

Biblical Eldership at the Chapel

ITS SCRIPTURAL SHAPE, STRUCTURE AND SERVING

Eldership Handbook Special Version
for Pulpit Transition

Chapel Elders

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INTRODUCTION

This document serves as a single point of reference and guidelines for the ministry of the Elders at Clearcreek Chapel. It will be available to all Elders, prospective and serving. It may be made available to any member of the congregation upon request.

The Biblical philosophy of Eldership argued exegetically from the Scripture is the foundation for the practical, wisdom guidelines we have developed. The first section is dedicated largely to a canonical theology of a Biblical Eldership.

This document is organized so that a prospective elder can work through it as a worksheet to answer questions and fill in information. In this way it serves as an instruction in the philosophy and practice of our Eldership.

This is a special version document to be used when seeking an Elder outside of the Chapel family. A table of revision dates and summaries is maintained at the end on page 78.

INDEX TO SECTIONS

INTRODUCTION	1
INDEX TO SECTIONS	2
BIBLICAL THEOLOGY OF ELDERSHIP	3
HISTORY AND CULTURE	4
LANGUAGE	6
CHRIST AS THE MODEL OF ELDERSHIP	7
ROLE IN THE CHURCH	11
THE SEVEN	14
QUALIFICATIONS	15
RESPONSIBILITIES	20
APPOINTMENT OF ELDERS	23
ELDER RESPONSIBILITIES	25
VOCATIONAL SUPPORT REQUEST	31
ELDERS APPOINTMENT	33
SELF – EXAMINATION FORM	37
AFFIRMATION	43
ELDERS’ MINISTRY REPORT AND SELF-EXAM	45
GENERAL MINISTRY GUIDELINES	51
ORDINANCES	55
TECHNOLOGY SUPPORT	60
FLOCKS	63
INACTIVE ELDERS	65
ELDER SABBATICALS	67
ELDER SABBATICAL APPLICATION	68
ELDER CHECKLIST	72
OUTLINE OF THE DOCUMENT	74
TABLE OF REVISIONS	78

BIBLICAL THEOLOGY OF ELDERSHIP

Organizing Principles

In grouping the texts into categories, the following principles were used:

- Respect the primary purpose of the author in the context of the text.
- Derive and use the categories familiar to the original author/reader.
- Map the categories over contemporary concerns, issues and challenges.
- Identify where a decision must be made as to whether the list is exhaustive or illustrative.
- Identify texts alluding to Old Testament texts.
- Identify texts alluding to earlier New Testament teaching.
- Include the body of the text wherever possible (ESV).

Primary Concern

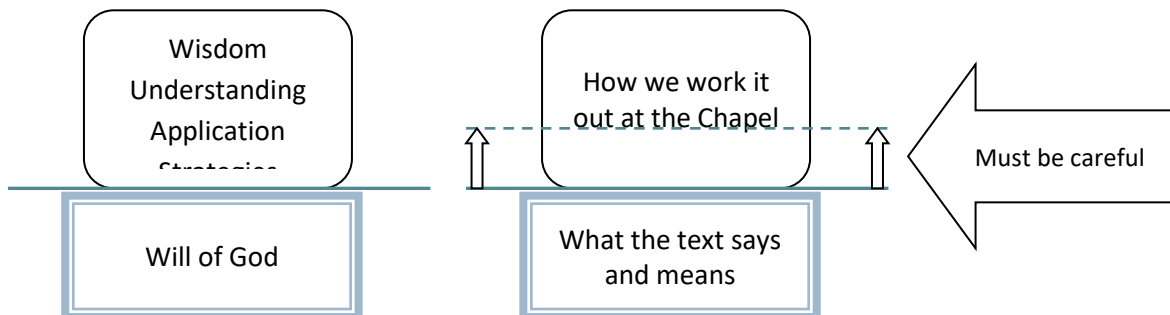
The following distinctions are fundamental to the way the elders think about issues. This is woven all through the Scriptures but is based foundationally on Colossians 1:9-12.

The Will of God

The will of God is what the text itself says that we must believe, want, feel and do or not do. It may not be in the imperative form but violation of it constitutes sin.

The Wisdom from God

The wisdom from God is how we take the will of God and work it out in our own situation following the principles and patterns in the text.



HISTORY AND CULTURE

Two important frameworks informed the New Testament authors as they worked in developing church leadership.

The Old Testament

The Old Testament shows elders as part of the governance before the establishment of and after the fall of the monarchy.

As Tribal Leaders Exodus 3:16, 18; 4:29; 12:21; 17:5

Text	Notes
⁶ Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, ¹⁷ and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey." ' ¹⁸ And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'	
(Others listed above refer to the same group of people)	

The Advice of Jethro Exodus 18:13-27

Text	Notes
¹⁷ Moses' father-in-law said to him, "What you are doing is not good. ¹⁸ You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. ¹⁹ Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, ²⁰ and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. ²¹ Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. ²² And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. ²³ If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace."	Moses needs to distribute his leadership over a body of godly and able men who he will teach and then who will teach, govern and judge the people.
²⁴ So Moses listened to the voice of his father-in-law and did all that he had said.	

The Recognition by God Exodus Exodus 24

Text	Notes
Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. ² Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him."	The language shifts here from a general group of governing leaders among the tribes to an identified number or body of people.
⁹ Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰ and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. ¹¹ And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.	
⁴ And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them."	

The Elders as Leaders of Cities

Almost all the uses in these three books refer to the elders who oversee, govern or rule cities and towns. This is a very common use of the word in the Old Testament. For the sake of this study, I won't list those verses. But it is important to note that growing up with their Bibles, in their Jewish culture and in their towns and villages, Jews in the New Testament *already have a rich heritage which informs their understanding of elders as leaders, governors and administrators.*

The Elders as Leaders in the Nation

A cluster of texts in the gospels show the prominent role that Jewish elders had in the governance of the towns and nation. They are often allied with the Pharisees, chief priests and the scribes in opposing Jesus. So the disciples experience with elders out of their Jewish governmental background would have largely been negative. Yet, they adopt the form and language for the leadership in the church.

- Matthew 15:2; 16:21; 21:23; 26:3; 26:4; 26:57; 27:1; 27:3; 27:12; 27:20; 27:41; 28:12
- Mark 7:3; 7:5; 8:31; 11:27; 14:43; 14:53; 15:1
- Luke 7:3; 9:22; 20:1; 22:52; 22:66
- Acts 4:5; 4:8; 4:23; 6:12

Elders in the Synagogue

The Scriptures and Jewish history reflect that the leadership of each local synagogue were elders. This system developed during the Babylonian exile as a means of maintaining instruction and religious community during the years they could not go to temple. The system remained even after the exile with synagogues as local places of worship for Jews and Jewish proselytes all over the world.

LANGUAGE

Three words are primarily used in the New Testament to refer to this group of leaders in the church

	Elder	Overseer	Shepherd
Greek Word	presbuteros	episcopos	poimen
Translation	elder(s)	overseer bishop	Shepherd pastor
Designation	[spiritual] maturity	administration oversight	care and protection
Source	Derived from Old Testament Israel and the synagogue	Derived from those who administrated Rome's colonies	Derived from the common occupation of the day
Differentiation	Character	Office	Function
	Who he is	The position he holds	What he is to do

Discussion

Do the three terms used to refer to this office imply three spheres of responsibilities for each elder or for the eldership as a whole?

CHRIST AS THE MODEL OF ELDERSHIP

Prophesied of Christ Psalm 23; Isaiah 40:11; Ezekiel 34:12, 23

Text	Notes
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Isaiah 40:9-11

Get you up to a high mountain,
O Zion, herald of good news;
lift up your voice with strength,
O Jerusalem, herald of good news;
lift it up, fear not;
say to the cities of Judah,
"Behold your God!"
¹⁰ Behold, the Lord GOD comes with might,
and his arm rules for him;
behold, his reward is with him,
and his recompense before him.
¹¹ He will tend his flock like a shepherd;
he will gather the lambs in his arms;
he will carry them in his bosom,
and gently lead those that are with young.

Ezekiel 34:11-24

¹¹ "For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. ¹² As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. ¹³ And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. ¹⁴ I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. ¹⁵ I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. ¹⁶ I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

¹⁷ "As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, between rams and male goats. ¹⁸ Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? ¹⁹ And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet?

²⁰ "Therefore, thus says the Lord GOD to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. ²¹ Because

you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, ²² I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep. ²³ And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. ²⁴ And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.

Self-Identity John 10:1-18; Revelation 7:17

Jesus identifies Himself as a Shepherd. He indicates the elements of His own shepherding which mark Him as the “good shepherd”

Text	Notes
<p>John 10:1-18</p> <p>“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. ² But he who enters by the door is the shepherd of the sheep. ³ To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. ⁵ A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ⁶ This figure of speech Jesus used with them, but they did not understand what he was saying to them.</p> <p>⁷ So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. ⁸ All who came before me are thieves and robbers, but the sheep did not listen to them. ⁹ I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. ¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. ¹³ He flees because he is a hired hand and cares nothing for the sheep. ¹⁴ I am the good shepherd. I know my own and my own know me, ¹⁵ just as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”</p>	

Revelation 7:14-17

Text	Notes
<p>¹⁵"Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. ¹⁶ They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. ¹⁷For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."</p>	

As the Overseer of the Church

Text	Notes
<p>But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. ²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. (1 Peter 2:19-25)</p>	

As the Chief Shepherd of the Church

Two of the familiar words for leaders in the church are used by Peter as titles for the Lord with different implications for us drawn from them.

Text	Notes
<p>So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: ² shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. (1 Peter 5:4)</p>	

As the Great Shepherd of the Sheep Hebrews 13:20-21

In Hebrews, the Old Testament language is gathered up in this title where His sacrificial death for the sheep secures eternal peace with God.

Text	Notes
²⁰ Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, ²¹ equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.	

Discussion

The three spheres (designated by the three words/titles used) being applied to Christ help us understand each sphere in what ways? How is Christ the model or pattern in each sphere?

Elder	Overseer	Shepherd

ROLE IN THE CHURCH

Leadership by Elders

So there emerges in the New Testament the leadership of the church by what is labeled, elders. That this leadership by elders was universal is evident from:

Elders were appointed in all the churches Paul established (Acts 14:23).

Elders shared the leadership in the church in Jerusalem (Acts 15:2).

Elders were overseeing the church in Ephesus (Acts 20:17).

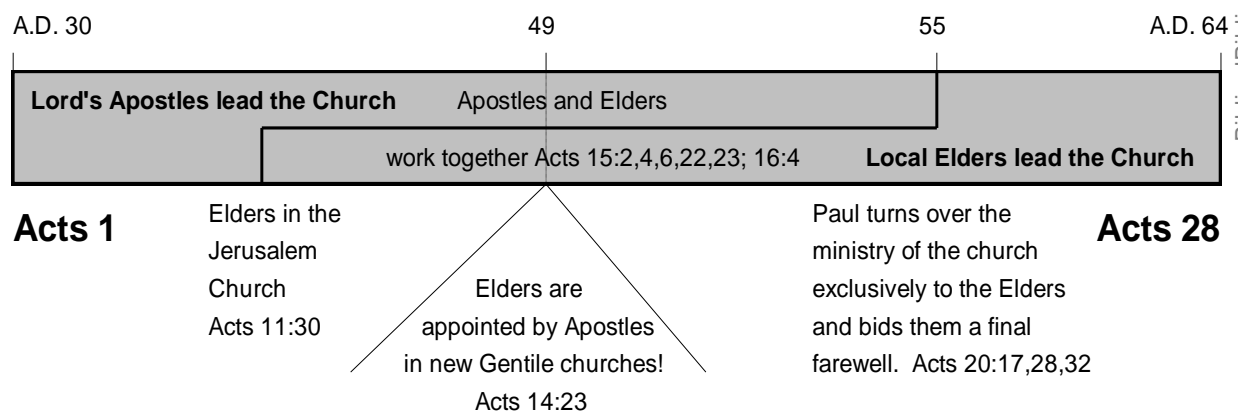
Elders were overseeing the churches in Crete (Titus 1:5)

Elders were overseeing the churches of the Diaspora (James 1:1; 5:14)

Elders were overseeing the churches throughout the northern Roman Empire (1 Peter 1:1; 5:1).

Transition from Apostles to Elders

THE TRANSFER OF LEADERSHIP IN ACTS



1

¹ John Piper, *Biblical Eldership*, (Minneapolis: Desiring God Ministries, 1999), p.15-16.

Key Text Acts 20:17-35

Text	Notes
<p>¹⁷ Now from Miletus he sent to Ephesus and called ❶ <u>the elders of the church</u> to come to him. ¹⁸ And when they came to him, he said to them:</p> <p>"You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, ¹⁹ serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; ²⁰ how ❷ <u>I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house,</u> ²¹ testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. ²² And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, ²³ except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. ²⁴ ❸ <u>But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.</u> ²⁵ And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.</p> <p>²⁶ Therefore I testify to you this day that I am innocent of the blood of all of you, ²⁷ ❹ <u>for I did not shrink from declaring to you the whole counsel of God.</u> ²⁸ ❺ <u>Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.</u> ²⁹ I know that after my departure ❻ <u>fierce wolves will come in among you, not sparing the flock;</u> ³⁰ and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. ³¹ Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears.</p> <p>³² And now ❼ <u>I commend you to God and to the word of his grace,</u> which is able to build you up and to give you the inheritance among all those who are sanctified. ³³ ❽ <u>I coveted no one's silver or gold or apparel.</u> ³⁴ You yourselves know that these hands ministered to my necessities and to those who were with me. ³⁵ In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.' "</p>	

Discussion (Acts 20)

The numbers in the table below are keyed to the text on the previous page.

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THE SEVEN

Acts 6:1-7 is a text often used to define the primary focus of the Eldership. While we may not discuss this now, it is important to recognize that for many, this is the formational text on the relationship between the elders and the deacons.

Text	Notes
Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. ² And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. ³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the ministry of the word." ⁵ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ⁶ These they set before the apostles, and they prayed and laid their hands on them.	
⁷ And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.	

Discussion

QUALIFICATIONS

The Primary Texts

1 Timothy 2:8-3:7

Text	Notes
<p>⁸ I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; ⁹ likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, ¹⁰ but with what is proper for women who profess godliness—with good works. ¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.</p> <p>The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ² Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own household well, with all dignity keeping his children submissive, ⁵ for if someone does not know how to manage his own household, how will he care for God's church? ⁶ He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. ⁷ Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.</p>	

Titus 1:5-11

Text

Notes

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

¹⁰ For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. ¹¹ They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.²

²This paragraph was added because of the connective "for". Are the qualifications here mindful of the need of the church where Titus is going to appoint elders?

A Comparative Listing

1 Timothy 3	Titus 1
above reproach (v.2)	above reproach (v.6)
husband of one wife (v.2)	husband of one wife (v.6)
sober-minded(v.2)	self-controlled (v.8)
Self-controlled (v.2)	sensible (v.8)
respectable (v.2)	
hospitable (v.2)	hospitable (v.8)
able to teach (v.2)	able to exhort in doctrine able to refute those who contradict (v.9)
not a drunkard(v.3)	not addicted to wine (v.7)
not violent (v.3)	not violent (v.7)
gentle (v.3)	
not quarrelsome (v.3)	not quick tempered (v.7)
not a lover of money (v.3)	not greedy for gain (v.7)
managing his household well (v.4)	
having dignified control over his children (v.4)	having children who are faithful (believers) not chargeable with debauchery or insubordination
not a recent convert (v.6)	hold fast to the Word as he has been taught (v.9)
well thought of by unbelievers (v.7)	above reproach as God's steward (v.7)
	not arrogant (v.7)
	loving what is good (v.8)
	upright (v.8)
	holy in the sense of devout (v.8)

Category Listing

The elder must be/have

- | | |
|----------------------------|---------------------------------|
| -a male | -eager to serve |
| -above reproach | -the husband of one wife |
| -temperate (not excessive) | -prudent |
| -respectable | -hospitable |
| -able to teach | -gentle |
| -humble | -good household managers |
| -children under control | -good reputation outside church |
| -lover of good | -devout |
| -self controlled | |

The elder must not be

- | | |
|-------------------------|-------------------------------|
| -a new convert | -addicted to alcohol |
| -violent | -contentious |
| -lover of money | -greedy for gain |
| -accused of dissipation | -accused of rebellion |
| -self willed, arrogant | -one who lords it over others |

Discussion

Are these lists exhaustive or illustrative?

Why these characteristics and virtues not others?

How does the culture in which the eldership is being qualified affect the virtues being highlighted?

Mentality/Attitude 1 Peter 5:1-11

Text		Notes
<p>So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: ² shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. ⁵ Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."</p> <p>⁶ Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, ⁷ casting all your anxieties on him, because he cares for you. ⁸ Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. ⁹ Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. ¹⁰ And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. ¹¹ To him be the dominion forever and ever. Amen.</p>		
Voluntarily	not out of obligation.	
Obediently	we are not free to make up our own rules.	
Freely	not using a spiritual office as a platform for personal profit.	
Eagerly	with enthusiasm.	
Humbly	recognizing that it is God's flock, not mine.	
Exemplary	being a model of what God would have the people become.	
<ul style="list-style-type: none"> • Example - As a shepherd • Attitude - With eagerness • Method - By example 		<ul style="list-style-type: none"> • Not forced into it • Not for money or financial gain • Not by dictatorship

RESPONSIBILITIES

This section attempts to compile as many texts as could be identified which speak of the work, job, responsibilities, expectations, etc of an elder.

In their Oversight

Their responsibility may be summed up in the word *oversight*.

As a Father With His Family 1 Timothy 3:5

As a Shepherd With His Flock 1 Peter 5:2; Acts 20:28

As a Governor With His Colony Hebrews 13:7,17,24; 1 Thessalonians 5:12-13

In their Shepherdng

1 Peter 5:1-5 tells the elders to “shepherd the church.”

To Lead God’s Flock Hebrews 13:7, 17, 24

By keeping watch over them Hebrews 13:17

By taking care of them 1 Timothy 3:5

By leading them by example 1 Timothy 5:17, Titus 1:7,9

To Feed God’s flock John 21:17

By teaching them 1 Timothy 5:17; 1 Thessalonians 5:12, 1 Timothy 4:13

By exhorting them Titus 1:9

By equipping them Ephesians 4:11-13

To Protect God’s flock

By being on guard for false teachers Acts 20:28-31

By refuting those who contradict the truth Titus 1:9

To Serve God’s flock

By laboring among them Romans 12:8; 1 Thessalonians 5:12

By sacrificially serving them Matthew 20:26-28; Mark 10:41-43

To Pray for God’s flock James 5:14-16

In their Governing 1 Timothy 3:5; 5:17

Text	Notes
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1 Timothy 3:5

...for if someone does not know how to manage his own household, how will he care for God's church?

1 Timothy 5:17

¹⁷ Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. ¹⁸ For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."

The word "rule" (προεστώτες - perfect active participle) means "to stand first, to rule". It means a general superintendence over the church including its administrative affairs.

Finances

Saul and Barnabas gave their offering for Judea's poor to the elders (Acts 11:30).

Doctrine

The elders of the church at Jerusalem together with the Apostles helped to determine a doctrinal problem of having Gentiles circumcised (Acts 15).

Shepherding

Both Paul and Peter charge the elders of the church with the responsibility of pastoring the flock of God (Acts 20:28; 1 Peter 5:1, 2).

Managers

Paul refers to elders as stewards or household managers of the body of Christ (Titus 1:7).

Prayer

James tells us to call out the elders of the church if we are sick due to chastening (James 5:14).

Defenders

Elders are to protect the church from false teachers by preaching the Word, exhorting and sound teaching.

Pastoral Duties

This sample of duties and their imperatives is drawn from *Willmington's Book of Bible Lists*³.

To be a man of prayer	1 Timothy 2:1
To warn his flock	1 Timothy 4:1, 6
To study the Word	2 Timothy 2:15
To preach the Word	2 Timothy 4:2; Acts 6:2-4
To exhort and rebuke	1 Thessalonians 5:12; Titus 2:15
To watch over souls, his own and those of others	Acts 20:28-31; Colossians 4:17; 1 Timothy 4:6; 6:11; Hebrews 13:17
To feed and lead his flock	Acts 20:28; 1 Peter 5:2
To be an example to all	1 Corinthians 11:1; 4:16; Phil. 3:17; 2 Thessalonians 3:9; 1 Timothy 4:12; Hebrews 13:7; 1 Peter 5:3

Personal Notes

³H.L. Willmington, *Willmington's Book of Bible Lists* (Wheaton, IL: Tyndale, 1987), 230.

APPOINTMENT OF ELDERS

Careful and considered development of men for the eldership is a key to growing and maturing the church. As we seek to add elders to the council, we will be mindful of the following general principles as well as the specific qualifications enumerated across the Scriptures

Qualities Required in Elders

Irreducible qualities to serve on the eldership of Clearcreek Chapel include conviction (desirous of eldership), character (meets biblical character requirements), and competency (apt to teach). We believe these to be mandated by the Word.

A Teacher

Being *apt to teach* will be demonstrated in the man's ability to handle the Word with accuracy (get it right) and to deliver the Word with clarity (get it across). Such ability may be demonstrated in the pulpit through preaching, in formal education such as ABE, the Antioch School, Children's Ministry, and Counseling Courses through teaching, or in crisis discipleship through the 1:1 ministry of the Word. Though the informal discipleship ministries that occur among the body for the encouragement and edification of individuals are important, they are not viewed as being qualifiers for aptness to teach.

A Shepherd

Having *an inclination and ability to shepherd* will be demonstrated in the man's desire and ability to engage people in Word-based ministry. Such activity will be seen in the caring and compassionate attitude demonstrated in texts such as 1 Thessalonians 1-2, (other), willing and able to become involved in the mess of other people's lives. It will also be seen in the ability to bring the Word to people in a manner that extends beyond the academic to the engagement of people's hearts... An effectual and expressive affection and care for people. See the opening of many epistles, Peter "shepherd the flock", Hebrews 13, "watch over souls," 1 Peter 5:3 "an example" John 10, the sacrificial shepherd

A Unifier

A prizing of the Chapel's Distinctives that *strengthens the unity among the elders* will be demonstrated in the man's overt agreement and support of our positions on Biblical Counseling, Plurality, RHT, Church Discipline, etc... open and aggressive opposition to a position of the elders, lack of submissiveness, or a divisive spirit are not commensurate with the spirit of one who works toward unity.

A Godly Man

A *character qualified for leadership* will be demonstrated in the man's conduct, reputation and self-examination within the context of his home, vocation and ministry (see Elder's Self-Exam on page <?>).

Identifying Men in the Chapel for the Eldership

All elders have the freedom and responsibility to bring to identify and sponsor elder candidates. Elders are brought on through a two step process:

Informal Discipleship

This is the period of time where an elder spends time with a man developing him for the eldership through a process of personal discipleship. That discipleship that includes but is not limited to cultivating his walk with God, strengthening doctrine, observing his life, particularly his interactions with family and flock, identifying strengths and correcting weaknesses, assessing his aptness to teach and helping in general personal and spiritual maturity.

Formal Nomination

The sponsoring elder will identify the man to the elders and seek permission to formally ask the prospective elder to consider entering the formal phase of becoming an elder. The formal process is laid out in the section on Eldership Appointment beginning on page 37.

Identifying Men outside the Chapel for the Eldership

The Chapel Elders may seek a man to serve as an elder who is not currently a part of the Chapel family. This would normally be deployed to fill a role among the Elders that there is no one available to fill from the current Eldership or congregation.

Normally, this would be a vocationally supported role that is considered essential to the Chapel's ministry.

An addendum to this document will outline that process.

ELDER RESPONSIBILITIES

The following outlines the practical application and outworking of our philosophy of eldership, governance and shepherding.

Teaching – Instructing God’s People

All elders will be expected to publicly express their aptness to teach in ministries. Many opportunities will exist for elders to teach in the life and ministry of the church.

Teaching Venues

Elders will be expected to be available to teach in Flock, ABE, BILD, CYYM, Children’s ministries, evangelistic outreach and other venues as needed.

Preaching Venues

Elders will have opportunity to preach in the gathered worship Gatherings of the church. This will be as the individual elder desires and not required of all elders. Any elder wishing to preach should submit a sermon or series proposal to the Pastor for Preaching.

Flock – Shepherding God’s People

All elders will shepherd in a flock. It is our aim to have at least 2 elders shepherding together to maintain our plurality at the Flock level and to share the work load.

Assign

Elders will be assigned to serve as the Shepherd (Pastor) of a Flock.

Responsibilities

1. To watch over the spiritual and attend to the physical needs of your flock
2. To visit the elderly, widows and orphans on a regular basis
3. To lead the weekly flock meetings in fellowship, prayer and the Word as instructed
4. To work with those in your flock who have financial needs, including benevolent care
5. To counsel those in your flock including those needing crises discipleship

Oversight – Organizing God’s People

Elders may have areas of ministry they are to oversee, administer or serve in. Where and how an elder serves will be primarily chosen according to his spiritual gifts, abilities, skills, aptitudes, experience and availability. Elders with the gift of administration will be expected to carry larger responsibilities to administer particular ministries. It is our aim to develop an elder who will be responsible for general administrative oversight over ministries.

Control

1. To serve under the Lord, accountable to the Elder Body and within the sphere of ministry assigned.
2. To execute that ministry within that established by the Ministry Organizing Document (MOD).
3. To set its mission, vision, strategies, goals and methods, while being in harmony with those of the corporate church
4. To establish a team to do the work of the ministry, identifying, qualifying and appointing a diaconal leader to whom leadership will be designated.
5. To help the ministry and those on the ministry team to become mature, stable, doctrinally accurate and glorifying to God.
6. To equip and establish those serving under you, seeking out qualified people to serve and lead
7. To document the ministry so that continuity and consistency may be maintained

Coordination

1. To be aware of ministry sphere overlaps and coordinate with them: e.g. Bible Education and Pulpit
2. To make use of the ministries who function as enablers and helpers: e.g. hospitality, media ministries
3. To schedule ministry in coordination with the church calendar and other ministries, giving priority to the public ministry of the Word.

Consultation

1. To seek counsel from other leaders and servants
2. To continue to improve knowledge and skills in your administrative area by reading, study and conferences as needed.

Governance – Leading God’s People

Elders govern the church together as a body setting the mission, vision, strategies and methods of ministry.

Plurality

In relation to the church as a whole, you govern in a plural body as a body, not as individuals

Parity

In relation to the Elders as a body, you are equal with all governing with the body, not over it

We do recognize three significant areas affecting parity:

1. Giftedness, experience and skill will shape each elder’s aptitude and ability
2. There will be leaders among equals

3. You will take leadership in the areas of your governance, deferring to others in their areas without denying equality.

Polity

In our meetings, we do not operate by a book of order, except for generally in making motions. Parliamentary maneuvering is evidence that we are divided and need the grace of unity.

We require:

1. Collegial openness in discussion – do not entrap one another with questions or arguments
2. Careful kindness in debate – do not attack one another personally, imputing motives or assuming hidden agendas
3. Humble submission in differences – as guided below, willing to submit to the consensus of the Elders

Practice

We try to implement and practice these mindful of:

1. Freedom – You should be free to develop your ministry
2. Limits – You must work in concert with the whole
3. Reporting – You will be accountable to the Elder Body
4. Unity – if you have the only NO vote, vote YES with the understanding that your view may be entered into the record. The exception to this is in doctrinal matters where we keep working at writing and stating what is taught until there is unanimity.

Commitment – Sacrificing for God’s People

Elders will make the following time commitments to carry out the work of the ministry. It is understood that an elder may be providentially hindered and occasionally unable to fulfill his commitment. We also recognize that stage in life and circumstance will create flux in elder’s lives, affecting capacity for work.

In God’s Word

To regularly study and prepare for teaching work.

To take available opportunities to teach both publicly and privately.

With God’s People

Attend all corporate gatherings of the church.

Participate in Flock meetings on Wednesdays.

A minimum of two Elder Council meetings per month:

- Shepherding – focusing on one-anothering and people.
- Administration – focusing on the governance and oversight of the church.

Submission - Unanimity in Decision-Making

The following principles and procedures will guide our achieving unanimity and preserve our unity. These will be maintained in the Elder Guidelines and will be affirmed by all whenever a new elder joins the team.

1. All decisions and doctrinal affirmations by the Elders will be unanimous.
2. All elders will be prepared to give way to a majority opinion if required.
3. If there is one elder who does not agree with a decision:
 - a. The decision may be tabled for further discussion.
 - b. The dissenting elder may have his concerns entered into the elder's minutes.
 - c. As an expression of submission to the Elder Body and to maintain unity, the dissenting elder will give way and vote for the motion.
 - d. The dissenting elder sets aside his opinion and does not communicate his concerns outside the elder body.
4. If there is disagreement over the statement of a doctrine:
 - a. If the dissent is over the Book of Faith and Order and no unanimity can be reached, the dissenting elder will withdraw his dissent or resign from the Elders.
 - b. The articulation of the doctrine will be worked on and written until all elders can affirm the wording recognizing that:
 - i. There are wide areas of nuances in understanding both texts and doctrines and some diversity of viewpoints are good and healthy;
 - ii. Unanimity in statements of truth is more important than a particular elder's viewpoint.
 - c. The application of a doctrine or principle is a matter of wisdom and agreement should be easily reached recognizing that:
 - i. Not all logical or implied applications are necessary;
 - ii. The application must not force an elder to act contrary to conscience.
5. We affirm the above in the spirit of Ephesians 4:1-7 which reads:

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift.⁴

⁴*The Holy Bible: English Standard Version.* (Wheaton: Standard Bible Society, 2001), Eph 4:1-7.

Support – Provisioning for Elders

In view of the responsibility to support elders in their ministry, the church will provide the following as it is financially able.

Accountable Reimbursable Plan

All elders will be provided with expenses reimbursement under the Accountable Reimbursable Plan (ARP). This will be provided in the budget based on their request, recommendation by the Finance Team and approval of the Elders. This will be in the IRS allowed areas of Meals and Entertainment, Books, Conference Fees, Mileage and Travel. Expenses are on a reimbursable plan.

An elder may decline to have his expenses reimbursed if he so desires.

An empty line item will be maintained in the budget for one on-coming elder each year.

Vocational Support

The Council of Elders may offer vocational support to an elder. The aim of this is to free an elder from the need to work at a job in order to meet his financial needs. In return, the elder will be expected to dedicate a large portion of a work week to the work of the ministry.

A staff elder will be expected to be freed for the activities he is assigned which will consume more time than for the non-staff elder. A similar distinction is also made in the capacity that a staff elder is able to fill under any one sphere.

An elder may request vocational support. A form is available for this request. It is to be filled out and submitted to the Chairman of the Elders who shall schedule it on the next Elder's meeting Agenda for discussion.

The Elders may rescind vocational support for reasons sufficient to themselves. The elder will have sixty days of severance pay with extension granted at the approval of the Elders unless the elder is being removed from the eldership due to disqualification.

Staff Elders

The following are some special directions and advisories to staff elders:

1. The vocational support (salary) will initially be set in accordance with a personal budget and salary supplied to the Elders. Annual raises are reviewed and granted during the church's annual budget time. The request may be made through the form on page 31.
2. The church will provide an HAS/MSA Medical Plan unless the family is covered under a wife's job benefits. If that benefit is available through a wife's job, then the church is not to be burdened with coverage.
3. The church may provide other benefits as allowed by law and deemed wise by the Elders.
4. The church will withhold all taxes required by Federal, State and Local governments.
5. Since all elders are duly ordained, the church is not allowed to withhold FICA and Medicare. All ordained staff are self-employed *for FICA and Medicare only*. Staff elders must be prepared to pay the FICA and Medicare when filing their annual taxes. Please see your accountant or tax professional. Upon written request, the church may withhold in FIT an additional amount to cover the FICA and Medicare. Doing so, *does not relieve the staff elder of the obligation of making quarterly payments*.
6. A staff elder may request that a certain portion of his salary be designated as *Housing*. Funds designated as Housing are not subject to Federal and State Income Tax. The bookkeeper has the official form for requesting this designation. Note the following IRS guidelines:
 - a. The request must be in writing, with a specific amount and is approved by the governing body, namely, the Elders;
 - b. The request may not be retroactive. The annual amount requested will be prorated from the date requested and the correct amount attributed beginning the next pay period.
 - c. The housing designation must be no more than the **lesser** of (a) true housing expenses including mortgage, insurance, improvements and direct expenses or (b) the annual fair rental value of the house.
 - d. For further rules, please consult the IRS website or your tax professional.

VOCATIONAL SUPPORT REQUEST

Outline of the Process

Complete and turn in this Request.

The Elder of Finance will put together a Salary and Benefit package.

The Elders will prayerfully consider and vote on approving the vocational support

If agreed, then the Elders will determine a start date, office location and allocation of other resources.

Personal Information

1.1 Name:		1.2 Date:
1.3 Home Phone:	1.4 Work Phone:	1.5 Email:

Ministry Information

2.1 Present Ministry Oversight Areas
2.2 Primary responsibilities/interests per discussion with Teaching/Administrative Elders:
2.3 Date available or desired to begin: (Discuss prerequisites or alternatives)

Financial Information

This information is required so as to prepare a Financial Package for support.

☐ Personal/Family Budget attached

☐ Reviewed by Elder/Pastor for Stewardship

3.1 Salary
(Taxable)

3.2 Housing
(Rent, utilities, sundries - Tax exempt)

3.3 Other: Explain

3.4 Total

The Financial Package will include Health Insurance with an MSA except if the family is covered by the wife's employer.

Biblical Eldership at the Chapel | Appointment of Elders

Signature

ELDERS APPOINTMENT

Overview of Process

Identification through Nomination
Qualification through Examination
 Review of the *Nomination* by the Elders
 Complete the Biblical Eldership Discussions in Section 1.
 Submission of the Required Affirmation, Self-Examination and Questionnaire.
 Interview by the Elders
 Communication to the Congregation.
 Formal Examination Council
Appointment by Affirmation
Installation through Ordination

Process for Elder Appointment

Identification through Nomination

The Elders will identify men who they believe are qualified and able to teach. An elder should submit the name of a prospective elder to the Elders at an Elder's Meeting whom he has mentoring and preparing for the eldership.

Qualification through Examination

Review of the Nomination by the Elders

This will be to make an initial determination on the fitness of the nominee and whether he should be a prospective elder (long-term consideration) or an elder candidate (consideration for next annual business meeting). If a nominee is approved, he will be approached by the Elders to see if he is interested and committed. If he is willing to be considered, he will be assigned a mentoring elder who will be responsible to guide him through the process, giving him the Elder Candidate Packet which includes: a cover letter, this document, the Qualifications Self-Examination, the *Truths We Teach*, the Present Issues Questionnaire and the *Truths We Teach* Affirmation.

Complete the Biblical Eldership Discussions in Section 1.

If he has not already, he must read and complete the discussion questions in Biblical Theology of Eldership Section and go over them with his mentoring elder.

Submission of the Required Affirmation, Self-Examination and Questionnaire.

Complete Qualifications Self-Examination Worksheet.

This worksheet will help the prospective elder and the Elders evaluate the Biblical qualifications for the eldership. It should be used to evaluate the present overall fitness in each area.

Complete the Present Issues Questionnaire.

Complete the Truths We Teach Affirmation.

He must affirm *The Truths We Teach*. That statement will be made available to the candidate on disk to facilitate commenting and adding to it.

Additional Requirements for Non-Chapel Candidates

A list of additional documents and requirements is available in the Addendum.

Interview by the Elders

Upon reviewing the submitted materials, the Elders will schedule an interview with the prospective elder. If he is approved, then a time shall be set for the presentation to the congregation as outlined in Article 8 Section 1.F. If the Elder so desires, a date may be set for a formal Examination Council leading to the issuance of a Certificate of Ordination as is commonly practiced today.

Communication to the Congregation.

We will call on the congregation to deal with any issues according to Matthew 18 and to be engaged in prayer and fasting on behalf of the elders.

Formal Examination Council

Upon request by the prospective elder, a formal Examination Council shall be scheduled. The Elders may invite elders of churches of like faith and order to participate, if so requested by the candidate. This examination will include doctrine, Biblical qualifications, contemporary issues and philosophy of ministry. The Examination shall be commensurate with the gifts and abilities of the candidate. For example, a elder with the gift of teaching shall have a more rigorous doctrinal exam than one whose primary gifts may lie elsewhere. This step is what is usually associated with an Ordination Council who examines a candidate for ordination.

Appointment by Affirmation

The Elders will affirm together if the candidate is willing, qualified and able to become an elder and that no unresolved issue of sin has been brought forward as outlines in Article 8 Section 1.F. If the issuing of a call to the eldership is approved then the elders will set and announce a day for the candidate to ordained (installed) into office.

Installation through Ordination

On the Sunday Morning set, the candidate shall be publicly ordained and installed into the eldership by the laying on of hands by the elders and prayer.

Appointment Process Tracking

Name:	Nominated:	Mentor:
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#	Item	Due/Scheduled	Completed
1	Identification: Application / Nomination by:		
2	Review of Application / Nomination <input type="checkbox"/> Elder Candidate <input type="checkbox"/> Prospective Elder <input type="checkbox"/> Not Considered		
3	Interview by: Results:		
4	Biblical Eldership Course (ETP 1)		
5	Self-Examination Worksheet		
6	Elder Nomination Questionnaire		
7	<i>Truths We Teach</i> Affirmation		
8	Eldership Review of Items 5-7 <input type="checkbox"/> Approved <input type="checkbox"/> Disapproved		
9	Communicated by: Results:		
11	Examination by Elders <input type="checkbox"/> Doctrine <input type="checkbox"/> Qualifications <input type="checkbox"/> Contemporary Issues <input type="checkbox"/> Ministry Philosophy		
12	Vote on Call by Elders <input type="checkbox"/> Approved <input type="checkbox"/> Disapproved		
13	Announcement to Congregation		
14	Final Affirmation by Elders <input type="checkbox"/> Approved <input type="checkbox"/> Disapproved		
15	Installation		

Notes:

Biblical Eldership at the Chapel | Appointment of Elders

SELF – EXAMINATION FORM

Prospective Elder		Mentoring Elder	
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Please complete this form by carefully reflecting and examining your life before the face of God. Circle the answer that best characterizes you now.

<p>The scale of 0 – 5 represents the following:</p> <p>0 – Does not characterize me at all.</p> <p>1 – 4 - Different degrees that characterize me now.</p> <p>5 – Completely characterizes me now.</p> <p>If at any point you answer 0 – 1, please explain.</p> <p>The questions are framed so that 0 is always an undesirable/disqualifying response</p>	<p>Yes/True or No/False when appropriate.</p> <p>If at any point you answer <i>No/False</i>, please explain.</p>
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#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION
1	Blameless or Above Reproach	Literally, the elder will “not be called in” or held accountable for living differently than his preaching. He should have a good moral and spiritual reputation. His reputation should be above any question.	a. I am free of any offensive or disgraceful blight of character.	0 1 2 3 4 5
			b. No one inside or outside our church would consider me unfit as a leader in our church.	0 1 2 3 4 5
			c. I do not belong to any other organization or club that has questionable practices, allegiances or beliefs.	True False
2	Husband of one wife	Literally, “a one-woman man”, meaning, faithful to the woman he is married to. A remarried man who has been widowed, biblically divorced or repentant for an unbiblical divorce <u>may</u> still be eligible for eldership. This qualification does <u>not</u> exclude single men either.	a. I am presently free of moral failure as a Christian.	0 1 2 3 4 5
			b. I am not known to be a “flirt”.	0 1 2 3 4 5
			c. I am not mentally, emotionally or physically involved with any woman other than my wife.	True False
			d. I am not involved with pornography in any form or through any medium (books, magazines, Internet, television, movies).	0 1 2 3 4 5

#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION					
			e. I am married to only one woman. (Polygamy is an important question for most third-world cultures, converted Mormons, as well as the first century Christians).	True	False				
3	Temperate	Literally, it meant “wineless” but came to mean, metaphorically, a person who demonstrated good mental, behavioral and spiritual sobriety. A man who is self-controlled and <u>not</u> controlled by outside circumstances or substances.	a. I am clear-minded, alert and free from major distractions.	0	1	2	3	4	5
			b. I am free from all excesses of life that would hinder my ability to be clear-minded in making good judgments (eating, drinking, working, sleeping, leisure pursuits, etc.).	0	1	2	3	4	5
			c. I do not have any serious life problems, pressures or decisions that would distract me from clear-minded leadership of our church.	0	1	2	3	4	5
			d. I am not under the influence of any psychotropic drugs or other substances that alter my mind and its reasoning capacity.	True	False				
4	Prudent Sober-minded	Literally, “soundness of mind” or prudent. A man who is balanced, sensible, reasonable and sound of judgment. The opposite would be a man who had an inflated view of himself, his opinions or his accomplishments (Romans 12:3).	a. I am not a bragger or known to be proud.	0	1	2	3	4	5
			b. I am not authoritarian in my leadership style.	0	1	2	3	4	5
			c. In my opinions, I do listen to those who have an opposing view.	0	1	2	3	4	5
			d. I strive to be humble and known as a servant-leader.	0	1	2	3	4	5
			e. I strive to be thoughtful and considerate of others.	0	1	2	3	4	5
5	Of good behavior Respectable	Literally, “orderly”. It is a word that most often describes orderliness in outward conduct, duty and dress. But also included orderliness of the whole person or entire inner lifestyle. Shabbiness dishonors the gospel.	a. I am neat and orderly in your dress and conduct.	0	1	2	3	4	5
			b. I am not lazy, a loafer, meddler and a burden to others.	0	1	2	3	4	5
			c. I have a well-ordered, disciplined lifestyle.	0	1	2	3	4	5
			d. I strive to be good manager (home, job, duties, etc.).	0	1	2	3	4	5
6	Given to hospitality	Literally, “a lover of strangers”. This is a man who is caring and considerate of new people. His home is open to them and he reaches out to them.	a. I am a man who welcomes visitors.	0	1	2	3	4	5
			b. I strive to invite strangers (itinerant teachers/elders, missionaries, needy Christians) into my home.	0	1	2	3	4	5
			c. I am not offensive or rude to others.	0	1	2	3	4	5
7	Able to teach	An elder must be able to open his Bible and instruct others, skillful in teaching. This implies three things: ❶ a knowledge of Scripture, ❷ the readiness to teach, and ❸ the ability to communicate. This does	a. I am known to have a God-given ability to understand and apply Scripture.	0	1	2	3	4	5
			b. I am helpful to others in understanding and applying God’s Word.	0	1	2	3	4	5
			c. I am known to be doctrinally sound.	0	1	2	3	4	5

#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION					
		not mean all elders must have the “gift of teaching” (Romans 12:7).	d. I have the ability to evaluate and refute false doctrine from Scripture.	0	1	2	3	4	5
			e. I am known to be able to teach with clarity and understanding.	0	1	2	3	4	5
8	Not given to wine	Literally, “addicted to wine”. The primary meaning is not a slave to alcohol. The secondary meaning is to not be like a drunken brawler or violent. It is a prohibition is against the abuse of alcohol or any other substance that would cause a man to act in an uncontrolled or unbecoming way.	a. I do not drink alcohol to the extent that I become intoxicated.	0	1	2	3	4	5
			b. I do not use any kind of addictive substance that could control me.	0	1	2	3	4	5
			c. I do not frequent taverns or bars for social purposes.	0	1	2	3	4	5
9	Not pugnacious or violent	Literally, “not a giver of blows”. A pugnacious man is a fighter. He is quick-tempered and easily drawn into a physical confrontation. This man is quarrelsome and is self-confident enough to physically assault others.	a. I do not become uncontrollable or violent when I am upset or angry.	0	1	2	3	4	5
			b. I am not physically abusive with others (wife, children, co-workers, whoever).	0	1	2	3	4	5
			c. I have not struck another person in anger since becoming a Christian.	0	1	2	3	4	5
10	Gentle Patient	Literally, “forbearing”. This is a man who is willing to yield and patiently make allowances for the weaknesses and ignorance of others because of their sinful condition. He is gentle, magnanimous, kindly and lenient.	a. I am not critical and judgmental of others without giving them the benefit of the doubt.	0	1	2	3	4	5
			b. I strive to be gracious with those who tend to irritate and argue	0	1	2	3	4	5
			c. Do you retaliate in kind for wrong others have done to you or your family.	0	1	2	3	4	5
11	Peaceable Not a brawler	Literally, “without fighting”. The predominate usage of this word was metaphorical, meaning uncontentious. Positively stated, he is a peaceable man.	a. I do not love to pick fights or be argumentative with others.	0	1	2	3	4	5
			b. I am not known as a man who causes divisions among people.	0	1	2	3	4	5
			c. I am not known as a man who loves peace (<i>i.e.</i> a godly peace).	0	1	2	3	4	5
12	Not a lover of money Not covetous	Whether he has lots of money or is poor is <u>not</u> the issue. But, is he in love with money. This man must not be materialistic.	a. I do not always talk about what I have or don’t have.	0	1	2	3	4	5
			b. I am not in love with money, regardless of my financial status.	0	1	2	3	4	5
			c. I can be entrusted with the Lord’s money in our church.	0	1	2	3	4	5

#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION
			d. I am faithful in regular, proportional giving to our church.	0 1 2 3 4 5
13	Governs his own house well	Literally, "managing well his own household". This is a man who takes active oversight of his family. His roof does not leak, like the lazy man (Ecclesiastes 10:18). And his family is led by his positive spiritual example and teaching. If this is not true of him, how can he properly manage the household of God?	a. I am respected as a godly leader in my home.	0 1 2 3 4 5
			b. I provide for my family and care for my house.	0 1 2 3 4 5
			c. I am active in assuming spiritual leadership of my family (prayer, Bible study, active at church, witnessing, etc.).	0 1 2 3 4 5
			d. I order and serve my family on Biblical principle.	0 1 2 3 4 5
14	Keeps his children under control with dignity	A man who is actively involved in the rearing of his children in the discipline and instruction of the Lord. He has control over them and they treat him with respect.	a. I am actively involved in the rearing of my children.	0 1 2 3 4 5 Not applicable
			b. My children respect me.	0 1 2 3 4 5 Not applicable
			c. I am not rigid, impatient, insensitive, permissive, inconsistent or passive in rearing my children.	0 1 2 3 4 5 Not applicable
15	Not a new convert	Literally, "newly planted". It was a word that was used to speak of newly planted trees. A baby Christian or a beginner in the faith will not have the maturity to lead our church. He will be susceptible to pride and Satan's traps.	a. I am not a new believer in the faith.	True False
			b. I have been seasoned with more than a few years of Christian experience.	0 1 2 3 4 5
			c. I have completed the Elders Training Course I.	True False
			d. I am ready to undertake the examination of my faith and doctrine.	0 1 2 3 4 5
16	Has a good report or reputation with outsiders	Literally, "a good witness from those outside". He must have a good report in the eyes of the world. People will judge the community of Clearcreek Chapel by its leaders. The real test of a man's character is not on Sunday, but on Monday through Saturday.	a. I do not frequently feud with your neighbors.	0 1 2 3 4 5
			b. I do not lose jobs or jump from job to job.	0 1 2 3 4 5
			c. I am not known for yelling or screaming at your family.	0 1 2 3 4 5
			d. I do not curse or use the Lord's Name in vain.	0 1 2 3 4 5
			e. I am a man of integrity, someone people tend to trust.	0 1 2 3 4 5
			f. My secular co-workers could easily believe that I love God when I witness to them.	0 1 2 3 4 5

#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION					
17	Not self-willed	Literally, “not stubborn”. A man who always wants his own way should not be an elder. Headstrong men divide churches.	a. I am not the type of man who often insists upon my own rights.	0	1	2	3	4	5
			b. I am not known as obstinate, a difficult man to be around.	0	1	2	3	4	5
			c. I am not driven more by self-fulfillment than the things of God.	0	1	2	3	4	5
18	A lover of good	Literally, “loving what is good”. This man is willing, even with the cost of self-denial, to do good. He is always ready to do what is beneficial for God and others even at personal sacrifice. He is devoted to everything that is best.	a. I am known for your active care of others. Please illustrate:	0	1	2	3	4	5
			b. I grieve and mourn over wickedness and injustice.	0	1	2	3	4	5
			c. I am known as a man who is self-sacrificial.	0	1	2	3	4	5
19	Just	Literally, “upright”. Such a man can be counted on to make wise, fair, righteous judgments for the church.	a. I am just and impartial in my dealings with others.	0	1	2	3	4	5
			b. I am a man who keeps his word.	0	1	2	3	4	5
			c. I carefully think controversies through with the guide of Scripture.	0	1	2	3	4	5
20	Devout	Here is a man who carries out his obligations faithfully because of a passion for Christ. He is loyal, holy and humbly pious.	a. I am committed and faithful in church attendance.	0	1	2	3	4	5
			b. I strive faithfully carrying out my ministries without complaining, no matter how demeaning they may be.	0	1	2	3	4	5
21	Self-controlled	Literally, “self-mastered”. This man understands self-discipline. His physical desires are kept in check by his consistent self-restraint.	a. I do not eat, drink, sleep, watch TV or do anything excessively.	0	1	2	3	4	5
			b. I do have a regular Bible study and prayer time.	0	1	2	3	4	5
			c. I do read good Christian books that discipline my mind in righteousness.	0	1	2	3	4	5
			d. I am not given to sexual lust, anger, laziness, a critical spirit or any other passionate desires.	0	1	2	3	4	5
22	Holding fast the faithful word according to doctrine	An elder must be clear in what he believes, believe the doctrines of the Word of God as articulated by the church and be tenacious and teachable in his doctrine.	a. I with a clear conscience, affirm the Truths We Teach statement of the Elders..	True	False				
			b. I am committed to hold fast to the truths we believe.	True	False				
			c. I am committed to continued growth in learning, understanding and articulating the Scriptures.	0	1	2	3	4	5
23	Faithful or believing children	Titus 1: 6 refers to older children who must be faithful and not open to the charge of being wild (drunken parties) and	a. My younger children obey and show me proper respect.	0	1	2	3	4	5
				Not Applicable					

#	DESCRIPTION	EXPLANATION	QUESTIONS FOR SPECIAL CONSIDERATION	EVALUATION					
		disobedient. 1 Timothy 3:4, young children must be obedient and show respect. If this is not true his time is better served ministering to his children rather than the church.	b. My older children are faithful and they do avoid the wild parties of the world and its rebellious disobedience.	0	1	2	3	4	5
			c. I am rearing my children in the discipline and instruction of the Lord.	0	1	2	3	4	5
24	Willing to serve	Literally, "not by compulsion, but willingly". A man must never be an elder if he feels forced to serve. Such elders would be unhappy, impatient, and uncaring to the needs of the flock.	a. I will do the work of an elder gladly and with joy.	0	1	2	3	4	5
			b. I do not know of any reluctance I would have in assuming the position of an elder.	0	1	2	3	4	5
25	Not greedy for money	Literally, "not an eagerness for shameful gain". Similar to #12 above, but with the stronger idea of personal profit. He does not have a lust for money.	a. I am not known for being greedy, always trying to "make-a-buck".	0	1	2	3	4	5
			b. It is not my aim to be an elder for the sake of personal financial gain.	0	1	2	3	4	5
26	Leads by example	Literally, "not lording it over...but proving to be examples". This is a warning to watch for the man who has a lust for power, control and authority over others. When the church faces problems this type of man will issue decrees and authoritarian pronouncements.	a. I do not enjoy nor attempt to dominate others.	0	1	2	3	4	5
			b. I do not tend to be power-hungry.	0	1	2	3	4	5
			c. I am not known for telling people what to do.	0	1	2	3	4	5
			d. I am known for leading by personal example (by spiritual, moral, godly character).	0	1	2	3	4	5

Personal Comments, Notes or Explanations

AFFIRMATION

Truths We Teach

I have read the *Truths We Teach* recognizing it as a commonly affirmed doctrinal statement by the Elders of Clearcreek Chapel. I affirm that I am in essential agreement with it, will teach the Word of God in accordance with it and bring any questions or reservations that may arise in the future to the Elders for discussion. Further, I understand that this is under constant scrutiny and review by the Elders and agree that the Word of God is our final authority and that human articulations of truth are subject to inaccuracies and the need for evaluation and modification.

Signature

Please use the following space and back of this sheet to identify any areas in the *Truths We Teach* that may need to be discussed before becoming an Elder.

ELDERS' MINISTRY REPORT AND SELF-EXAM

Name	
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In view of the exhortation from 2 Timothy 4:5, we must keep our heads, endure hardship, do evangelistic work and do all our ministry requires. As Elders, we are accountable to the Lord and the Elder body for our work of ministry. This form will guide you in examining your self and your ministry so that we may encourage, equip and exhort one another where needed. We understand that these are subjective, illustrative, provocative and should not be measured over against one another. We acknowledge our utter dependence on the grace of God to meet the qualifications. We trust that He will give wisdom for an accurate analysis and grace through our interaction with one another.

These reports are confidential and to be shared with no one outside of the Elders. Please fill this out, send to Pastor Russ by the deadline established. They will be placed into a single PDF file that will be password protected. The password will be distributed to the Elders alone.

In My Personal Life

Type an X in the box that corresponds to your evaluation.

		0	1	2	3	4	5	Comment
1	I am maintaining a personal walk with God through the appointed means including Bible reading, prayer and fellowship with God's people in corporate worship.							
2	I am maintaining a relationship with my wife that is loving and leading her.							
3	I am managing my home in my time, finances and recreation that is pleasing to God.							
4	I am bringing up my children in the nurture and admonition of the Lord, having them under control and generally submissive.							
5	I am free from any enslaving sin and deal with the sins I do commit.							
6	I know of no one who has ought against me that I have not attempted to or have actually been reconciled with.							

Areas Targeted for Growth and Change

1	
2	
3	

In My General Ministry

Type an X in the box that corresponds to your evaluation.

		0	1	2	3	4	5	Comment
1	I am seeking to serve for the glory of God and not the praise of men.							
2	I am exercising my spiritual gifts as effectively as I am able.							
3	I am supporting and involved in the ministries of the church where I am able (involved in other ministries than the ones I lead).							
4	I am giving in a planned, proportional and periodic way by the grace of God with real gratitude and gladness.							
5	I am encouraging my wife and believing children to be faithful and serving in the church.							
6	I am actively engaged in reading and studying to increase my faith, knowledge and ability in ministry.							
7	I am involved in discipling others with an intent grow them in character, conduct and ministry.							
8	I am seeking to privately and publicly demonstrate a submission to the Scriptures and to the Elder Body.							
9	I am actively, according to the grace given me, seeking opportunities to evangelize unbelievers.							
10	I do not complain or murmur either over my particular duties or my general ministry responsibilities.							

Areas Targeted for Growth and Change

1	
2	
3	

In My Teaching and Preaching

Type an X in the box that corresponds to your evaluation.

		0	1	2	3	4	5	Comment
1	I place myself under the Word in my personal reading, ministry preparation and public hearing of the Scriptures.							
2	I am diligent in my study and preparation for the ministry of the Word.							
3	I am staying true to the text from which I am preaching or teaching, guarding against bringing my own agenda to the text.							
4	I am working to improve my ability to communicate to the people I am actually ministering to.							
5	I accept critique and instruction so that I will improve in my ministry of the Word.							
6	I actively encourage people to carefully attend to the teaching and preaching of the Word so that they will grow and change by it.							

Areas Targeted for Growth and Change

1	
2	
3	

In My Shepherding/Pastoring

Type an X in the box that corresponds to your evaluation.

		0	1	2	3	4	5	Comment
1	I am actively engaged in shepherding the flock I am responsible for through prayer for them, watching over them, and ministering to them.							
2	I am counseling or getting counseling for those who are in need of crises discipleship or Galatians 6 ministry.							
3	I or someone from my Flock regularly visits the widows in my Flock.							
4	I am establishing and maintaining the diaconal leadership and ministry in my Flock.							
5	I am actively involved in raising up leadership in and for my Flock.							

Areas Targeted for Growth and Change

1	
2	
3	

In My Oversight/Administration

Type an X in the box that corresponds to your evaluation.

		0	1	2	3	4	5	Comment
1	I am actively engaged in overseeing all the ministries entrusted to my care.							
2	I am cultivating leadership and team members for my ministries.							
3	I am encouraging and equipping my team leaders.							
4	I have a ministry plan that I am implementing with my ministry teams.							
5	I am careful to coordinate my ministry with the rest of the church ministries.							
6	I seek to identify ministry overlaps and work with those ministries involved.							
7	I seek to make use of other ministry teams whose mission is to serve (e.g. hospitality, facility, media, etc.)							
8	I carefully honor the leadership of other ministry teams including the Elders.							
9	I have a plan and am seeking to complete all the administrative requirements for my ministry teams.							

Areas Targeted for Growth and Change

1	
2	
3	

GENERAL MINISTRY GUIDELINES

The following guidelines will help us as Elders to serve with a sense of confidence in different areas. This is primarily intended for new elders who are beginning their service at the Chapel, but it also is a regular and helpful reminder for those currently serving. This will be given to each new elder and will be distributed to all elders at the first Elder's Meeting attended by a new elder.

Public Ministry in Gatherings

Schedule

The schedule for preaching and for ministry is maintained in two primary locations:

1. Planning Center – All worship and event planning is done through the Chapel Planning Center. Please refer to the section on page <>> for that.
2. Teams – Pulpit Channel – Working planning for Pulpit Ministry is maintained in this channel on Teams. Elders and office staff have access to that Team and Channel.

Attire

Any time you are involved in the service, we ask that you be dressed in business casual attire with jeans allowed. No short pants, please.

Before and After Gatherings

Please plan to be at Gatherings at least 15 minutes before starting times.

Do not schedule meetings between Gatherings. Please circulate and meet people with a particular eye on your Flock and guests.

After Gatherings, please be available to counsel with people seeking help.

Responsibilities

The following are the primary areas of responsibility in hosting. Not all elements of the following are in current use during our worship gatherings. The order of worship will indicate what is being currently used.

Welcome

Purpose: To welcome guests and express our sense of community

Open with a welcome to all and a focus on our guests. Please do not use the term "visitors". Please use "guests". We welcome our guests, etc. Indicate the current means of gathering guest information and invite guests to respond.

Announcements

Highlight the important announcements in the Bulletin. Do not read the Bulletin in doing announcements. Something like, "There are important announcements for our Youth, from our Women's Ministry, in regards to a need for help in..."

Do announce all church activities such as Special Gatherings, Events and Picnics, etc.

Call to Worship and Scripture Reading

During this part of the gathering, the prayer should be brief, around the theme of the service and function as a call to worship.

The Scripture Reading is an adaptation from a text and will be in the worship notebook on the platform and, if possible, on the screen in the back. It should be read with a sense of excitement and worship.

Meditation and Reflection

Purpose: To call the congregation to worship by focusing on Christ.

The Pastor for Worship is responsible to call the congregation to worship through our time of meditation and reflection. He may, in his absence, call on you to substitute. A brief reading from the Scriptures which constitute a call to worship is fine. Be careful of overlapping with the Scripture Reading from later in the service. This call to worship must be done with a sense of solemn joy and conscious transition from focus on community to focus on Christ.

Shepherd's Prayer

Purpose: To bring the congregation to the throne of grace through prayer

The key to this prayer is that it must be authentically “you”. You may pray in any form or with as much preparation and script as you are comfortable with. Be careful of the Lord’s warnings about long (much) praying and vain repetitions. The prayer should flow naturally from the worship suite that preceded it.

Offering

Purpose: To thank God for his grace God through our giving

If responding to the offering, you may give Biblical encouragements to give. In the morning gathering, you may be asked to give thanks over what has been given.

Preaching

Elders may have preaching opportunities. The pulpit ministry is overseen by the Pastor for Preaching. Your preaching assignments and accountability will be to him. Submit a sermon or series proposal when you desire to preach. If it is accepted, it will be scheduled, usually 6 months ahead so that you will have plenty of time to develop it.

The following guidelines are set in place by the current Pastor for Preaching and may change as needed.

Sermons

Sermons should be between 30-40 minutes in length. One page of 12 point type on 1 inch margins takes the average speaker about 5 minutes to read or to say. Use this as a general guide for your preparation.

Sunday mornings and evenings, the sermon should be no more than 30-35 minutes which is 6 pages.

Sunday mornings, the sermon should be done by 10:30. Sunday Evenings, the sermon should be done by 7:20.

The Pastor for Preaching is available to help with reviewing sermon manuscripts beforehand if you so desire. He will also engage you as a mentor in content and delivery.

Manuscripts

Unless providentially hindered, manuscripts should be prepared for all pulpit work. You do not have to preach from the manuscript itself, but you should prepare one and have it mastered.

In our experience, a normally formatted manuscript with 1-inch margins, 12 point type, single space each page will be 5-6 minutes. You should put the Scripture text(s) in the manuscript and allow some time for additional comments.

We generally publish our sermon manuscripts on the web. On Monday morning, please email a copy of your manuscript in Word format to the office. They will be formatted (if needed), put into PDF format and posted to the Sermon Audio.

It is helpful if the manuscripts use one of the templates available in the Templates folder of the Elders site on Chapel SharePoint. Format the manuscripts suitable for publication.

Handouts

You may provide handouts. They must be in the office by Thursday morning for printing. Please have it formatted suitable for publishing.

PowerPoint

While not required, most of those preaching regularly use PowerPoint alongside the sermon. The congregation has been trained to see and hear and many will be frustrated by not having a PPT to follow.

Generally, the Media team will advance the PPT as they follow your sermon. If you give them a manuscript for your message it will help them to follow and advance the slides.

If you want to advance the slides yourself, be sure the remote is on the pulpit and turned on. It is not necessary to point the remote as it is a radio frequency system. You will be able to see your PowerPoint Slides on the back wall.

Platform and Podium

Podium Use

Upon your request, the worship team will leave one of the music stands in the center of the platform for your use. We also have a wooden podium that we can provide. Just request it before the service so the team will be ready. In our experience, it is best to place your manuscript as high on the stand as possible. This will help with eye contact. You should put your manuscript in a binder and not as loose sheets. Use of digital devices is permitted as long as a backup, paper copy is readily available.

Microphone Use

It is rare, but if a single, floor standing microphone is being used, please note these suggestions to help with consistent sound.

1. As you are talking and turn to look at different parts of the room, shift to the opposite side of the microphone so you are always talking across it. Think of an arc with the microphone at the center.
2. Be careful about leaning into it – it is very sensitive and will pick up popped “P’s” and sssssssssssssibilants.

Headset Microphone

We generally use the headset microphone for preaching. If it is a major distraction for you, a lapel mic or just the pulpit mic can be used. You should see the sound team person before the service you are preaching to have them help you put it on.

The microphone should be positioned so that it is just below your mouth and almost touching. The sound team will help with placement and comfort.

The transmitter should be attached to your belt. NEVER place a transmitter in your pocket.

The wire between the transmitter and the microphone should be run underneath your jacket, sweater or shirt, particularly for Sunday Morning preaching.

The Sound Team will help with how to turn it on and off and how to mute it. They will ensure that the microphone is not transmitting except when you are on the platform.

ORDINANCES

Elders are responsible to lead in the ordinances at the Chapel.

Baptism

The following is a general guideline to assist an elder in baptism itself. It is designed to provide consistency and to give direction to an elder baptizing for the first time.

Entering the Water

The elder should be ready to assist someone entering the water. Make the person at ease by your calm handling of any trips, stumbles or slips.

Giving the Testimony

The candidate should be presented to the congregation. They should stand in the front middle so that the microphone will pick them up. If the candidate is a child, the child should stand on the provided "box". The elder should stand in the back of the baptistery and listen carefully to the testimony given.

Baptizing the Candidate

The elder should stand face the congregation. The Candidate should face the elder's left with their hands folded in front of their chest. The elder should place their right hand behind the candidate's neck and shoulders. He will raise his left hand and declare the following, "Upon your public profession of faith in Christ and by the authority of God's Word, I baptize you in the Name of the Father, Son and Holy Spirit."

The elder should slip his left hand inside the candidate's folded hands and up to cover their nose and mouth with his left hand if the candidate desires. Pause briefly to allow them to get a deep breath. Lay the candidate back into the water, supporting them with his right hand. If they bend their knees, he will need to shift in order to raise them out of the water. Remember, the natural buoyancy of the water will assist you and bear most of the weight.

The elder should declare, "Buried with Him in the likeness of His death" while laying them in the water and "Raised to walk in newness of life" while raising them from the water.

The elder should assist them as they leave the baptistery.

End of Baptism

The gathering should be turned over to the Worship Team for the next portion, usually worship songs.

General Notes

It is desirable to alternate between men and women. This allows the attention to focus away from someone leaving the water to someone who is entering the water.

It is desirable to convey both gravity and gladness, seriousness and joy while you baptize.

In the event of some accident, get assistance but remain calm. The elder's response to problems sets the tone for the congregation's response.

Lord's Table

Here are some guidelines to keep in mind in the administering and serving the Lord's Table.

The Introduction of the Lord's Table

An introduction to the Lord's Table should be prepared and be given right at the beginning of the Communion time. The following should be covered as a reminder to the Chapel family and to help our guests participate.

- The Lord's Table is an ordinance by which we remember the Lord's death. It has no saving benefit. It is a privilege to those who are professing Christ as Lord and Savior.
- The Lord's Table is open to all who have publicly professed Christ as Lord and Savior through baptism. We invite all those who trust and obey Christ to join with us. If you do not know Jesus as Lord and Savior, then please wait quietly with us. We invite you to consider your relationship with him in this time.
- The Lord's Table is a time for joy and gladness. Reflect on the Lord's mercy to you, His great grace and salvation. Examine yourself in your relationship to the body of Christ. We do not believe that the Scriptures teach that is to be a time of introspection over your sin as though your participation in the Lord's Table is because of or on the grounds of having confessed all known sin.
- Please wait until all have been served and partake of the elements together. We do this to outwardly show our inward unity.

The Serving of the Lord's Table

Select a passage of Scripture to follow. The most commonly used are Mark 14 and 1 Corinthians 11.

1. Read the text for the element being served.
2. Ask the elders to stand to be ready to serve the *bread* or the *cup*.
3. Distribute the element to the serving elders.
4. Call on an elder to pray over the element being served. "Send" them to serve.
5. Upon their return, receive back the elements and place them on the table.
6. Take the last tray and serve the element to the elders.
7. Be seated and receive the element served by the Chairman of the Elders.
8. Stand and relate the element being served to the work of Christ. Relate the bread to His sin-bearing on the cross in his body. Relate the cup to his sin-cleansing death and outpoured life in His blood.
9. In some way let the congregation know that it is time to partake, such as, "Let us partake together."

The Closing of the Lord's Table

It is important that we close the Lord's Table on an anticipatory note. We are proclaiming the Lord's death until He comes. It is usually good to prepare a brief talk on our hope, our joy in forgiveness, our love for Christ out of love for Him, our commitment to live for Him or our trust in

His abundantly provided grace. Ask the congregation to stand. Usually the worship leader is prepared to dismiss with a song.

Benevolence

The following establish the primary structures and strategies to carry out benevolent member care.

Member Care

Member Care shall be the primary responsibility of each Flock.

Each Flock will designate a deacon qualified individual in their Flock to identify and coordinate member care. This person will be responsible to coordinate help, to communicate with the Flock Elders to ensure appropriate pastoral care and to present the need to the Benevolent Team when financial assistance from the Benevolent Fund is being sought.

Member care for practical, physical assistance should be provided primarily by the Flock. Joint efforts by Flocks partnering together when the need is too large to be borne by one Flock alone is encouraged. Member care should provide help with meals during and after hospitalizations, baby showers (other than the initial one arranged by the Hospitality Deaconesses), assistance with moves, car and home repair and baby sitting.

Each Flock will be responsible for the recognized widows who are under the church's care.

Each Flock should give special time and attention to their senior saints and to their shut-ins.

Benevolent Fund

A Benevolent Fund will be maintained by the church as a financial resource to meet member needs.

Support

The church shall budget from the general fund an annual amount to be transferred to the Benevolent Fund in the first month of the ministry year.

A special offering will be taken at each serving of the Lord's Table for the Benevolent Fund.

Special, designated offerings for the Benevolent Fund will be received as given.

Note: No offering to the Benevolent Fund designated for an individual is tax-deductible.

Requests

Requests for financial assistance should be managed by the Flock elders and designated Member Care coordinator.

Requests shall be made using the Member Care Financial Assistance Form. This form will help provide consistency in requesting, evaluating and responding to needs.

Requests will be evaluated by an ad-hoc Benevolent Fund Team consisting of the Elder(s) of the requesting person's Flock, designated coordinator from the Flock, the Deacon of Finance/Treasurer and one of the church-wide Deaconate Coordinators. If a member of the Ad-Hoc Benevolent Fund Team is a relative of the applicant, they will be substituted for by another individual appointed by (a) the Elder of Member Care or (b) the rest of the team.

Needs should be evaluated carefully, focusing on primary financial needs (rent, groceries, utilities, medical) and considering contributing factors that may need to be addressed pastorally.

Upon granting a request, a requisition should be filled out with the bookkeeper alerted to expedite cutting the check. The elder(s) should present the check, using the opportunity for pastoral care, comfort and confronting.

The Request Form, the Requisition and any notes made by the Benevolent Team will be filed in the Benevolent Fund file. A copy of the Request Form should be placed in the file of the member/attender.

Meetings

The Elders have two scheduled meetings per month. One meeting is a Shepherding meeting, focusing on people and doctrinal issues. The other meeting is an Administrative meeting focusing on oversight and administration.

Attendance

Attendance to Elders Meeting is required. If you cannot attend a meeting, please notify one of the officers as soon as you know you will be unable to attend.

If you are absent from a meeting, the materials and the minutes available to you as soon as possible.

Documents

All documents for Elder's Meetings are distributed electronically. You will need a laptop to access the documents. They are available on the Chapel Teams. There is one laptop that will be available for use at the meetings if you do not have one.

If you are planning a proposal or have documents to distribute, please email them to the office. The document will be put in a PDF format and placed on the server for the meeting.

If you have printed materials that need to be circulated, please put them in the church secretary's box with a note identifying the purpose of the documents and who they are from. We will scan them to PDF format, title them in such a way as to identify them and then place them on SharePoint.

Agendas and Minutes

Agenda items should be sent to the Chairman of the Elders or Elder's Administrative Assistant no later than the Thursday before the meeting. Any materials that need to be distributed beforehand should be sent to the office as above with a request for early distribution. They will be emailed to the Elders and placed on the server.

The Minutes of the meetings do not generally reflect the discussion over an issue. We do not take the detailed minutes so that you will be able to discuss freely. Discussion items and decisions are recorded.

Decisions by Electronic Means

Proposals and decisions may be done through Teams – Elders channel.

When making a proposal couch your proposal so that either the Yes/No or Approve/Reject is the sensible response.

The Secretary of the Elders will tabulate the responses, send a final tally to all and create a Minute's record of the electronic meeting.

TECHNOLOGY SUPPORT

The Chapel has made significant investment in technology infrastructure

On Campus Access

Wireless Access

The Chapel Facility has a state-of-the-art wireless network. It is backward compatible with most early wireless technologies.

The wireless network that you have access to is called Chapel-MinistryG. It is a secure, WEP enabled network.

Wired Access

There are several locations in the building with open network ports. You will need a standard network cable and a RJ45 network port on your laptop.

Microsoft Office 365

The Chapel uses Microsoft Office 365 for all of its administrative work. As an elder, you can log onto <https://Office.com> with your elder email credentials. This will give you access to you're the full Office 365 suite. There are several important applications on the Chapel MSO365 site.

Outlook

This web application will give you access to your elder's email.

OneNote

This is an important application for our elder's meetings and is widely used in Chapel Administration.

Office Suite – Word, Excel, etc

These are the web application counterparts of Microsoft Office. They are highly functional and can be used for sermon development, creating and editing documents.

SharePoint

SharePoint is a collaboration portal. The Chapel uses it extensively. Please see the separate section below on the Chapel SharePoint Site.

Microsoft Teams

The Elders use Microsoft Teams to facilitate the following:

1. SharePoint access and use.
2. Confidential discussions.
3. Easy access to document repositories.

There is Windows, Android and IOS app for Teams on their respective App Stores or on the MSO365 web site. Please download it, login using your elder credentials and you should have access to the Elders and the Admin Teams.

Elder Email

You will be assigned an elder email to use in your ministry. Due to the confidential nature of much of our communication, please note the following:

1. You may not forward your email to any other personal email;
2. You may not retrieve or store your email on any other portal such as Gmail, Hotmail, Yahoo, etc. Pop3 and IMap are not available for elder emails.
3. All emails are being permanently archived so think carefully about what you put in them. Emails are subject to legal discovery and subpoena.
4. Many of our emails are to the Elders group. Be sure to reply to all. IT is helpful if you will reply all to the original email that began a conversation.
5. You may use an email client like Outlook or Thunderbird to access your email. The system is configured for autodiscovery. Add an account and provide your credentials when asked. If you need further help, the IT person in the office can assist you.

Chapel SharePoint Site

The Chapel SharePoint site is the locus of most of our ministries and in particular, elder collaboration. You will need to login using your elder email credentials. As an elder, you have permissions on all of the site.

The elder's site on the SharePoint will be used for much of your work as an elder. Important documents are stored there. Elder's meetings files are available there as well.

Planning Center

Clearcreek Chapel also makes extensive use of the Planning Center Software for managing ministries, membership tracking and event planning. Elders are expected to use Planning Center, Teams, and SharePoint to manage their ministries.

Ministerial License – Application in Ohio

As a duly ordained elder/pastor, you may apply for a license to conduct marriages. Ohio does not require a ministerial license to conduct funerals. The following are the instructions from the State of Ohio for applying to solemnize marriages:

- Obtain an application and a copy of the Ohio minister licensing laws. <http://www.sos.state.oh.us/SOSApps/Forms/Form.aspx?type=Minister&code=min>, or by calling at (614) 466-2585.
- Complete the application:
 - Your name on the application must be identical to the name on your credentials.
 - The name of the congregation for whom you are a regular pastor or minister must be identical and appear on both your credentials and application.
 - Complete your address and telephone number.
 - Date and sign the application.
- Provide proper credentials (Whichever you provide must be from the religious society/congregation you are serving and representing when you perform a marriage.) Provide ONE of the following:
 - **Copy of your license, with original signatures of certification** (and annual fellowship card, if required); or
 - **Copy of your ordination, with original signatures of certification** (and annual fellowship card, if required); or
 - A letter from the religious society to which you are affiliated stating that you are duly ordained or licensed as a minister in good standing, serving the congregation in a ministerial capacity. An official of the religious society, with his/her title, must sign this letter. (This can include trustees, elders, deacons, or directors).
- Send a check or money order in the amount of ten dollars (\$10.00) made payable to the "Ohio Secretary of State."
- Mail to: Secretary of State, Elections Division, 180 E. Broad St., 15th floor, Columbus, OH 43215

FLOCKS

Elders will be serving among and shepherding in Flocks. For more information about the formal and functional ministry of Flocks, please ask for or see the Flocks Ministry Organizing Document and Brochure.

<The following has not been completed. It will be updated as soon as it is reviewed and approved by the Elders>

Shepherding in a Flock

Discipleship

Counseling

Discipline

Leading Flock Meetings

Enabling Ministry by a Flock

Outreach and Evangelism

Mercy Ministry

<Other areas of development under discussion and study>

INACTIVE ELDERS

There will be times when the church is best served by having a stated policy for inactive elders. This will allow for an elder to remain on the Council while being inactive in his ongoing shepherding and oversight responsibilities. This may be needed due to an extended absence that is approved by the elders.

Objective

The objective is to make provision for the extended absence of an elder from his duties and responsibilities as an elder while continuing to be identified as an elder in good standing.

Status

An elder granted inactive status will, during the period, be exempt from their shepherding and oversight responsibilities. They will not be active in the elder's meetings, may not vote on issues and will not be counted for the unanimity.

They will receive email copies of elder's minutes and may sit in on any elder's meetings if they desire.

Reasons

Sabbatical

An elder may request a sabbatical from his duties. There are established guidelines and protocols for Sabbaticals.

Education

An elder may request to be inactive while away pursuing education. The request should be submitted in writing specifying ❶ the education being pursued, ❷ the periods when the elder will be absent and inactive and ❸ the periods when the elder will be present and functioning.

Job Related

An elder may request to be inactive during a period where extensive travel or job responsibilities will make real functioning as an elder not reasonable.

Physical

An elder may request to be inactive while being physically incapacitated due to illness or surgery. The request should be submitted in writing specifying ❶ the physical problem, ❷ the time the elder expects to be absent and inactive and ❸ the planned time of return.

Other

It is possible that there are other reasons we cannot foresee at present. Those reasons will be taken into consideration when a written request is made. The above reasons are not to be construed as the only valid reasons an elder may be inactive.

Process

The following outlines the administrative process required:

Request

A request in writing should be submitted. This request should include all the needed information to make a wise and considered decision. The request should be submitted to the chairman of the elders.

Review

The request will be reviewed by the Elder's Council and considered at an Elder's Meeting.

Implementation

The Elders should announce the inactive status to the congregation.

The period of inactivity will be noted on the church calendar for administrative purposes.

ELDER SABBATICALS

General Principles

Believing that God has established regular rhythm of work and rest in creation, in the laws He gave to His people Israel and as modeled by the Lord in His ministry, we desire to establish regularly scheduled sabbaticals for the elders.

Eligibility

Each elder shall be eligible for a month sabbatical every third year of his ministry service.

Each elder shall be eligible for a summer sabbatical during the seventh year of his ministry service;

Each elder shall be eligible for a sabbatical year during the fourteenth year of his ministry service;

The Elders may require an elder to take a sabbatical for rest, study, writing or health reasons as seems good to them all.

Requests

The request for the sabbatical will be submitted to the Elders in writing through a form made available to them. The request should be made at least 60 days before its beginning so as to give adequate time to planning and approval.

Responsibilities

During a sabbatical, an elder shall be responsible for the following, except where the Elders exempt him in the sabbatical request plan.

1. To ensure the care of his flock either personally or through another elder temporarily assigned or through his flock diaconate;
2. To read and respond via email to proposals requiring his approval;
3. To be faithful in attendance to the Gatherings of the church except when out of town.

Assignments

The Elders may assign a project to an elder to do during his sabbatical. Careful attention will be given as to the expected purpose and objectives for the sabbatical with due consideration for physical rest and spiritual refreshment.

Vocational Support

Vocationally supported elders shall continue to be supported during the term of their sabbatical.

The Finance Team shall ensure that his checks are deposited in his account or mailed to him in a timely manner.

Cancellation

The Elders may, upon an emergency requiring a return, cancel the sabbatical at any time and recall the elder to his full responsibility.

ELDER SABBATICAL APPLICATION

Elder		<input type="checkbox"/> 3 rd Year (Month) <input type="checkbox"/> 7 th Year (Summer) <input type="checkbox"/> 14 th Year (Year) <input type="checkbox"/> Required (below)			
	t	Begin Date		End Date	
Purpose		Approved Date		<input type="checkbox"/> Canceled	
		Present to Church		By:	
		Notes			

Objectives

Goal	Plan	✓

Oversight

	Sphere	Leader (Elder/Deacon/Ministry Leader)	✓
Leader(s) assuming oversight during sabbatical			

Responsibilities

Exceptions

The Elders grant the following exception(s) to standard sabbatical responsibilities:

- ☐ To ensure the care of his flock either personally or through another elder temporarily assigned or through his flock diaconate;
- ☐ To read and respond via email to proposals requiring his approval;
- ☐ To be faithful in attendance to the Gatherings of the church except when out of town.
- ☐ Others:

Coverage

The tasks/areas will be covered according to the following schedule:

T/A Task/Area		Assign to/Covered by		✓

Assignments

Project	Description	✓

Additional

#	Item	Notes	✓

*Upon Return from Sabbatical***Elders Evaluation****Achieved Goals****Issues**

#	Issue	Resolution

Suggested Future Changes

#	Item	Description	✓

Elders Reviewed

Reviewed		Elders	
Reported		Present	
Notes			

ELDER CHECKLIST

New Elder

Call/Appointment

- ☐ Eldership Appointment Materials
- ☐ Elders Ministry Responsibilities
- ☐ Ordination Materials
- ☐ Ordination Certificate

Ordination

- ☐ Sermon Charge
- ☐ Ordination Certificate

Materials

- ☐ Elders Ministry Guidelines
- ☐ Elders Ministry Description
- ☐ Authorization for Clergy Pass at local Hospitals
- ☐ Worship Service Planning

Technology

- ☐ Email account
- ☐ Domain account
- ☐ VPN account

Other

- ☐
- ☐
- ☐
- ☐
- ☐
- ☐

Staff Elder

- ☐ Personal Budget
- ☐ Initial Salary
- ☐ W2 and I9
- ☐ Additional Withholding Request
- ☐ Credit Card Request

Notes

OUTLINE OF THE DOCUMENT

ORGANIZING PRINCIPLES	3	ROLE IN THE CHURCH	11
PRIMARY CONCERN	3	LEADERSHIP BY ELDERS	11
THE WILL OF GOD	3	ELDERS WERE APPOINTED IN ALL THE CHURCHES PAUL ESTABLISHED (ACTS 14:23).	11
THE WISDOM FROM GOD	3	ELDERS SHARED THE LEADERSHIP IN THE CHURCH IN JERUSALEM (ACTS 15:2).	11
HISTORY AND CULTURE	4	ELDERS WERE OVERSEEING THE CHURCH IN EPHEBUS (ACTS 20:17).	11
THE OLD TESTAMENT	4	ELDERS WERE OVERSEEING THE CHURCHES IN CRETE (TITUS 1:5)	11
AS TRIBAL LEADERS		ELDERS WERE OVERSEEING THE CHURCHES OF THE DIASPORA (JAMES 1:1; 5:14)	11
EXODUS 3:16, 18; 4:29; 12:21; 17:5	4	ELDERS WERE OVERSEEING THE CHURCHES THROUGHOUT THE NORTHERN ROMAN EMPIRE (1 PETER 1:1; 5:1).	11
THE ADVICE OF JETHRO			
EXODUS 18:13-27	4		
THE RECOGNITION BY GOD			
EXODUS EXODUS 24	5	TRANSITION FROM APOSTLES TO ELDERS	11
THE ELDERS AS LEADERS OF CITIES	5	KEY TEXT ACTS 20:17-35	12
THE ELDERS AS LEADERS IN THE NATION	5	THE SEVEN	14
ELDERS IN THE SYNAGOGUE	5	QUALIFICATIONS	15
LANGUAGE	6	THE PRIMARY TEXTS	15
CHRIST AS THE MODEL OF ELDERSHIP	7	1 Timothy 2:8-3:7	15
PROPHESIED OF CHRIST PSALM 23; ISAIAH 40:11; EZEKIEL 34:12, 23	7	Titus 1:5-11	16
ISAIAH 40:9-11	7	A COMPARATIVE LISTING	17
EZEKIEL 34:11-24	7	CATEGORY LISTING	18
SELF-IDENTITY JOHN 10:1-18; REVELATION 7:17	8	MENTALITY/ATTITUDE 1 PETER 5:1-11	19
JOHN 10:1-18	8	RESPONSIBILITIES	20
REVELATION 7:14-17	8	IN THEIR OVERSIGHT	20
AS THE OVERSEER OF THE CHURCH	9	IN THEIR SHEPHERDING	20
AS THE CHIEF SHEPHERD OF THE CHURCH	9	TO LEAD GOD'S FLOCK	
AS THE GREAT SHEPHERD OF THE SHEEP		HEBREWS 13:7, 17, 24	20
HEBREWS 13:20-21	10	TO FEED GOD'S FLOCK	
		JOHN 21:17	20
		TO PROTECT GOD'S FLOCK	20
		TO SERVE GOD'S FLOCK	20

TO PRAY FOR GOD'S FLOCK		POLITY	27
		PRACTICE	27
JAMES 5:14-16	20	COMMITMENT – SACRIFICING FOR GOD'S PEOPLE	27
IN THEIR GOVERNING 1 TIMOTHY 3:5; 5:17	21	SUBMISSION - UNANIMITY IN DECISION-MAKING	28
1 Timothy 3:5	21	SUPPORT – PROVISIONING FOR ELDERS	29
1 Timothy 5:17	21	ACCOUNTABLE REIMBURSABLE PLAN	29
Finances	21	VOCATIONAL SUPPORT	29
Doctrine	21	STAFF ELDERS	30
Shepherding	21	VOCATIONAL SUPPORT REQUEST	31
Managers	21	OUTLINE OF THE PROCESS	31
Prayer	21	PERSONAL INFORMATION	31
Defenders	21	MINISTRY INFORMATION	31
PASTORAL DUTIES	22	FINANCIAL INFORMATION	31
QUALITIES REQUIRED IN ELDERS	23	ELDERS APPOINTMENT	33
A TEACHER	23	OVERVIEW OF PROCESS	33
A SHEPHERD	23	PROCESS FOR ELDER APPOINTMENT	33
A UNIFIER	23	IDENTIFICATION THROUGH NOMINATION	33
A GODLY MAN	23	QUALIFICATION THROUGH EXAMINATION	33
IDENTIFYING MEN IN THE CHAPEL FOR THE ELDERSHIP	24	<i>Review of the Nomination by the Elders</i>	33
INFORMAL DISCIPLESHIP	24	<i>Complete the Biblical Eldership Discussions in Section 1.</i>	33
FORMAL NOMINATION	24	<i>Submission of the Required Affirmation, Self-Examination and Questionnaire.</i>	33
IDENTIFYING MEN OUTSIDE THE CHAPEL FOR THE ELDERSHIP	24	<i>Interview by the Elders</i>	34
ELDER RESPONSIBILITIES	25	<i>Communication to the Congregation.</i>	34
TEACHING – INSTRUCTING GOD'S PEOPLE	25	<i>Formal Examination Council</i>	34
TEACHING VENUES	25	APPOINTMENT BY AFFIRMATION	34
PREACHING VENUES	25	INSTALLATION THROUGH ORDINATION	34
FLOCK – SHEPHERDING GOD'S PEOPLE	25	APPOINTMENT PROCESS TRACKING	35
ASSIGN	25	SELF – EXAMINATION FORM	37
RESPONSIBILITIES	25	AFFIRMATION	43
OVERSIGHT – ORGANIZING GOD'S PEOPLE	25	IN MY PERSONAL LIFE	45
CONTROL	26	AREAS TARGETED FOR GROWTH AND CHANGE	45
COORDINATION	26	IN MY GENERAL MINISTRY	46
CONSULTATION	26	AREAS TARGETED FOR GROWTH AND CHANGE	46
GOVERNANCE – LEADING GOD'S PEOPLE	26		
PLURALITY	26		
PARITY	26		

IN MY TEACHING AND PREACHING	47	MEETINGS	59
AREAS TARGETED FOR GROWTH AND CHANGE	47	ATTENDANCE	59
IN MY SHEPHERDING/PASTORING	48	DOCUMENTS	59
AREAS TARGETED FOR GROWTH AND CHANGE	48	AGENDAS AND MINUTES	59
IN MY OVERSIGHT/ADMINISTRATION	49	DECISIONS BY ELECTRONIC MEANS	59
AREAS TARGETED FOR GROWTH AND CHANGE	49	TECHNOLOGY SUPPORT	60
PUBLIC MINISTRY IN GATHERINGS	51	ON CAMPUS ACCESS	60
SCHEDULE	51	Wireless Access	60
ATTIRE	51	Wired Access	60
BEFORE AND AFTER GATHERINGS	51	MICROSOFT OFFICE 365	60
Responsibilities	51	Outlook	60
PREACHING	53	OneNote	60
SERMONS	53	Office Suite – Word, Excel, etc	60
MANUSCRIPTS	53	SharePoint	60
HANDOUTS	53	Microsoft Teams	60
POWERPOINT	53	ELDER EMAIL	61
PLATFORM AND PODIUM	54	CHAPEL SHAREPOINT SITE	61
PODIUM USE	54	PLANNING CENTER	61
MICROPHONE USE	54	MINISTERIAL LICENSE – APPLICATION IN OHIO	62
HEADSET MICROPHONE	54	FLOCKS	63
ORDINANCES	55	SHEPHERDING IN A FLOCK	63
BAPTISM	55	DISCIPLESHIP	63
ENTERING THE WATER	55	COUNSELING	63
GIVING THE TESTIMONY	55	DISCIPLINE	63
BAPTIZING THE CANDIDATE	55	LEADING FLOCK MEETINGS	63
END OF BAPTISM	55	ENABLING MINISTRY BY A FLOCK	64
GENERAL NOTES	55	OUTREACH AND EVANGELISM	64
LORD'S TABLE	56	MERCY MINISTRY	64
THE INTRODUCTION OF THE LORD'S TABLE	56	INACTIVE ELDERS	65
THE SERVING OF THE LORD'S TABLE	56	OBJECTIVE	65
THE CLOSING OF THE LORD'S TABLE	56	STATUS	65
BENEVOLENCE	58	REASONS	65
MEMBER CARE	58	SABBATICAL	65
BENEVOLENT FUND	58	EDUCATION	65
Support	58	JOB RELATED	65
Requests	58	PHYSICAL	65
		OTHER	65

PROCESS	66	COVERAGE	69
REQUEST	66	ASSIGNMENTS	69
REVIEW	66	ADDITIONAL	69
IMPLEMENTATION	66	ELDERS EVALUATION	70
ELDER SABBATICALS	67	ACHIEVED GOALS	70
GENERAL PRINCIPLES	67	ISSUES	70
ELIGIBILITY	67	SUGGESTED FUTURE CHANGES	70
REQUESTS	67	ELDERS REVIEWED	70
RESPONSIBILITIES	67	ELDER CHECKLIST	72
ASSIGNMENTS	67	NEW ELDER	72
VOCATIONAL SUPPORT	67	STAFF ELDER	73
CANCELLATION	67		
ELDER SABBATICAL APPLICATION	68		
OBJECTIVES	68		
OVERSIGHT	68		
RESPONSIBILITIES	69		
EXCEPTIONS	69		

TABLE OF REVISIONS

Nbr	Date	Summary
1	May-June, 2009	<p>Added revisions as a result of the 2009 Elder's retreat. Those revisions include the following:</p> <p>Revising our Eldering Approach Summary: <i>Irreducible Qualities include conviction (desirous of eldership), character (meets biblical character requirements), and competency (apt to teach. We believe these to be mandated by the Word.</i></p> <ul style="list-style-type: none"> • <u>Apt to teach (a teacher)</u> will be demonstrated in the man's ability to handle the Word with accuracy (get it right) and to deliver the Word with clarity (get it across). Such ability may be demonstrated in the pulpit through preaching, in formal education such as ABE, the Antioch School, Children's Ministry, and Counseling Courses through teaching, or in crisis discipleship through the 1:1 ministry of the Word. Though the informal discipleship ministries that occur among the body for the encouragement and edification of individuals are important, they are not viewed as being qualifiers for aptness to teach. • <u>Inclination and ability to shepherd (a shepherd)</u> will be demonstrated in the man's desire and ability to engage people in Word-based ministry. Such activity will be seen in the caring and compassionate attitude demonstrated in texts such as 1 Thessalonians 1-2, (other), willing and able to become involved in the mess of other people's lives. It will also be seen in the ability to bring the Word to people in a manner that extends beyond the academic to the engagement of people's hearts... An effectual and expressive affection and care for people. See the opening of many epistles, Peter "shepherd the flock", Hebrews 13, "watch over souls," 1 Peter 5:3 "an example" John 10, the sacrificial shepherd • <u>A Prizing of the Chapel's Distinctives (a unifier)</u> that strengthens the unity among the elders will be demonstrated in the man's overt agreement and support of our positions on Biblical Counseling, Plurality, RHT, Church Discipline, etc... open and aggressive opposition to a position of the elders, lack of submissiveness, or a divisive spirit are not commensurate with the spirit of one who works toward unity. • <u>A Character Qualified in the Home...</u> (see key passages and previous Chapel documents) <p>Revising Our Eldering Approach Summary: <i>Changing in Structure and Function. We believe these to be mandated by Wisdom.</i></p> <ul style="list-style-type: none"> • <u>Reduction in required areas of activity.</u> Currently, we expect that all Elders will "wear three hats" including ministry oversight, preaching/teaching, and flock guidance. These spheres of activity will remain, but the imperative for each man to assume activities in all three

		<p>spheres will not. Instead, an elder may emphasize only one (or more if he chooses) of these areas in his ministry.</p> <ul style="list-style-type: none"> • <u>Service Alignment with Giftedness.</u> Careful consideration will be given to an elder's giftedness and therefore his primary area of service. This process will unfold as the body observes individuals and their areas of giftedness and as needs in the church are identified. • <u>Training men for this type of ministry.</u> All elders have the freedom and responsibility to bring to identify and sponsor elder candidates. The current process for nominating and examining a elder candidate, in general, is in place and works. We must strengthen the assessment tool by supplementing it with more collateral evidence for meeting of qualifications, e.g. references from wives?, children?, outsiders? • <u>Expectations for vocational and non-staff elders.</u> All elders will be supplied and expense budget for coverage of "meals & entertainment," books, conferences, and travel. An empty line in the budget will be maintained for incoming elders. A staff elder will be expected to be "freed" for the activities he is assigned which will consume more time than for the non-staff elder. A similar distinction is also made in the "capacity" that a staff elder is able to fill under any one sphere. We also recognize that stage in life and circumstance will create flux in elders lives, effecting capacity for work.
2	November, 2010	<p>Updated pages to reflect the reformat of the worship Gatherings.</p> <p>Updated the technology pages for changes in the servers and the use of Groove for collaboration.</p> <p>Russ Kennedy</p>
3	August 1, 2012	Updated the VPN and Mail configuration information
4	July, 2019	Multiple updates for changes in our gatherings and in our technology infrastructure. Updated to reflect already approved or implemented changes.
5	October-November, 2023	<p>Updated several areas to reflect current operations particularly in Media and Platform.</p> <p>Removed archaic sections no longer relevant to our current gatherings.</p> <p>Added a section on the use of Planning Center.</p> <p>Added section on Identifying a Prospective Elder outside the Chapel (see page 24).</p>

