

**Elders
Deacons**



**Ministry
Manual**

Dedication

This manual is dedicated to the Bishop and Founder of our beloved fellowship, Calvary Temple. His passionate desire and burden is to see the church be the church God intended her to be. The greater part of his ministry is given to practically training leaders to be used to accomplish that purpose.

Dad, thank you for obeying the call of God on your life to establish a work in Fort Wayne for the glory of God. Your teaching and insight into the Word of God is reflected throughout this manual.

I pray that those reading this manual will be as challenged to do their part to make the church stronger in these last days as those of us who are privileged to labor under the leadership of our Bishop.

Pastor Paul C. Paino

Acknowledgement

This Elders/ Deacons Manual is the product of a burden that my father, the Bishop of our Fellowship, has carried for many years. He has compiled notes, outlines, thoughts, and teachings on the subject. It was a valuable resource to use in producing this guide.

A great debt of thanks is rightfully extended to David Gilmore for his assistance in researching the scriptural background for the establishing of church elders and deacons.

Although we have realized the need of this manual, it somehow was never able to be brought in to existence. Finally, due in large part to the exhaustive work of my secretary, Ann Liechty, who caught my vision of this project and joined with me to see it completed, faith was turned to sight.

Finally, I want to acknowledge the faithful elders and deacons who are serving so wonderfully our congregation. We as a church are blessed to have godly men fulfilling their calling and thereby strengthening the body of believers in Calvary Temple.

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INTRODUCTION

The world is in dire need of a powerful, scriptural, spiritual, on-going, revitalized church. It is time for a re-emphasis on the priesthood of every believer. It is important that each believer find their place and ministry in the "body of Christ," and there must also be a recognition of and appointment to the offices of Elders and Deacons. These "offices" must be filled to provide proper examples in Christian ethics and responsibilities, to produce teachers, and to develop healthy leadership so the church can be strengthened and the world evangelized! (Matthew 28: John 20)

The Lord placed ministers in the church. (Ephesians 4:11-16) "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers..."

These were given to the church for the following reasons:

1. To perfect the saints. (Ephesians 4:12)
2. For the WORK of the ministry. (Ephesians 4:12)
3. So the body of Christ could be edified. (Ephesians 4:12)
4. To produce a unity of faith. (Ephesians 4:13)
5. To increase our knowledge of our Lord. (Ephesians 4:13)
6. To bring the believer into the likeness of Christ. (Ephesians 4:13)
7. To establish the believer in sound doctrine. (Ephesians 4:14)
8. To cause the Body of Christ to function and build itself in love.
(Ephesians 4:16)
9. To direct the church in its walk in this present evil world.
(Ephesians 4:17)

Without these Christ-ordained ministry gifts, the church will not function properly.

Then, a new assessment must be made concerning the practical, personal place that each member must fill. Paul clearly states that the Holy Spirit baptizes EVERY believer into the Body of Christ! This is one baptism in which all Christians participate. (I Cor. 12:12, 13) Please note that the Holy Spirit baptizes believers into the Body of Christ!

In I Cor. 12:27 we read: "NOW ye are the Body of Christ, and members in particular." Each of us are "particular members." We are placed in the body to function. We have a particular place... It is crucial for all to discover and joyfully fill their ministry. God set some in the church for... Apostles... Prophets... Teachers... Miracles and gifts of healing and tongues... Helps... Governments.

Notes

In I Cor. 12:27-31 we read "Now ye are the body of Christ, and members in particular. And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet show I you a more excellent way."

The Apostle Paul continues his emphasis on each member finding his ministry. In Romans 12:4-8, we read, "All members have not the same office...having then gifts differing according to the grace that is given to us." In this Scripture we find other ministries added to the list. Paul mentions prophecy, ministry, teaching, exhorting, giving, ruling, and giving mercy. The list encompasses every vital aspect of ministry. Therefore each believer has a responsibility to find their God-called position. Too many are spectators rather than participators! We have left the "work of the ministry" to the professional few and the church has languished. Christians have not been told that we are ALL priests. We all have a position to take, an office to fill, a ministry to offer, a work to do. Too little has been said about "helps," "rulers," "givers," "governments," etc. We are "members in particular!"

(I Tim. 3:1-13) The offices of Elders and Deacons are ordained of God. It is the purpose of this manual to deal with these offices in the church today. It is my goal to offer some scriptural and practical helps so the church can be strengthened by these ministries. The Apostle Paul spent two years in Ephesus and was able to train capable Elders out of an heathen environment that could direct one of the greatest early churches in history. (Acts 20) Many of our churches have been in existence for generations, and we have been unable or have neglected to produce but few New Testament Elders. We pastors and bishops are to blame. Now, we must correct our mistakes; we must repent for our negligence. We must prepare ourselves and do the work our Lord has called us to do. (II Tim. 2:1-2)

It is the purpose of this manual to give consideration to four important subjects, namely: The priesthood of the believer...members in particular, Elders and Deacons. God commissioned His church with a great task. He has given to us the power of His Spirit to enable us. He has shown us the mechanism, through His Word, for accomplishing His grand purpose in this world. When we follow His plan, we will accomplish His will; and He in turn will bless and build His church!!!

PART I

OFFICE OF

ELDER

The Responsibility of Leadership

No person can assume the role of leadership in the “body of Christ” without carefully assessing what is expected of him. God’s Word makes some clear-cut demands of leadership. A leader must be approved by the “body” and show evidence that the Holy Spirit has sanctioned his appointment. Leaders must show signs of true spirituality. The Bible is very clear in providing guidelines so we can judge if a person is indeed a “spiritual person!” Listed below are eight Scriptural references:

1. A leader must have a willingness to restore a fallen or weak brother. Galatians 6:1. A leader must have a heart for the person who is hurt. A leader must reach out to someone who has stumbled, fallen, or has been overtaken in a fault.
2. A leader must show that he understands spiritual truths. I Cor. 2 :11-12.
3. A spiritual person avoids contention, strife, divisions, and arguments. I Cor. 3:1-3. There are always divisive issues raised in a “body of believers.” It is impossible to keep these divisive issues from flowing through the “body.” A leader refuses to get involved in such contentions and strife. This is the important mark of a true spiritual leader.
4. A leader has a positive awareness of the will of God. I Cor. 2:15-16. Ephesians 5:16-19.
5. A leader is patient toward the weak and does everything to edify his fellow believer. Romans 15:1-3. (Read very carefully the entire 14th chapter. Note particularly verse 10.)
6. A SPIRITUAL PERSON is aware of the “spirituals” listed in I Cor. 12:4-11 and is willing to seek God that these “gifts” will function in the local “body.” He is also capable of “judging” whether or not these manifestations are indeed spiritual and functioning properly. I Cor. 12:1; 14:29 and 14:37.
7. A SPIRITUAL PERSON offers spiritual sacrifices and enters into spiritual worship. He is not given to the things of this world. He is more consumed with worship, praise and blessing God than with the pleasures and appetites of the world system. I Peter 2:5; Ephesians 5:19.
8. A SPIRITUAL PERSON possesses a spiritual mind (Romans 8:6) and therefore does not give place to carnal things. Unclean thoughts, unclean stories, careless and foolish words and silly jesting are opposed to the character of the Holy Spirit. Philippians 2:5-8 is a beautiful example of a spiritual mind.

The above list suggests a few characteristics of a SPIRITUAL PERSON. Leaders must manifest these qualities. This is the criteria placed before us by the Scriptures. The Holy Spirit will raise up such leaders when we seek the Lord for the development of leadership in His “body.”

The Ministry of the Local Church Elder

The Question of Singular or Plural Eldership.

According to one viewpoint there is only one elder per local congregation. For example, there were several churches (local bodies) in each city, but Paul wrote only one letter to the entire city and the “singular” elders from each local body read the letter. Thus, the term “Elder” is pluralized. Each body is ruled over by a singular elder (Pastor, Bishop) and assisted by deacons of his choosing. (Titus 1:5) The term “Bishop” is used in the singular form, thus showing Paul’s ordinance of singular eldership. (Titus 1:5).

The New Testament church was ruled over by a Council or Board of Elders in each local body. The apostles confirmed “Elders” (plural) in every church (not every city). (Acts 14:23) Paul calls together the Elders of the church at Ephesus. (Acts 20:17) James says to call for the Elders. If one needed prayer, under the singular Eldership view they would have to call for the “singular” Elders from all the different churches around to come and pray. But, this is assuredly not what James meant. The plurality of Elders in each local assembly was an established fact in the New Testament church. (James 5:14)

There are some practical as well as spiritual reasons why God established plurality of Elders as the New Testament pattern.

Practical Reasons for Plurality of Elders:

1. No man has the total capabilities to rule, oversee, teach and shepherd a body of believers.
2. No man has all God’s gifts and abilities bestowed on him.
3. “Lesser” members of the body of Christ would be unnecessary (they would serve no purpose).
4. Where one Elder is deficient in wisdom, another can provide wisdom on a given matter.
5. A one-man rule tends to bring that one into an exalted position which may lead to self-deception.
6. In a one-man Eldership situation, the people are susceptible to any mistakes that the leader makes in doctrine
7. In a plurality of Eldership, errors in doctrine can be confronted and dealt with properly.

Notes

Spiritual Reasons Why God Established Plurality of Elders:

1. God has chosen to give each believer this gift, making each member essential to the body. (I Cor. 1:12)
2. God established the pattern through Moses and the establishment of 70 elders to rule with him over Israel. (Numbers 11:16-17)
3. God recognized that one man (Moses) could not bear the responsibility alone.
4. God's wisdom in this matter is summed up in the following: Where no counsel is the people fall; but in the multitude of counselors there is safety. (Proverbs 11:14) Also, without counsel purposes are disappointed; but in the multitude of counselors they are established. (Proverbs 15:22) And, two are better than one because they have a good reward for their labor. (Ecc. 4:9)

Qualifications for the Office of Elder.

Character Prerequisites:

The following are character prerequisites as seen in the context of the original language (Greek):

1. Blameless; Irreproachable; Without Reproach; Unrebukeable. (I Tim. 3:2)
2. Good Behavior; Orderly; Modest. (I Tim. 3:2)
3. Holy; Gracious; Merciful; Christian Character. (Titus 1:8)
4. Not a Striker or Brawler; Not Given to Wine, Abusive, Brawling, Drunkenness. (I Tim. 3:3; Titus 1:7)
5. Patient (i.e., Gentle). (It expresses that considerateness that looks humanely and reasonably at the facts of a case); Forbearance. (I Tim. 3:3)
6. Not Self-Willed or Easily Angered. (Titus 1:7) Not Self-Pleasing which denotes one who, dominated by self-interest and inconsiderate of others, arrogantly asserts his own will; selfish. Not Angry, Prone to Anger; Irascible.
7. Temperate. Exercising self-control. (Titus 1:8)

Family Relations:

Family relations play an important role in the qualifications for the office of an elder. He must be the husband of one wife. There are three possible explanations of this reference: 1) That a man shall have but one wife. If she dies he will not remarry under any circumstances. 2) That a man will not marry again after having a divorce. Thus re-marriage after divorce excludes a man from the Eldership. 3) That a man will have only one wife at a time. Polygamy excludes one from the Eldership.

An elder needs to rule his own house well, having his children in subjection. (I Tim. 3:4, 5; Titus 1:6) This comes from the Greek word meaning to stand before; to lead; attend with care and diligence. It suggests that a candidate for the Eldership must have his home in order. He should be respected as leader and father, having children well-

disciplined and a loving wife who supports him in his decisions. (Ephesians 5 and Colossians 3:18-21) If anyone in the church should have a proper family unit, it should be the Elder. They are examples of God's will to the flock (church).

Notes

Character and Reputation:

An Elder must "have a good report of them which are without." (I Tim. 3:7; Titus 2:7-8) An Elder must be blameless in business, speech, finances, and life-style before the world. It is Satan's strategy to destroy the reputation of any spiritually-minded man in the eyes of the community. One who conducts himself in a proper Christian manner will have nothing to fear. Although lies may be spread about him, his life will be a standard of truth against them. Thus, those who would seek to ruin him will be "ashamed, having no evil thing to speak."

An Elder must not be given to wine; winebibber, drunk, excessive use, misuse of wine. (I Tim. 3:3; Titus 1:7) He must not be covetous; not a lover of money; without covetousness. (I Tim. 3:3-4; Titus 1:7)

An Elder holds fast the Faithful Word. (He must be well versed in the Word.) (Titus 1:9) Having a "complete" knowledge of the fundamental doctrines of Christianity is essential to his ministry. There are many wolves in sheep's clothing who will attempt to scatter the flock by false teaching. It is one of the jobs of an Elder to knowledgeably refute any false doctrines affecting the church. He must set an example as to the validity and faithfulness of God's Word in his life, by his deeds and speech, thus "convincing the gainsayers."

Abilities and Experience of the Elder:

An Elder should be apt to teach, skilled in teaching, and able to give instruction. (I Tim. 3:2) He should not be a novice, spiritually immature, nor newly converted. (I Tim. 3:6)

Gender (Sex) of the Elder:

Paul clearly points to an Elder as a man. All grammar in each reference is masculine...Husband, Man, His, He, etc. (I Tim. 3:1-2, 5; Titus 1:5-7)

Terms Defined from the Original Language Used in the Scripture (Greek).

What is the definition of Elder? Elder is the basic term referring to the office or position of authority in the church. The term implies maturity. The New Testament church sees this maturity as spiritual and not always physical, although they usually go together.

Notes

What is the definition of Bishop? Bishop literally means "Overseer." This term describes the office. Ruling is implied by this term.

What is the definition of Shepherd? Shepherd is one who tends herds or flocks (not one who merely feeds them). Shepherds guide as well as feed the flock. This involves tender care and vigilant superintendence, tending the flock, exercising the supervision thereof. This term implies the function and responsibility of the office.

The Elders' Function as Seen in the Scripture.

Administrative... The Elders oversee the church in all aspects. (Acts 20:28) They rule the church vicariously under God's authority. (I Tim. 5:17) They are stewards of God. They must give an account of their stewardship. (Titus 1:7; I Cor. 4:1-2; Matthew 24:45-51)

Pastoral... (Acts 20:28; I Peter 5:2) The Elders' pastoral duties include counseling, praying for the flock, and doctrinally protecting God's flock.

Educational... The Elders are to teach the Word of God (I Tim. 3:2; 5:17). They are also to be knowledgeable for correction and exhortation (Titus 1:9).

Representative for the church... The Elders are to represent the church in prayer (James 5:14) and in gatherings (Acts 20:17).

Spiritual... The Elders' spiritual responsibility is to study the Word of God (I Tim. 3:17) and to pray (Acts 6:2-4).

The Authority of the Elder.

The Elder's authority is limited. The authority of an Elder to rule over a body of believers is limited to the specific body in which God has placed him. He has no authority to govern other churches without permission. Each local assembly governs itself. (The Epistles illustrate this fact.)

The Elder's authority is by Divine Appointment. (Acts 20:28; Eph. 4:7-11) He has authority to administer the Word of Life. (Titus 2:1-15; II Tim. 4:1-4; Heb. 13:7, 17-24; I Peter 5:1-3) He is responsible to watch over the spiritual growth of the church, and he will be held accountable for the spiritual life of the body over which he has authority.

Governmental responsibilities are under the Elder's authority. (I Cor. 12:28) His is the administration of rules as well as finances. His responsibility also entails all the practical aspects of running a well-organized body of believers.

The Appointment of the Elder.

Notes

Appointment comes by the Holy Spirit bearing witness with that of the appointee to become an Elder. (Acts 20:28; Eph. 4:7-11) It is essential and absolutely necessary to have God's call on your life to the Eldership to be qualified. The Elder cannot call or appoint himself; only God calls whom He wills, to be an Elder.

For local admission names submitted for Eldership by the Senior Pastor to the congregation must be approved by at least sixty-five percent (65%) of the ballots cast at the Annual Business Meeting of the church.

The appointment of Elders is generally accompanied by the laying on of hands to impart the anointing of the Holy Spirit. (I Tim. 4:14, Numbers 11:16-17; Acts 6:6; 13:3)

The Structure of the Eldership is Made Up of Men Who Meet All the Qualifications God Has Established.

There are different measures of responsibility in the Eldership as need arises. These measures of responsibility can be generally categorized in four areas: 1) Teaching (I Tim. 5:17; Hebrews 13:7, 17); 2) Counseling; 3) Prayer; 4) Governmental.

There is usually one Elder who presides over the Eldership. For example: Moses/70 Elders; Joshua/70 Elders; John at Ephesus; Ignatius at Antioch; Clement at Alexandria. His authority over this Eldership comes by God and is governed by God. He holds no sovereign control or manipulative powers over this Council. The Eldership has the final word in governing the affairs of the church and their decisions are usually voiced to the congregation by this "Head" Elder. These men seem to be one step higher in the Council of Elders, by special appointment from God.

A Crown of Glory is Promised to Those Elders That Faithfully Serve God in Their Ministries. (I Peter 5:4)

Specifically, the following shall be the guidelines used in regards to the establishing and ministering of elders in our local congregation:

1. The Board of Elders shall serve the church for at least one year.
2. Members of the Board of Elders may serve consecutive terms.
3. Names submitted for Eldership by the Senior Pastor to the congregation must be approved by at least sixty-five percent (65%) of the ballots cast at the Annual Business Meeting of the church.
4. An Elder may serve on the Executive Board or a Commission if so designated by the Executive Board. In the event of a joint meeting of Boards, each person is allowed only one vote.

Notes

5. An Elder must be an active member of CALVARY TEMPLE CHURCH, INC. for at least one year.
6. An Elder shall assist Deacons in serving Communion when necessary.
7. Elders are to pray for the sick, anoint with oil, minister to the spiritual needs of the "body of believers," baptize believers in water, be willing to fill places of responsibility and stand with the Pastor and the staff in the work of the ministry of the church.
8. There is to be no accusation received against an Elder unless there are at least two witnesses to testify against him.
9. The Board of Elders shall appoint from among the Elders a 7-man MISSIONS COMMITTEE. This MISSIONS COMMITTEE is to assist the Senior Pastor in matters that relate to missions policy. The MISSIONS COMMITTEE has the responsibility to work within the guidelines of the budget which is set by the Executive Board. If missions commitments by the Missions Committee should exceed the limits of the budget, the amount over the budget must be approved by the Executive Board.
10. Elders shall be responsible to see that believers are baptized in water. (Give instructions to believers, see that applications are provided and filled out, and be trained for administering baptism by immersion.)
11. Elders shall visit the sick in the hospitals, nursing homes and the homes of the ill.
12. An Elder is to serve by sitting on the platform when scheduled in services so he can minister the gifts of the Spirit, be available for the support of the pulpit ministry, and be available for ministering to the people at the altars.
13. The Board of Elders shall assist the Pastors in giving direction to the congregation in matters of doctrine and all other spiritual matters.
14. The Board of Elders shall be publicly presented to the church in a special "ordination commitment service" following the Annual Business Meeting of CALVARY TEMPLE CHURCH, INC.
15. The Board of Elders shall designate a Chairman and a Secretary to serve the Board of Elders. They may also appoint Assistant Chairmen for any and all Committees within the Eldership including the following: Hospitality and Prayer Hot-line Committee, Hospital Visitation Committee, Home Visitation Committee, Missions Committee, Counselling Committee, Baptismal Committee, and Prayer Committee.
16. The Secretary of the Board of Elders is to keep accurate records of all meetings of the Board of Elders.
17. The Chairman of the Board of Elders shall attend the Executive Board meetings as a non-voting participant. If he is not able to attend, he is to appoint one of the Assistants to attend in his place.

The Elder's Office

Certainly, the Scriptures are not silent concerning the "office of an elder." The Old Testament abounds with references to this ministry and this office. The elders were consulted often in the days of Moses. When the burdens were heavy, the journey in the wilderness was difficult, and the problems and complaints of the people were many, God instructed Moses to ordain seventy elders to assist in leadership responsibilities. God put the same Spirit that rested on Moses on these men. They were: (Exodus 18:13-26)

- *Men who were Spirit filled*
- *Men endowed with wisdom*
- *Men available to the congregation*
- *Men with authority*
- *Men approved by the assembly*
- *Men responsible for their actions*
- *Men appointed by Moses*
- *Men who could prophesy*
- *Men who were to carry responsibility*
- *Men to judge when differences arose*
- *Men to discipline when there was disobedience*
- *Men to represent the whole congregation*
- *Men to carry out the directions of Moses (Exodus 18:20)*
- *Men who served under authority*

Throughout the history of Israel we have recorded many references to the importance and ministry of elders. There are scores of references to elders in the Old Testament. (Genesis 50:7; Exodus 3:16, 18; 4:29; 12:21; 17:5; 18:12; 19:7; 24:1; 24:14; Leviticus 4:15; 19:1; Numbers 11:16, 24, 25, 30; 16:25; 22:4, 7; Deuteronomy 1:13, 14, 15; 5:23; 19:12; 21:2, 3, 4, 5; 21:2, 3, 4, 5; 21:6-21; 22:15-18; 31:9; I Samuel 15:30; Psalm 107:32; Isaiah 16:4; Ezra 5:5)

The New Testament abounds with instruction concerning Elders. (Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; Hebrews 11:2; James 5:14; II John 1; III John 1) I Tim. 3:1 says, "If a man desire the office of a bishop, he desireth a good work." The word "bishop" is also elder. The word means "overseer" or "presbytery" (I Tim. 4:14). The Apostle Paul gives thorough instructions concerning elders in I Tim. 3:1-7. The Apostle Peter gives further information concerning this office (I Peter 5:1-9). Peter calls himself an elder (I Peter 5:1). Elders are: to feed the flock of God; be examples to the flock; be clothed with humility; be vigilant, because of the devil. An elder is to be respected (I Tim. 5:17). Elders were to be ordained in every city (Titus 1:5). Elders are to pray for the sick (James 5 :14).

Notes

A great chapter, Acts 20:17-38, describes many criteria concerning the office and ministry of elders. The church in Ephesus had many elders (Acts 20: 17) .They respected Paul, because they came when he sent for them. (v. 18) They were under authority.

- *They were anxious to learn, to be taught.* (v. 20, 27)
- *They were warned to "take heed to themselves."* (v. 28)
- *They were responsible for the care of the flock.* (v. 28)
- *Their office was established by the Holy Spirit.* (v. 28)
- *They were to feed, not fleece.* (v. 28)
- *They were to protect against wolves outside.* (v. 29)
- *They were to be aware of the presence of deceivers in the body.*
- *They were to "watch."* (v. 31)
- *They were "warned."* (v. 31)
- *They were responsible for the "Word."* (v. 32)
- *They were to support the "weak."* (v. 35)
- *They were sensitive because they "wept."* (v. 37)

Greek scholars inform us that the Greek word for elder is "presbuteros" and the Greek word for bishop is "episkopos." The word "elder" refers to the man. The word "bishop" refers to the office. There is no indication in scripture that a local church had only one elder. The eldership in the apostolic church always consisted of several men. This is made clear in Acts 20 :17 . The church in Ephesus had many elders. James instructs the elders (plural) in every city.

Here are some further important scriptural directives:

1. Elders are appointed, not elected. The church is not democratic in its function. It is theocratic (Acts 14:23; Titus 1:5). Elders are set in the church by the Holy Spirit (Acts 20:28), but always by appointment.
2. Elders are to rule in matters of dissension, divisiveness, and distraction (I Tim. 3:4-5; 5:17). They are to be in control of their own home.
3. Elders are to teach (I Tim. 5:17). We must train men so they will become apt teachers of the Word.
4. Elders are to guard against error and protect "sound doctrine" in the body (Titus 1:9-16).
5. Elders are to "take heed to the flock" (Acts 20; 28; Hebrews 13:17, 24).

In the following chapters there will be exposition concerning elders. God has given the church a mandate and has provided the church with the mechanism to accomplish the commission. It is more than mechanical structure, because the church is an organism. The Holy Spirit breathes life into the body. He will do His work, when we submit to His way!

Understanding the Office of Elder

To be specially called by God to a particular ministry is both joyous and sobering. Joyous in the realization of His counting you worthy and capable by His grace to fulfill all He's called you to do; sober in the fact of the awesome responsibility which accompanies such a high calling. The office and calling of an elder is just such a ministry. It carries with it the joyous experience of being the hand of God through you. But it also carries with it the serious charge of the spiritual welfare of the local congregation. As we approach these discussions on the calling of elders, let the seriousness of our calling lead us to be teachable as we rest in the joy of His enabling grace to fulfill our ministry.

What is an Elder? There is more than one definition to this term. An Elder, "presbuteros," is one with spiritual maturity called to the spiritual care of the church (Title). (Acts 20:17; I Tim. 5:17; Titus 1:5; James 5:14; I Peter 5:1)

Elder can refer to bishop, "episkopos," an overseer, a description of the character of work. (Epi—to have charge of, upon, or over; skopos—to peer, to watch, sentry, as though looking for the concealed; skapto—to dig.) This is one who sees beyond the surface. He digs for real relationships and is carefully watching the flock to meet the needs as each situation dictates. A bishop has sensitive oversight. (Acts 20:28; Philippians 1:1; I Tim. 3:1, 2; Titus 1:7)

Elder can also mean pastor, "poimen." He is a shepherd who cares for and feeds the flock of God. This is the practical function of overseeing. (Ephesians 4:11)

The WORKING DEFINITION OF ELDER: An elder is one who is specially called by the Holy Spirit to a position of authority within a local congregation to sensitively oversee the members of the flock, both corporately and individually, and to forge strong relationships of trust and confidence whereby he might adequately meet their needs through prayer, counsel, and the revelation of the Word of God.

How is one placed in this office? It is by special calling (Ephesians 4:7-12), by the sovereign call of God. He appoints individuals to fill positions of authority within the body of Christ. Usually these appointments come via a personal encounter with the Master through the Holy Spirit (example: Moses, Jeremiah, Isaiah, Peter, Paul).

It is also by specific appointment (Acts 14:23; II Tim. 1:6; Titus 1:5). The special calling on one's life is also evident to others in authority.

Notes

An Elder is also placed into this office because of visible evidences: spiritual maturity—elder denotes maturity; burden for ministry (Ephesians 4:12); exemplary lifestyle (Philippians 3:17).

The special calling of God is recognized by others with spiritual character and is visibly evident to all with whom they come in contact. The laying on of hands with prayer is a common practice of stirring up the indwelling anointing of the Holy Spirit (I John 2:27) as a seal upon an authentic elder's ministry.

Elders: Trained, Appointed, and Ordained

Most of our churches do not have men who are qualified to be an elder. However, all of our churches have men who can be trained, taught, and prepared to serve. Paul told Titus to “ordain elders in every city.” Timothy was instructed... “And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (II Tim. 2:2)

Refer to I Tim. 1:18. We read, “they had ordained elders in every church...” (Acts 14:23, 24) The Apostles and elders met in Jerusalem to give direction to the Gentile believers (Acts 15:2, 4, 6). Elders were trained, appointed and ordained in the apostolic churches. Pastors and bishops (overseers) must be busy training, teaching, and challenging men to serve as elders.

Every pastor must immediately separate out and challenge men to qualify themselves to fill this office and to serve as an elder. “This is a true saying, if a man desire the office of a bishop (elder), he desireth a good work.” (I Tim. 3:1) We will see many marvelous things happen when we set the church in order as it should be.

- *Elders broaden the ministry of the pastor.*
- *Elders minister healing to the church.*
- *Elders protect the flock.*
- *Elders keep doctrine pure and free from error.*
- *Elders provide discipline and direction.*
- *Elders maintain unity in the church.*
- *Elders make decisions in matters of morals. (I Tim. 5:19)*
- *Elders impart spiritual gifts and blessings by the “laying on of hands.” (II Tim. 1:6)*
- *Elders are the ministers of reconciliation. (Matt. 18:18-20)*
- *Elders provide a friendly and hospitable spirit in the church. (I Tim. 3:2)*

Now, let me share four phases that will help pinpoint some requirements for elders. Elders are:

**TO WATCH
TO WAIT
TO WARN
TO WORSHIP**

Notes

Consider the admonition to WATCH. An elder is to watch:

1. Himself (Acts 20:28)
2. The flock of God (I Peter 5:2,3; Acts 20:28)
3. His home (I Tim. 3:4, 5)
4. The devil (I Tim. 3:6; I Peter 5:8)
5. For wolves that will come in from the outside (Acts 20:29)
6. For the contentious people who will rise up in the body to draw disciples away after themselves (Acts 20:30)
7. For "weak" members who need support and help (Act 20:35)

Now, an elder must be ready to WAIT:

1. Wait for instruction. Learn line on line. Remember there are others to teach.
2. Wait for spiritual strength (Isaiah 37)
3. Wait for growth and maturity
4. Wait for direction (Acts 16 Jerusalem)

Then, an elder is to WARN. He is to warn against:

1. The devil's devices (5 references in Corinthians; Acts 20; I Tim; I Peter)
2. The divisive destroyed
3. The deceptive doctrine
4. The doubtful disciple (wolves)

And, an elder is to WORSHIP:

1. By his presence in church
2. By his prayer (in private, public, ministry)
3. By his praise (offer a sacrifice of praise, by his participation)
4. By his practice (in adhering to the Word)

Chapter 6

The Elder's Responsibilities

Notes

No man can assume the role of an elder without carefully assessing what is expected of him. God's Word makes some clear-cut demands of the elder. An elder must be approved by the body and show evidence that the Holy Spirit has sanctioned his appointment. An elder must be respected by his immediate family. (Ephesians 5) An elder must show signs of spirituality. Spirituality is determined to a degree by the following guidelines:

A *spiritual man*...

1. has a willingness to restore a fallen or weak brother. (Galatians 6:1) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."
2. shows that he understands spiritual truths. (I Cor. 2:10, 11) "But as God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."
3. has a positive awareness of the will of God. (I Cor. 2:15, 16) "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (Ephesians 5:16-19) "Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
4. avoids contention, strife, divisions, and arguments. (I Cor. 3:1-3) "And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"
5. is patient toward the weak and does everything to edify his fellow believer. (Romans 15:1-3) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me."
6. is aware of the "spirituals" listed in I Cor. 12:4-11 and is willing to seek God that these gifts will operate in the body. He is also capable of "judging" whether or not their manifestation is scriptural. (I Cor. 14:37) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14:29) "Let the prophets speak two or three, and let the other judge." (I Cor. 12:1) "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Notes

7. offers spiritual sacrifices and sings spiritual songs. He is not given to the things of this world. He is more consumed with worship, praise and blessing God than with the pleasures and appetites of the world system. (I Peter 2:5) "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (Ephesians 5:19) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
8. possesses a spiritual mind, (Romans 8:6, "For to be carnally minded is death; but to be spiritually minded is life and peace.") and therefore does not give place to carnal thinking. Unclean thoughts and careless and foolish words are subjected to the Holy Spirit, to be spiritually minded is to give no place to the flesh.

The above list suggests a few indicators concerning a spiritual man. An elder must manifest these qualities. This is the criteria every pastor must place before the church. God will raise up such men in every church if we will preach, teach, challenge, pray and seek God to provide. He did in the early church. He is the same today!!

Consider the following scriptural qualifications. When the Apostle Paul met with the elders in Ephesus to bid them farewell, he shared some very important responsibilities for the elders of the church. Then, in Titus 1:5, 6 ("For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.") once again Paul carefully outlines at least 18 qualifications placed upon the elders of a New Testament assembly. It would behoove us to carefully look at these lists.

Paul said:

*"HE MUST BE: BLAMELESS,
THE HUSBAND OF ONE WIFE,
HAVING FAITHFUL CHILDREN
(Children that are not unruly.)
...AS THE STEWARD OF GOD."*

(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."

(I Peter 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."

(I Cor. 4:1) Paul states, "Let a man so account of us, as the ministers of Christ, and STEWARDS OF THE MYSTERIES OF GOD." It would be the solemn responsibility of elders to discover and understand these mysteries:

(Ephesians 3:3, 4, 9) The Mystery of the Church. "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ). And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

(Colossians 1:26 and 2:2) The Mystery of God. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ."

(I Cor. 15:51) The Mystery of the Resurrection. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed."

(I Tim. 3:16) The Mystery of Godliness. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

(I Tim. 3:9) The Mystery of Faith. "Holding the mystery of the faith in a pure conscience."

(II Thessalonians 2:7) The Mystery of Iniquity. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

These are just a few mysteries revealed in the scriptures. Certainly, these mysteries are the foundation truths of the Christian faith. Elders must understand them and be capable of sharing these truths.

"NOT SELF-WILLED,

NOT SOON ANGRY,

NOT GIVEN TO WINE,

NOT VIOLENT,

NOT GIVEN TO FILTHY LUCRE,

A LOVER OF HOSPITALITY,

(Friendliness, an open home, a willingness to share, a desire to make everyone feel welcome in the fellowship, and a peacemaker—these are all involved in an elder being hospitable. Must be a person who takes the initiative in friendliness; one who "shows himself to be friendly.")

A LOVER OF GOOD MEN..."

Notes

The list of requirements continues in I Tim. 2, verses 8-16. When men are presented with this criteria, they will respond to the call. Those who are in leadership are responsible to challenge and teach men to fill the office of an elder.

THE ELDER IS TO TEACH AND INSTRUCT.

(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." (I Peter 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." (Titus 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."

THE ELDER IS TO PRAY FOR THE SICK AND TO ANOINT WITH OIL.

(James 5:12-17) "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 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: And 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. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months."

Hospital Visitation

A wise, planned, and prayerful hospital visit can result in personal blessing as well as spiritual fruit. Years of experience have taught me the following:

1. ALWAYS be dressed in a business suit. You need a suit, shirt, necktie, polished shoes, and a neat professional appearance! Remember...You represent our Lord, your church, and the ministry of Jesus. Your appearance is vital important!
2. Observe Hospital Rules. Ask at the desk or call the hospital Chaplain. They will furnish you rules such as: (a.) Where you should park. (b.) When is best time to visit. (c.) Who to contact in case of a problem.
3. Cooperate with nurses and doctors. Give them priority!
4. Check with nurses' station before entering a room with closed doors or posted "NO VISITORS."
5. Be cheerful. DO NOT be a joker.
6. Be a listener. DO NOT dominate the conversation.
7. Do not refer to your own medical problems or experiences.
8. Make your visit brief. Usually four or five minutes is plenty.
9. Do not interrupt family times. If family members are present, be friendly and brief.
10. Always have something to leave with the patient, such as: (a.) A small booklet (b.) A Gospel (c.) A bookmark (d.) A pen.
11. Never criticize the doctor or the nurses or any treatment.
12. Do not ask the patient for a medical explanation of their illness. Let them volunteer any information.
13. Do not go where you are not invited.

Notes

14. Never visit a new mother when she is nursing her baby.
15. Be discreet when referring to a new born baby's father.
16. Be sensitive to spiritual needs.
17. Stay positive
18. Always offer prayer: (a.) Make it brief. (b.) Make it quiet. (c.) Do not be demonstrative.
19. NEVER discuss what you believe to be the cause of the illness. DO NOT, I repeat, DO NOT talk about demon power! Leave that to the church and its leadership.
20. It is not proper to offer cures, suggest medicines or refer to other doctors or treatments.
21. Be prepared to read a short scripture. Mark several appropriate Psalms, such as: Psalm 23, 27, 37, 63, 91, etc.
22. To the Christian: Speak of God's love and faithfulness.
23. To the Non-Christian: Speak of salvation.
24. Always mention that the Pastor sent you and that you are to report back to the Pastor and the church.
25. Assure the patient that the church is praying for them.
26. Ask the patient if they have some need that the church can meet.
27. Make a written report to the office on ALL calls. Be SPECIFIC in your report.
28. Ask the patient if they would like to be anointed with oil. Read James 5.

Instructions on Water Baptism

In Calvary Temple, the ministry of the elder is a privilege to serve as the extension of the Pastor's hands. The elders' calling is to serve in any capacity that the Pastor might direct to aid in his ministry. Baptism of the believer is one of such ministries. The Pastor is the baptizer. That is his place in God's plan for the believer. The elder is his hands extended to the believer. The elder is not the baptizer. The instructions of the Pastor must be of utmost importance. Follow his lead. Instructions of the Pastor are as follows:

1. Arrive early. You must be in place ready to receive the candidate when he/she arrives in order to begin making him comfortable. The time for candidates to arrive is an hour before the scheduled service. You have a few things to do before they arrive:

(1) Make sure the water has been turned on and is warm. If it is not warm, you might consider postponing baptism for that week, especially in the case of children. Always notify the Pastor in that case. (2) Unlock the doors to the dressing rooms. (3) Make sure there are enough gowns in each room (preferably two).
2. Be at the Information Desk back of the Chapel ready to greet a candidate. Welcome him and make him feel comfortable. Let him know how pleased you are that he has made this step of obedience and how glad you are to be a part of his baptism.
3. Begin to talk to him about his experience in the Lord. How did he come to know the Lord, how long he has been a Christian, does he go to Calvary Temple, how long he has been coming, etc. Do this naturally so he doesn't feel he is being quizzed. These are questions he will have to answer on the application. If he hasn't already filled one out, begin doing so with him.

Use this opportunity to examine the candidate to see if he understands what baptism means. When you get to EXPLAIN WHAT BAPTISM MEANS, make sure you have him say it in his own words. Take this opportunity to talk about what the Bible says about baptism. Use the information sheet they have been given and go over the Scriptures. It is important that they know that they have been born again and that they are being baptized "since they have believed" and that baptism is not the mode of salvation, but an act of

Notes

obedience after their salvation. It is also important that they know that their baptism is a public testimony of their salvation and obedience before God.

If a child is being baptized, you need to rely on the parent's judgment whether or not the child understands. Sometimes the child is shy and may not be able to tell you what he has been able to verbalize at home. The parents should have been given an application with instructions and Scriptures on baptism to go over with the child previous to coming to church.

If there is more than one candidate, try to split them as easily as possible, using other elders. Sometimes it will be necessary for one elder to talk to more than one candidate. Try to group adults with adults and children with children. If there is a large crowd, as in the case of a chapel group, have everyone sit together and talk to the whole group after the applications have been filled out. Elders might assist in making sure all of the applications have been filled out correctly and people dealt with as necessary. The elder in charge should speak to the whole group and go over the instructions and briefly through the Scriptures.

4. Begin to give instructions on procedures of baptism:

- a. Briefly explain the route they will take to the baptismal tank, that they will go to a dressing room, put on a robe over the clothes they want to be baptized in, leave their shoes, socks and other belongings in the dressing room and proceed to the tank with their towels.
- b. Explain that anyone who is with them can either go to the tank area with them or join the congregation to watch from the Sanctuary. (Parents should be encouraged to assist their children.)
- c. Begin to show them the way to the dressing rooms. Point out the restroom facilities and the fact that there are hand dryers that may be used to dry hair. The elder should get dressed quickly (in waders) if he is going to be in the tank.
- d. When everyone is outside the dressing area, use one candidate to demonstrate the procedure of baptism. Turn the person as if they were standing in the tank facing the congregation. The Pastor may say something to them. When the Pastor begins to say something like, "because of your testimony of faith," or "because we know you believe in Jesus," he is ready to baptize them, so turn them around and have them step forward, hold their nose with one hand and their wrist with the other hand. You hold their wrist and place your other hand in the small of their back. Do not place your hand too high or they will be hard to lift up. Tell them to

- keep their legs straight, not bent, until you are bringing them back up. Then they can stand up naturally. Always help them out and the next person in.
- e. Decide the order of candidates for baptism, mark each application in order (give each a number). Jot that order down for yourself so you keep them in that order as they go into the tank (so that the Pastor will not call someone by the wrong name).
- f. Give the numbered applications to another elder to take to the platform to give to the Pastor. Begin moving the candidates to the tank area. Have them sit on the steps and try to make them feel comfortable and relaxed. Again tell them how glad you are to be a part of their experience and how they can expect God to bless them because of their obedience. You may have a word of prayer with them at this time.
5. Make yourself ready to respond to the Pastor. If he has told you when he will baptize, then make sure you are ready (usually immediately following the opening worship). Watch from the corner of the opening and he will indicate to you he is ready. As soon as you are in the tank area, have the light turned on so he will know you are there.
6. There should always be at least one other elder in the tank area with you to assist. He should keep people in the proper order and help them in and out of the tank. After they leave the tank, he should give them their towels and hang their robes on the hangers to dry. If you are baptizing any women, it is imperative that you have a woman to assist you and help the woman candidate with whatever she needs. She does not have to be an elder's wife, but that would be favorable. The assisting elder should begin to show those coming out of the water back down to the dressing rooms. If you have locked the dressing rooms, he should be there to unlock them. People should not be left standing in their wet clothing. If there are more than a few people, you may need more than one assistant to help. In the case of more than three people being baptized, you may want to have them enter from one side of the tank area and exit from the opposite side. In this case, the assisting elder should be on the exiting side to help them out, give them their towels and show them to the dressing rooms.
7. After everyone is in their dressing room, and you have gotten dressed, stay in the hallway outside the restroom area until everyone is out and headed back to the Sanctuary. They should not be left alone. If women have been baptized, encourage the woman assistant to stay also.
8. Greet them and encourage them as they leave, assure them of God's blessing as a result of their obedience. When everyone is gone, you may return to the Sanctuary.

SAMPLE LETTER SENT TO CANDIDATES FOR WATER BAPTISM:

Your baptism is a very important step of faith and obedience in your walk with the Lord. We rejoice with you and are thankful for the privilege to minister to you in this holy ordinance. In order to help prepare you, we offer the following instructions.

There are instructions to us in God's Word concerning baptism. Who should be baptized? Every believer should be baptized who has not been baptized (Mark 16:16). Why are we baptized? We are baptized to obey Christ, to confirm repentance (Acts 2:38). We are also baptized to identify with Christ, to relate our testimony (Col. 2:10-13). Lastly, we are baptized to follow Christ, a covenant relationship (Romans 6:3-5).

When are we baptized? We should be baptized as soon as possible following our commitment to Christ, salvation (Acts 19:1-5). We should be baptized when we understand what baptism means. Parents of children must make a determination of their understanding with the help of the assisting elder. When we are too young (infant baptism), we do not understand the spiritual meaning of what we are doing. Therefore, we do not baptize infants.

How are we baptized? We are baptized by an ordained minister. In our church, the minister baptizes and the local elder assists. We are baptized, too, in water by full immersion ("baptisima"—to dip) (Acts 10:47-48). Lastly, we are baptized in the name of the Father, the Son and the Holy Spirit (Matt. 28:19).

Then, there are practical instructions. First, we should read the above Scriptures. Pray for God's Spirit to make your baptism a significant spiritual experience to you. Come early (6:30 p.m. on a Thursday evening before a regular service) to begin preparation. We would like to pray with you. You should notify the local elders one week in advance of the Thursday you wish to be baptized.

Also, bring a change of clothes. Wear to church the clothing in which you will be baptized. Comfortable slacks and a shirt or blouse will be fine. You will wear a robe over these garments (except for children). Bring one or two towels, a plastic bag for your wet garments, and a hair dryer (if needed). There are private dressing rooms and close access to restrooms with mirrors and electric outlets.

Again, we indeed are thankful for this opportunity to minister to you. We trust this letter will be an aid to you in preparing for water baptism. If you have any questions, please don't hesitate to let us know.

Laying on of Hands

The following is a list of all Scriptures found in the Bible on the subject of laying on of hands.

Scripture in relation to the imposition of laying on of hands:

Heb. 6:1-2

Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment.

IN CONSECRATION:

Gen. 48:14

But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the first-born.

Ex. 29:10

Then, you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull.

Ex. 29:15

You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram.

Ex. 29:19

Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

Lev. 1:4

And he shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.

Lev. 3:2

And he shall lay his hand on the head of his offering and slay it at the doorway of the tent of meeting, and Aaron's sons, the priests, shall sprinkle the blood around on the altar.

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Lev. 3:8

And he shall lay his hand on the head of his offering, and slay it before the tent of meeting; and Aaron's sons shall sprinkle its blood around on the altar.

Lev. 3:13

And he shall lay his hand on its head and slay it before the tent of meeting; and the sons of Aaron shall sprinkle its blood around on the altar.

Lev. 4:15

Then the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be slain before the Lord.

Lev. 4:24

And he shall lay his hand on the head of the male goat, and slay it in the place where they slay the burnt offering before the Lord; it is a sin offering.

Lev. 4:33

And he shall lay his hand on the head of the sin offering, and slay it for a sin offering in the place where they slay the burnt offering.

Lev. 16:21

Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel, and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.

IN ORDAINING LEVITES:

Num. 8:9-11

So you shall present the Levites before the tent of the meeting. You shall also assemble the whole congregation of the sons of Israel, and present the Levites before the Lord; and the sons of Israel shall lay their hands on the Levites. Aaron then shall present the Levites before the Lord as a wave offering from the sons of Israel, that they may qualify to perform the service of the Lord.

Deut. 34:9

Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses.

I Tim. 4:14

Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery.

II Tim. 1:6

And for this reason I remind you to kindle afresh the gift of God which is in you through the laying on of hands.

IN HEALING:

Mark 6:5

And He could do no miracle there except that He laid His hands upon a few sick people and healed them.

Mark 7:32

And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hands upon him.

Luke 4:40

And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them.

Acts 28:8

And it came about that the father of Publius was lying in bed afflicted with recurrent fever and dysentery; and Paul went in to see him and after he had prayed, he laid his hands on him and healed him.

IN BLESSING CHILDREN:

Matt. 19:13

Then some children were brought to Him so that He might lay His hands on them and pray, and the disciples rebuked them.

Mark 10:16

And He took them in His arms and began blessing them, laying His hands upon them.

IN SOLEMNIZING TESTIMONY:

Lev. 24:14

Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.

LIFTING UP HANDS IN BENEDICTION:

Lev. 9:22

Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings.

Luke 24:50

And He led them out as far as Bethany, and He lifted up His hands and blessed them.

Notes

GENERAL REFERENCES TO LAYING ON OF HANDS:

Num. 27:18

So the Lord said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him."

Matt. 9:18

While He was saying these things to them, behold, there came a synagogue official, and bowed down before Him, saying, "My daughter has just died; but come and lay Your hand on her, and she will live."

Matt. 19:15

And after laying His hands on them, He departed from there.

Mark 5:23

And entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, that she may get well and live.

Mark 6:2

And when the Sabbath had come, He began to teach in the synagogue, and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?"

Mark 8:23

And taking the blind man by the hand, He brought him out of the village, and after spitting on his eyes, and laying His hand upon him, He asked him, "Do you see anything?"

Mark 8:25

And then again He laid His hands upon his eyes; and he looked intently and was restored, and began to see everything clearly.

Luke 13:13

And He laid His hands upon her; and immediately she was made erect again, and began glorifying God.

Luke 21:12

But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before the kings and governors for My name's sake.

Acts 5:12

And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

Acts 6:6

And these they brought before the apostles; and after praying, they laid their hands upon them.

Acts 8:14-19

Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them, that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they began laying their hands on them, and they were receiving the Holy Spirit. Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."

Acts 9:17-18

And Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit." And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptized.

Acts 13:3

Then when they had fasted and prayed and laid their hands on them, they sent them away.

Acts 19:6

And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying.

Acts 19:11-12

And God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.

Acts 21:27

And when the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the multitude and laid hands upon him.

Laying on of Hands Healing the Sick

In Hebrews 6:1-2, there is a reference to “repentance from dead works, faith toward God, the doctrine of baptisms, laying on of hands, the resurrection of the dead, and eternal judgment.” I would like to share some important scriptural and doctrinal truths concerning “the laying on of hands.” It is an act in which one believer places his hands upon the body of another person in the Name of the Lord with some definite spiritual purpose in mind. It is important that this act be accompanied by prayer, a prophetic utterance such as a “word of knowledge” or a special revelation.

The “laying on of hands” signifies three very important things:

First, the person laying on hands may transmit spiritual blessing, authority, power, or healing to the one upon whom hands are laid. Jacob laid hands on his two sons in Genesis 48:14. Jacob transferred blessing upon his grandsons by the act of laying on of hands.

Then, the person laying on hands may acknowledge publicly some special spiritual blessing that has been received from God by the one upon whom hands are laid. This becomes a confirmation of what God has already done.

Third, the person laying on hands may publicly commit to God for some special task or ministry the one upon whom hands are laid. Often, all these purposes may be combined in the single act of the “laying on of hands.” This ministry of “laying on of hands” was practiced often in the Old Testament.

In Numbers 27:18-20, Moses was told by God to lay hands on Joshua. In Deuteronomy 34:9 we read Joshua was instilled with the spirit of wisdom because Moses had laid hands on him. The Old Testament scriptures record that this act of the “laying on of hands” acknowledged a leader whom God had appointed for His special purpose. It was a means of transmitting blessing, authority, power, and wisdom to a God-appointed person.

Now, in the New Testament there are several important purposes for which the “laying on of hands” may be used. The first purpose is revealed in the ministry of physical healing.

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Jesus Himself commanded His disciples in Mark 16:17-18, "In my name...they shall lay hands on the sick and they shall recover." In this portion of scripture, Jesus teaches that the laying on of hands is appointed as a means whereby physical healing may be ministered to those who are sick.

In James 5:14-15 we read, "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: And 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." We have the ordinance explained of the anointing of the sick with oil. The "laying on of hands" and "anointing with oil" must be exercised by faith in the name of the Lord. When anointing with oil, it must always be accompanied by prayer. When Jesus spoke in Mark's Gospel, there is no specific mention that prayer is made in connection with this act. There is power in the "laying on of hands" when exercised by a believer. It is scriptural to lay hands on the sick without anointing with oil. It is also perfectly scriptural to anoint the sick with oil without laying hands on them. James seems to instruct that anointing with oil is to be administered by the elders of the church to believers. This apparently is what is meant by the phrase, "Is any sick among you?" It is also important that the sick person call for the elders of the church. The elders are not to take the initiative in this ordinance. If people want to be anointed with oil, they must request it. A person who has not made his profession of faith and is not associated with any Christian church would not be included in this ministry.

God expects every Christian to seek Him first for healing through faith. There is no indication that it is unscriptural for a Christian who is sick to seek the help of a medical doctor. However, it is contrary to scripture for any professing Christian to seek human medical aid without first seeking for divine help from God himself through the appointed leadership of the church. Today, most Christians who fall sick automatically call for the doctor without giving any thought to seeking God or to call for the elders of the church. When Christians do this, they are guilty of disobedience against the ordinances of God. The scripture plainly states, "Is any sick among you, let him call for the elders of the church." Therefore, any Christian who falls sick and then calls for the doctor without requesting the elders of the church to pray, to anoint with oil, and to lay hands on them is guilty of open disobedience. It actually amounts to our saying to God, "God, I do not need You, I do not believe You can heal me. I put my trust and confidence in what man can do for me. I am not asking for Your help or Your guidance."

When this attitude prevails among God's people, weakness will also prevail. Most Christians have simply set aside the claims of God to heal their body and have closed their homes and their families and the church to Jesus Christ as the healer.

There is another important lesson in his letter that James wrote. James plainly declares that Christians should associate themselves with the church and should

submit and subject their salvation to the leadership of the church. The elders of the church must be ready at all times to minister in faith so that the physical needs of the members can be met. A person that does not submit to the leadership of local elders does not have the right to call for them in the hour of need. Anointing with oil and the laying on of hands are ordinances of the church.

There is not the slightest suggestion that there is any unnatural healing power in the oil. Oil is a type of the Holy Spirit, therefore when the elders place oil on the sick person, they by faith acknowledge the person of the Holy Spirit and are anticipating that the power, healing, life and virtue of the Spirit that raised Jesus from the dead will touch the sick body. In Romans 8:11 we read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The phrase, "to quicken your mortal bodies" means to impart divine life and healing into a physical body. This is done by the Spirit of God. When elders place oil on the body, this oil typifies the Holy Spirit in His work of healing.

In Mark 16 the laying on of hands is to be accompanied by the preaching of the Gospel to the unconverted. God has promised to confirm the preaching with supernatural power. In James 5, the laying on of hands is for the believer and the Christian who is in covenant relationship with the local church. Healing is the result of the laying on of hands. The laying on of hands is the channel through which the supernatural gifts of healing operate. When hands are laid on the sick, supernatural healing virtue is imparted to the body. There may not be any special sensation or manifestation of power during the act of the laying on of hands. However, if there is genuine faith, there will be results. There may not be a dramatic or supernatural manifestation but there will be evidences of the healing.

There are at least two things a person should do when hands are laid on them in the name of the Lord:

- (1) The recipient is to offer thanksgiving to God continually for their healing.
- (2) It is important to refuse to testify any longer to the sickness. Accept the healing power now working in your body by the ministry of the laying on of hands.

Laying on of Hands Receiving Spirit Baptism

Laying on of hands is also for the purpose of believers receiving the Baptism in the Holy Spirit and for the impartation of spiritual gifts.

In the ministry of “laying on of hands” in the previous chapter, we talked about laying on of hands for the healing of the sick.

Now we will deal with believers receiving the Baptism in the Holy Spirit and the impartation of spiritual gifts. (Acts 1:4) There are five accounts in the Book of Acts where people received the Baptism in the Holy Spirit:

1. The first case is recorded in Acts 1:4. The early disciples were obedient to the Lord’s command and went into Jerusalem and entered the upper room until the Day of Pentecost. They received the Holy Spirit and spoke with tongues.
2. The second case is found in Acts 8:14-20. It is recorded, “Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost.”
3. In Acts 9:17, Saul of Tarsus received the Holy Spirit as the result of Ananias putting his hands on him.
4. Peter went to the house of Cornelius in Caesarea. The story is recorded in Acts 10:44-46. Verse 44 says, “While Peter yet spoke these words, the Holy Spirit fell on all them who heard the word.”
5. The fifth case has to do with the disciples at Ephesus. In Acts 19:1-6, we find the story. Verse 6 states, “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

In these five cases we have a description of people receiving the Baptism of the Holy Spirit. In Caesarea, they received while Peter was yet speaking the Word. In Jerusalem on the Day of Pentecost, the believers were worshiping and praising the Lord!! However, the believers in Samaria, Saul of Tarsus in Damascus, and the

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twelve believers in Ephesus received the Baptism in the Holy Spirit through the ministry of the “laying on of hands.”

- / We learn from reading Mark 16:17-18 that the ministry of the laying on of hands was one of five signs that would accompany the preaching of the Gospel. It is clear that all believers do have the authority to lay hands on the sick. However, we must remember that this ministry of the laying on of hands by “all believers” is really for the purpose of confirming the preaching of the Word to the unbeliever. The Apostle Paul warns Timothy in I Timothy 5:22 that we should “lay hands suddenly on no man, neither be partakers of other men’s sin; keep thyself pure.”

It is stated in the 9th chapter of Acts that Ananias was “a certain disciple.” There is no indication that he was an elder. However, this ministry was performed for the benefit of the man who had lived in disobedience and unbelief. This was a confirming sign.

It is very important that we keep in balance the “ministry of laying on of hands” in the church for believers. (This must be done by the elders of the church.) And, the ministry of the laying on of hands as a confirming sign for unbelievers.

It is important that we be aware of the spiritual danger connected with the laying on of hands. This ministry should never be exercised carelessly but always in a spirit of prayer, dependence, and humility.

Then, the guidance and the direction of the Holy Spirit must be carefully sought. With whom do we pray, when do we pray, and how do we pray?

Also, the believers who lay on hands must be sure that their own spirit is pure, that they are walking in fellowship and communion with the Lord and that there is not the practicing of disobedience and sin in the believer’s life. Unless we are sanctified, we can impart our spirit to the one upon whom we lay hands. This makes it necessary for the believer who is going to exercise this ministry to be empowered by the Holy Spirit so that he can resist any evil spiritual influence that is working in the life of the one upon whom he lays hands.

There are real dangers for the one who is practicing the laying on of hands and for the one upon whom hands are laid unless we understand what is taking place. By the Holy Spirit we, through our spirit and the laying on of hands, are to impart power, spiritual energy, and deliverance. There is a danger that we could impart a negative spirit. Or, if we are not spiritually prepared when we minister, the person upon whom we lay hands could negatively affect our spirit. This could create a real spiritual struggle in our lives.

There is great power released through this ministry, and there are tremendous spiritual forces at work when we lay hands on one another. We need every protection and safeguard so the ministry can be effective.

In Romans 1:11-12 the Apostle Paul states that he desired to impart a spiritual gift to the believers in Rome. The purpose of the spiritual gift was so believers could be established in the things of the Lord. We learn from verse 12 that a spiritual gift is given so the church can be comforted and edified and so that faith among the believers can be strengthened.

Again, we read in I Corinthians 1:7, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." In this verse, the Apostle Paul is thanking God that the ministry in the church at Corinth has been enriched by the spiritual gifts. In verse 8 Paul reveals that these spiritual gifts are to continue to operate in the church until the personal return of Christ for His church.

There are three important verses that the Apostle Paul wrote to Timothy. In I Timothy 4:14 Paul states, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery." Then, in II Timothy 1:6, Paul refers to the same spiritual experience and says to Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Then in I Timothy 1:18 Paul again refers to the spiritual gifts that Timothy had. We learn some important things concerning the spiritual gift that Timothy possessed by the laying on of hands. I do not know the precise nature of the gift, but I do know that a definite spiritual gift was imparted by the laying on of hands.

Second, we learn in I Timothy 4:14 that the elders laid hands on Timothy. The word "presbytery" is a New Testament word denoting the elders of the local church. Acts 20 tells us a great deal about the elders of the church in Ephesus. The Apostle Paul acted in conjunction with the local church elders and laid hands on Timothy. It is very important to note that "prophetic utterances" were associated with the laying on of hands by the elders for the impartation of spiritual gifts. The gift of prophecy operated when hands were laid on Timothy.

Several things happen as a result of the laying on of hands for the impartation of spiritual gifts:

1. The Will of God was revealed to Timothy through the gift of prophecy when a gift was imparted to him by the laying on of hands.
2. Timothy received special power so he could war in a good warfare. A spiritual gift helps equip us to battle in the spiritual warfare we are in, when we begin participating in a special ministry.

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This ministry of the “laying on of hands” is a powerful ministry that has been given to the body of Christ. Special things will happen when we are obedient to the Holy Spirit. There is an order to the work of the ministry. When we give the Holy Spirit an opportunity to work through the church, when we find our place in the body, when we submit to leadership and spiritual authority, when we are obedient to the Word, and when we exercise faith, we can expect supernatural manifestations in the body of believers.

Counseling Instructions To Elders For The Baptism of the Holy Spirit

The Elders should work in teams of three men and their wives if they are present. One elder should talk and the other two should be in prayer. Establish one person. The others should be watching (eyes open) while they pray. However, be sure you listen to Pastor's instruction before you do anything. Don't start until he is done.

Be sure that the person seeking the Baptism is saved. They must have a personal, positive relationship with Christ. They must be born again.

Be sure that the believer knows what he is seeking and what the Word says about the Baptism. Know why he came forward. Ask, "Are you seeking the Baptism of the Holy Spirit?"

The Elder should be in personal prayer before ministering to the believer. Pray during the service for the Lord to use you and the other elders. Pray for your anointing and witness of the Holy Spirit in your life. Then pray for the believer's Baptism.

Remember, the Elder is not the baptizer; Jesus is. The Elder is just an instrument. Don't make physical contact other than the laying on of hands. Don't lay on hands immediately, and one man only should lay on hands. Don't shake them or move their jaws, etc. Try to keep them from shaking, jumping, waving hands. Stay in spiritual balance. Don't ask them to repeat your personal language.

The believer should be in an attitude of worship and submission to the Lord. Be credible in your worship (be an example) and praise to the Lord. Use English first, then your prayer language, with your eyes open. Have the believer worship out loud (cry, sing, laugh, love Him in prayer); once again, English first then prayer language. Acknowledge His presence out loud.

Have the believer respond to his inner feeling. Emotional response is necessary. This is a step of faith. Mind should be off circumstances.

Try to get him to open his mouth and say something. Urge them to offer praise to Christ. Ask them if they received the Baptism of the Holy Spirit. If not, read I Cor. 14:14-15 and Matt. 14:25-31. Then try again.

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Pray in tongues with him but do not have him repeat your language. Don't teach him your language.

Scriptures concerning tongues: Acts 1:3; 2:4, 38; 19:2. Luke 11:13; I Cor. 14:4, 18; Joel 2:28, 29; Eph. 1:13, 5:18. Chapter 13

Chapter 13

Notes

Instructions to Elders

You should have the following supplies with you, perhaps in a briefcase. You should have your Bible. You should have the convert cards and your pen. Have the pamphlets, "Encouragement to New Converts" and "This We Believe." And lastly, have breath mints with you.

When praying for salvation, work in teams of two. Of course, have your Bible ready. You should have the following scriptures marked or know them: Ephesians 2:1-10; Romans 10:9-13; and I Cor. 15:1-4. One should talk and pray while the other agrees. When talking with a woman, try to have a wife or other woman present.

When praying for healing, work in teams of three. One should anoint the head or hands while the others lay hands on discretely. One prays (always in the name of Jesus) while the others agree. Know who will pray ahead of time. Be sensitive. Compliment them first. Assure them God loves them. Be sensitive as to when to go to prayer or to share scripture with them.

Fill out the convert card for them, then give them the booklet "Encouragement to New Converts." Also give them the folder, "This We Believe."

Counseling Procedure

In order to have a uniform understanding of the responsibility of altar workers and Elders during an invitation at Calvary Temple Worship Center, the following policy has been formulated. Please be careful to follow the instructions given.

The Pastor will call for Elders and/or other altar workers when he is ready for them. Please remain in your seat until he asks for you to move.

Listen carefully for any verbal instructions that the Pastor may give at the time he asks you to come to the altar. Be sensitive to his instructions.

Try to select someone that is near to your age if possible. If there is a large crowd at the altar and you cannot find anyone to counsel, be sure that you are not blocking the aisle for others to come forward. Remain in an attitude of prayer...pray for the other workers who are counseling. This is an excellent time to pray in the spirit and allow the Spirit to minister in behalf of those who have come for counsel.

As you are counseling...ask the individual why they have come. Salvation? Re-dedication? Baptism? etc. Be sure that you, and they, know why they are at the altar. If the individual is speechless, help them by asking, "Have you come to be saved?" Often the individual may say... "I don't know (why I have come)." In this case ask... "Have you ever prayed and asked Jesus into your life?"

- 4 Once you have identified the need of the individual, begin counseling in the area of their need. Remain at the altar unless you are asked to move to the prayer room. Listen carefully for instructions to move to the prayer room, then ask the individual if they would join you in the prayer chapel where you can talk more privately. Move quickly and quietly into the prayer room and continue your discussion. Be friendly...be courteous and conscious of the time. Answer questions that you are able to answer and ask for help from others if there is a problem.

Be sure that you have a planned approach to explaining the Gospel. There are a number of good personal evangelism programs available. One of the best is called "The Roman Road." It allows you to communicate the basic theme of salvation to the individual without having to go from book to book in the Bible. Be sure that the verses are marked in your Bible. Let the individual read the verses from the Bible. Allow them to realize that what you are showing them is from God's Word and not from your opinion.

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Chapter 15 deals with verses that are for other areas of spiritual counseling. It would be very helpful if you would copy (or paste) these references in the back of your Bible. Do not hesitate to show the individual that you are consulting this reference in the fly-leaf of your Bible. It takes organization to deal with spiritual problems. They should be encouraged to make good use of their Bible also.

Have the individual pray a prayer of commitment. Lead them in the prayer. It should be simple and include that they are a sinner and need a Saviour and that Jesus died for their sins and they accept the Gift that God has given them. Have them thank God for the Gift of Jesus Christ. The following is sufficient:

"Dear God, I know that I am a sinner and I thank You for sending your Son, Jesus, to die for my sin. I accept Him now as my personal Savior...thank You for saving me and thank You for forgiving all of my sin. Amen."

When they have prayed, ask them what has happened in their life. Be sure that they understand that God has forgiven them of their sin...that Jesus is now living inside their lives. If there is still fear or misunderstanding, take a few minutes to review until they understand.

Be sure that you get the name and address of the individual. Use a New Convert card. This is very important...indicate the decision made on the line labeled 'COMMENTS.' Also be sure to write your name on the line labeled 'ELDER ATTENDING.' Indicate with a check mark on the line labeled 'AGE' the proper group for the individual you are counseling. Return the card to the Head Elder. This card will be used in a follow-up procedure initiated from the church office.

There is also a packet of literature that every convert should receive. Secure the packet from the Head Elder.

Finally, try to introduce the individual to one of the other workers at the altar. This will help the individual to see that you are excited about the decision they have made, and give them an opportunity to tell someone else of what they have done.

Sample:

Counselor: "Mr. Elder, this is Mary Smith, and she has just prayed to ask Jesus into her life." Mr. Elder: "Congratulations, Mary! I'm really glad that you have come to the altar tonight."

Dealing With Other Spiritual Problems

SIN

What is it?

- Transgression of the Law: I Jn. 3:4
- All unrighteousness: I Jn. 5:17
- Whatsoever is not of faith: Rom 14:23
- To know to do good & doeth it not: Jn. 4:17
- Unbelief: Jn. 16:9

Who are sinners?

- All have sinned: Rom 3:23
- All we like sheep: Isa. 53:6
- None righteous: Rom 3:10

Result of sin.

- Death passed to all men: Rom. 5:12
- Wages of sin is death: Rom. 6:23
- Ye shall die in your sins: Jn. 8:24

God's solution.

- Shall not perish, have everlasting life: Jn. 3:16
- He that hath the Son hath life: I Jn. 5:12
- While yet sinners Christ died for us: Rom. 5:8
- Confess sins, He will forgive: I Jn. 1:9

BORN AGAIN (NEW BIRTH)

- Must be born again: Jn. 3:3
- In Christ a new creature: II Cor. 5:17
- Power to become the sons of God: Jn. 1:12
- New life in Christ: Gal. 2:20
- New birth necessary: Jn. 3:6

SALVATION

- Saved by grace through faith: Eph. 2:8,9
- Everlasting life by hearing & believing: Jn. 5:24
- Justified by faith we have peace: Rom 5:1
- All that believe are justified: Acts 13:39

ASSURANCE

- You may know you have eternal life: I Jn. 5:13
- He is able to keep: II Tim. 1:12
- Kept by the power of God: I Pet. 1:5
- Confidence of God finishing what He started: Phil. 1:6
- We are created unto good works: Eph. 2:10
- As many as received Him are sons: Jn. 1:12
- Nothing can separate us from Him: Rom. 8:38,39

DEDICATION

- Commit thy way unto the Lord: Ps. 37:5
- Trust in the Lord, acknowledge Him and He shall direct thy paths: Pr. 3:5,6

VICTORY

- Victory belongs to the Lord: I Chr. 29:11
- God giveth us victory through Christ: I Cor. 15:57
- Faith gives us victory over the world: I Jn. 5:4

GOD'S LOVE

- God so loved: Jn. 3:16
- His love for us never ends: Jer. 31:3

PART I I

**OFFICE OF
DEACON**

Chapter 16

Notes

The Deacon

The deacon must have a servant's heart. A deacon is not selected in order to honor him (although it is an honor), but to give him the opportunity to serve.

Qualifications for the Office of Deacon:

1. Men of honest report
2. Full of the Holy Ghost
3. Wisdom
4. Serious minded
5. Not double tongued
6. Not given to much wine
7. Not greedy of filthy lucre
8. Holding the mystery of the faith in a pure conscience
9. Be proved...found blameless
10. Husbands of one wife...ruling their own houses well

Duties for the Office of Deacon:

1. To serve
2. To manage the secular interests of the church
3. The care of the property
4. Comforts of the congregation
5. Advisory board to pastor
6. Have frequent and regular meetings
7. Ordinances: communion and baptism
8. Spiritual examples to the congregation
9. Promote harmony in the church
10. Visitation
11. Helping new members
12. Welcome visitors
13. Screen all candidates for church membership
14. Church discipline

Rewards for the Office of Deacon:

1. A good degree (of worth in the eyes of God)
2. Great boldness in the faith (freedom and competence to work for God and confidence before God of a job well done)

The Board of Deacons

It is the purpose of this chapter to present the guidelines set forth in regards to the establishing and ministering of deacons in our local congregation. They are as follows:

1. The Senior Pastor shall present names of men to serve on the Board of Deacons. These men shall be approved by the membership at the Annual Church Business Meeting. The Board of Deacons shall designate a Chairman, a Secretary, and Assistants of any and all committees within the Deacon Board including Home Visitation Committee, Membership Committee, Social Welfare Committee, and Ushering Committee. Any new names submitted by the Pastor must be ratified by the membership at the Annual Business Meeting.
2. The Secretary of the Board of Deacons is to keep accurate records of all meetings of the Board of Deacons.
3. Each member of the Board of Deacons must receive at least sixty-five percent (65%) of the votes of all ballots cast in the Annual Church Business Meeting.
4. The minimum number of Deacons shall be seven (7).
5. There is no limit on how many Deacons may serve the "body of believers." This number is to be determined by the Senior Pastor.
6. It shall be the responsibility of the Board of Deacons to examine all applications for membership. The Board of Deacons shall present members publicly for membership into the church.
7. The Board of Deacons shall provide training classes for prospective members. Those who teach these classes are to be approved by the Board of Deacons.
8. It is the responsibility of the Board of Deacons to administer any discipline necessary for a member.
9. The Board of Deacons is responsible for the physical and material needs of the membership. Programs relating to the distribution of clothing and food must be approved by the Board of Deacons.

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10. The Board of Deacons shall be willing to serve as ushers and are responsible for obtaining other men who will minister as ushers. All Deacons must be willing to usher but all ushers do not need to be Deacons.
11. The Board of Deacons is to see that the church is always in order for service and are to assist the Pastor in every way possible during the service.
12. The Board of Deacons shall prepare and provide for the comfort of those who attend the services.
13. The Board of Deacons shall maintain order and discipline in the church.
14. The Board of Deacons shall appoint a Chairman for each service to serve the church in ushering. There shall be a Chairman for each of the Sunday A.M. services, a Chairman for the Sunday P.M. service, a Chairman for the Thursday P.M. service, a Chairman for the Saturday P.M. service, and a Chairman who will be responsible for all special meetings.
15. The Board of Deacons shall be responsible for all social welfare and other ministries relating to the physical and material needs of the church.
16. The Board of Deacons shall be called upon to assist the Elders in ministering to the people at the altars when they are needed.
17. The Board of Deacons shall prepare, administer, and serve Communion regularly to the church. Dates and times shall be announced by the Senior Pastor.
18. The Board of Deacons shall participate in the dedication of children. The Deacons are to instruct the parents, obtain applications and forms, and approve those who are to be presented at the altars for the dedication of the children.
19. The Board of Deacons shall stand with the Pastors in receiving new members into the church publicly.
20. The Chairman of the Board of Deacons shall attend the meetings of the Executive Board as a non-voting participant. If he is unable to attend, he is to appoint one of the Assistants to attend in his place.
21. The Board of Deacons shall review and update the membership roster once each year.

22. The Board of Deacons shall appoint the following:

- (A) An Ushers Committee
- (B) A Membership Committee
- (C) A Social Welfare Committee
- (D) A Hospital Visitation Committee
- (E) A Church Communion Committee
- (F) A Home Visitation Committee

They shall also be authorized to appoint any other committees necessary to better serve the church as a Board of Deacons.

23. The Board of Deacons shall be publicly commissioned within thirty (30) days after the Annual Business Meeting of CALVARY TEMPLE CHURCH, INC.

The Ministry of Ushering

The purpose of this chapter is to help the Deacons as ushers to see the prime importance of their assignment as a ministry for Jesus Christ and His church!

PREACHING TEACHING MUSIC USHERING

Any act of Christian service which helps direct men into fellowship with Jesus Christ is a ministry. The most prominent ministry in the church is preaching. Although St. Paul referred to it as "the foolishness of preaching," he also wrote to the Romans, "How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14) Even in churches which have set the pulpit to one side and have made the altar the center of worship, preaching still is the most prominent part of the service. Other churches have made the pulpit the center of worship by the prominence of the sermon in the service and by the central placement of the pulpit on the platform.

The second prominent ministry in the church is teaching. Next to the preaching of the Gospel, Martin Luther believed teaching was the highest calling of mankind. Teaching is mentioned many times in the New Testament and included among the spiritual gifts. The pastor who preaches without teaching, or the church which evangelizes without instructing, is not only obscuring the cross of Christ but failing to provide the Holy Spirit with opportunity for one of His most important functions; "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 16:13) In one of his letters to Timothy, St. Paul said, "The servant of the Lord must...be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." (II Tim. 2:24, 25)

The third great ministry in the church is music. According to St. Paul, music is at least on an equal plane with teaching as a ministry in the church: "Let the word of Christ dwell in you richly...teaching and admonishing one another in psalms and hymns and spiritual songs." (Colossians 3:16) The importance of the Holy Spirit in the ministry of music was further emphasized by St. Paul in his correspondence with the Corinthians: "I will sing with the Spirit and I will sing with the understanding also."

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The fourth great ministry of the church is ushering. St. Paul, who believed in the power of preaching, the importance of teaching, and the ministry of music, also wrote, "Let all things be done decently and in order." (I Corinthians 14:40) In fact, it probably is true that all four of these ministries interact on a fairly equal basis in any given local church. Though of unequal importance, preaching, teaching, singing, and ushering are all so closely related to each other that one does not tend to rise above the other in a given church. The preachers, teachers, musicians, and ushers all need each other!

Ushers in the Old Testament tabernacle, and later in the temple, were called doorkeepers. The Psalmist, who wrote to the chief musician in the temple, understood the importance of ushers when he said, "How amiable are thy tabernacles, O Lord of Hosts!... Blessed are they that dwell in thy house: they will be still praising thee...I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness." (Psalm 84:1, 4, 10) One of the functions of doorkeepers in the Old Testament was to receive the collections from the people: "Go up to Hilkiah into the house of the Lord, which the keepers of the door have gathered from the people." (II Kings 22:4) Jeremiah refers to one of those doorkeepers as a "man of God." He said, "And I brought them into the house of the Lord, into the chamber of the sons of Hanan...a man of God...the keeper of the door." (Jeremiah 35:4) The Old Testament Chronicler wrote of Shallum and his brethren who "were over the work of the service, keepers of the gates of the tabernacle...keepers of the entry." (I Chronicles 9: 19)

The preacher in Ecclesiastes wrote about "the day when the keepers of the house will tremble." (Ecclesiastes 12:3) And in Ezekiel's version of a future temple, he saw space reserved for the priests, the musicians, and two sets of ushers: "The keepers of the charge of the house," and "the keepers of the charge of the altar." (Ezekiel 40:45-46)

USHERS IN NEW TESTAMENT:

In the New Testament, the temple ushers were given unusual authority, evidently as uniformed guards. In the Acts of the Apostles, "the captain of the temple" and "the officers" are referred to several times in connection with arrests and general handling of crowds. It was these doorkeepers, or ushers, who carried out the orders of the high priests in the persecutions in the temple against the Apostles immediately following Pentecost, and 30 years later in the arrests and maltreatment of St. Paul.

Jesus used His disciples for the function of ushers on many occasions. They prepared the way for His coming, they introduced Him, and in general directed the people who had come to hear Him speak or to be touched by His healing hands. On one occasion, Jesus gave a sharp warning to the disciples, who as ushers had endeavored to keep children away from the Master. On still another occasion, Jesus

directed the disciples in organizing a congregation of 5,000 men plus women and children, to be seated in groups of 50. Then, with Christ supplying the unending loaves and fishes, the disciples served the hungry multitude.

It was among the functions of the first church board to serve as ushers: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men...whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude." (Acts 6:2-5) The character of these first deacons is spelled out clearly: They were: (a) men of honest report, (b) men full of the Holy Ghost, (c) men full of wisdom, and (d) men full of faith. This means then that Stephen, the first Christian martyr on record, was both a Deacon and served tables daily as an usher.

WHAT MAKES A GOOD USHER?

1. The THREE QUALITIES of good men explained by Jesus in the Sermon on the Mount could not be more applicable than they are to the ministry of ushers: First, the ministry of ushering is like salt which makes everything more palatable and which serves as a general preservative against deterioration. Jesus did not say, "Ye ought to be the salt of the earth," but He said, "Ye are..." (Matthew 5:13) Ushers enjoy the ministry of a constructive influence. Paul said, "Let your speech be always with grace, seasoned with salt." (Colossians 4:6) A good usher adds a tang of joy to a churchgoer's Sunday morning experience instead of a tinge of drabness. Also, the ministry of an usher is like salt because salt can never do its work until it is brought into close contact with the substance on which it is to make its influence. The church ushers, pastors, musicians, or teachers, come into direct contact on an individual basis with more people in a given service than anyone else who ministers to them. The ministry of salt is silent, inconspicuous, and sometimes completely unnoticed. But it is there—in a powerful and useful way.

Also, a good usher is like "a city set upon a hill." (Matthew 5:14) While ushers are like inconspicuous salt, they also may become like a city on a hill. They become landmarks to churchgoers who learn to depend upon them. Stability helps overcome many other weaknesses in the priority of qualifications among ushers. **The first glimpse of an usher on whom a churchgoer has come to depend brings an internal sense of welcome repose; someone is on hand who is interested in me!** It is not uncommon for an usher to become an advisor, a source of information, counselor, or better yet, an intermediary between the needs of a specific person and the resources available through the pastor, musicians, and teachers of the church.

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Third, a good usher is like a lamp on a stand, not put "under a bushel but on a candlestick; and it giveth light unto all that are in the house." (Matthew 5:15) A lamp brings warmth and welcome to all who are in the room. One flickering candle can brighten the conversation in a room and bring an inner feeling of warmth and joy. As a lamp dispels the darkness and brings emotional warmth to a room, so the ministry of an usher can make a similar intangible contribution to all who experience the inner light of pleasure in people which he allows to shine through himself. Jesus concluded this discussion on the character of a good usher by saying, "Let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven." (Matthew 5:16) It is the nature of Christian character to radiate; it cannot help but shine. But the ministry of an usher is not intended to bring glory to himself but to God. Just as a pastor preaches in the Spirit, and a musician sings in the Spirit, the usher must do his work in the power of the Holy Spirit—bringing glory to God in the Lord's house on the Lord's day.

The usher is often the first official representative of Jesus Christ seen by people entering God's house. Teachers meet the people in the religious education classroom. Pastors face the people from behind a protecting pulpit after everyone is assembled in his place. Choir members sing with their eyes fastened on the director, not the people. But before members of the congregation ever see the pastor, the musicians, or even the teachers, they come face to face with a church usher. **The attitude which the usher communicates to church members and friends helps set the spiritual tone for everything else which is to happen.** As an official representative of the church and of Jesus Christ, the usher has an enormous obligation in helping lead people into readiness for learning, worshiping, and evangelism.

2. The church usher may be the **ONLY INDIVIDUAL CONTACT** the church makes directly with persons during their attendance in a service. Preachers, teachers, and musicians minister to people in groups while ushers only minister to people as individuals. A Spirit-directed word of encouragement, reassurance, or kindness may be the most significant ministry some people receive in their entire church attendance experience. Only a few can linger to meet the pastor, to ask questions of the teachers, and to talk with the musicians; but everyone may have a first-hand encounter with the ministry of a good usher.
3. The usher is the only person whose **FUNCTIONS CANNOT BE REPLACED OR OMITTED**. Preaching in a given service has been omitted and on occasion classes have been dismissed. But there is no substitute for the work of ushers in any church service regardless of its character. In weddings, funerals, communion services, evangelistic campaigns, patriotic rallies, cantatas, Christmas plays, films, and any other kind of church meeting, ushers are important.

4. Finally, an usher is a FORERUNNER. As John the Baptist was a forerunner for the ministry of Jesus Christ, the church usher is a forerunner for all the other ministries in the congregation. An attitude the usher demonstrates in the foyer of the church is the forerunner of the ministry to be experienced in the sanctuary. An usher in the vestibule can enhance or detract from the ministry in the chancel by the way he administers his own duties.

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The Ministry of the Usher

Jesus said, "The greatest among you is he who ministers, not he who is ministered to." An usher is a true servant in the house of the Lord. There is no greater privilege than this ministry. The Apostle Paul called himself the SERVANT of the Lord. Jesus clothed himself with a towel and became a servant. To usher is to serve.

There are several important facts concerning our ministry of greeting people:

1. Always display a warm, cordial, sincere smile.
2. Never offer to shake hands with a lady. If she, of her own accord, offers her hand, then cooperate.
3. Be cautious not to be a "bone crusher" when shaking hands. Many men do not realize how hard they crush when shaking hands. This can be offensive.
4. Check carefully that you do not offend with halitosis (bad breath). (Always have mints available and use them.)
5. Discipline yourself to learn the names of the people. It is not difficult to do when you make the effort.
6. Find out something about the people you serve. This helps you to be friendly in conversation.
7. Refrain from loud whispering during a service. An usher must never detract.
8. Always come to church with polished shoes.
9. Every usher must arrive for duty thirty (30) minutes before a scheduled service time. This is vitally important. Remember, you are a part of a team. Unless the team knows the signals and the information, we cannot do a good job. It is unfair to the men in charge for you not to be at your post ahead of schedule. This relieves the supervisor and makes for a smooth ministry.
10. Stay attentive to instructions from the platform. This will help the service to run smoothly and will help eliminate potential problems. Always listen to the person in charge of the service for cues.

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11. Seat people near the front of the sanctuary.
12. It is important to get special information that you become aware of to the pastors as quickly as possible. This includes information concerning newcomers, special events, special guests, prayer requests, special offerings given, and any other information.
13. Be alert concerning the problem of a child who is disturbing the service. If it is possible to sit down with, by, or next to the person, do so and then communicate with them. Listen carefully. Very often the pastor will ask the congregation to stand when there is a disturbing child. This should be the signal to go to the parent. Also, tell the parent that there is a nursery or a mother's room and that you can provide someone who will help her with the child. (Remember, we have nurses who can assist.)
14. Remove a sick person from the auditorium as quickly and quietly as possible. If they are near the back, take them to the first aid room.
15. If trouble develops, be sure at least six or seven men go to the trouble spot together. One usher should never attempt to handle a problem alone. Listen carefully for instructions from the platform. Usually the pastor will have the audience to stand. If there are no instructions, then immediately remove the person from the auditorium.
16. Check your partner at your station. Very tall persons and very short persons should not be serving in opposite stations.
17. Remember, in serving communion, we no longer take the communion trays out of the auditorium after serving communion. We must wait until the service is over. This was taking too long in the service and was causing serious delay in our worship time.
18. Always check the pockets of your coat. You may find important notes, offering envelopes, and contributions in your pockets. This is a reflection against our bookkeeping department.

Chapter 20

Notes

Ushering

Church ushering is the art of making visitors and members feel comfortably at home and lending spiritual dignity to the whole church service. The usher has countless opportunities to make friends for the church, not only by his personal bearing and manner, but by direct interest in the individuals, though this interest must be shown with tact and judgment.

There are a thousand opportunities to help, and as many more to harm. The usher must meet sudden and difficult situations, and make quick and correct decisions. For the usher, opportunity is knocking all the time. The usher must never lose the human touch or the desire to help.

The usher must be well groomed. He must take that pencil or fountain pen out of his breast pocket. There must be no emanation of tobacco, perfume, or onions! The usher, dressed conservatively, is then ready to greet the worshipers.

An usher will not lean against walls or pews, will not talk or whisper hoarsely with other ushers. He will not be all over the building, but will stay at his post. He will not greet one person while looking at another.

The usher will answer questions without fumbling for the communicator. He will present a copy of the communicator after the person is seated. For one thing, this gives him some control and his charge is not so likely to drift away from him on the way down the aisle. If such desertion does happen, the usher will beware of his facial expression. He is in full view of the congregation and they should not see chagrin but a smile. He hands the communicator, face up, directly into the hands of the person concerned. On the way back, the usher notes vacant seats. There is no situation more awkward than a group of worshipers standing in the aisle while the usher looks for the seats he thought were there.

Ushers are to stand at attention and are not to converse with each other, unless it becomes necessary with regard to seating visitors. Ushers are to set an example of decorum and reverence. When conversation is necessary, it should be limited to a very few words and in a low tone. Ushers are to be careful not to touch people when seating them or when conducting them down an aisle. Indicate seats with a nod of the head or with the hand in as inconspicuous a manner as possible.

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A complaint or a criticism which cannot be properly handled by an usher is to be referred to the head usher for that service.

THE USHER'S APPEARANCE:

Personal cleanliness, deodorant, mouthwash, no chewing gum, hair groomed, clean shaven, suit pressed, shoes shined, clean shirt and tie, and never remove your suitcoat.

THE USHER'S ASSIGNMENT:

On time, never leave post, do not assume authority, concentrate on the service, special attention to guests, adequate supply of communicators or other hand-outs, and follow instructions.

THE USHER'S ATTITUDE:

Proud to be an usher, optimistic about OUR church, pleasant conversation, pleasant face, non-judgmental attitude, and prayerful.

A MORE EXCELLENT WAY:

After discussing the spiritual gifts at length, St. Paul said, "...and yet show I unto you a more excellent way." (I Corinthians 12:31) Paul then explained the importance of Christian love and detailed characteristics which apply to the ministry of ushering.

1. "Charity suffereth long and is kind." There are many things in a church which an usher does not like. Part of his role is to absorb the criticisms people may not have a chance to give to other church officials. Some people, even among churchgoers, are difficult. But the test of excellence among church ushers is not their capacity to separate the good from the bad but to continue being kind under difficult circumstances.
2. "Love envieth not." Personnel problems can become irksome even among church ushers. Inefficiency, bothersome little habits, or tendencies of other ushers to assume responsibility beyond their authority may create negative feeling within the board of ushers. Paul's only antidote for this is to accept each man as he is instead of how we wish he might be.
3. "Love vaunteth not itself." A vaunting man makes a display of his own worth through boasting and bragging. This kind of usher concentrates more on the impression he is making than on the people he is serving.
4. "Love is not puffed up." A conceited, self-centered usher is below the standard of excellence for a spirit-filled church.

5. "Love doth not behave itself unseemly." Regardless of the emergency, a good usher never loses his head. Stability and poise are characteristics of a high standard.
6. "Love is not easily provoked." There are enough things happening in any given church to provoke the negative emotions of an usher. But the man with the high standard of excellence maintains an attitude of positive regard.
7. "Love rejoiceth not in iniquity, but rejoiceth in the truth." Every church usher is either a part of the problem or a part of the solution. He is either more critical than helpful; or more helpful than critical. Stopping rumors, rejoicing in good reports, and always maintaining Christian optimism is a part of his standard of excellence.
8. "Love beareth all things, believeth all things, hopeth all things, endureth all things." One of the differences between a good usher and a poor one is the capacity to deal effectively with problems. If there were no problems, there would be no need for ushers; and yet some men become critical, irritated, and upset at the first irregularity in their assignment. The capacity to handle frustration, to make decisions quickly, and to work under pressure are qualities in an usher of excellence.
9. "Love never faileth." One quality which eliminates stress in any kind of ushering emergency is human understanding. Value judgments, verbal explanations, excuses, and all other weapons used for handling emergencies are second best to an understanding heart.
10. "And now abideth faith, hope, love, these three; but the greatest of these is love." An abiding faith, an optimistic outlook, and a love for God and people are all important in the standard of excellence set down by St. Paul. But of these three qualities, the usher's highest good is his love of God which is reflected in his capacity to love people just as they are.

A SENSE OF THE FITNESS OF THINGS:

This eternal sense of the fitness of things can never be legislated; "Against such there is no law." (Galatians 5:23) But a church usher who becomes a useful representative of Jesus Christ at the door of the sanctuary will seek for these qualities of spirit which do not come by law, but by the indwelling presence of the Holy Spirit.

1. "The fruit of the Spirit is love." The New Testament love St. Paul was writing about was an outgoing spirit of consideration and respect which did not depend on the attitudes or behavior of the other person. As one man put it, "The Holy Spirit can even help you love the person you do not like." This

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kind of love is not dependent on the other person's actions or reactions, but only on the attitudes of the one who loves. There never should be church strife in which an usher of high excellence is involved.

2. "The fruit of the Spirit is joy." Cold, aloof, mechanical ushering is depressing to churchgoers. But the sight of a good man who radiates joy as an effective usher is a heart-warming experience for any worshiper.
3. "The fruit of the Spirit is peace." The presence of a good church usher adds to the peace and calm of every situation. His presence tends to minimize problems and his efficient way of dealing with situations is reassuring.
4. "The fruit of the Spirit is longsuffering." Patience is one of the great qualities of a good usher. The church building itself, the environment around the church, the ministry of the church, and the people in the congregation may all be occasions for impatience among ushers. But the longsuffering usher chooses the kinds of problems which he will allow to upset him.
5. "The fruit of the Spirit is gentleness." Hallmarks of a Christian gentleman include thoughtfulness, keeping his hands to himself, acceptable language, and constant courtesy. The usher who has never developed the qualities of a gentleman is loud, crude, jerky, and pawing.
6. "The fruit of the Spirit is goodness." The Lord in His Word does not admonish men to be intelligent, clever, or rich. But He does in many places indicate that a basic quality of the Spirit-filled man is human goodness. Deception in any of its forms is not compatible with Christian goodness.
7. "The fruit of the Spirit is faith." Faith is used in several ways. There is saving faith, achieving faith, and doctrinal faith. There is faith in God, faith in people, and faith in one's self. The marginal reading indicates St. Paul in this instance meant achieving FAITHFULNESS. If so, he could not have been more accurate in describing a basic quality of excellence in a good usher. Being on time, and planning ahead concerning necessary absences, are qualities of men who take their ministry of ushering seriously.
8. "The fruit of the Spirit is meekness." No good usher ever throws around his authority. While he concentrates on the needs of the people he forgets about himself and humbly goes about his assignment.
9. "The fruit of the Spirit is temperance." Christian temperance among good ushers manifests itself in a quality of cleanliness, good grooming, oral hygiene, and general demeanor. Since temperance can be applied to every relationship in life, it is listed among St. Paul's highest qualities of Christian character.

10. "Against such there is no law." No head usher or pastor can write enough rules to cover every situation which ushers face. Through a concentrated intelligence and a general sense of the fitness of things, ushers are called on to make unending little decisions which either become a part of the total church problem or its solution.

An usher should have a warm cordial smile. A warm smile is often all that is needed. It is never out of place to add a handshake and a welcome. However, never offer to shake hands with a lady, unless she extends her hand first.

1 An usher should remember names. Associate the name with something familiar. Use the name several times in the conversation. One way is to introduce them to others. (Always the newcomer to the member, except always a lady to a man and everyone is presented to the pastors.)

An usher must be familiar with his job. Ask your co-usher or head usher about things you don't know. Look for empty seats when returning from seating others. Never motion to others from the front of the church.

An usher should arrive early. He should arrive 30 minutes before services on Sunday, 30 minutes before service on Thursday, and one hour before special services.

As much as possible, seat people in front first; leave seats in back for late-comers. Some people always sit in the same place. If people don't cooperate, let them seat themselves. Give the communicator after they are seated.

Parents with babies or small children should be told about the nurseries as they enter service. (Know where they are.) An usher should be at his post at all times and remain there until services are over.

1 If anyone leaves the auditorium during service, DO NOT let them return to their seats unless pastor covers for you. DO NOT seat anyone during prayer or special numbers.

1 In case of emergency (illness or something similar), take care of it as fast and quietly as possible. In case of trouble, go slow and watch for a cue from the pastor.

1 An usher should be dressed in the proper usher's wardrobe. He should be well groomed. Remember the four "S's": shaved, showered, shined, and shampooed! The most important thing to remember is not have bad breath.

1 An usher should enter into the spirit of worship. He should be part of a solution to problems, not part of the problem. The Lord will lead a spiritual usher to solve problems. And lastly, be willing to serve at special meetings. Make your ushering a ministry.