

Entrust to Faithful Men who Dare to Teach *(Especially this Teaching)*

2 Tim 2:2-7 — The qualifications for an elder or any ordained leader (Heb 13:17, *those who rule*, #2233) are listed in Tit 1:5-9 and 1 Tim 3:1-13. All must resign who think they are elders if they are not qualified according to this teaching.

Blameless (#410, 1 Cor 1:8) — An elder must be the forerunner of blamelessness (1 Jn 2:28; Heb 10:39), an example to all, an example for all who are as 2 Tim 4:8 and Dan 12:2,3,10, an example of this process of being purified and refined, as those who are the elder-shepherds. Follow their example. Dan 12:3 — They already shine as stars to them; they are unblemished as Rev 3:4-5, irreproachable (Col 1:22). The elders or leaders go before the rest of the flock in a shining example of love. Elders are first to be recognized as those who are as Jn 14:15,21, those to whom Yahshua can reveal Himself, those who are honored above all others (Jn 12:26), the greatest servants, the servants of all, a steward of God Himself (Tit 1:7) one who takes care of the flock of God, one entrusted with this responsibility and with the accountability (Heb 13:17).

The fruit of an elder, shepherd, or leader is Tit 2:1-8, even as shown in the younger men (verses 6 and 9).

1 Tim 3:1-13 applies to both elders and deacons. Elders cannot be accused of any charge. They are the prime examples of overcoming all spirits. They are worthy to be believed, trustworthy. Tit 1:6 — Their children also are not accused of dissipation (#810) or insubordination (#506), as those who slide easily under the fatal influence of peer pressure, being unruly, succumbing to temptation (1 Tim 1:9; Tit 1:10). They are not like the worldly children of today (Lk 15:13), children who yield easily to the fatal influences of peer pressure, of flatterers, squandering their time, not making the most of it to do good, not honoring their parents; due to the father's lack and dissipation himself when it came to diligence (Pr 13:24) they became unmanageable, not obedient in all

things and ways, insubordinate (#506), not subject but disobedient to authority (Heb 2:8), disorderly (1 Tim 1:9; Tit 1:6,10). Elders must have faithful children before we go on to other qualifications.

According to Tit 1:6-9 and 1 Tim 3:1-13, an elder is:

- 1) Blameless;
- 2) A husband of one wife;
- 3) A father of faithful children, not accused of dissipation or insubordination;
- 4) A steward of God (as a supervisor, one who acts for God in charge of His affairs, an administrator in charge of His household);
- 5) Able and willing to teach (a gifted teacher);
- 6) Not self-willed;
- 7) Not quick-tempered;
- 8) Not a drinker of wine;
- 9) Not violent;
- 10) Not greedy for money;
- 11) Not quarrelsome;
- 12) Not covetous;
- 13) Not one who does not love his children enough to keep them under control, but raises them to go to hell;
- 14) Hospitable;
- 15) A lover of good;
- 16) Gentle;
- 17) Temperate;
- 18) Sober-minded;
- 19) Of good behavior;
- 20) Just;
- 21) Holy (set apart from industry and other distractions);

- 22) Self-controlled;
- 23) One who holds fast to the faithful Word, in teaching as he has been taught (1 Jn 2:27, as Acts 2:42);
- 24) Not a novice;
- 25) One who has a good reputation on the outside;
- 26) Irreproachable (lest he be turned over to Satan).

Paul called the elders in Ephesus to a high standard (Acts 20:17,28), and according to 1 Jn 4:4 there is never any excuse for failing to overcome.

So how did Titus do it? How did Timothy do it? Tit 1:5 — An overseer or elder has those working with him so that he himself does not have to be involved in business matters or industry (unless he is ordained to industry), for as Paul said, an overseer or elder is just and he is holy (Tit 1:8). He does not get distracted with other things than what he is ordained to do. He stays undefiled by other things which take away his holiness to oversee the whole picture. He is not side-tracked, having nothing that separates him from his relationship with God.

Holy (#40) — set apart from worldly affairs;

Holy (#3741) — set apart from all or anything that separates him from his relationship with God, so he can shepherd the flock of God (1 Pet 5:1-5).

Who today in Christianity has ever considered these qualifications to be a so-called elder? It takes a community. In Christianity who ever sees the elders? I never knew who they were. The deacons took up the collection.

Heb 13:17 can apply in many aspects. A leader, of course, is anyone in the lead, anyone who goes before, who goes on forward to be the chief. He is the principal participant, one who presides, governs, rules, even in such things as industry or cottage industry, or any other work, such as a crew head with others working with him (Phil 2:3; Heb 13:7,17,24; 1 Pet 5:1-5; 1 Ths 5:13; 1 Tim 5:17).

An elder is a teacher in his realm of gifting, and so is a crew head in his realm, or an overseer over all the crew heads on a project. They thoroughly explain and bring forth the objective. All must be in submission in order for Satan to be cast out and the completed deed done in victory.

“Obey them who have the rule over you.” Obey or submit to those who must give an account for how they rule over you. To rule always means, as it says in Heb 13:17, to watch over their souls. This takes great faith and great grace to even command it (Rom 12:3). Everyone has been portioned a measure of faith to employ his gifts to do the works God has prepared for him to do (Eph 2:10), which he has been saved to do or to accomplish (Eph 2:8-10; Rev 19:8).

To be a leader one must be skilled in what he is to accomplish¹ by being obeyed and submitted to. Without obedience there can be no “good deed done” — that is, done without strife or hard feelings toward the one who must be obeyed and submitted to in order to accomplish the project.

A leader must be gifted in rulership, exercising the love of Rom 5:5 to be able to watch over someone’s soul. What do you think it means to have the watch over someone’s soul? What do you watch out for? Faithful leaders who rule well are also faithful shepherds, even crew heads, and especially an overseer on a project (Jer 23:4; Acts 20:28; 1 Pet 5:2-4). Leaders are watchmen who call out danger alarms to the city (Eze 33:6).

However they lead, in whatever aspects, in every area of the community, the leaders’ care is as deep as Jn 14:21 and Jn 12:26 — to the extent that Yahshua discloses Himself to them, and to the extent that they are honored by His Father.

Leaders are appointed by Him. They are ordained to take the lead. They are gifted and have the grace and faith they need to exercise their gift in love (Jn 14:15). They are

¹ Communicate to others

taught how to lead, not in the flesh, but in the Spirit. There is a great difference, which is noticeable. So our Father will judge them worthy or unworthy of their service to His Son, as they must give an account (Heb 4:13; 13:17; 12:28-29).

Heb 13:17 — The whole Body of Messiah will suffer if the leaders' ministry or service is resisted. Ordained, approved leaders will be appointed in every tribe and in every clan before the Race can begin, and it will be a continual ministry to the end of the age. We will even need leaders when we flee (Rev 12:6). In the wilderness we will need them. Heb 13:17 goes on until the end, until our Master returns. Mt 24:40-41 is decided according to Jn 14:15,21 and 12:26.

Heb 13:17 — All, both leaders and those watched over, must give an account. *Account* (#3056) means that they each must give a spoken account of how they submitted to God's authority entrusted to them, how they ruled and watched over, how they loved, how they spoke, what they did and how they did it, what they said and how they said it. The word *account* is a verbal account to the Judge (2 Cor 5:10) of how they spent their time and effort in what they did, as in Mt 25:14-30. Lk 19:13 — "Do business," occupy, be employed, do not get involved in anything that is not your gift, as 1 Pet 4:10-11 says, being good stewards of the manifold grace of God (Mt 25:15).

We are stewards of the faith measured to us to employ our gifts, to do the works prepared for each one of us to do, for which we must give an account, a verbal reckoning, an explanation, a justification before the judgment bar of God. We are all accountable, being responsible for the gifts we have to employ by His grace and strength (*talents*). We must give an account for the talents given to us to carry out the will of God (Isa 53:10). *Accountable* means required or expected to justify one's actions or decisions; explicable, understandable (Mt 25:20-30; 1 Cor 4:5; 2 Cor 5:10), so as to determine who has walked worthy of Him (Rev 3:4-5; 1 Jn 2:6).

Remember, it is our deeds, our works that we are judged by (2 Cor 5:10; Eph 2:10; 4:12,16). Rev 19:7-8 — Verse 8 is *how* we did things, which *attitude* (Phil 2:5) we

had in doing them, so as to walk worthy of Him, to walk as He walked, by the glory He has given (Jn 17:22). We must receive the inner worth that demands the respect of others, the honor of Jn 12:26, not just by what we do, but how we do it; not just what we say, but how we say it, growing up to be like Him (2 Cor 3:18; Eph 4:15).

Eph 4:16 is how we do it together by His grace (1 Pet 4:10) in how we serve (Jn 12:26), in our attitude, honoring His mind (1 Cor 3:16-18), in how we obey (Jn 14:21,15), according to whether or not we are filled with His Spirit to do all we have been given grace and faith to do. Will we ever hear the words, “Well done, My good and faithful servant”? Rev 17:14 — Called (Eph 4:1) to be occupied in doing His business (Lk 19:13) until He returns.

So we as parents, whether we are elders or not, must be blameless according to Tit 1:6 — read it again.

Tit 1:7-9 — “Bishop” is a bad word; *overseer* is the right word, and *elders*, as we have said before, must be ordained in preparation for the Race. Overseers involved in other affairs other than that which they are ordained to be involved in are considered to be lawless, doing lawless deeds that are not what they are ordained to do, set apart to do. They are *holy* as Tit 1:8 says, according to whatever is assigned for them to be involved in as overseers. Their only involvement in these matters of industry is in council meetings and elders’ meetings, but not hands-on involvement, doing the work, etc. What *holy* means here in Tit 1:8 is not doing the works that were *not* prepared for them to do. We are the holy (*hagios*, #40), yes, but also individually *holy* (*hosios*, #3741) in our particular or specific calling, employment, or occupation. 2 Tim 2:2-4 could be applied to this within the Community, so as to understand what I’m trying to get across.

If we do not take to heart 1 Jn 2:27, then verse 28 will be impossible, so therefore 2 Ths 2:15 will be ignored. What if we don’t stand fast and hold to the traditions we have been taught? What if we do not actually obey the word in 2 Ths 3:6? How will any

endure to the end (Mt 24:13)? What does *withdraw* mean? 2 Ths 3:14-15 — But if he never becomes ashamed, we know what must happen.

Walking disorderly causes disorder, working against what is best suited for community life but is not specified in the Scriptures. The establishing of such traditions is the purpose of 1 Jn 2:27 so that Eph 2:19-22 becomes a reality (which is the essential understanding for Rev 21:3 under the anointing of the Holy Spirit).

Acts 5:1-11 — An ordinance or tradition must come from the one Spirit for the one Body, or there will be disorder, dysfunction of bodily parts (Eph 4:16; Col 2:19). Disorder is out of order; order is the way things are placed in relation to one another, as to set in order. Lack of order is a disturbance of the normal working of the Body. To throw into disorder is to upset and ultimately usher in confusion like Christianity (Babylon = confusion).

So this is the reason why all who do not obey 2 Ths 2:15 and 3:6 — to withdraw from one who does not keep the order, the traditions passed on by the apostles — are causing the greatest disorders. So who will withdraw from the leaders who do not rule and watch over their souls?

To allow certain individuals in the Body who do not keep the traditions after two or three warnings, even as Tit 3:10-11 (speaking here of doctrines or teachings), is to endorse confusion. Withdraw means unsociable relations, not to socialize again in any way with him or her — no “small talk.”

All these things are Body principles just as Heb 3:6,13 and 4:16 and 10:24-25. Verses 26-31 are for those who are not in communion with the Head, as Mt 18:15-17. How will the Body continue to live otherwise? And verses 18-20 is the government in a *qahal*. If elders do not gather they all are disqualified, along with the whole Body. Verse 20 only applies when the elders are as Jn 14:15,21, and if the elders are not as Jn 14:15,21 they are only fooling themselves about Jn 12:26. Serving who? They are not honored, but will be dishonored and bring dishonor to our Master's name, and that is a

sin unto death (Heb 6:4-6; 10:26). This applies only after we have come to the full knowledge of the truth about what we are addressing in this teaching, so as to set in order all that is necessary before the Race can begin (1 Cor 9:24-27; Heb 12:1-2; 2 Tim 2:1-7). 1 Cor 9:27 — Disqualified, cast away, unapproved, unworthy, disapproved, rejected, reprobate (Jn 14:24), even as 1 Cor 16:22.

Jn 14:15,21,23 — Paul or any apostle can say the same as verse 24, as Paul said in 2 Ths 2:15; 3:6; Tit 3:10-11, and maybe Mt 24:9-12 is the result. Verse 13 are the ones who make verse 14 a living reality, which is the word *witness* — a living demonstration of the truth (Jn 18:37). The Edah is the witness of the truth, made up of all who are “of the truth” — that is, all who hear and hearken to the voice of the Son of the living God. They are the ones in Jn 13:34-35 and 17:21-23, those who are honored in Jn 12:26, and those to whom He discloses Himself in Jn 14:21. All others are as Jn 14:24.

Mt 12:30 — 1 Chr 28:9-10 is what it will mean to be “with Him” as 2 Chr 15:1-4. So are you with us? Jn 15:1-8 — We are with them. Our Master said, “I am the Vine; you are the branches.” Who was He addressing here?

Isa 58:12; Mt 21:43; Mk 9:11-12; Isa 49:6; Mt 24:14 — These all answer the question in Mt 24:3. But before the end comes what is recorded in verses 9-12, and verse 13 is the witness of the coming kingdom as we live out the foretaste of it to bring it about (Acts 3:21; Heb 10:13). Isa 58:12 — “Restore all things” including the breach between the first century and the last century, including the Sabbath (verse 13; Ex 31:12-13). Once again Yahweh has His people who wear the sign of it.

Remember Tit 1:8 — *holy* (#3741), and 1 Pet 2:9, *holy* (#40). We are *holy* (#40), set apart from the world into Messiah’s Body. But also *holy* (#3741), set apart within the Body into our own particular gifting and faith to do what is essential in Eph 4:16, according to the works set apart for us to do (Eph 2:10), as Rom 12 and 1 Cor 12 help us to understand, demystifying our Master’s parables in Mt 25:14-30 and Lk 19:11-

27. By the Spirit Peter understood this (1 Pet 4:10), and we by the same Spirit understand it also.

Lk 19:27 seems to say that if we are not set apart within the Body to do the works which are prepared for us to do, then someone is an enemy of the King, since we — whoever we will be, be it the elders, apostles, or whoever — will not let Him reign over us to do what we should have been set apart to do. The qualification of an elder (Tit 1:8) is to be *holy*, set apart, not become defiled by involvement in another work thought to be essential. Then the other leaders take him off the work he was ordained to do, to do another work altogether.

In Eph 4:11-12 we set apart members of the Body to do the works prepared for them to do, according to their disposition, what they are disposed to do. This means that we ordain them to do it. *Ordain* in the Greek means devoted to the works that one has the gifts to do, and we discern that they also have the grace and faith to employ those gifts to do the works. So we ordain them, lay hands on them, and pray, and say, “Yes” to their appointed task that they were created to do. As in Acts 13:48, KJV, those ordained to eternal life believed.

Ordained is #5021, assigned or disposed to a certain position, seeming set, addicted to, leaning toward, inclined to. *Addict* is to be or cause to be a devotee, to do or use something habitually. Devotion to something, as a leader, elder, shepherd, an evangelist, prophet, apostle, or teacher, is easily recognized, but these leadership gifts must now be used in the Body in council to determine where others will be fitted into the Body to do the works in Eph 2:10-13 and 4:16. Just think, what will be the final effect of Eph 4:15, when we are not being tossed around by every wind of someone’s whim to take someone off his ordained gifting and work and put his head in a toilet, or in the dough, when he has greater and more responsible works? As Heb 13:17 says about us, we are held accountable also for not being led by the Holy Spirit.

Is the Holy Spirit the only holy person of the Trinity, or does *holy* mean what it really means? The Holy Spirit has been set apart just for the Body. He is involved in nothing else except to lead us and not allow us to get distracted if our mind is set upon Him and we are filled with Him. These are the sons of God (Rom 8:14). Otherwise, we are *not* the sons of God, are we? What does it mean to be led by the Spirit? If we are, then the Body functions properly, without dysfunction.

The time will come and is about here when we all will be set apart, made holy (Tit 1:8), and if made unholy by himself or the elders, both are defiled. This applies when they were ordained, hands laid upon and prayed for, set apart by the Holy Spirit, and then we as leaders (Eph 4:11) alter their calling to another kind of calling. Then defilement sets into the Body. As the “Oft House” — the affirmative, “yes”, “we will” house — make it an alternative house. The elders in Island Pond didn’t take the initiative to make it holy. Everything before went ahead and was completed, but this was the first project that didn’t go. We got it, but we didn’t go forward, as also the café in Vista.

The one-talented ones in Mt 25 may be the bakers and plumbers, and other kinds of industries, even some who work in the cafés, but not those in Rom 12:3-10. Mt 25:22-23 are contrasted with the one-talented ones (verse 24). So we, those in Eph 4:11, must watch over the souls of the ones who may be gifted in five or ten talents, but are still working in certain money-making jobs, wasting their talents. We must fear verse 19 — when He comes to settle accounts with us all — for there is no entry into the kingdom unless we have used all our talents appropriately, as Mt 25:20-23.

But the one-talented one had a victim spirit (verses 24-30). The one in verse 24 was unwilling to do the work of investing his talent for the benefit of another (1 Pet 4:10). He knew that his master was a hard man — he saw him as a hard man. He was a very unprofitable servant, worthless, not worthy (Rev 3:4), weeping and gnashing his teeth (Dan 12:2).

The purpose for Eph 4:11 is verse 12, so that Eph 4:16 will be the proper working of the Body. This is the responsibility of the five-talented ones. If Mt 25:30 refers to one-talented ones weeping and gnashing their teeth, what about the five-talented ones who bury their talents? What a wasted and useless existence one had in the Body, for 50 years (Mt 24:40-41) — a foolish virgin (Mt 25:1-13; Dan 12:2,10).

Many start out after baptism washing dishes, being faithful in small things, but are readjusted as the elders see their proneness, disposition, gifting. In the meeting of Eph 4:11-12 they are ordained, set apart, readjusted, adjusted down to the disposition or inclination that is seen in them. To *ordain* is to place in the proper position to do the works by his gifts and faith, to appoint to a specific service in the Body, to give authorization to do them, but still watching, observing his life, as he increases in the faith (Rom 12:3) to his final adjustment.

You just can't keep brothers on jobs when others who are being baptized can take their place, as apprentices, so they can go on to the next step toward the works prepared for them. The solution to this is apprenticeship. This means a person learning a craft from a skilled worker. The word *craft* means an occupation in which skill is needed. And *skill* means the ability to do something well, well trained. And *occupation* means being occupied, kept busy by the pressing need in order to be productive. The apprentice needs to be well trained, skillful, highly trained to be skilled and experienced in the work in order to apprentice oncoming youth.

The Body of Messiah is a real body, not in any way mystical. The human body is like the Body that 1 Cor 12:12 depicts, into which we were immersed (Gal 3:27). *Depict* means to describe in words, to show in form, in the form of a picture. If someone cannot see the Body of Messiah in its picture form, he is blind. This is why 1 Cor 11:29 says what it does, and if one does not or is not able to discern the Body of Messiah, he knows nothing about apprenticeship and the essential need as the human body continues to produce new support tissues for its work.

Discern (#1252) means to make a distinction between the worldly life and community life, as in all its workings, to appreciate every part or member as essential in reaching its designated purpose (Eph 4:12-16; Col 2:19).

Body (#4983) — Without discerning the Body no one will take action to bring about what God told us to do concerning apprenticeship, as was to begin in Coxsackie at the Dolan Block. It never became that Building Block when all the aspects of this building would be a training center for our youth to become skilled in every aspect of the construction, so that it could be applied to the 100 houses of Mk 10:29-30. It was also to be a place where the wonderful building we have there called a “print shop” could be a place where apprenticeship could begin in that realm also. These buildings were never meant to be for just a few older skilled disciples to work alone, but for apprenticeship to be a continual thing.

2 Tim 2:7 — Think over these things I am saying; understand them and grasp their application, for our Master will grant you full insight and understanding in everything — that is, all things pertaining to our purpose on earth as special agents for the glory of the one and only Elohim and His eternal purpose (Eph 3:14-21).