

The Purpose and Plan for the Church Pt. 12

Ephesians 4:11-16

Introduction:

From “Already Gone” Ken Ham

Epidemic (Ep-i-dem-ic)¹

1. A disease or anything resembling a disease; attacking or affecting many individuals in a community or a population simultaneously.
2. Anything which takes possession of the minds of people as an epidemic does of their bodies; as, an epidemic of terror.

Since 1969, 1,500 churches in England have heard that final thud as their doors were shut after their final service after hundreds of years of active life.¹

Most of the great churches still stand — grand buildings that just 60 years ago were the hub of vital and vibrant activity. Before World War II (and certainly during those

turbulent years), churches such as the one I visited that day were the center of community and spiritual life. But now, the communities' life, such as it is, takes place outside of those buildings. Inside, many of them have become musty, dusty, and dark.

Other former places of worship have been turned into museums, clothing shops, music stores, liquor stores, nightclubs, and tattoo and piercing studios. One is even now used as a Sikh temple, and some have been converted into mosques.

Hundreds of these churches have ended up in the hands of private owners who convert them into offices or renovate them for use as personal homes or cottages.

It would be something of a relief if these former churches simply represented a shift from traditional worship toward more contemporary worship facilities, but that's not the case. The decline of the Church has followed the plummeting spirituality of a nation that has lost its roots — its foundation.

England, the country that was once a cornerstone

- Regular churchgoers (of all denominations) amount to 6.3% of the total population.
- The proportion of churches per individual is now one church to 1,340 people; the size of the average Sunday congregation, however, is 84.
- Between 1998 and 2005, there was an overall decline in regular church attendance of 15% — and the trend continues.

- 40% of regular churchgoers attend evangelical churches, but even these groups are seeing their numbers decline.⁴ All in all, only 2.5 percent of the population is attending Bible-based churches.

One United Kingdom news source in 2003 stated: Holy Week has begun with an expert prediction that the Christian church in this country will be dead and buried within 40 years. It will vanish from the mainstream of British life, with only 0.5 percent of the population attending the Sunday services of any denomination, according to the country's leading church analyst . . . only 7.5 percent of the population went to church on Sundays and that, in the past 10 years — billed by the churches as the “Decade of Evangelism” — church attendance dropped by an “alarming” 22 percent.

A church (in John Buyan's home town of Bedford, England) turned into a night club

A church in the United Kingdom turned into a rock climbing center

A church in the United Kingdom turned into a theater

A church turned into a restaurant in the United Kingdom

Another article in 2004 claimed: “Attendance at Britain's mosques has outstripped the number of regular

worshippers in the Church of England for the first time. . . .”⁶

It’s time to wake up and see the tidal wave washing away the foundation of your church. The numbers are in — and they don’t look good. From across Christendom the reports are the same: A mass exodus is underway. Most youth of today will not be coming to church tomorrow. Nationwide polls and denominational reports are showing that the next generation is calling it quits on the traditional church. And it’s not just happening on the nominal fringe; it’s happening at the core of the faith.

just like it did in England; it’s happening here in North America. Now. Like the black plagues that nearly wiped out the general population of Europe, a spiritual black plague has almost killed the next generation of European believers. A few churches are surviving. Even fewer are thriving. The vast majority are slowly dying. It’s a spiritual epidemic, really. A wave of spiritual decay and death has almost entirely stripped a continent of its godly heritage, and now the same disease is infecting North America.

- 61% of today’s young adults who were regular church attendees are now “spiritually disengaged.” They are not actively attending church, praying, or reading their Bibles.

For example, when the Southern Baptist Convention researched the problem, they discovered that more than

two-thirds of young adults who attended a Protestant church for at least a year in high school stopped attending for at least a year between the ages of 18 and 22.3

Reasons the young people stopped attending...

"I simply wanted a break from church" (27 percent). The transition into college and adulthood also affected many: "I moved to college and stopped attending church" (25 percent), and "work responsibilities prevented me from attending" (23 percent). Others simply "moved too far away from the church to continue attending" (22 percent).

These were the shallow answers but not the real reason

95% of them attended church regularly during their elementary and middle school years

55% attended church during high school

11% going to regularly during college

I think this is one of the most revealing and yet challenging statistics in the entire survey

We are losing many more people by middle school and many more by high school than we will ever lose in college.

Many parents will fork out big bucks to send these students to Christian colleges, hoping to protect them in their faith. But the fact is, they're already gone. They were lost while still in the fold. they were disengaging while they were still sitting in the pews. they were preparing their exit while they were faithfully attending youth groups and Sunday schools.

What a reminder to parents (and Christian leaders) to do exactly what God's Word instructs us to do — to “train up a child in the way he should go . . .” (Prov. 22:6). And further, “ These words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deut. 6:6–7; NKJV). What a reminder to teach children from when they are born — and a reminder to be diligent in providing the right sort of training/curricula, etc., for children.

the research showed that students who regularly attend Sunday school are actually:

more likely NOT to believe that all the accounts/stories in the Bible are true/accurate.

more likely to doubt the Bible because it was written by men.

more likely to doubt the Bible because it was not translated correctly.

more likely to defend that abortion should continue to be legal.

more likely to defend premarital sex.

more likely to accept that gay marriage and abortion should be legal.

much more likely to believe that God used evolution to change one kind of animal into another.

more likely NOT to believe the earth is less than 10,000 years old.

much more likely to question the Bible because they believe the earth is not less than 10,000 years old.

more likely to doubt the Bible because of the secular dates of billions of years for the age of the earth.

more likely to have heard a pastor/Sunday school teacher teach Christians could believe in millions/billions of years.

more likely to question the earth is young and the days of creation are 24 hours each.

more likely to believe that dinosaurs died out before people were on the planet.

more likely to view the Church as hypocritical.

much more likely to have become anti-church through the years.

more likely to believe that good people don't need to go to church.

Our research uncovered something very disturbing: Sunday school is actually more likely to be detrimental to the spiritual and moral health of our children.

The Sunday school is also a relatively recent invention, born some 1,700 years after Christ. A newspaper publisher named Robert Raikes (1736–1811) from Britain is credited with being its founder. In 1780, Raikes established a school in “Scout Alley” for poor children. Raikes did not begin the Sunday school for the purpose of religious instruction. Instead, he founded it to teach poor children the basics of education. . . . The Sunday school took off like wild fire, spreading to Baptist, Congregational, and Methodist churches throughout England.²

Part of the concern is that the mere existence of youth ministry and Sunday school allows parents to shrug off their responsibilities as the primary teachers, mentors, and pastors to their family. The other part of the concern is that, again, what we are doing just isn’t working.

Deuteronomy 6:4–10 and Ephesians 6:1–4 clearly exhort parents to teach, disciple, and train their own children. Regardless of what’s happening in the Sunday school youth groups, pulpit, and Bible studies of your church, the responsibility for ministry to our kids has never been

removed from the parents. It's time to pick that ball up again and jump in the game.

Fragmenting the Family

Today's church life is highly fragmented into age and life-stage discipleship opportunities. There is a ministry niche for everyone, including infants, toddlers, first, second, third, fourth, fifth, and sixth graders; junior high, senior high, college, singles, young marrieds, marrieds, senior adults, and the divorced. (divorced again, Single again) Thirteen-year-olds hang out with thirteen-year-olds; twenties with twenties, marrieds with marrieds, and seniors with seniors.

At a time in history when nearly every social opportunity the secular world offers separates the generations and the family, the church has followed suit. We seem to have fallen in love with popular educational philosophy and target marketing. The church has joined ranks with an age-segregated world.

the pattern in Scripture is so different when compared to the age-segregated pattern of the modern church.

First, age segregation was not founded in Scripture. From Genesis to Revelation you only see age integrated worship and discipleship. and there are a host of commands establishing it.

Second, it is actually tearing the fabric of the family, which is essential to the church. I saw that we are losing the youth in our church. They are increasingly worldly, immature, and dishonoring to their parents and other authorities.

Third, this practice actually came about as a result of easily identifiable forces at work in the culture at large. various modern movements, which I too had embraced, are the driving factors of the age-segregated world we have created; specifically, the coupling of two major forces apply—the rise of youth culture (something that did not exist in past generations) and the modern public school movement. The church copied the public school model of age segregation and embraced the rising of youth culture.

If I began with Scripture alone, I would have no reason for age- segregated Christianity. In other words, if all I had was the Bible, it would be difficult—if not impossible—to establish the credibility of current practices.

What a reminder to parents (and Christian leaders) to do exactly what God’s Word instructs us to do — to “train up a child in the way he should go . . .” (Prov. 22:6). And further, “ These words which I command you today shall be in your heart. You shall teach them diligently to your

children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deut. 6:6–7; NKJV). What a reminder to teach children from when they are born — and a reminder to be diligent in providing the right sort of training/curricula, etc., for children.

Review

I. Christ is Lord of His Church

II. Christ Builds His Church

III. Christ Plans His Church

IV. Christ Gives Purpose to His Church

Lesson:

I. Christ is Lord of His Church

II. Christ Builds His Church

III. Christ Plans His Church

- A. Separated**
- B. Saved**
- C. Steadfast**
- D. Teaching**
- E. Fellowshiping**
- F. Celebrating Lords supper/ baptism**
- G. Praying**
- H. Giving**
- I. Praising**
- J. Fearing**

IV. Christ Gives Purpose to His Church

- A. Edification**
- B. Evangelism**

A. Edification

Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Eph 4:11–16

¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹² to equip the saints for the work of ministry, for building up the body of Christ, ¹³ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, ¹⁴ so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. ¹⁵ Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, ¹⁶ from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

The Holy Bible: English Standard Version. (2016). (). Wheaton: Standard Bible Society.

- I. The Preachers**
- II. The Perfecting**
- III. The Purpose**
- IV. The Protection**
- V. The Participation**

I. The Preachers

¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,

II. The Perfecting

¹² to equip the saints

[King James Bible](#)

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Young's Literal: in order fully to equip His people for the work of serving

Equipping of the saints - KJV has "**perfecting of the saints**" which conveys the wrong idea, for the purpose of Christ's gifts ("gifted men") to the Church is not to make saints sinlessly perfect but is to completely outfit them for service or as Paul describes to make them... a vessel for honor, sanctified (set aside), useful (easy to make use of) to the Master, prepared (carries idea of willingness and eagerness as well as of readiness) for every good (God) work. ([2Ti 2:21-note](#))

to-for

pros: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)

Original Word: πρὸς

Part of Speech: Preposition

Transliteration: pros

Phonetic Spelling: (pros)

Definition: to, towards, with.

4314 *prós* (a preposition) – properly, motion *towards* to "interface *with*" (literally, *moving toward* a goal or destination).

4314 /*prós* ("towards, with") indicates "*extension toward a goal, with implied interaction or reciprocity* (L & N, 1, 84.18), with "*presumed contact and reaction*" (L & N, 1, 84.23). **4314** (*prós*) naturally suggests the *cycle of initiation and response* (L-N, 1,90.25, 90.33).

[**4314** (*prós*) can mean "in view of," or "in light of, but never "against," except where the context indicates an active exchange (interface) done in *opposition*.]

perfecting

katartismos: a preparing, an equipping

Original Word: ΚΑΤΑΡΤΙΣΜΟΣ, ΟΥ, ὁ

Part of Speech: Noun, Masculine

Transliteration: katartismos

Phonetic Spelling: (kat-ar-tis-mos')

Definition: a bringing to a condition of fitness, perfecting.

Cognate: **2677** *katartismós* (a *masculine* noun) – properly, exact adjustment which describes how (enables) the individual parts to work together in correct order (used only in Eph 4:12). **See 2675** (*katartizō*).

αρτιζω (root) to bring to an end, finish

4:12. The purpose of the gifted men is **to prepare God's people for works of service**. More literally, this purpose is "for the perfecting or equipping (*katartismon*; cf. the verb *katartizō* in Matt. 4:21, 'mending' or 'preparing' nets; in Gal. 6:1, 'restore' for proper use; cf. 2 Cor. 13:11; Heb. 13:21)

Hoehner, H. W. (1985). Ephesians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 635). Wheaton, IL: Victor Books.

Equipping (2677) (**katartismos** from **katartizo** [word study] = mend, repair, make whole or perfect, of setting bones, mending nets in turn from **katá** = with + **artízo** = adjust, fit, finish related to) means to make something or someone (in this case the "sheep" in the flock) completely adequate or sufficient for something. The basic idea is that of putting a thing into the condition in which it ought to be. In politics it is used for bringing together opposing factions so that government can go on.

The English word **equip** means to furnish for service or action by appropriate provisioning. Equip describes the supplying with the items needed for a particular purpose, both of these definitions providing excellent pictures of the effect the **gifted men** should have on the **body of Christ**.

Fitting or preparing them fully, so that thus equipped or fitted out they might serve the purpose for which they were made.

Paul used the verb form (**katartizo**) in the context of a call for unity writing...

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions (schisms, parties, in present context referring to no division over personalities) among you, but you **be made complete** in the same mind and in the same judgment.

(Comment: Paul appeals for adjustments to be made in these personality divisions so that there **might be unity in the church**.)

Other issues that divided the Corinthian church included libertinism (1Cor 6:13), the relation of men and women in the church (1Cor 11:2-16), food laws (1Cor 8:10; 10:25), speaking in tongues (1Cor 14), and resurrection of the dead (1Cor 15).

Paul used the verb form (**katartizo**) again in second epistle to the Corinthians in his closing admonition to the believers:

Finally, brethren, rejoice, **be made complete** (present imperative = commands a lifelong, daily process until we see Jesus face to face!) (2Co 13:11)

Comment: **Katartizo** conveys the sense here not of adding something that is lacking, but of putting things in order, of adjusting things that are out of adjustment as for example in describing fisherman mending their nets. Paul was commanding the Corinthian

saints to **mend** their ways, to **straighten** themselves out, and **restore** harmony among themselves. Spiritual wholeness comes when the church, both collectively and individually, is in complete conformity to God's Word. To equip the saints to do so is the responsibility of the church's leaders.

It is worth noting that in classical Greek this word group is derived from the root "ar-" which indicates appropriateness, suitability, usefulness, aptitude. **Artios** (katartismos) for example means suitable, appropriate, fitting a situation or requirements; hence also respectively, normal, perfect, sound in physical, intellectual, moral and religious respects. In mathematics it is used to describe what is straight and to denote even numbers.

Artios properly signifies an integer or whole number in arithmetic, to which nothing needs to be added to make it complete. This word describes those persons who are complete, capable and proficient in everything they are called to be or do. When you're packing to go on a trip you have everything you need for the journey and you're ready to go! You are ready for the **WORK** of God once you have been trained by **WORD** of God!

Regarding **artios** **NIDNTT** adds that...

Of particular importance are those passages in which **artios** and its derivatives are used in connexion with the preparation and equipment of the believer and the church, for the service of God and their fellowmen. The adj. artios occurs only at [2Ti 3:17-note](#) (see below), together with the perfect pass. participle exertismenos. In the OT scriptures the church of the New Testament has an indispensable, God-given guide to living, through which the man of God may achieve an appropriate state, viz. be equipped for every work of love: "so that the man who belongs to God may be efficient and equipped for good work of every kind" (NEB). **Artios** here does not imply perfection, as was originally thought, doubtless because of the variant reading teleios, perfect, in Codex D. Rather it refers to the state of being equipped for a delegated task... The terms **artios** and **katartismos** thus have not so much a qualitative meaning as a functional one. ([Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan](#))

As noted in the **NIDNTT** preceding definition, there are two cognates (relatives of *katartismos*) used in 2 Timothy which are very instructive regarding the primary tool God provides for the **equipping of the saints...**

All **Scripture** is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be **adequate** (**artios**), equipped for every good work. (2Ti 3:16, 17-note)

Comment: The primary tool God provides for the equipping of saints is His Word (see [Simple Study on the Power of God's Word](#)). **Pastors (shepherds) are feeding the sheep solid food** (Heb 5:14-note = no solid food, no maturity, no discernment!), **preaching the pure milk of the word** (1Pe 2:2-note = no milk, no growth!) **in season and out of season, reproof, rebuking and exhorting with great patience and instruction** (2Ti 4:2, 3-note)? You must feed yourself first (cp Paul to the Ephesian elders = Acts 20:32a), then feed your sheep and then teach them how to feed themselves on the word - see [Inductive Bible study](#). Don't just give them "fish" to eat, but equip them with the tools that will enable them to "fish" for themselves anywhere in the Word.

Basically **katartismos** refers to that which has been restored to its original condition, is being made fit or being made complete. The root word was used as a medical term used for setting bones! Secular Greek also used it to refer to the furnishing a house.

Paul's use in the context of the body, the church, pictures the complete furnishing of the believer so that he/her might be made ready to fulfill his/her purpose in the body of Christ where he/she had been placed by God's Spirit.

It follows quite logically that if the "sheep" are not equipped by the shepherds, the body will not function to its full potential or capacity, just as human body that is deficient in vital nutrients fails to fulfill its function optimally. If this is an important truth for the temporal, physical body, how much more important is it for the eternal, spiritual body!

Shepherds, feed your sheep. Have you ever just read an entire letter of Paul's together with your flock? This letter was meant to be read publicly but it seems we have drifted from such practices, for a variety

of reasons. **Are you encouraging your sheep to memorize the Word?** (Ps 119:9, 10, 11-note)... **to meditate on the Word?** (Ps 1:2,3-note, Josh 1:8-note)

Ray Stedman offers an excellent illustration (mending nets) of the practical meaning of **katartismos** . First observe the passage Stedman is referring to...

Mt 4:21 And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, **mending** (**katartizo**) their nets; and He called them.

Stedman comments...

In the original Greek, the word is **katartismos**, from which we get our English word "artisan"--an artist or craftsman, someone who works with his hands to make or build things. It is a special point of interest that this word first appears in the New Testament in connection with the calling of the disciples. As Jesus walked along the Sea of Galilee, he saw two pairs of brothers, Peter and Andrew, and James and John, sitting in a boat busily working. What were they doing? They were mending their nets. The word "mending" is the (**Ed note**: actually the related verb **katartizo**) word translated in Ephesians 4 as "equipping." They were equipping their nets by mending them. They were fixing their nets, making them strong, preparing them for service, getting them ready for action!

Mending the Saints - The use of this particular word suggests that the role of the four support gifts (**Ed note**: the gifted men in **Ep 4:11-note**) within the church is essentially that of mending the saints, preparing them for service, getting them ready for action. This Greek word is also translated as "fitting them out" or "preparing." The Greek authority, J. H. Thayer, says it means "to make one what he ought to be." Perhaps the nearest modern equivalent is "to shape up." The ultimate aim of apostles, prophets, evangelists, and pastor--teachers is the shaping up of the saints to do the work of the ministry. A moment's thought will make clear that the instrument to be used by the four support gifts in equipping the saints is the **word of God**. Obviously, all four support ministries relate somehow to that word...The task of the pastor-teacher is to use the Word of God to cleanse and feed the flock. The early church clearly understood that

the word of God was the instrument of growth in the lives of Christians. Paul once spoke to the very elders to whom this Ephesian letter is addressed and said to them,

And now I commend (place you beside is the idea = commercial technical term for giving something to someone in trust for safekeeping = to "deposit") you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified ([Acts 20:32](#)).

And again, at the close of his career, he wrote to his son in the faith, young Timothy, and urged him to teach the inspired Scripture which were given, that the man of God may be complete, equipped for every good work. If pastors and teachers ignore the Word, God's divinely-provided instrument of equipping, then they should not be surprised if the saints in their charge are ill-equipped for--and ineffective in--the work of the ministry. That is why so many churches today are little more than spectator arenas where unequipped, unmotivated, uninvolved people sit around, waiting only to be kept amused and occupied.

The teaching of the truth of the Word of God is what Peter calls "feeding the flock of God which is among you" ([1Pe 5:2-note](#)). The Word can both feed (see [He 5:12, 13-notes He 5:12; 13](#) and [1Pe 2:2-note](#)), and cleanse ([John 15:3](#) and [Eph 5:26-note](#)), and the true pastor will constantly be using it to do both. He will seek to teach the whole truth of God. There is no better means to do this than through the expository preaching of the whole Bible. The expository method of teaching or preaching is to go through a book, or a section of a book of the Bible, leaving out nothing, commenting on everything, touching it all. That prevents a pastor from only skewing his preaching only to a few favorite "pet passages," and forces that pastor to keep truth in balance...

Unfortunately, in many churches (and particularly American churches), there has come a strange reversal of roles between the pastor and the evangelist. This has effectively deprived churches of the biblical ministry of a pastor and has resulted in a sadly impoverished, untaught, unequipped people. The work of evangelism has been exalted over that of pastoral teaching in

many American churches. ([Body Life](#) - see chapter "Shaping Up the Saints") (Bolding added)

John MacArthur gives some sage advice in this vital area of pastor-teachers equipping their sheep writing...

The surest road to a church's spiritual stagnation, to the pastor's burnout, or to both is for the pastor to become so engulfed in activities and programs that he has too little time for prayer and the Word. And programs that "succeed" can be even more destructive than those that fail if they are done in the flesh and for human satisfaction rather than the Lord's glory. It is lack of knowledge of God's Word and obedience to it ([Hos. 4:6](#)), not lack of programs and methods, that destroy His people. When they fail it is not because of weak programs but because of weak teaching. The first concern of the leadership of the church should be for the filled seats, not the empty ones. Spiritual growth does not always involve learning something new. Our most important growth often is in regard to truth we have already heard but have not fully applied. ([MacArthur, J: Ephesians. Chicago: Moody Press](#))

Dr S Lewis Johnson explains this important passage writing that what Paul is really saying is these gifted men, apostles, prophets, evangelists, pastors and teachers, are given for the equipping of the saints – that's their one duty, to equip the saints – that the saints might do the work of ministry that the body of Christ might be edified. So that the work of the ministry is not the work of the gifted man; he's simply to equip them from the word of God. He's to teach the Scriptures so that they, built up in the faith, strengthened, given doctrine of biblical knowledge and the application of it, are then able to carry on ministry. Everyone is a minister in the body of Christ. So you are a minister in the body of Christ...

Now in the case of each of these gifts, assuming that this last is one gift, pastor hyphen teacher, you'll notice that each one has something to do with the word of God. So, the concept that Paul is speaking about here is the concept of men who have utterance gifts to teach the word of God, to equip us, to do the work that will lead to the edifying of

the body of Christ. And I read the statement from Calvin, to the effect, in which **Calvin** says,

“He could not exalt more highly the ministry of the word than by attributing to it this effect. For what higher work can there be than to build up the church that it may reach its perfection. They, therefore, are insane, who neglecting this means hope to be perfect in Christ, as is the case with the fanatics who pretend secret revelations of the spirit (that is, they pretend they have prophets), and the proud, who content themselves with the private reading of Scripture and imagine that they do not need the ministry of the church.”

So Calvin made, I think, a very valid point that what leads to the edification of the church, the body of Christ, is the ministry of gifted men who bring the word of God to us. The word is the source of the edification of the body of Christ.

Now I'd like to just draw a little contrast here, based on that. You'll note that it all comes from the word. He does not say that God has given to us educators, that they might instruct us. He does not say that he has given us organizers, that the body may be built up. He does not say that he gives us administrators, that the body of Christ may be built up. He does not say that we have been given counselors, or psychologists, or fundraisers, that the church may be built up.

In other words, the edification of the body of Christ comes from the ministry of every believer who is equipped for his task by the apostles, the prophets, the evangelists, the pastor-teacher, or, in their teaching of the word of God. It is the word of God that equips the saints for ministry. So the Apostle, I think, lays great stress upon that. ([Pdf](#))

So How do we do this????

1. Preaching/ Teaching

Someone wrote and I have often heard

Sermons are preaching, and are not teaching. These are not the same thing. Preaching is authoritative “Thus saith the Lord” (with chapters and verses attached) proclamation.

{Pulpit and Pen}

I disagree, How can your preach with out teaching. And how is teaching less Authoritative if you use the same Bible.

Changing location and how loud you speak has nothing to do with authority. It the source that is the authority, The Bible.

2. Biblical Education

Titus 2

Teach Sound Doctrine

2 But as for you, teach what accords with sound doctrine.

²Older men (πρεσβύτας)

are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. ³ Older women (πρεσβύτιδας) likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. ⁶ Likewise, urge the younger men to be self-controlled. ⁷ Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸ and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. ⁹ Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, ¹⁰ not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

The Holy Bible: English Standard Version. (2016). (Tit 2:15). Wheaton: Standard Bible Society.

disregard

periphronéó: to examine on all sides, to despise

Original Word: περιφρονέω

Part of Speech: Verb

Transliteration: periphronéó

Phonetic Spelling: (per-ee-fron-eh'-o)

Short Definition: I look down upon, despise

Definition: I look down upon, despise.

HELPS Word-studies

4065 *periphronéō* (from **4012** /*perí*, "all-around," and **5426** /*phronéō*, "exercising personal perspective") – properly, think all-around by considering from all sides which results however in "over-thinking" (injecting personal bias, used only in Tit 2:15).

3. Bible Study Groups

4. Personal Discipleship

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

The Holy Bible: English Standard Version. (2016). (Mt 28:19–20). Wheaton: Standard Bible Society.

5. Biblical literature

Never in the history of the church has there been so much available literature to learn from, But also there has never been so much bad teaching readily available. We need to take advantage of this.

III. The Purpose

12 for the work of ministry, for building up the body of Christ,
13 until we all attain to the unity of the faith and of the
knowledge of the Son of God, to mature manhood, to the
measure of the stature of the fullness of Christ,

Work (2041) (**ergon** from **érgo** = to work) describes toil as an effort or occupation. In English an **erg** is a unit of work or energy, equal to the work done by a force of one dyne when its point of application moves one centimeter in the direction of action of the force.

For the work of service - Literally *unto spiritual service*. Service for the Lord will require some expenditure of **ergs**! Note that the pastors-teachers are **not** doing their work for the saints, but are preparing the saints for their (the saint's) work! Radical! The leaders are God's gift to the church for the purpose of perfecting or equipping believers to carry on this work. **We seem to have forgotten that the church is not to be a spiritual rest home, but a barracks for training soldiers of the cross!** So many today think that it is the job of the pastoral staff to do the work of ministry! This is not the divine design! All (each and every single one) of the saints and not just a few (church staff) leaders are to carry on the work of the ministry (cp [1Pe 4:10](#), [11-note](#)). Tragically, most local churches today do not follow this NT template for "success". It is common practice to let the pastor do the ministering when his job is actually to be the training up of the saints to be the workers, which will make the overall ministry more effective.

It is vitally important to understand that the bulk of the work (ministry) in the church is to be accomplished **not by the paid staff** but by the

men and women in the pews. They are not there to just sit and soak but to hear and grow and serve! Equipping of the saints is the primary responsibility of the leadership, especially the pastor-teacher. But [1Pe 2:5 \(note\)](#) makes it clear that **every believer** is a “priest.” (cp [1Pe 2:9-note](#)) How tragic it is that in most churches the work of God is greatly hindered because the leadership tries to perform the services and doesn’t make adequate use of the sheep.

D. L. Moody hit the proverbial nail on the head when he said...

It is better to put ten men to work than to do the work of ten men.

Service (1248) ([diakonia \[word study\]](#)) means the rendering or assistance or help by performing certain duties, often of a humble or menial nature, including such mundane activities as waiting on tables or caring for household needs—activities that in men's eyes (but not God's!) are without apparent dignity.

Paul is describing the spiritual service expected of every believer, not just of church leaders. As he wrote to the Corinthians...

Therefore, my beloved brethren, **be** ([present imperative](#) = Paul commands these attitudes to continually be the believer's lifestyle) steadfast (from **hedra** =seat, chair, thus picturing a metaphor to describe one settled or steady in mind and purpose), immovable, always abounding (superabounding continually) in the work of the Lord (Whose work? Be careful to make that distinction!), knowing that your toil is not in vain in the Lord (Why is your toil not empty, futile, fruitless?). ([1Cor 15:58](#))

IV. The Protection

¹⁴ so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

V. The Participation

¹⁵ Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, ¹⁶ from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.