

## Messengers #19 Elders and Deacons

It is the Word of God that the leaders are not to dominate the people (1 Pet 5:1-4). This is a direct authoritative injunction by the apostles and the very reason (Rev 2:6,15) God detests the spirit that promotes this evil system. The Nicolaitan system will be destroyed (Rev 17:16; 18:8).

1 Tim 3 teaches about elders and deacons. Neither elders nor deacons (nor any leader in the Edah) are ever to lord it over the flock. Rather, they are to be led by the Spirit (as all the Sons of God), realizing that they are servants of those whom He has put under their care (Heb 13:17).

The qualifications for both elders and deacons are essentially the same except deacons are not required to have a teaching gift. Only the elders are “able to teach.” This will place the proper respect between the two who work together for the sake of the people under their care. The elders and deacons work together. Every elder has at least one deacon. The messengers (as in Rev 1:20 and 2:1) have two other elders working with them, as well as many deacons. Elders teach and rule (1 Tim 5:17) some to a greater degree than others, according to Rom 12:3. There cannot be an elder who does not need a deacon working to assist him in his responsibility. There will always be a plurality of elders in any one community. There should be at least one elder per household and one deacon working alongside him. The deacon is not just the elder’s “leg man.” He is spiritual (as the elder is) with the same qualification (1 Tim 3:8-13).

Deacons may have “leg men,” but these will be those younger, up-and-coming men who will in turn become deacons and elders as they mature in spiritual stature. Being the deacon’s “legs” is how up-and-coming deacons prove themselves worthy of the deacon’s great and awesome responsibility (1 Tim 3:10,13). We must understand this. Let me write it out. 1 Tim 3:10 — Let them first be tested; then, and only then, let them serve as deacons. These *potential* deacons are tested as “leg men” for the deacons first. If they prove to be beyond reproach, then let them serve as deacons. How often do “leg men” get in trouble outside the community and with the responsibility they are entrusted with by the elders and deacons? They must be tested to see if they are beset with *rasha* and lawless action.

All elders — especially those of the stature of 1 Tim 5:17 or 1 Ths 5:12-13 (but all the elders, shepherds, and teachers as in Eph 4:11) — are in touch with all the gifts mentioned in Eph 4:11 and the persons in whom these gifts reside. That is, the elders (who rule, shepherd, teach, and have watch over you, Heb 13:17) are those leaders whom we are instructed to obey. That means you can trust your life to them, to their oversight. They are praying for you and you are praying for them. Unless that is the case, it would be two fools meeting one another. They could care less for you and you could care less for them. There you have a careless community, one in which there is no lampstand, no witness of Jn 13:35 or 17:23 to the dying world around them. It would be a useless community. Rev 1:20; 2:1,4,5 — The lampstand is love and unity, which is the light of the world. This is the premise by which all men can know and be saved, that is, by which Jn 6:44 can be enacted by God the Father.

*(please check notebook here)* Every elder (as 1 Ths 5:12-13 or 1 Tim 5:17) is one like in Rev 2:1, a head of an apostolic center (a *messenger* or *angel*). As there were in Rev 2 and 3, there will be seven such elders. Each church is the center of a cluster of communities. These communities surround the center from which the light radiates by the apostolic gifts serving these clans. The tribal heads travel continually from center to center and give themselves continually to prayer and the ministry of the word (Acts 6:4). The seven heads submit to the tribal head of each particular tribe, so there is adequate coverage and the anointing flows from the Holy Spirit. Each elder is led by the Spirit, under the anointing of the Spirit (1 Jn 2:20,27) so that 1 Jn 2:28 will be the final outcome to such submission. The anointing teaches us to remain (abide) in Him (1 Jn 2:27; 3:6; Jn 15:1-8).

1 Jn 2:28 is what we all want to do and all who do right in this matter, know that He is righteous and that they are born of Him (1 Jn 2:29). The rest will be as 1 Jn 2:19. But those who are born of Him will be as 1 Jn 2:20-21, especially as the day draws near (1 Jn 2:18,26; 4:6).

We must all stay within the confines of His love and His kingdom. Only there is it possible to love and

encourage one another (Heb 3:13; 4:24; 12:15) and be able to speak freely by the Spirit in our gatherings (daily, Heb 3:6). It is in His Kingdom that there is a dire need and necessity to obey the good news of Lk 9:23 and Heb 4:16. As 1 Jn 3:19 says, this is how we know that we belong to the truth and how we set our hearts at rest in His presence.

### **Overseers**

**The First Church established bishops who became potentates (what God detests). We must also establish elders or overseers, but whether we are possessed with the same spirits or not is yet to be seen (Rev 2:15; 3 Jn 1:9-10; Acts 20:30; etc.). We have to go back over the same ground. There is no other way around it. We can't avoid the way the Holy Spirit establishes government. But if we overcome the spirits that God hates, we can be as Dan 2:44. We can't set up another system of government without authority, but we can be good authority, can't we? (Pet 5:1-4). We don't have to go "mad," do we? Do not the shepherds have the right to go to the throne of grace also? (Heb 4:16).**

*Exercise insert here?*

***1 Pet 5:1-4!!!!;*** Eze 34:4; Mt 20:25-28. 1 Ths 5:12-13 and 1 Tim 5:17 speak of the ideal "servant of all" to those he is entrusted to serve as an overseer, teacher, and shepherd (Lk 12:37; Jn13:13-17; Lk 12:42-46). If an elder has been entrusted with God's authority, he cannot be threatened. God will defend His own authority.

### **Able to Teach**

**The tribal heads (like the twelve apostles during the Millennium, Mt 19:28) will be those who are delegated the authority to rule over each tribe (see also Messengers #12 and 13). The seven Apostolic Center heads will be in close fellowship with one another and with the tribal head. The tribal head will work with the messenger/elder of each Apostolic Center, that is, the messengers and their two co-workers/elders along with their co-workers/deacons. They will periodically have tribal meetings with all elders of the Apostolic Centers.**

**The reason all elders must be "able to teach" (whereas for deacons it is not required) is for the sake of authority. Teachers have the bonding of the people they teach. So there will be the authority structure between elders and deacons. Elders are those who are as 1 Ths 5:12-13 and 1 Tim 5:17, where the respect and honour is due, since they bring the word of God to the people (as the Apostles did in Acts 6:2).**

**1 Tim 3:1-7 lists the qualifications for an elder, among which is that he must be able (gifted) to teach. 1 Tim 3:8-13 lists the qualifications for a deacon, who need not necessarily be gifted to teach. {Nun look over this for accuracy in the notebook} The elder is not to be given to wine, nor is the deacon. What is wine nowadays? Elders must be above reproach (blameless, beyond discredit or rebuke, or what would bring discredit to Messiah or the Edah) and deacons must be likewise (verse 8).**

**If the deacon were also able to teach, he would be suppressing his gifting by being a deacon. Then he would be headed for 1 Tim 5:17 instead of the elder. There is not an interchanging of roles between the elder and the deacon (like the roles of husband and wife are not inter-changeable). The deacon cannot be an elder, nor can the elder be a deacon. The gifting is different (1 Cor 12:14-20). In Eph 4:11 deacons are not listed, but elders, shepherds, and teachers are. This means that the elders work together with the deacon to fulfil their office (which means service, charge, appointment, function, responsibility, role, work). The elder cannot be an effective elder or shepherd without the aid of the deacon, just as a deacon cannot fulfill his duty without the aid of his leg men.**

**The leg men are selected according to their potential. These leg men are chosen according to the potential in them seen by others (by the gift of discernment). They are as 1 Tim 3:8-10. Verse 10 — Their testing will be the responsibility of being trustworthy as leg men. Now some of these leg men will develop into elders since the potential seen in them will go beyond expectation (even into other gifts in the Body) as we see them grow by their participation in the Minchot (1 Pet 4:11; Heb 3:6).**

### **Adjusting the Saints**

**Eph 4:12 is the adjusting down of the saints or re-adjusting, or as one translation says, the "perfecting" of the saints for the works of service or ministry. *Ministry* means rendering help in serving the Body (in**

whichever way possible) according to their gifts and calling. This does not mean to be served but to serve Messiah's Body (as all do, Eph 4:16). The gifts (verse 11) help in the proper distribution of those with recognized gifts within the Body (1 Cor 12:18-19). From time to time, the meetings of those gifted as in Eph 4:11 (apostles, prophets etc.) will be centered on this re-adjustment of the saints (set-apart ones, those set apart for their certain function or role within the Body). When new believers are freshly baptized (1 Cor 12:13) they do anything there is, but sooner or later their lives will be evaluated by the Council of Eph 4:11 for the purpose of verse 12. Rom 12:3-8 — The only unity with diversity is found here. Rom 12:4-8 and 1 Cor 12-31 speak of unity within diversity.

We have seen amazing gifts come forth in the Body. If one can't seem to fit in in most places you will find that the leaders need to sit down and have a good talk. But most of the time a special gift will come out. For instance, one person was recognized in his ability to decorate with amazing quality whereas in other things he was quite inept. Now he is used for this purpose which adds marvelous grace to us all, and everyone can't help but commend him for his excellent job. He is happy to serve in his marvelous one talent. One day he will hear his Master say, "Well done, my good and faithful servant. You have been faithful in a small thing, now come, and I will show you your galaxy. Now you are fully restored in all your potential as I created you" (Rev 22:5; Mt 25:23-30; 25:15; Lk 19:17).

zzz

So 1 Tim 3: - The deacon must be trustworthy, worthy of trust as Lk 19:17, as all the disciples in "the proving ground". Lk 16:10-12 Deacons of all people need to be worthy of the trust of the Elder they work with to help, support, and serve, for they bear the name "*servant*". "Well done, my good and faithful servant, my trustworthy servant," - Matt 25:21 - "Rule over these cities for me." This is in the next age. Rev 22:5 is eternity, reigning over all the works of His hand, the universe. Then galaxies will be as cities on earth. Lk 19:17 - ten cities, ten galaxies; five cities, ten galaxies, Lk 19:20-26 - If they also be faithful and trustworthy, they will be given one city, one galaxy, and more one-talent saints are in the Body than all the others. Dan 12:3 - Understand. Verse.10, Lk 19:26 So what about your chore today? Rev 22:14 - More than likely those who were not faithful as Lk 12:46, will of course not be entrusted with any cities or further responsibility in the Millennial reign, but afterward with their washed robes they will be given assignments in the eternal age in His reign. Rev 22:5

How many have received a spirit like Lk 19:21? It's not just the one-talented ones who will be told Matt 25:30, but also the five- and ten-talented ones. Lk 12:46 is the same as Rev 3:3. The one who has a stained garment is sealed until Rev 22:14. If one is like Lk 12:45, that is, becoming a hard taskmaster themselves, and treating those under him like slaves,(not as 1 Pet 5:1-4 exhorts elders and leaders to be) you can see what happens to them. Lk 12:42,43,44, but v 45,46. Dan 12:3 is not void of truth. Dan 12:3 - Those who impart wisdom, who others can learn from by their example, teachers and elders included. Those who are wise - Dan 12:3,10; Prov 2:2-20. Verses 21,22 - Which one do we choose? Dan 12:3,10 It is not wise to be unfaithful in (small) things, when it is in one's power to be faithful. Heb 4:16 is available for the wise, in their time of needing wisdom and strength to be faithful.

Dan 12:2 needs to be explained, as v 10. Verse 2 speaks of the wise and unwise, those who understand and those who do not have revelation because they are not able to receive understanding because of a stained garment. Everlasting means lasting for one age. 'Age lasting' means the next age, as Matt 25:30 for the unwise but Lk 19:17 for the wise. We must be able to go on in the Spirit. Lk 14:30