

# Why We Choose To Be Elder Led



*It is astonishing to me that anyone who has read the New Testament would question the biblical mandate of eldership for the local church. Few subjects in the Bible are so frequently addressed as that of eldership. For any church to ignore those commands it is not only irresponsible it is also sinful. The government of the local church was never left to our own inventions or opinions. Since its foundation God has recorded in Holy Scrip the plans He has for the guidance and governance of His flock the church. We choose Eldership because it is the only option given in Scripture. As Baptist it is rooted in our heritage but as Christians it is part of our faith. Over the last several centuries many churches have abandoned Eldership as their form of government. We are one church that is choosing to return back to God's plan.*

*Included in this document you will find a brief introduction to the biblical mandate by God for Eldership in His church. I hope you will take the time to read thoughtfully over these Scriptures and see the urgency of our choice in the days ahead.*

*For Christ & His Church,  
Pastor Dan Hager*

## An Overview of Eldership

**The Elder Council exists to** serve as managers and caretakers of the church (*Titus 1:5-9*). That involves a number of specific duties. As spiritual overseers of the flock, elders are to determine church policy (*Acts 15:22*); oversee the church (*Acts 20:28*); ordain others (*Titus. 1:5*); rule, teach, and preach (*1 Tim. 5:17; cf. 1 Thess. 5:12; 1 Tim. 3:2*); exhort and refute (*Titus 1:9*); and act as shepherds, setting an example for all (*1 Pet. 5:1-3*). Those responsibilities put elders at the core of the New Testament church's work.

## Elder Council

The Elder Council works together to address the needs of the congregation and then serves the congregation by overseeing the fulfillment of those needs with the assistance of the deacons. (servants)\*

### Stewardship Elder's Overseeing the practical needs of the church

- Office / Administration
- Building & Grounds
- Personnel
- Finances

### Shepherding Elder's Overseeing the spiritual needs of the church

- Church Vision
- Preaching & Teaching
- Worship
- Discipleship Ministries
- Men, Women & Children's Ministries
- Missions & Outreach

*\* Many of the needs listed above will be handled under the leadership and guidance of The Cross Church Ministry Team leaders (Deacons) who serve under the Elder Council's oversight.*

# Biblical Eldership

Biblically, the focal point of all church leadership is the elder. An elder is one of a plurality of biblically qualified men who jointly shepherd and oversee a local body of believers. The word translated “elder” is used nearly twenty times in Acts and the epistles in reference to this unique group of leaders who have responsibility for overseeing the people of God.

## The Office of Elder

As numerous passages in the New Testament indicate, the words “elder” (presbuteros), “overseer” (episkopos), and “pastor” (poimēn) all refer to the same office. In other words, overseers and pastors are not distinct from elders; the terms are simply different ways of identifying the same people. The qualifications for an overseer (episkopos) in [1 Timothy 3:1-7](#), and those for an elder (presbuteros) in [Titus 1:6-9](#) are unmistakably parallel. In fact, in [Titus 1](#), Paul uses both terms to refer to the same man (presbuteros in [v. 5](#) and episkopos in [v. 7](#)). All three terms are used interchangeably in [Acts 20](#). In verse [17](#), Paul assembles all the elders (presbuteros) of the church of Ephesus to give them his farewell message. In verse [28](#) he says, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers [episkopos], to shepherd [poimainō] the church of God.” [1 Peter 5:1-2](#) brings all three terms together as well. Peter writes, “Therefore, I exhort the elders [presbuteros] among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd [poimainō] the flock of God among you, exercising oversight [episkopēō] not under compulsion, but voluntarily, according to the will of God.” The different terms, then, indicate various features of ministry, not varying levels of authority or separate offices, as some churches espouse.

## A Plurality of Elders

The consistent pattern throughout the New Testament is that each local body of believers is shepherded by a plurality of God-ordained elders. Simply stated, this is the only pattern for church leadership given in the New Testament. Nowhere in Scripture does one find a local assembly ruled by majority opinion or by a single pastor.

The Apostle Paul left Titus in Crete and instructed him to “appoint elders in every city” ([Titus 1:5](#)). James instructed his readers to “call for the elders of the church” to pray for those who are sick ([James 5:14](#)). When Paul and Barnabas were in Derbe, Lystra, Iconium, and Antioch, they “appointed elders for them in every church” ([Acts 14:23](#)). In Paul’s first epistle to Timothy, the apostle referred to “the elders who rule well” at the church at Ephesus ([1 Tim. 5:17](#); see also [Acts 20:17](#), where Paul addresses “the elders of the church” at Ephesus). The book of Acts indicates that there were “elders” at the church in Jerusalem ([Acts 11:30](#); [15:2, 4](#); [21:18](#)).

Again and again, reference is made to a plurality of elders in each of the various churches. In fact, every place in the New Testament where the term presbuteros (“elder”) is used it is plural, except where the apostle John uses it of himself in [2 and 3 John](#) and where Peter uses it of himself in [1 Peter 5:1](#). Nowhere in the New Testament is there a reference to a one-pastor congregation. It may be that each elder in the city had an

individual group in which he had specific oversight. But the church was seen as one church, and decisions were made by a collective process and in reference to the whole, not the individual parts.

In other passages, reference is made to a plurality of elders even though the word *presbuteros* itself is not used. In the opening greeting of his epistle to the Philippians, Paul refers to the “overseers [plural of *episkopos*] and deacons” at the church of Philippi (**Phil. 1:2**). In **Acts 20:28**, Paul warned the elders of the church of Ephesus, “Be on guard for yourselves and for all the flock, among which God has made you overseers [plural of *episkopos*]” (**Acts 20:28**). The writer of Hebrews called his readers to obey and submit to the “leaders” who kept watch over their souls (**Heb. 13:17**). Paul exhorted his Thessalonian readers to “appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction” (**1 Thess. 5:12**)—a clear reference to the overseers in the Thessalonian assembly.

Much can be said for the benefits of leadership made up of a plurality of godly men. Their combined counsel and wisdom helps assure that decisions are not self-willed or self-serving to a single individual (cf. **Prov. 11:14**). If there is division among the elders in making decisions, all the elders should study, pray, and seek the will of God together until consensus is achieved. In this way, the unity and harmony that the Lord desires for the church will begin with those individuals he has appointed to shepherd His flock.

## The Qualifications of Elders

The character and effectiveness of any church is directly related to the quality of its leadership. That’s why Scripture stresses the importance of qualified church leadership and delineates specific standards for evaluating those who would serve in that sacred position.

The qualifications for elders are found in **1 Timothy 3:2-7** and **Titus 1:6-8**. According to these passages, an elder must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, not pugnacious, gentle, uncontentious, free from the love of money, not fond of sordid gain, a good manager of his household, one who has his children under control with dignity, not a new convert, one who has a good reputation outside the church, self-controlled, sensible, able to exhort in sound doctrine and to refute those who contradict, above reproach as God’s steward, not self-willed, not quick-tempered, loving what is good, just, and devout.

The single, overarching qualification of which the rest are supportive is that he is to be “above reproach.” That is, he must be a leader who cannot be accused of anything sinful because he has a sustained reputation for blamelessness. An elder is to be above reproach in his marital life, his social life, his business life, and his spiritual life. In this way, he is to be a model of godliness so he can legitimately call the congregation to follow his example (**Phil. 3:17**). All the other qualifications, except perhaps teaching and management skills, only amplify that idea.

In addition, the office of elder is limited to men. First **Timothy 2:11-12** says, “Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.” In the church, women are to be under the authority of the elders, excluded from teaching men or holding positions of authority over them.

## The Functions of Elders

As the apostolic era came to a close, the office of elder emerged as the highest level of local church leadership. Thus, it carried a great amount of responsibility. There was no higher court of appeal and no greater resource to know the mind and heart of God with regard to issues in the church.

The primary responsibility of an elder is to serve as a manager and caretaker of the church (1 Tim. 3:5). That involves a number of specific duties. As spiritual overseers of the flock, elders are to determine church policy (Acts 15:22); oversee the church (Acts 20:28); ordain others (Titus 1:5); rule, teach, and preach (1 Tim. 5:17; cf. 1 Thess. 5:12; 1 Tim. 3:2); exhort and refute (Titus 1:9); and act as shepherds, setting an example for all (1 Pet. 5:1-3). Those responsibilities put elders at the core of the New Testament church's work.

Because of its heritage of democratic values and its long history of congregational church government, modern American evangelicalism often views the concept of elder rule with suspicion. The clear teaching of Scripture, however, demonstrates that the biblical norm for church leadership is a plurality of God-ordained elders, and only by following this biblical pattern will the church maximize its fruitfulness to the glory of God.

## Q & A On Eldership

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### Question

*Is Eldership common among Southern Baptist?*

### Answer

*Yes.*

*Recent data suggests that 50% or more of SBC church's are now Elder led with some states like Colorado recording more than 60% of the church's as Elder led. Since the early 1990's there has been a rapid move among Southern Baptist to return to their biblical roots of Eldership governance. Most leadership within in the national, state and local SBC communities come from or are leaders in Elder led church's. Randy Adams who is the Executive Director for the Northwest Baptist Convention also serves as an Elder at his local church in Ridgefield, WA. Further more, most SBC presidents in recent years have come from Elder led church's. Although Eldership is not a part of every SBC church it is certainly not an uncommon practice.*

### Question

*Do Elders have the power to determine their own salaries?*

### Answer

*No.*

*A proposed salary (For staff Elders) will be issued by the other Elders and presented to the church for an annual budget vote. No Elder is aloud to set his own salary.*

## Question

*Will Eldership remove church committees?*

## Answer

*No.*

*Good Eldership always strengthens and empowers church teams. Elders will serve as overseers of the servant teams that lead most of the practical needs of the church. Communication with leadership is crucial for the success of ministry teams. With the addition of Elders it will remove the necessity of one pastor having to keep up with all that is going on in the church.*

## Question

*Will Elders change the Constitution and Bylaws?*

## Answer

*Yes.*

*As a result of new governance there will be by necessity a new constitution and bylaws. At the core of biblical eldership is the idea of spiritually qualified pastors who will lead the congregation in mission and vision, doctrine, policy and procedure. The difference between congregationalism and eldership is that with congregationalism the members do all the spiritual leading and with eldership the pastors do all the spiritual leading.*

## Question

*Do Elders handle the money?*

## Answer

*No,*

*The daily handling of money i.e. counting, deposits, bank transfers and Withdrawals will be handled by the Stewardship Team.*