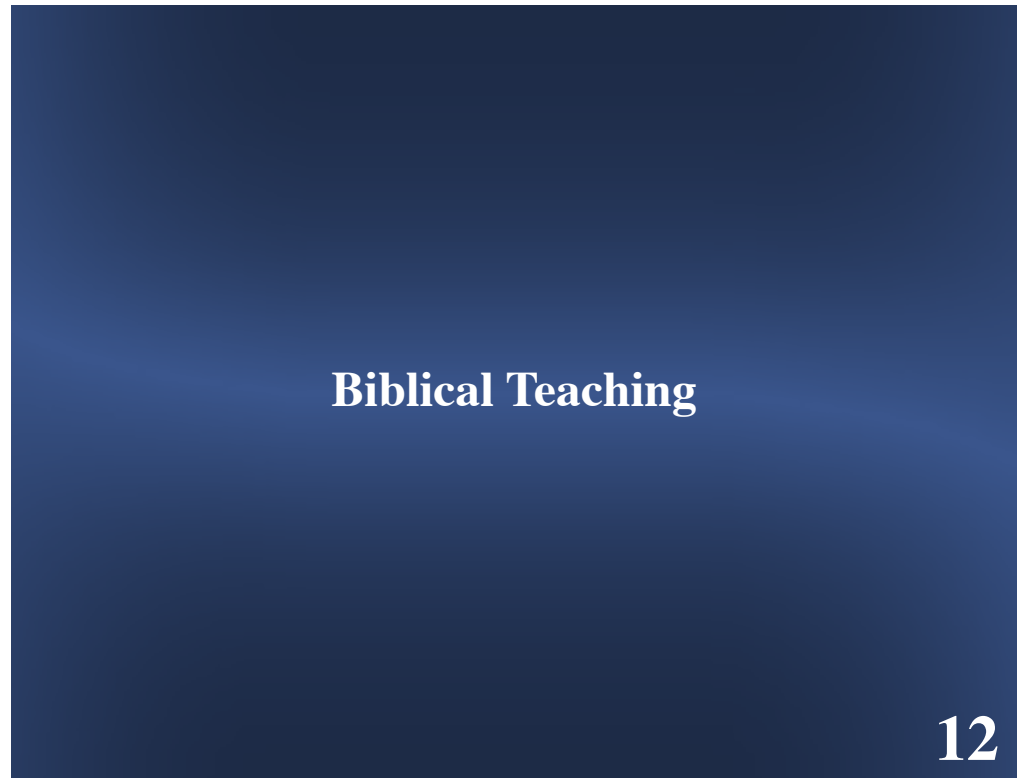
It is the responsibility of church leadership to “prepare the saints” in order that “the work of service” takes place. This is the “work of service” that leads “to the building up of the body of Christ” (Eph 4:11-12). When this happens, the spontaneous overflow affects the world for Christ. As a result of the proper functioning of the body, the love displayed for one another is attractive to unbelievers (e.g., Acts 2:47) and as the opportunity arises to wisely share the love of Christ, which they have experienced, to those in their spheres of influence (e.g., Col 4:5-6).



Continue to Next Page

Slide #12

Biblical teaching is the second responsibility of elders to be considered.



A dark blue slide with the title "Biblical Teaching" in white serif font centered in the upper half. The number "12" is in white serif font in the bottom right corner.

Slide #13

What is inherently wrong with the following statement: “More is caught than taught”? It implies that teaching only involves words!

However, there are two facets of biblical teaching. First, instructing concerns verbal communication—the words we speak. But that is only half the job. The second facet is modeling—visual communication. Fortunately or unfortunately, we are always modeling. The question is how well are we modeling “the Truth”?

Howard Hendricks at Dallas Seminary gave insight to this topic. He said, “You can impress from a distance, but you can only impact up close.” Communication is a double message with modeling bringing instruction into proper focus. But to impact, modeling requires close up exposure.



A dark blue slide titled "FACETS OF BIBLICAL TEACHING" in red. It features two boxes: "INSTRUCTING Verbal Communication" labeled "1st FACET" and "MODELING Visual Communication" labeled "2nd FACET". The number "13" is in white serif font in the bottom right corner.

Slide #14

These seven texts speak to the necessity of modeling. The first text is from the Master Teacher (Luke 6:40). To become “fully trained” for ministry requires intimate exposure to the teacher. If that applied to Jesus, it must surely apply to the structural leaders of the church today. In the remaining six texts, Paul appeals for believers to be “imitators of me,” “follow my example,” and “practice these things.” To “become an imitator,” or to “follow an example,” or to “practice the things you have seen” requires exposure to the one who provided the example.

BIBLICAL TEACHING (Modeling)

LUKE 6:40

A pupil is not above his teacher; but everyone, after he has been fully trained, **will be like his teacher.**

1 CORINTHIANS 4:16

Therefore I exhort you, **be imitators of me.**

1 CORINTHIANS 11:1

Be imitators of me, just as I also am of Christ.

PHILIPPIANS 3:17

Brethren, join in **following my example,** and observe those who walk according to the pattern you have in us.

PHILIPPIANS 4:9

The things you have learned and received and heard and seen in me, **practice these things,** and the God of peace will be with you.

1 THESSALONIANS 1:5-7

Our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men **we proved to be among you** for your sake. You also **became imitators of us** and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you **became an example** to all the believers in Macedonia and in Achaia.

2 THESSALONIANS 3:7-9

For you yourselves know how you ought to **follow our example,** because we did not act in an undisciplined manner among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a **model for you,** so that you would **follow our example.**

14

Slide #15

Biblical teaching is not just the transmission of words but also the transformation of lives.

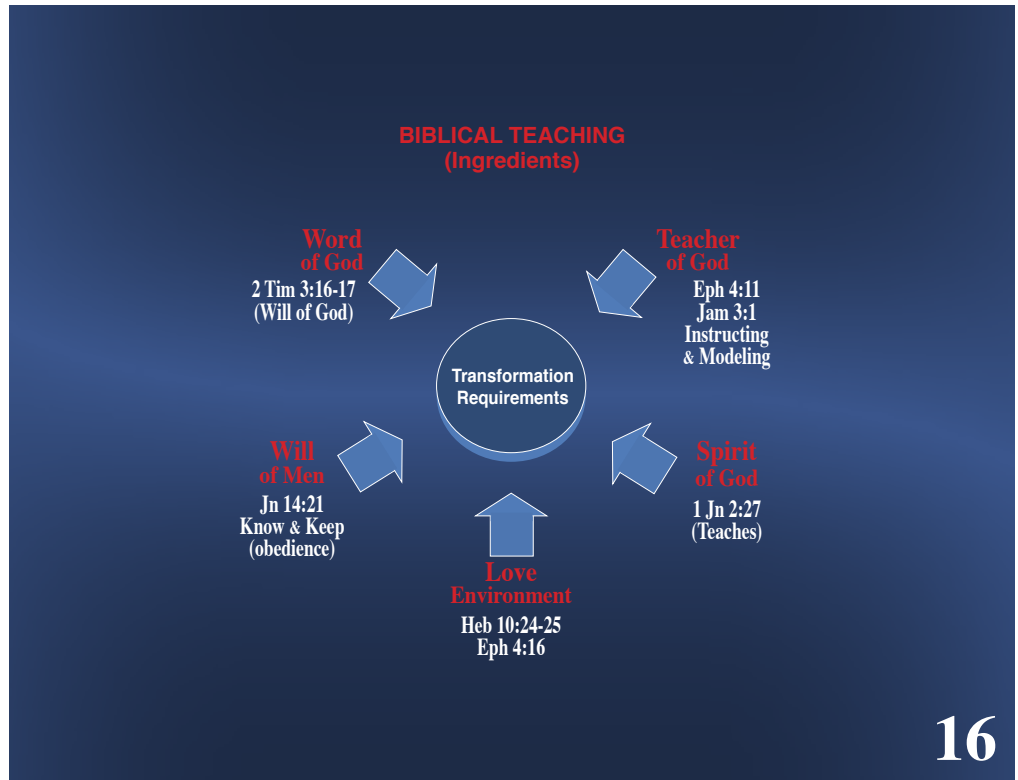
Biblical teaching requires both verbal communication and visual communication.

Biblical teaching is not
just the transmission of words
but the transformation of lives.

15

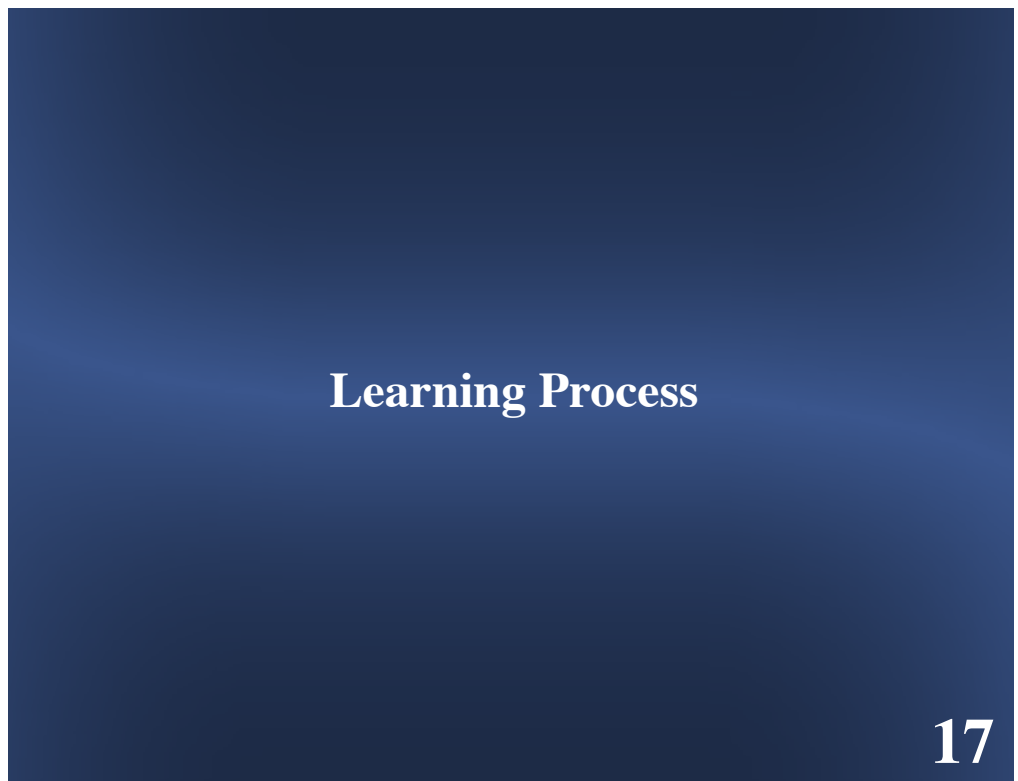
Slide #16

There are necessary ingredients for biblical teaching that leads to transformation. The first is the Word of God. The Christian must determine to study to know the Word and then decide to obey it. The teaching ministry of the Spirit and shepherd-teachers assists the believer. And the final ingredient is a love environment in which intimate connections and mutual ministries are experienced, leading to spiritual growth under the leadership of the shepherd-teachers.



Slide #17

Providing a learning process is the third responsibility of elders to be considered.

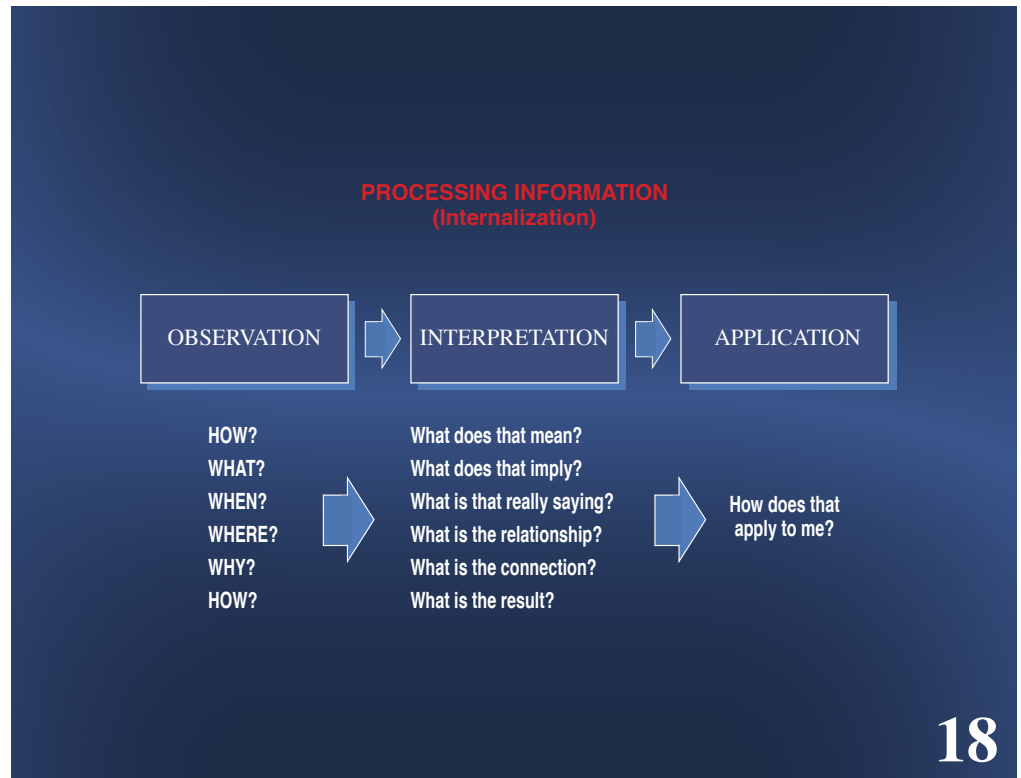


Slide #18

All information, howbeit written, verbal, or visual, is processed in our minds. We analyze all inputs to determine their value, discriminating and categorizing for use or further evaluation. By the assimilation of data, this internalize information becomes our filter for any additional data and our bases for making decisions.

As illustrated, the process of analysis moves from observation to interpretation and then to application. Notice the learning process, “a series of actions or steps taken in order to achieve a particular end,”³ always involves asking questions. To say it another way: when we stop asking questions, we stop learning!

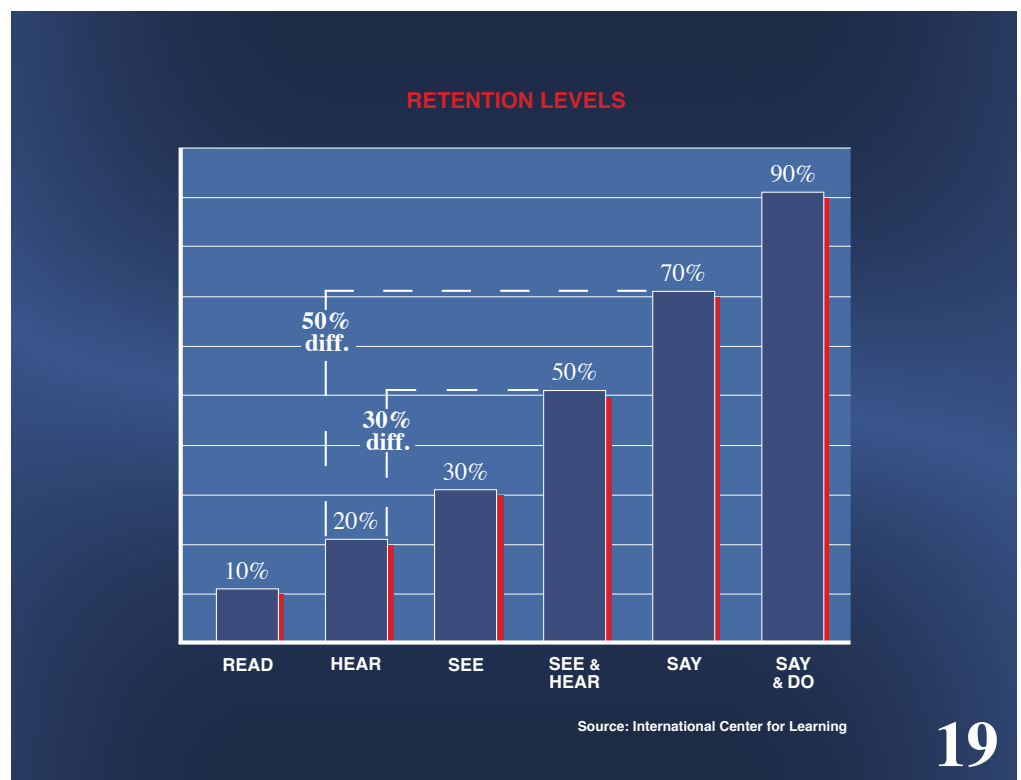
Remember, the “teaching-learning process” doesn’t end with just acquiring knowledge. Biblical teaching involves “teaching them to observe [obey] all that I commanded you” (Matt 28:20). Unless each Christian puts knowledge into action, the process is short-circuited.



Slide #19

This interesting slide brings to light why the things we *usually do* can’t produce the results we want. On the other hand, it clarifies the things we *should do* in order for learning to be more effective.

The chart shows the retention levels relative to a time period for certain activities. [Note: distinctions between activities rather than durations of time are the chart’s emphasis.] After the identical time period, you retain 10 percent of what you read and 20 percent of what you hear. Notice, there is a 30 percent increase in what you “see and hear” from what you “only hear,” since you retain 50 percent of what you see and hear. There is a significant increase on retention for what you “say”—rising to 70 percent. Now notice the 50 percent increase from what you only hear. This is understandable since you not only have processed what you have heard but also have internalized that information to the extent of actually articulating your own position on what you heard. Finally, by putting something into practice (say and do) it becomes etched on your memory.



Now you are saying “so what”? Think of Christ’s teaching ministry. At times, He teaches and the audience only hears His words (20% retention). Other times, He teaches and performs miracles (50% retention). Then with the Twelve, He explains what He taught and interacts with them in discussions (up to 70% retention). Finally, having prepared them He sends them to minister (90% retention).

Now think about what we usually do when the church assembles. The congregation comes to “hear the message” (20% retention) and we wonder why there is no impact on their lives. Just ask someone next Sunday, “What was the main thought of last’s weeks sermon”? Remember, verbal communication must be paired with visual communication to improve retention to 50 percent. More than merely verbal instruction, the truth must be modeled and observed to have impact. In fact, not until Christians can actually articulate their positions will they have actually internalized what they have heard. Only then will it have “become their own,” leading to action.

Maybe we should rethink what we do when the church assembles.

Slide #20

The sermon is typically a lecture. [Note: even when assemblies have Sunday Schools, the lecture is the predominate method of instruction.] It is an organized presentation, taking the hearers through a methodical step-by-step approach to explain and motivate from a portion of God’s Word. At least it should be. Notice the linear approach from data point to data point from the beginning to the conclusion of the presentation. Unless the presenter is an extraordinarily gifted person, there is only 20% retention. Now I am not against sermons, as will be addressed in Slide 21, but there are additional means that lead to greater internalization of the Truth and thus living out that Truth.

Remembering the example of the Master Teacher, it was in a smaller-group setting where the Twelve were in the most intimate contact with their teacher. He asked them about what He had taught, requesting their

understanding and interacting with their questions. They articulated the internalized lessons they had learned from Him. These times were foundational for their growth and preparation for ministry.

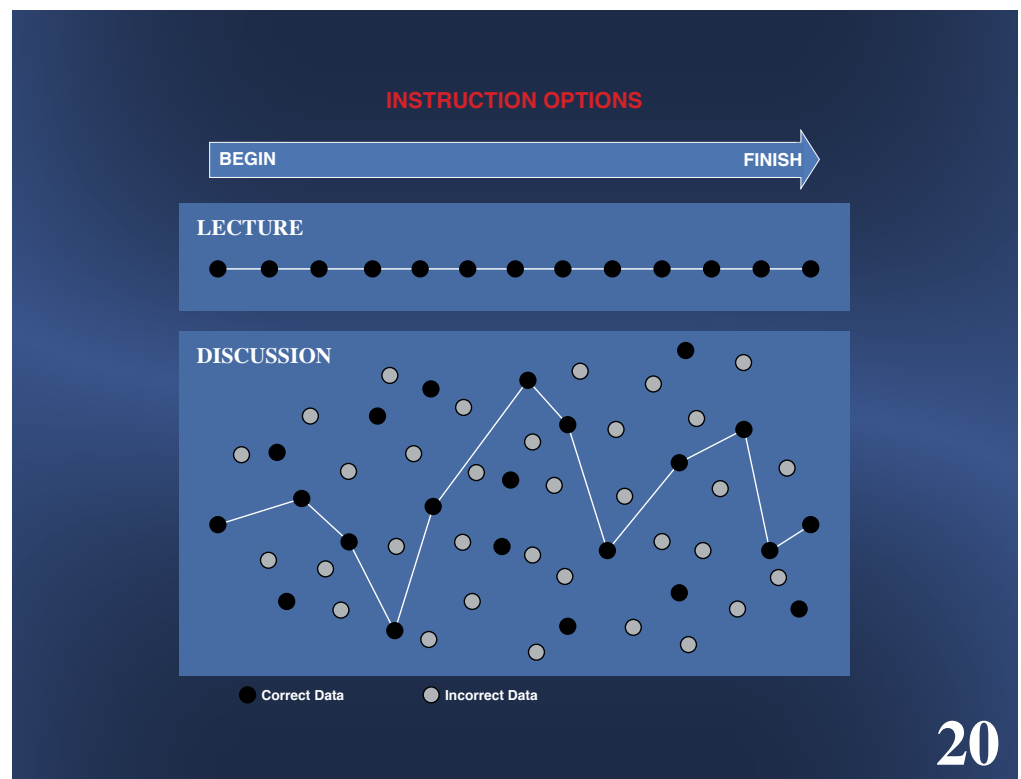
It seems that setting would be profitable today for the spiritual growth of the body. Small groups of gathered believers led by knowledgeable individuals would provide an excellent learning environment. As diagrammed, the sermon or lecture is a linear approach, *taking* the audience to a conclusion. While covering the same material as the lecture, a discussion is a messier process since participants are interjecting comments as well as questions. Skillfully steering the group’s conversation to cover only the correct and appropriate points, the leader *guides* the interaction to the identical conclusion as the lecture. While unable to progress through information as smoothly as in a lecture, the discussion approach provides significant advantages:

Participants learn to study. The leader of a discussion asks the same questions the lecturer does for himself when studying for his presentation. As addressed before, we learn by asking questions (see Slide #18). The lecturer provides the result to his study questions, while participants learn to come to the same conclusions through a discussion by addressing the same questions.

Participants acquire ownership of the Scripture. Ownership is realized by articulating the internalized knowledge of Scripture.

Discussion is personalized to the group. In sermons, illustrations can seem lifeless and applications can miss the mark. In a small group, the illustrations and applications come from right out of real life of those in the group.

Material covered can be modified particularly for that group. The particular data points for discussion are select particularly for that group.



Slide #21

Notice the extremes in the instruction spectrum, from pure lecture on the left to pure discussion. There are items that are *typically assumed to be true* about each:

- | |
|---|
| Lecture |
| Oral
Presentation
Large/Medium Groups
Most Control
Audience Told the Truth
by Lecturer |
| Discussion |
| Oral
Participation
Small Groups
Least Control
Participants Guided to the Truth
by Leader |

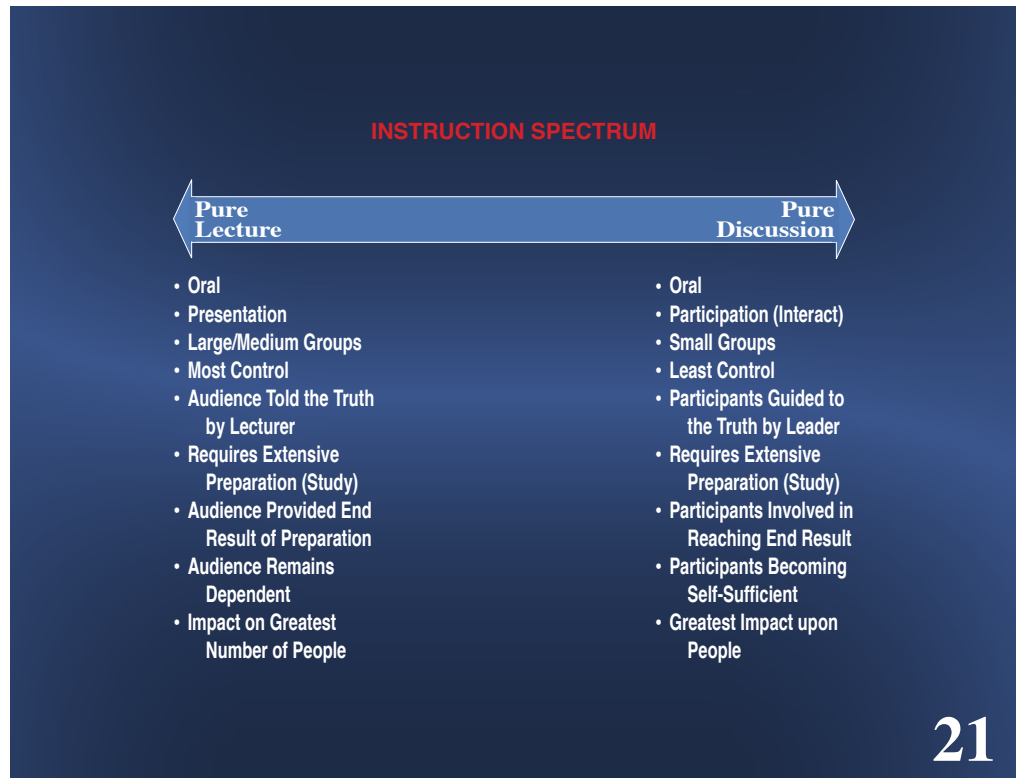
But there are items that are *generally not considered* about each:

- | |
|--|
| Lecture |
| Requires Extensive Preparation by Lecturer
Audience Provided End Result of Preparation
Audience Remains Dependent
Impact on Greatest Number of People |

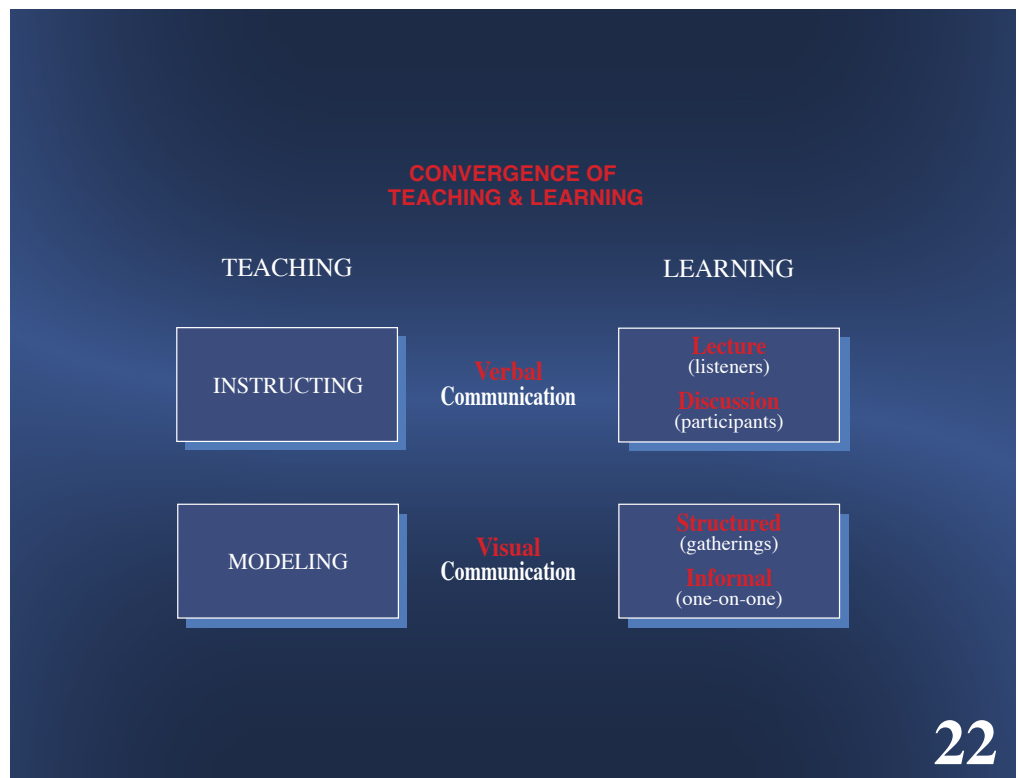
The immense benefit of a discussion is lost if as one “pastor” responsible for the small groups in a large body said to potential small-group leaders, “If you can read, you can lead!” That approach ends up with chaos and biblical confusion in a small group. Small-group leaders must be knowledgeable and skillful in leading a discussion.

Slide #22

The convergence of teaching and learning can take various forms. We just addressed the place for both lectures and discussions. While one is necessary for larger groupings, smaller groupings have a greater impact upon people if done correctly by prepared leadership. While contrasted from verbal communication, modeling or verbal communication is also associated with smaller groupings of believers. If modeling requires intimate exposure to the leadership of the church, structured small groups and informal one-on-one meetings/activities are a necessity.

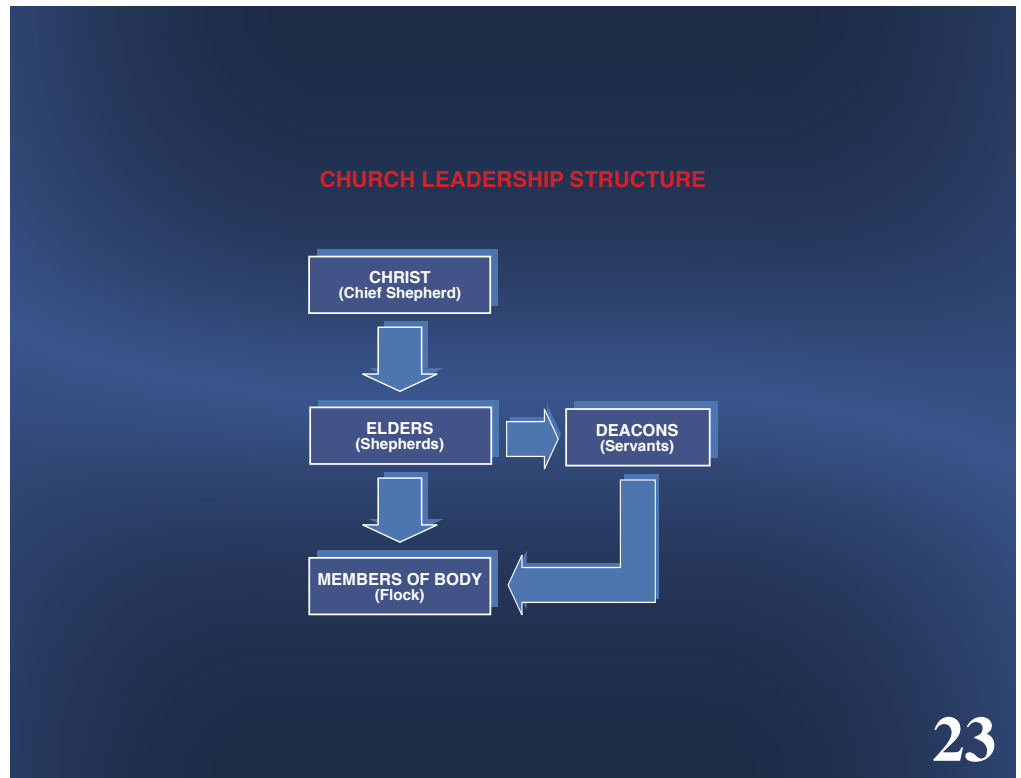


- | |
|---|
| Discussion |
| Requires Extensive Preparation by each Leader
Participants Involved in Reaching the End Result
Participants Becoming Self-Sufficient
Greatest Impact upon People |



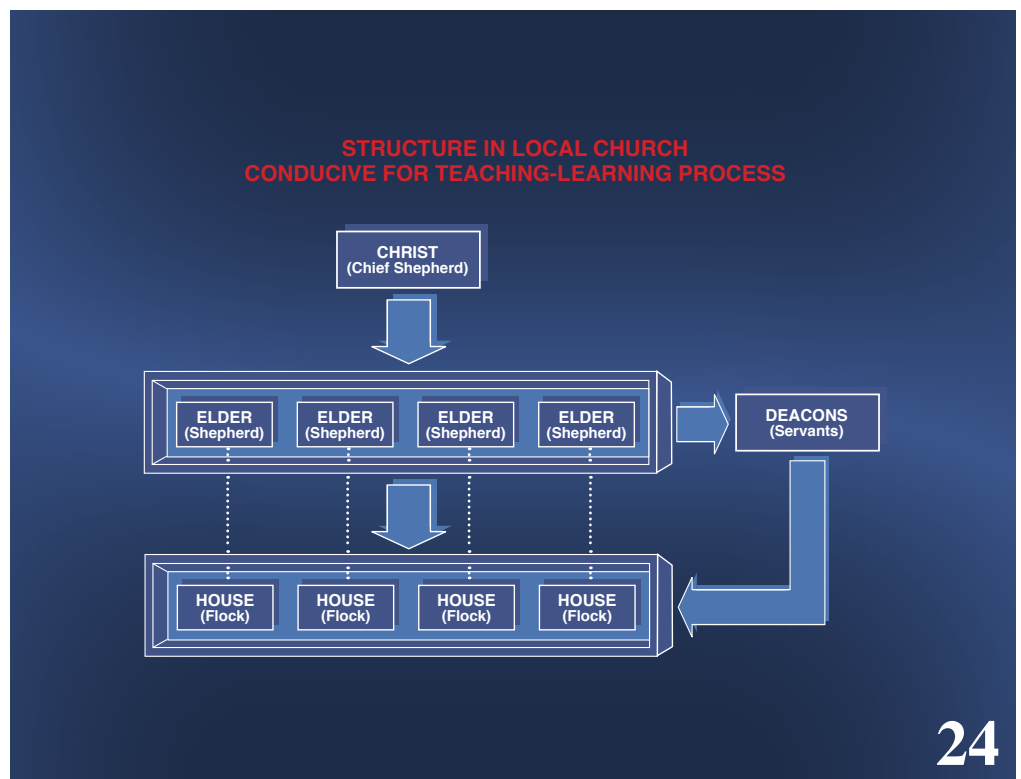
Slide #23

This diagram of biblical leadership is straightforward. The Chief Shepherd has given the church the corporate/structural gifts of elders or shepherd-teachers. These men are responsible to lead, feed, and protect the members of the body so that “the work of service” by the body takes place, leading to its spiritual growth. Working alongside the elders, deacons serve in meeting the physical needs in order that the elders can focus on the word and doctrine.



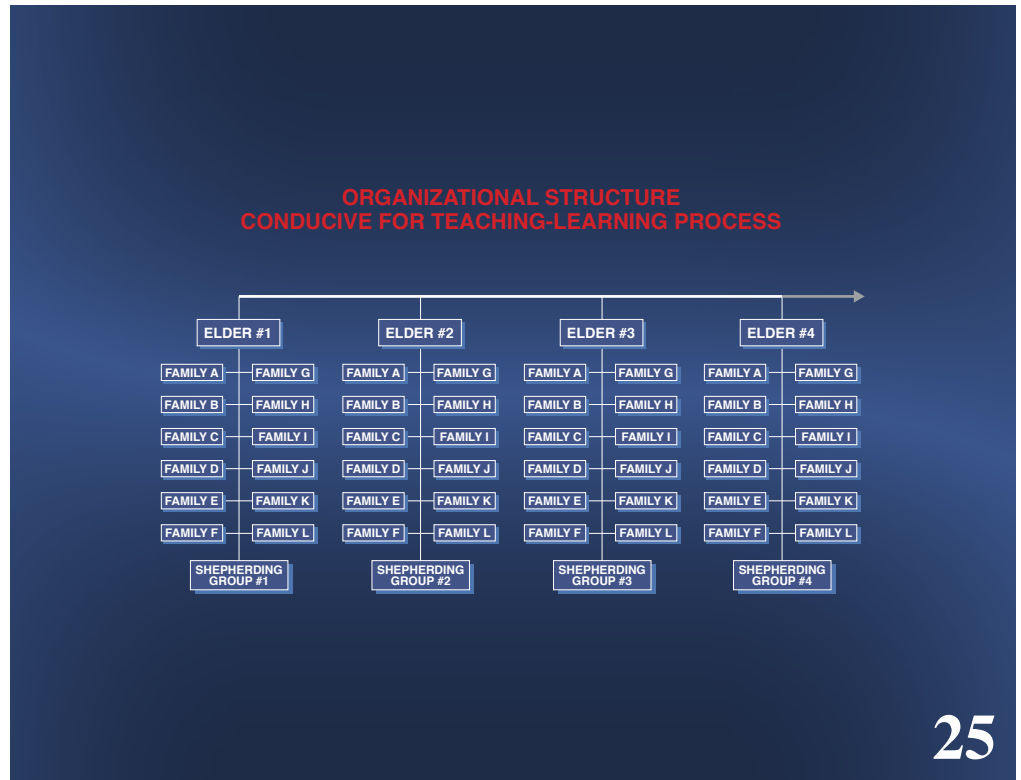
Slide #24

The structure the local church that is conducive for the teaching-learning process requires intimate exposure to shepherd-teachers and responsibility by shepherd-teachers for a portion of the body. Corporate worship, where the whole body comes together, would certainly focus on praise to God in songs and prayer, as well as teaching through sermons (lecture format). All the elders would share in this teaching responsibility, as well as lead/teach in a small-group gathering. These small gatherings would in effect be “shepherding groups” where “the work of service” is primarily experienced under the leadership of the shepherd-teachers. As shown in Slide #11, the result of the body working as God intended should be an overflow, impacting the world in the group’s spheres of influence.



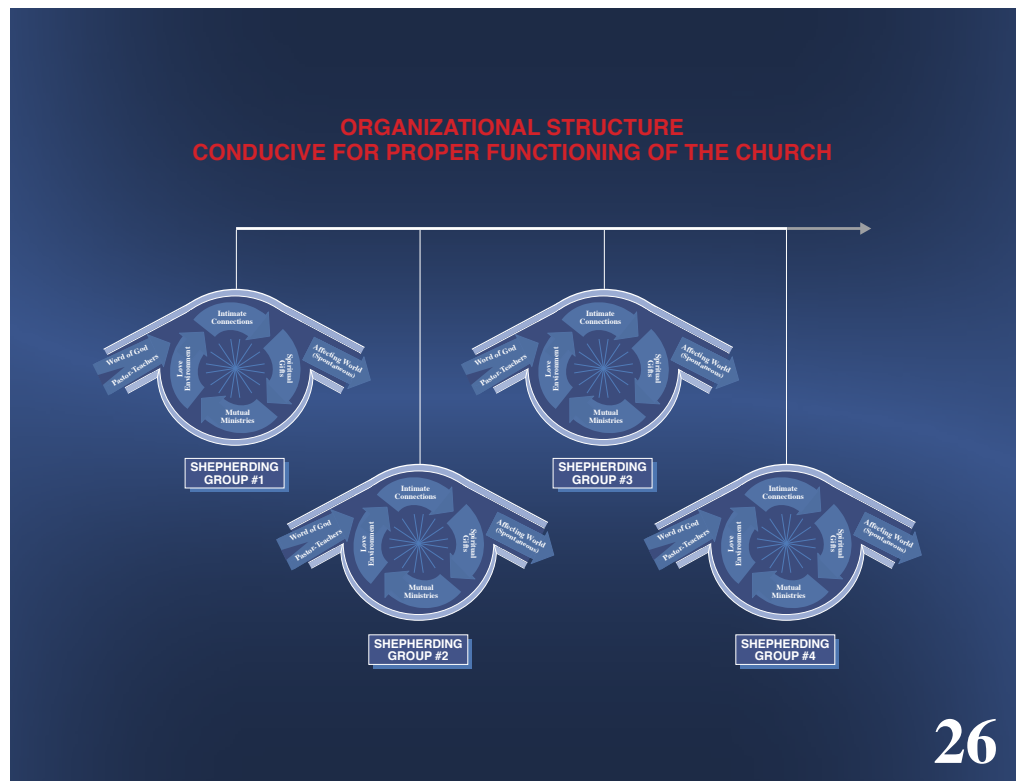
Slide #25

The organizational structure is illustrated on this slide. Each elder would be responsible for a portion of the body. Segmented by geographical region lends itself not only to easiest access for gathering together but even more importantly for ministering to physical or spiritual needs when concerns or problems arise within the group, whether it is those who attend or not. Additionally, it facilitates encouraging the inclusion of believers who are not currently involved in the small-group gathering.



Slide #26

This approach for shepherding groups provides the structure for “the work of service” leading to spiritual growth and it must bring to mind a number of questions. Particularly in light of the seven last words of the church: “We’ve never done it that way before.” The *Addendum* addresses a number of concerns. Nevertheless, shepherd-teachers actually equipping believers for “the work of service” so that “the body causes its own spiritual growth” follows the biblical pattern.



Addendum

Putting into place the needed ingredients for the body to function properly can raise a number of issues and concerns. Some of these are addressed here.

Concern One “If I want to move to this new approach to ministry, how do I change our current form of ministry since I was called to be ‘the preacher’?”

Response Current leadership must see the necessity of moving from the normal way of “doing church” and embrace a more biblical philosophy and methodology of the ministry for any change to occur. You and your leadership team (whatever that form may be) must wrestle with the biblical imperatives for developing a biblical philosophy for ministry that leads to a biblical pattern in ministry (see Article, *Adopting A Biblical Ministry Perspective*). If and only if this is done will you be able to begin the process of moving from *intention* to *implementation* of that reality (see *A New Testament Blueprint for the Church*, pp 171-79). This process will take years of commitment and dedication.

Concern Two “Where do you find these elders that are willing to invest an inordinate amount of time to minister to the body and also be able to ‘teach.’”

Response It will be a rarity to “find” many or any who are qualified. Rather, you will have to prepare and equip the first groups of potential elders during the *initiating stage* of the process. *First*, it is obvious that they will need to buy into the new philosophy and methodology. *Second*, they will need to invest time in preparation and then in future ministry. Also, the current leadership must invest time in preparing the men who hopefully become future elders. This would involve assisting them increase biblical knowledge and developing ministry skills. Potential elders should be involved in a small group with “the pastor” once a week as well as in a “teaching-learning class” on each Sunday morning.

Concern Three “Will paid elders’ responsibilities differ from non-paid elders?”

Response While all elders are to lead and teach, the paid-elders, naturally will have more time for ministry, are the resource for the non-paid elders to enable them to function in their responsibilities. Remember, the strategy is to move from only “the current pastor” doing all the “teaching” to all elders participating in “teaching” (lecture format) the assembly. This transition will initially require more work and effort by “the pastor,” but ultimately will result in a sharing of the “teaching” responsibilities as more elders are prepared for that duty. In fact, rather than thirty-to-forty-minute sermons, two elders could each teach for fifteen-to-twenty-minutes addressing different or parallel topics or texts and requiring less preparation time for the non-paid elders. Obviously, this is why the current leadership team (see *Concern One*) must buy into the process for moving from *intention* to *implementation*. Longer term, these new elders will also reduce the work load of “the current pastor” in meeting the physical and spiritual needs of the members involved in their shepherding groups.

Concern Four “Are shepherding groups established by geographical regions?”

Response It is typically best to established small groups along geographical lines. This approach allows for easier access for the gatherings of the shepherding groups and for members to minister to one another when needs and concerns arise. Since these groups are designed only for adults, shared childcare in a convenient location is facilitated.

Concern Five “Is everyone in the assembly required to be in a shepherding group?”

Response Only after some elders have been developed and prepared for ministry, the process that had already begun for moving from *intention* to *implementation* can be shared with the body. From learning about the process and work that has gone into the transformation, most in the assembly hopefully will embrace the importance of the endeavor and their participation. Obviously, the hope is a majority will respond positively. Nevertheless, remember the seven last words of the church: “We’ve never done it that way before.” Some will initially decline participation and some will never participate.

Concern Six “What about children or the youth?”

Response During worship service, current programs should continue for children. The youth should attend the worship service. But, the youth also should have a mid-week teaching-learning time, utilizing small groups.



Endnotes:

1. Harold W. Hoehner, *Ephesians* (Grand Rapids, MI: Baker Academic, 2002), 544.
Another source states, “In the list of offices in Eph. 4:11 we find... pastors and teachers. But pastor is by no means yet an official title. For in 1 Pet. 5:1 and in Acts 20:17 the leaders of local Christian communities are called *presbyteroi* [an elder].”
Colin Brown, ed., *The New International Dictionary of New Testament Theology*, Vol. 3 (Grand Rapids, MI; Zondervan, 1971), 568.
2. Hoehner, *Ephesians*, 568-79.
The provided translation is a composite suggested by Hoehner.
3. lexico.com/en/definition/process