



Biblical Eldership

The Study and Application of God's Word

Proposed Schedule

Date	Lesson #	Topic	Text
Sept 14	1	The "Call" of an overseer	1 Tim 3:1a
Sept 18	2	The "Office" of an overseer	1 Tim 3:1a
Sept 25	3	The "Work" of an overseer- Part 1	1 Tim 3:1b
Oct 2	4	The "Work" of an overseer- Part 2	1 Tim 3:1b
Oct 9	5	The "Qualifications" of an overseer - Part 1	1 Tim 3:2a
Oct 16	6	The "Qualifications" of an overseer - Part 2	1 Tim 3:2b
Oct 23	7	The "Qualifications" of an overseer - Part 3	1 Tim 3:3
Oct 30	NO STUDY		
Nov 6	8	The "Qualifications" of an overseer - Part 4	1 Tim 3:4
Nov 13	9	The "Qualifications" of an overseer - Part 5	1 Tim 3:5
Nov 20	10	The "Qualifications" of an overseer - Part 6	1 Tim 3:6
Nov 27	11	The "Qualifications" of an overseer - Part 7	1 Tim 3:7
Dec 4	12	The "Qualifications" of an overseer - Part 8	1 Tim 3:8
Dec 11	13	The "Qualifications" of an overseer - Part 9	Titus 1
Dec 18	14	The "Qualifications" of an overseer - Part 10	1 Peter 5
Dec 25	NO STUDY		
Jan 1	NO STUDY		
Jan 8	15	The "Honour" toward an overseer	1 Tim 5:17-21
Jan 15	16	The "Appointment" of an overseer	1 Tim 5:22-25
Jan 22	17	TBA	
Jan 29	18	TBA	

Purpose

- Consideration for pursuing eldership
- Men growing in Godly character
- Understanding of Biblical Eldership

This study also comes as a result of the challenges and concerns brought to the surface in Jan/Feb. A couple of people suggested we work through this type of study and so that's what we're doing.

I also realize people have their own preferences and timelines, they might have a process or steps in mind, they may have a standard or assessment they think is right, but for all of us I'm hopeful we can chat through these questions and/or concerns, can learn and grow together through this study, and respect and respond to the decisions made.

Method

Iron Men:

“Iron sharpens iron, so one man sharpens another” (Prov 27:17)

- Teaching
- Discussion
- Prayer
- Application Questions/Steps
- Support/Accountability
- Sharing with others

The methods employed are trying to help us all grow.

We need to understand God’s Word, if we’re going to apply and minister to others God’s Word.

I don’t want to embarrass people, but I want everyone engaged and challenging people to share, to read, to answer questions, to ask questions will hopefully help everyone dig deeper and let the truth sink in deeper.

Method

Iron Men:

“Iron sharpens iron, so one man sharpens another” (Prov 27:17)

Character Assessment

Ask your wife (or, if you're not married, someone who knows you very well) to complete this character assessment for you and give feedback. You may also choose to fill it out for yourself.

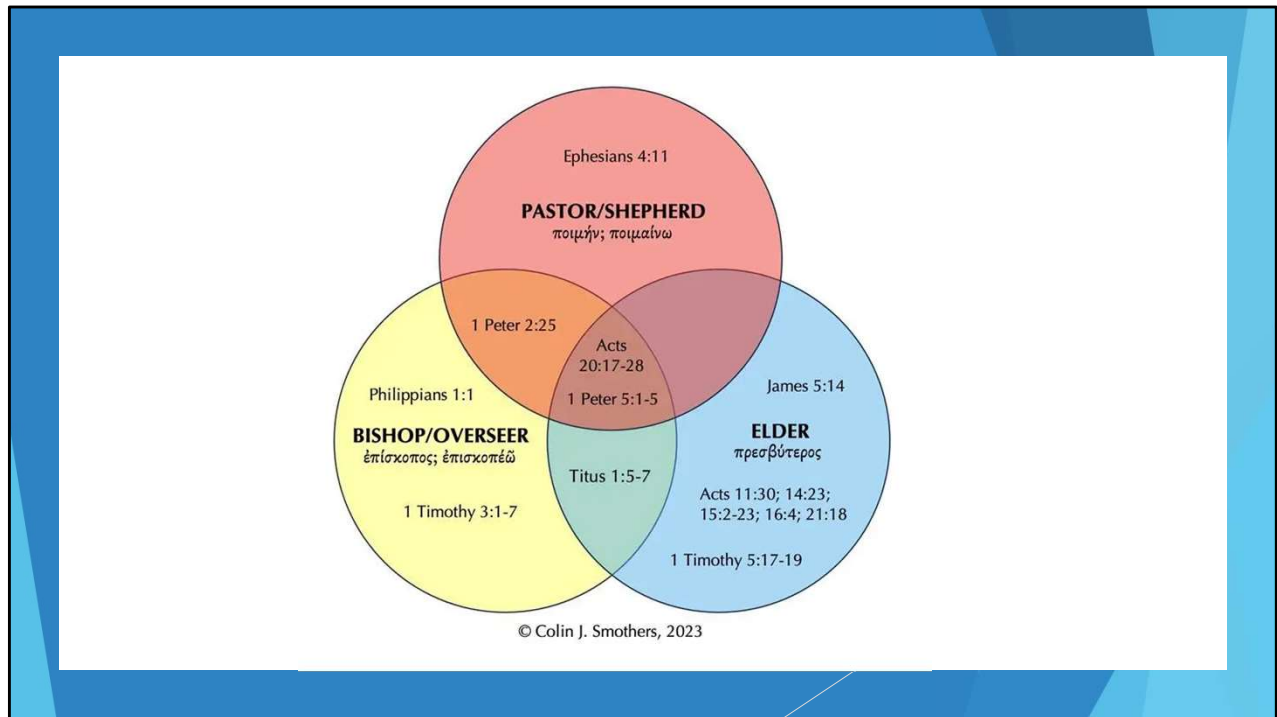
The hope is you'll demonstrate growth in each of these areas and a follow up character assessment at the end of January would show growth.

Summary and Review

1. **The topic of church leadership is important** because Paul introduced it by stating “it is a trustworthy saying,”
2. **The office of overseer is a calling from God** and therefore God will give such a man the aspiration (e_____ p_____) and desire (i_____ p_____) for the work that also aligns with being qualified for the task,
3. Burke... the titles of overseer.
4. The titles for an overseer are also “**bishop, elder, and pastor**,” meaning these are **the same office, the same individuals in mind and they have the same authority, and general responsibility**,
5. The biblical model for the number of overseers in a local church is **plural**, meaning more than one and
6. The **authority of the overseers is...**

Key texts for aspiration (external pursuit) and desire (internal passion)? 1 Tim 3:1; 1 Pet 5:1-3

Key texts referencing the different titles of the office and their interchangeability? Acts 20:17, 28; Titus 1:5, 7; 1 Pet 5:1-3



From Burke

What is the Biblical Model for Church Government or Leadership?

▶ The Office of Overseer

- ▶ The Call of an Overseer (1st session)
- ▶ The Titles for Overseers (last session)
- ▶ The Number of Overseers (last session)
- ▶ **The Authority of Overseers**

As we look at each of these subtopics, I'll also weave in and discuss various other models for church leadership, so that we end up with the biblical model for church governance or polity, again, which is important for us to understand, because these are the leaders of Christ's church.

What is the Biblical Model for Church Government or Leadership?

▶ The Authority of Overseers

▶ What authority comes with those who are in the office of elder?

- ▶ Common approaches*:
 - ▶ Pastor and a deacon board
 - ▶ Presbyterian
 - ▶ Roman Catholic and Anglican
 - ▶ “Elder-led” congregationalism

The question of authority is probably where there are particular differences between churches you may have attended in the past and Grace Bible Church, because even though many churches have a plurality of elders or multiple pastors, the level of authority they are granted can vary.

*The “common approaches” discussed here are generalizations of some church government models, because each specific denomination and view often has various other differences.

- Pastor and deacon board: This approach places the pastor/elder as the authority over the spiritual issues of the church and he’s supported by a deacon board for practical matters.
- Presbyterian (reformed and some other denominations): there are often a plurality of elders in a church (a “session”), but these are subject to boards above them that are made up of a group of people who oversee an area (this “board” a.k.a “presbytery” may be made up of local elders from different churches in the area) and the authority over a local church comes under a synod and/or then a general assembly at the highest level.
- The Roman Catholic and Anglican model (also discussed under the title of “overseer”) places one individual as the ‘head’ of the church (e.g Pope and

King/Queen of England) and follows a hierarchy system that descends from there to the minister/priest in the local church. The Episcopal church in the US is very similar to the Anglican Church (or Church of England), but they are under the authority of the “Presiding Bishop” rather than the crown of England.

- Elder-led: This model values the importance of a plurality of elders, and recognizes the pastoral role given to elders, but the voting members of the church, rather than the elders, have the final decision-making powers in many aspects of the church.

What is the Biblical Model for Church Government or Leadership?

- ▶ **The Authority of Overseers**
- ▶ What authority comes with those who are in the office of elder?
 - ▶ “Elder-rule”
 - ▶ Maintains the authority of the local church must remain with the local church, but, rather than the congregation having the power to make the decisions, this responsibility and weight falls upon the plurality of elders.

What is the Biblical Model for Church Government or Leadership?

▶ The Authority of Overseers

▶ Reasons for elder-rule

1. There's **no** passage in Scripture that describes the authority of the local church being under some other external authority (person, group of people, denomination).*
 - ▶ The biblical model for church governance is autonomous authority, which, according to our "What We Teach" statement means, *"free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations."*
 - ▶ This also means the government isn't responsible for the function and practice of the church... It's the God-given design and purpose for the local church to decide on its worship practices, in accordance with the Word of God, not the responsibility of the government.

*This is in agreement with elder-led congregationalism but contrary to the Roman Catholic, Anglican, Lutheran, and Presbyterian models.

- What about Acts 15?
 - The request for input came from the church in Antioch, it wasn't forced upon them by Jerusalem (vv. 2-3)
 - The request for input from the church in Jerusalem was based on the supposed introduction of this false doctrine from Jerusalem (v. 1). Therefore, the church in Antioch was trying to understand and clarify what was indeed true and what wasn't (v. 2)
 - The letter sent back to Antioch after the meeting conveyed instructions for the church to follow and we presume they followed these with joy and respect (v. 31), but there's no record of being forced to apply them or consequences if they didn't (which would be appropriate if they were under the authority of the Jerusalem church).
 - Note also, this was a time in the early life of the church in which the NT hadn't been written and the Apostles were laying the foundation for the church, so their practice doesn't necessarily prescribe our practice today.
- Church history also records no authority structure of the church outside the local church's leadership (or any form of denomination or formal inter-church

federation), in the first 2 centuries. See *The Organization of the Early Christian Churches* by Edwin Hatch...

- In the course of the second century the custom of meeting in representative assemblies began to prevail among the Christian communities... At first these assemblies were more or less informal. Some prominent and influential bishop invited a few neighbouring communities to confer with his own : the result of the deliberations of such a conference was expressed sometimes in a resolution, sometimes in a letter addressed to other Churches ". It was the rule for such letters to be received with respect : for the sense of brotherhood was strong, and the causes of alienation were few. But so far from such letters having any binding force on other Churches, not even the resolutions of the conference were binding on a dissentient minority of its members. Cyprian, in whose days these conferences first became important, and who was at the same time the most vigorous of early preachers of catholic unity — ^both of which circumstances would have made him a supporter of their authoritative character if such authoritative character had existed — claims in emphatic and explicit terms an absolute independence for each community. Within the limits of his own community a bishop has no superior but God. * To each shepherd/ he writes, * a portion of the Lord's flock has been assigned, and his account must be rendered to his own Master.' (pp. 166-67) Hatch goes on to note it was when the church was recognized by the State that the authority structure changed and "conferences" began to impose instructions upon churches as binding.

What is the Biblical Model for Church Government or Leadership?

▶ **The Authority of Overseers**

▶ Reasons for elder-rule

2. The absence of any voting in the NT church.

▶ Note: This doesn't mean the church wasn't welcomed and encouraged to participate in decisions (they definitely were), but the NT never says they voted and in Acts 6 and Acts 15 (two common passages used to defend congregational voting, we clearly see participation was guided by and delegated by the church leaders.

▶ **Excluding congregational voting doesn't exclude congregational involvement!**

With a bit of tongue and cheek, something I read a while ago suggested we take a church vote as often as the early church did, and the point was the church should never vote, because there is not one instance in the NT that describes or prescribes a church vote.

As a leadership team we appreciate proactive feedback (i.e. unsolicited feedback people give) and responsive feedback (solicited feedback we ask of people, either formally or informally). As a leadership team we also delegate responsibility for decisions to others e.g. camp was mostly organized by three women, the schedules are put together with little input from leadership, church in the park and our hymn sings are largely entrusted to others in the church with leadership oversight.

What is the Biblical Model for Church Government or Leadership?

▶ The Authority of Overseers

▶ Reasons for elder-rule

3. The responsibilities of elders to lead and exercise oversight.

▶ Acts 11:30; 1 Tim 3:4-5

▶ 1 Tim 5:17 and 1 Thess 5:12-13 Paul refers to church leaders leading well

▶ Heb 13:17

▶ The elders are accountable to God for the spiritual well-being of the congregation.

Acts 11:30 implies the elders had the responsibility to disperse the financial support they received from Paul and Barnabas (even if they delegated the task to others), because it was entrusted to them (not others)

1 Tim 3:4-5 implies the authority of a man in his home and the ability he shows to exercise this seems to be important, so that he can also exercise authority in the church.

1 Thess 5:12-13 But we ask of you, brothers, that you know those who labor among you, and **lead you** (this word means, 1. to exercise a position of leadership, *rule, direct, be at the head (of)*... 2. to have an interest in, *show concern for, care for, give aid*; BDAG) in the Lord and admonish you, 13 and that you regard them very highly in love because of their work. Live in peace with one another.

- The Greek word for “lead” in 1 Thess 5:12 is the same word found in 1 Tim 3:4-5 (“manage”) and 1Tim 5:17.

Heb 13:17. This reason implies elder-rule, because the elders are responsible for the

souls of the flock and allowing the congregation or some other person or group of people to exercise authority and make the decisions for the souls of these people, places decisions I'm going to be personally responsible for, in the hands of others.

As an example of this, parents think of your responsibility for your children. This is a real and dangerous example, because as parents we're being threatened to lose rights and authority to parent our children, by government and society and yet we know biblically we're responsible and accountable for their upbringing in the fear and admonition of the Lord.

Using this example, to hand off the decision-making power of the church to the congregation, would be like parents giving over the decision-making power of children to the school, even if it's a Christian school.

What is the Biblical Model for Church Government or Leadership?

▶ The Authority of Overseers

▶ Reasons for elder-rule

4. The responsibilities of the congregation to submit to and respect leadership.
 - ▶ 1 Thess 5:12-13; 1 Tim 5:17
 - ▶ Heb 13:7
 - ▶ Heb 13:17
 - ▶ Very clearly and emphatically the congregation is called to ‘obey and submit’ to their leaders

Both words “obey” and “submit” are imperatives, i.e. commands.

The word “submit” means “from Homer down; to resist no longer, but **to give way, yield** (properly, of combatants); metaphorically, **to yield to authority and admonition, to submit**” (Thayer. See also BDAG)

This authority doesn’t equal totalitarian leadership.

- Peter makes this clear, “nor yet as lording it over those allotted to you, but being examples to the flock” (1 Pet 5:3).
- Jesus also describes biblical leadership as service, not dominion (Mark 10:42-45)

What is the Biblical Model for Church Government or Leadership?

▶ The Authority of Overseers

▶ What authority comes with those who are in the office of elder?

▶ Summary of Elder-rule

- ▶ The biblical model for church leadership is elder-rule, meaning the **authority** for the decisions of the **local church** resides with the **plurality** of **elders in that local church**, as they **submit to Christ, who is THE head of the Church**.

Note: The elders aren't above being disciplined for sin, because Paul describes the public discipline for an elder in unrepentant sin in 1 Tim 5.

The elder-rule approach to church polity increases the weight of responsibility in training and recognizing men as elders because they aren't voted out by a congregation and there's no outside or external authority with the power to dismiss them.

What we're seeking is a plurality of qualified men who are above reproach and committed to holiness and the Word of God.

What is the Biblical Model for Church Government or Leadership?

► The Office of Overseer: Summary

*The Biblical leadership structure for a local church consists of a **plurality of qualified men** who are **called by God** to serve (in submission to **Christ** who is the head of the church) in the office of **overseer** (who are also known by the titles of “bishop, elder, or pastor”) and these men have been granted **authority, by God, over the local church** (“flock”) entrusted to them.*

The Work of an Overseer

The Work of an Overseer

- ▶ 1 Tim 3:1b – a man called by God as an overseer desires the “**WORK.**”

Paul first referenced a man aspiring to the “**office** of overseer” (v. 1a), but now he moves from the office to the **work** (v. 1b)

- ▶ It’s like he’s saying, if you want the office or position of overseer, it’s a **good job** you want to commit to.

1 Tim 3:1 “It is a trustworthy saying: if any man aspires to the office of overseer, he desires a **good work.**”

One good way of identifying a man called to be an elder or pastor is by recognizing they are already committed to and serving in the work of an overseer, not looking for the status or title.

Not only this, but you know they understand and are committed to the work required.

The Work of an Overseer

► Why it's important:

- An elder needs to know what they're signing up for (remember they're signing up for a work, not a title or status).
- The congregation needs to understand what work God and therefore we (as a church) are expecting will be taken on by the elders.
- It's also helpful and important to understand what responsibilities an overseer should have, in order to identify what responsibilities, they should NOT have.

Understanding the work or stewardship of an overseer is important and foundational, because **don't we want our church leadership to function in the way God's designed them?**

Don't we want GBC leadership to **serve in the way God has called them to serve?** (And also, not serve in ways they aren't called to serve)?

I remember one of my pastors and professors at seminary sharing a story of declining a position to serve at some church, because as he went through the candidating process with the church, they gave him a potential job description that I think he totalled would require him to work 120 hours a week!

Whether we have paid elders, often called “pastors” or lay elders, who are usually working a full time job, these men have limits on their time and so not only is it important I know my role and future elders know their job description, but also the congregation understands the work of the elders so they can best serve and support them and have reasonable and **biblical** expectations upon them.

The Work of an Overseer

▶ The word is “good” (v. 1b)

- ▶ “Noble task” (NIV, ESV); “Fine work” (NASB)
- ▶ Paul’s pointing out it’s an important position and a work worthwhile aspiring to.

This is how we should perceive the role of an elder today!

Unfortunately, from bad experiences and poor examples, it’s easy for us (like the Ephesians) to regard the work of the ministry as an evil, corrupt, or dishonourable job, but, by God’s design the opposite is true!

Given the weight of responsibility and the accountability of an overseer (plus likely bad examples in the Ephesian church and modern churches), and the fact the role is about a “work,” not a title, it would be easy to see eldership as a bad or negative thing, but Paul says it’s a “good work” (v. 1b)

Example: It might be like talking to Erik about becoming a plumber, lots of people probably say it’s a dirty and smelly job cleaning up poop all day and you should avoid it, but Erik would probably be able to explain a host of reasons why it’s a good job and something people should consider.

In a similar way, Paul doesn’t deceive people into thinking elders won’t have challenges and they won’t experience some dirty and smelly moments dealing with poop or people, but, it’s still a good work to aspire too, it’s an honourable, excellent, beneficial task.

The Work of an Overseer

▶ The word is “good” (v. 1b)

- ▶ Paul’s not saying aspiration to the office is good (though it is), but it’s the **work** of the office that’s “good.”

“To God, **the church is the most precious thing on earth**. In the face of many problems, and labors, the greatest encouragement and incentive **an elder can have is to know that he performs an exceedingly excellent work—one that is worthy of the sacrifice of one’s life.**” —Alexander Strauch, *Biblical Eldership*, 1995. p.187

It’s not a title, but a responsibility and it’s not a position, but work.

Example: The same could be said for the position of manager or CEO, school principal, head chef, mom and dad, or whatever.

These roles imply a certain degree of responsibility and work, not simply a title or position.

When someone seeks after a position and is elevated to that position without being committed to the work, the company, school, restaurant, family, the church or whatever falls apart.

This should NOT be the way of the church.

An overseer is to desire the **work** of an overseer and again, it’s the work, not the title, that he seeks.

The Work of an Overseer

- ▶ The work is **service**
 - ▶ Mark 10:42-44; John 13:14-15
- ▶ The work is **hard**
 - ▶ Col 1:28-29; 1 Thess 5:12; 1 Tim 5:17
 - ▶ Paul's physical exertion e.g. Acts 20:18-20, 31
 - ▶ Paul's spiritual exertion e.g. 2 Cor 11:28

Col 1:28-29 “toil” means Paul becomes tired because of his ministry, he works until exhaustion (see also the formal definition below) and “struggling” means the strain of ministry is a tiring work and **agonizing** exercise.

In Col 1:29; 1 Thess 5:12; 1 Tim 5:17 “labour” means “to exert oneself physically, mentally, or spiritually, *work hard, toil, strive, struggle*” (BDAG)

2 Cor 11:28 Not only is the work of an overseer physically demanding and may lead to persecution and suffering, it's also a constant spiritual burden... Apart from [such] external things, there is **the daily pressure on me** [of] concern for all the churches.

It's hard to deal with people's spiritual problems (though it's a joy and privilege), it's hard to witness immaturity in people's lives, hard to see people continue in sin, hard when there's conflict, hard to preach on topics that may not be well received (or lead to persecution), it's hard on the family, it's hard to always be on call.

The Work of an Overseer

► A Description of the Work: Oversight

- The Greek word for “overseer” includes the idea of, *the act of watching over, with special reference to being present... engagement in oversight, supervision* (BDAG)
- Acts 20:28 – The overseers are to ‘guard’ and ‘shepherd’ the flock which (according to the above definition) includes personal and present supervision.
 - The work of an overseer includes guarding the flock from false doctrine (individually and corporately)
 - The work of an overseer involves investment into people’s lives

The title “overseer” helps us understand one aspect of a pastor’s responsibility. We also considered this role under the topic of the “authority of an overseer”

There’s a close relationship between an overseer giving oversight and also being present and personally knowing those they oversee.

We see this in Acts 20:28, because the instructions Paul gave the Ephesian elders show the elders or overseers, aren’t able to perform the tasks given to them, unless they know the people and the teaching they’re receiving, *Be on guard for yourselves and for **all the flock**, among which the Holy Spirit has made you **overseers**, to shepherd the church of God which He purchased with His own blood.*

Example: In our church, presently under my oversight and with the assistance of the leadership team, that’s why it’s important I look at and approve any teaching that will be taught in any of our ministries.

I’m also involved in establishing guidelines for our ministries so individuals can have the freedom and responsibility to lead those ministries with the provided supervision. The music ministry, for example, has guidelines to ‘guard’ the

church from songs or music groups that it doesn't deem appropriate for our church's worship.

Also, if those of you who had a membership interview remember, I asked the question who you listen to and read, because it helps me understand what teaching you are being exposed to and influenced by.

I could give more examples, but hopefully you understand, I don't do any of this to be controlling or create more work for myself, but because it's my responsibility to oversee and shepherd you through the teaching and ministries of this church.

The Work of an Overseer

▶ A Description of the Work: Oversight

▶ 1 Pet 5:2-3

- ▶ “among you” (this requires personal presence and relationship)
- ▶ “overseeing” (this is the verb form of the title “overseer”)
- ▶ “not under compulsion” (oversight isn’t a forced responsibility thrust on an unwilling and unsuspecting “victim”)
- ▶ Not “lording it over” (oversight doesn’t mean a dictatorship, micro-managing, or making all the decisions)
- ▶ “examples to the flock” (this requires personal engagement to be an example for others to follow)

*shepherd the flock of God among you, **overseeing** not under compulsion, but willingly, according to God; and not for dishonest gain, but with eagerness;
³ nor yet as lording it over those allotted to you, but being examples to the flock.*

Note: Especially this last pair, “not lording it over” but, “being examples to the flock” is an important qualification on the oversight of elders, because the elders aren’t given complete control over people, they aren’t the dictators of every decision, and they’re not to be domineering or demanding. They care for, not control, the congregation.

Elders should imitate Christ, who did not come to be served, but to serve and give His life a ransom for many (Mark 10:45; cf. Matt 20:25-28).

Biblically speaking, being a servant and a leader aren’t contradictory, but complimentary.

Part of an overseer’s job description is to be a servant leader.

This doesn’t mean the elders scrub all the toilets (although they definitely should be willing), they also shouldn’t make all the decisions about all the

details of the church, but in their role, with what has been entrusted to them, they are to do it as an act of service for the Lord and for the people.

The Work of an Overseer

► A Description of the Work: Shepherding

► What does a shepherd do?

Physical Shepherd

Feed the animals
Lead the animals to pasture and water
Protect the animals
Help them get better if they're sick
Help the moms in labour if they need help
Finds or makes them shelter

Spiritual Shepherd

Teaches the flock
Leads and oversees
Guards and protects from false teaching
Counsels those in spiritual need
Encourages, rebukes, corrects, challenges as people go through the painful sanctification process

Again, the title of an overseer “Shepherd” helps us understand the work of the shepherd.

*shepherd the flock of God among you, **overseeing** not under compulsion, but willingly, according to God; and not for dishonest gain, but with eagerness;
³ nor yet as lording it over those allotted to you, but being examples to the flock.*

The idea of a shepherd being used to illustrate or refer to a leader carries over from the OT and even today we can understand what this means because people still care for animals, whether it's cows, sheep, dogs, turtles or whatever.

The ministry of the Word, including teaching, preaching, and counseling is the most common and important part of the job description, because over and over again, this is the example and exhortation throughout the NT.



The Work of an Overseer

- ▶ **A Description of the Work:
Shepherding**

Small Groups

Rick	Phil	Dave
Alex	Erik	Burke
Ryder	William	Dawelky
Brett	Quintyn	Gibson
		Ethan

What is the Biblical Model for Church Government or Leadership?

► Application and Review Questions

1. What's the difference between "elder-rule" and "elder-led"? What reasons from Scripture support "elder-rule" as the model of church governance?
 - a) Does "elder-rule" rule out participation from the congregation?
 - b) In what ways can you be involved in decision making processes in the church?
2. What's the congregation's responsibility toward elders given their authority in the church? What are key texts discussing this topic?
3. How far does an elder's authority extend?
4. Are there any decisions being made in the church you disagree with, that you need to adopt an attitude (and actions) of submission to leadership?
 - a) Does "submission" refer to outward actions only or also to an internal attitude?
5. What do the terms "overseer" and "shepherd" teach us about the pastor's work?
6. What responsibility does the congregation have in receiving their elders as the shepherd of their soul? Is this responsibility based on the elder's ability or his calling?

1. Reasons:

1. There's **no** passage in Scripture that describes the authority of the local church being under some other external authority (person, group of people, denomination)
2. The absence of any voting in the NT church
3. The responsibilities of elders to lead and exercise oversight
4. The responsibilities of the congregation to submit to and respect leadership

2. Key texts: 1 Thess 5:12-13; 1 Tim 5:17; Heb 13:7, 17

3. Elder authority:

Elders aren't responsible to dictate a family's home environment (although he should influence and shepherd people in this),

Elders aren't to force a person to sin (although, based on a decision the elders have made, a person may need to leave that particular church),

Elders aren't the government to deal with and make decisions on those entrusted to governing authorities

Elders don't have authority in another church (unless perhaps they are given

temporary/limited authority by the elders of that church e.g. in a mediation situation)

6. Ability is an important aspect of an elder's ableness to shepherd and hopefully he's always growing in these things, but it's through shepherding issues in the church that he grows and by the grace of God, who's called the man to shepherd His people, God will grant some wisdom and discernment to that man to help in any given situation.