

MANAGING YOUR HOUSEHOLDS WELL

How Family Leadership Trains You for
CHURCH LEADERSHIP

C H A P B E T T I S



P U B L I S H I N G

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To Sharon, my partner in the gospel

Bonus resources for leading your home well and passing the gospel on to your children can be found at www.thedisciplemakingparent.com/myhwbonuses.



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INTRODUCTION

Jake was an energetic, smiling young pastor, fresh out of seminary with a strong vision and an abundance of ideas. His preaching was clear and true to Scripture. The small church felt blessed to have him. There was only one problem: His young children were out of control. Not by a little but by a lot—and everybody knew it. A few of the other leaders had gently tried to say something, but he would not listen to even the simplest suggestion. “Kids will be kids,” he said, “and I’m going to have fun with them.” Unfortunately, these leadership deficiencies eventually came out in other ways. Looking back, the church realized they had never asked questions about his homelife.

The other elders were counting the days until Ron’s term as an elder was over. He could be charming to others, but behind closed doors he seemed to disagree with each new proposal that came to the group. He was, in a word, argumentative. Of course, his wife had tried to point that out when they were first married. But he wouldn’t listen to her. Now she just smiles weakly and tries not to make waves. Ron’s children have long since stopped talking with him about anything significant, since their dad is “always right.” Too bad the church selection team had not detected this problem before they nominated him to the board.

Will was kind and easygoing. In addition, his good looks and his ready smile seemed to regularly open doors for him to take on positions of leadership. Most recently, he had been recruited to be the coach of the church basketball team. The only problem? Once in that

position, he didn't coach. In fact, in the most recent game, he never even directed the team or called for substitutes. It wasn't deliberate selfishness. He was just clueless. Maybe that explained why his wife always looked so exhausted from chasing after their little children.

LEADING UNDER JESUS

What do each of these fictional but true-to-life stories have in common? Problems with leadership. Each reflects a deficiency of character in the leader that first manifested itself in the home. Then it showed up in the church. The poor leadership resulted in pain and disillusionment for the Christians under the leader's care. Why?

Good leaders bless the saints underneath them. Poor leaders hurt them.

God's people deserve and need skillful leaders. Jesus, the Anointed One, suffered and died for us on the cross and was raised for us. Afterward, the disciples saw him ascend into heaven, and Scripture tells us he was installed as the reigning King (see Ps. 2:6; Dan. 7:13–14). The kingdom is partially here, and the rule of the King has begun! He has appointed shepherd-leaders to act in his name and care for his sheep. When these leaders lead poorly, the flock suffers (see Ezek. 34:1–6). But when they shepherd well, God's people are blessed. We see this most clearly during the time of David and Solomon, Israel's golden age. It was said of David that he “shepherded them with integrity of heart; with skillful hands he led them” (Ps. 78:72 NIV). As a result, God's people flourished.

Yet all too often God's people are not flourishing. Although many leaders are earnest and well-intentioned, you probably have your own experiences with poor leadership. Or maybe you have not experienced *poor* leadership but have endured merely *passable* leadership—not terrible, but not excellent either. In addition, you may have concerns about your own leadership and be wondering how to improve.

KNOWLEDGE AND WISDOM

One reason God's people have so much poor or merely passable oversight is because we often have not pursued *leadership wisdom*. In this digital age, we confuse knowledge and wisdom. Knowledge is information, while wisdom is information aptly applied to a situation. It is skillful living. Leaders must have knowledge. But they also need wisdom and wisdom of a particular type—relational wisdom. It takes wisdom to build a family and wisdom to build a church family (see Prov. 24:3).

Where do we get this wisdom? Many seminaries do an excellent job of teaching the knowledge of Scripture but struggle to teach the wisdom that is needed to oversee the flock. That's not their fault. It's not what an academic institution is designed for. But as a result we graduate men who know the Scriptures but don't know people.

Some have attempted to address this leadership problem by looking to the world of business. Others have rightly rejected the syncretism of applying business principles to caring for God's church. But a wholesale rejection of leadership principles leaves a void. When we fail to mine Scripture for its rich teaching on leadership or de-emphasize this aspect of pastoring, those in our care may be hurt.¹

This is unacceptable. My heart's desire is that the reigning Shepherd-King would work in his undershepherds so that we may lead God's people with integrity of heart and skillful hands.

LOOKING TO GOD'S WORD

Where do we find the training we need to skillfully lead God's people? In God's all-sufficient Word, of course! Numerous books have

1. See Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership That Matters* (Bethany House, 2012), 19, in which Mohler divides the evangelical world into Believers and Leaders: "The Believers are driven by deep and passionate beliefs. . . . The problem is, many of them are not ready to lead. . . . The Leaders, on the other hand, are passionate about leadership. . . . The problem is, many of them are not sure what they believe or why it matters."

focused our attention on the priority and health of the local church; these have included a number of helpful books on selecting good men to lead.² However, I fear that one vital aspect of godly leadership is being overlooked. Properly understood, its recovery could have profound implications for the contemporary church.

In the middle of his teaching on elders, Paul writes of the following requirement:

He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? (1 Tim. 3:4–5)

In these two short verses, God connects how a man leads at home with how he leads in the church. This makes clear that the family is a vital training and testing ground for church leaders. It is your first field of ministry that must be cultivated. God intends you to develop and display in your family the relational wisdom you need to lead God's people.

RESULTS OF THIS OVERSIGHT

When our seminaries and churches overlook this teaching, a number of leadership and shepherding issues can arise.

We have young pastors who can exegete a passage but don't know how to exegete people. These men equate pastoring with preaching. They lead and shepherd in a clumsy way, hurting the sheep in the process. Their preaching, although theologically sound, may be delivered in a way that doesn't connect with the heart. This lack of shepherding skill may generate conflict in a formerly peaceful church.

2. See Jeramie Rinne, *Church Elders: How to Shepherd God's People Like Jesus* (Crossway, 2014); and Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*, 3rd ed. (Lewis and Roth, 1995).

We are clumsy in our leadership training. Leading a church well requires an enormous amount of skill. After all, we are leading a group of volunteers who often have strong opinions about theological beliefs or ministry philosophies. We send men out to lead whose only leadership training has been one class they took in seminary. We are told that if they preach the Word correctly, the rest will take care of itself. That's refuted simply by looking at our key verse. Paul expected his leaders to be overseeing their churches and their families. And could this be why so many seminary graduates are not pastoring after five years? They have not been trained to lead, and so they grow discouraged.

We have a godliness disconnect between church life and homelife. Home is the first place to live out the gospel—and it's the hardest. Our family members are our nearest neighbors. Yet often we don't equip our congregation for family life. Troubled marriages stay troubled. Sin in the home remains hidden and unchallenged. As we recover the idea of leading our families well, we will also begin to think about better equipping the families in our churches.

We do not see the church as the "household of God" (1 Tim. 3:15). Unfortunately, Christians sometimes view the church merely as a provider of truth. However, throughout Scripture we see that the people of God are the *family* of God. Families are highly relational. The church is to be a household led by those who are spiritual fathers and examples.

MY JOURNEY

When I planted and pastored a church in New England thirty years ago, I was a decent student of the Word. But I was a terrible student of people. I was simplistic in my counsel and reserved in my demeanor. Gradually, I started to mature as a leader in my church and my family.

The Lord helped me become a more astute student of people. My sermons deepened as I gained more insight into the struggles

common to Christians. My biblical counsel became more realistic and compassionate. Though still an introvert, I was learning to listen, emotionally connect, and encourage. I became better able to lead wisely, lovingly, and effectively in both my home and the church.

This didn't mean our home was free of problems or stress. Having four children in six years was both wonderfully sweet and gloriously chaotic. Six sinners living together under a small roof meant lots of sinful disturbances and sparks.

But during this time, I discovered that as I became a better husband and dad, I also became a better pastor. And as I became a better pastor, I also became a better husband and dad. There was a vital interplay between these two worlds. They were not the same, but they were similar. As I was learning to lead my smaller household, I was also learning to lead the larger household of God. It was like learning to fly on a small Piper Cub airplane before getting behind the controls of a commercial aircraft.

DEVELOPING RELATIONAL WISDOM

In what follows, you will discover some of the ties between leading your smaller household and leading God's larger household. This resource is not meant to be a comprehensive leadership book. Nor is it meant to go into depth on marriage or child-rearing. Instead, it is meant to make clear the connection between leading your family well and leading God's people well. God has given you a family to help you *develop* your leadership and shepherding wisdom. And God has given you a family to *display* your leadership and shepherding wisdom. My hope is that you will glean lessons you might be missing.

You don't need to be married to learn these lessons. A man does not need to be a father, or even a husband, to serve as an elder.³

3. A man who is unmarried could be still qualified for eldership. He would just need to be sensitive to some blind spots he might have. However, a married man who has deliberately chosen to be childless for the sake of career advancement should be challenged. Children are one of God's purposes for marriage.

Paul, who wrote the qualifications for elders, was not married. Many single brothers have served and do serve the church well. Marriage and fatherhood are not the only opportunities to gain the relational wisdom a leader needs. I learned plenty of leadership lessons through mistakes on the job. Nor does being married and having children automatically grant you this wisdom. I have met a number of men who are husbands and fathers but who have not grasped the lessons on the following pages. However, a family *is* the perfect place to learn some of these principles.

THEOLOGICAL FOUNDATIONS AND PRACTICAL APPLICATIONS

This resource is broken into two sections. In part 1, we will look at the theological foundations for leading our households well. Chapter 1 is an introduction to biblical offices in the church. In chapter 2, we will dive deeply into what Paul meant in 1 Timothy 3:4–5 when he said that we are to manage well. Chapter 3 will take a close look at Titus 1:6, the parallel passage to our text in 1 Timothy. In chapter 4, we will think about what happens when a leader and his family hit a storm.

Part 2 of the book will help us think about other practical lessons we can learn from leading our families. In chapter 5, we will consider leading and overseeing well. In chapter 6, we will think about how we can become more skillful communicators. Conflict and unity are the subjects of chapter 7. Chapter 8 will help us think about how God can grow our character. Our conclusion will discuss why God wants us to lead well. In addition, appendix A contains an important overview of what godly leadership actually is. Appendices B and C include evaluations for you and your wife to complete.

WHO WILL BENEFIT?

It is easy to skip over the subject of leading your family well if you are not a pastor or an aspiring pastor. Yet I believe there are

various categories of people who will be challenged and edified by considering this subject.

1. *Husbands and dads.* As we will see shortly, managing your household well is a qualification for elders and deacons. But does that let the rest of us off the hook? No! The first place all of us live out the gospel is in our homes. As we love and lead our wives and our children, we will display the gospel to a broken world. All of us can grow in this area.

2. *Current pastors and elders, young and old.* If you are currently serving as a church shepherd, I want to remind you of this qualification for your office. Increased attention to shepherding your family can increase your leadership competency and deepen your wisdom. My prayer is that entire church leadership teams would study this resource and challenge one another to grow in wisdom.

3. *Current deacons.* This aspect of godliness is for deacons as well. Even if you don't have any shepherding duties at this time, you can still learn the principles of oversight. And as an officer, your home should display the gospel to others. Paul specifically states that you are to manage your household well.

4. *Current ministry leaders without the title of pastor or deacon.* There are many influential leadership roles throughout a church that do not have the title of pastor or deacon. Small group leaders, life group leaders, and ministry team leaders are just a few of these crucial roles. You are vital to a ministry's flourishing, and so these lessons apply to you too.

5. *Aspiring elders, deacons, and ministry leaders.* If you desire to be a ministry leader in a church or a parachurch ministry, praise God! Every church needs more godly, skilled, and wise leaders. You can learn many lessons in your home right now.

6. *Current seminarians.* Perhaps you are hoping to one day lead the people of God and are training for that role now. You need wisdom to lead well. Yes, the church is the pillar and foundation of the truth, but she is also God's household. Family leadership is often a blind spot for students. A dean of one prominent seminary remarked to me, "Preparation for ministry is seen as unrelated to leading a family. Young men are checked out when it comes to their homelife." This should not be! God is training you in the classroom *and* in the home.

7. *Leaders with prodigals.* Because Titus 1:6 has been misunderstood, many have believed that if they have a child who has walked away from the faith, they have not managed their households well. This wrong view is like rubbing salt into an open wound. I hope chapters 3 and 4 will be a balm for your soul.

8. *Interested women.* Lastly, I hope women will benefit from this short resource. Because you are made in his image, God has also called you to manage well in the spheres in which you find yourself (see Prov. 31:10–31; 1 Tim. 5:14). In addition, if you are married to a church officer, it would be good to think about how you might encourage your husband to grow in this calling. Though this short work is written by a man and specifically aimed at men, I think you will benefit from reading it.

CONCLUSION

God's household deserves the wisest and best leadership possible. Your family deserves that as well. The Lord has created a marvelous pipeline in which lessons learned in one sphere often transfer to the other. Let's study together how both can display the love of God and the glory of God to a watching world.

FOR REFLECTION AND APPLICATION

1. When in your life have you experienced poor leadership? What was the problem? How did it impact you?
2. Have you served under any excellent leaders? What made them such good leaders?
3. What do you think of the distinction between knowledge and wisdom? Had you thought of that before? What difference should this distinction make in your leadership going forward?
4. Have you considered that your authority comes from King Jesus? What difference does that make in how you exercise your influence?
5. Which category or categories do you fit in as one who will benefit from reading this book? What are you hoping to gain from this investment of time and attention?

PART 1

THEOLOGICAL FOUNDATIONS

1

MANAGING YOUR HOUSEHOLD WELL

And David shepherded them with integrity of heart; with skillful hands he led them. (Ps. 78:72 NIV)

“Would you come to my ordination as a pastor?”

I was finishing up a year of teaching at a Christian school. Though I was genuinely interested in having a few of my friends and fellow teachers attend, my eye was really on the cute second-grade teacher. She and I had recently been on a few dates that seemed to have gone well. As I spent time with her, she appeared to have a heart for ministry, and I was hoping she also had a heart for me. But at this moment in time, that was not clear. Thankfully, everyone accepted the invitation. On June 28, 1987, I was ordained as a pastor, and a little over a year later, I married that second-grade teacher. And thus began the adventure of learning to care for God’s family and my family.

Whether in the church or in the family, people need leaders. Overseeing God’s people can be a humbling and sacrificial way of serving, but it is also a high privilege. If you are called to care in this

manner, then leading is one way you express your love for Jesus, just as it was for Peter (see John 21:15–17).

Leadership is so important that the Lord gives specific instructions about it throughout his Word. What are we to look for in a leader? This is not left to our speculation. First Timothy 3:1–13 and Titus 1:5–9 clearly present the qualifications for church leaders. The church is to have two offices: elders, or pastors, and deacons. And since Christians are to imitate their leaders, the character of those individuals is vitally important.

THE QUALITIES OF A NEW TESTAMENT OFFICER

While the full text of 1 Timothy 3:1–13 is worth meditating on, we'll focus on the following verses:

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach. (vv. 1–2)

He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? (vv. 4–5)

Let deacons each be the husband of one wife, managing their children and their own households well. (v. 12)

The same household qualification for elders is also mentioned in Titus 1:5–7, and in this case, it is actually listed first. Paul gave Titus this instruction:

The reason I left you in Crete was to set right what was left undone and, as I directed you, to appoint elders in every town. An elder must be blameless, the husband of one wife, with

faithful children who are not accused of wildness or rebellion.
As an overseer of God's household, he must be blameless. (CSB)

We will spend the rest of this book exploring the meaning and application of these verses. But one thing is very clear: You demonstrate your spiritual maturity in part by how you lead in your home. God is serious about how we love and lead both our wives and our children. The power of the gospel should be most evident in how we treat those closest to us. If we cannot love them, how can we love others?

Why would Paul emphasize household leadership when looking for leaders in the church? Why not emphasize a man's business or civic achievements? There are many reasons, but one has to do with recovering an overlooked New Testament term for *leader*.

THE ELDER-OVERSEER

The New Testament uses a number of words to refer to men who lead the church. They are called *shepherds*, from which we get our word *pastor*. They shepherd underneath the Chief Shepherd (see 1 Peter 5:4). This term emphasizes the leader's role in feeding and guarding his people. The leaders are also called *elders*. This term emphasizes the maturity required to lead as well as the duty of these men to serve as examples for the flock.¹

But there is another biblical term for leaders that we rarely see today: *overseers*. This term leads off our passage in 1 Timothy: "If anyone aspires to the office of overseer . . ." (3:1). In another passage, Paul charges the Ephesian elders to "pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers" (Acts 20:28). He addresses the leadership at Philippi as "the overseers and

1. The term *pastor* or *shepherd* is found in Ephesians 4:11. It is used along with *overseer* in 1 Peter 2:25. *Overseer* is found in Philippians 1:1 and 1 Timothy 3:1–7. It is used along with *elder* in Titus 1:5–7. *Elder* is used in Acts 11:30; 14:23; 15:2–23; 16:4; 21:18; and 1 Timothy 5:17–19. This kind of language is used in Acts 20:17–28 and 1 Peter 5:1–5.

deacons” (Phil. 1:1). Writing to Titus, Paul says, “An overseer, as God’s steward, must be above reproach” (Titus 1:7). Paul then reemphasizes the point by calling such leaders God’s stewards. *Oikonomos*, translated as “steward,” is the Greek word for “house manager,” the representative who watches over an owner’s possessions.

These three terms—*elder*, *pastor*, *overseer*—describe the same function of leadership. Though they have slightly different shades of meaning, the terms are complementary, and Scripture uses them interchangeably. It would be proper for us to speak of pastor-overseers or elder-overseers in our context today.

OVERSEEING GOD’S HOUSEHOLD

What does a pastor-elder-overseer actually oversee? The New Testament uses several different metaphors to describe the church. But one metaphor is particularly prominent in 1 Timothy and indeed throughout the New Testament as a whole. After detailing the need for elders and deacons to manage their households well, Paul immediately includes this purpose statement for the whole letter of 1 Timothy:

I am writing these things to you so that, if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. (3:14–15)

Paul calls the church the household of God. He continues this family imagery later in the letter when he instructs Timothy to treat older men, older women, younger men, and younger women as fathers, mothers, brothers, and sisters, respectively (see 1 Tim. 5:1–2). If you think about how many times the imagery of brothers and sisters is used in the New Testament, you could argue that a household or a family is, in fact, the predominant metaphor for the church!

Just as an actual shepherd watches over sheep to see that they are prospering, well-fed, well-watered, and defended, so God’s overseers

watch over the church to see that the members of God's household are spiritually prospering. They ensure that God's family is nourished, protected, well-ordered, and directed. Shepherd-overseers steward God's people underneath the authority of the Overseer of our souls (see 1 Peter 2:25).

MANAGING A SMALLER HOUSEHOLD

Once we understand that the church is a family-household, we can immediately understand why God would look to see how a person is managing a smaller household. Paul draws a direct line of connection: "If someone does not know how to manage his own household, how will he care for God's church?" (1 Tim. 3:5).

Commenting on this verse, John Calvin wrote, "This argument, drawn from the less to the greater, is in itself manifest, that he who is unfit for governing a family will be altogether unable to govern a people."² In other words, how can a man care for God's larger, more complex family if he cannot manage his smaller, simpler one? His failure to lead well in his home proves that he will not be able to oversee God's family.

In his letter to Titus, Paul begins a parallel passage by highlighting domestic oversight. Is a potential church overseer devoted to his wife? Does he care for his children well? While in 1 Timothy domestic qualities come after a number of qualifications relating to personal character, they lead the way in Titus. Surely, the space devoted to such qualities in both 1 Timothy 3 and Titus 1 demonstrates how important they are to the Lord. God cares about how we lead and love in our homes!

Paul repeats these domestic qualities when he speaks of the other set of church officers, deacons: "Let deacons each be the husband of one wife, managing their children and their own households well"

2. John Calvin, "The Epistles to Timothy, Titus and Philemon," in *Calvin's Commentaries*, vol. 21, *Galatians, Ephesians, Philippians, Colossians, I & II Thess, I & II Timothy, Titus, Philemon*, trans. John King (Baker, 1974), 83.

(1 Tim. 3:12). From this repetition we can infer that leadership in the home is a mark of spiritual maturity for all men.

As individuals made in God's likeness, we image him as we rule over the different areas he has given to us (see Gen. 1:28; 2:15). We care for the earthly fields that he has entrusted to us even as we are trained to reign for eternity. When we cultivate order and beauty in those areas, we bring him glory. Thus, not only officers but all men and women should aim to manage their households well as they pursue Christlikeness.

NOT TO BE OVERSTATED

Perhaps we need some qualification here. A family is not a church, and leading a family is less complex than shepherding a church. But these passages are clear and incontrovertible: God wants his officers to lead their homes well. In order to influence any group of people, a leader must learn how to relate to people effectively. How can we grow in those skills? Paul makes clear that one place we develop and demonstrate that relational wisdom is in our homes.

Learning to lead the members of your family will make you better able to oversee members of your church. Similarly, the lessons you grasp while leading the flock should make you a better husband and father. A plumber might not make deep connections between his job and his family (other than fixing the pipes!), but a church leader should see profound similarities.

WHAT DOES *MANAGE* MEAN?

Having understood the importance of 1 Timothy 3:4–5, let's go deeper. What does it mean to *manage*?

We often pit the concept of managing against that of leading: "People work for managers; they follow leaders." Leadership, we are told, is exciting and visionary. Management is necessary but dull. In the business world, the word *leader* carries status, while the term

manager does not. Everyone wants to be a thought leader. No one wants to be a thought manager.

But what is the meaning of the word in the original Greek? Does it carry the same connotations as our English word *manage*? When we survey our English Bibles, we find the Greek word *proistémi* translated with many different words for leadership. Most modern versions translate the word *proistémi* in 1 Timothy 3:4, 5, and 12 as “manage.” However, Paul uses the same word for elders in 1 Timothy 5:17, where many versions translate it as “rule.”

Let the elders who *rule* well be considered worthy of double honor, especially those who labor in preaching and teaching.
(1 Tim. 5:17)

In Romans 12:8, the same word is traditionally translated as “leads.” In 1 Thessalonians 5:12, Paul again uses *proistémi* in conjunction with leaders, and we read about “those who . . . *are over you* in the Lord.” Thus we see that, while the English words *manage*, *rule*, and *lead* all carry slightly different connotations, they translate the same word and concept in the original Greek. The primary meaning of this word is to lead or govern. We will be using the words *lead* and *manage* interchangeably, as these English connotations are represented in *proistémi*.

LEADING AND CARING

We should note that *proistémi* also carries the meaning of protecting or caring for one’s charges while leading them.³ This is especially obvious in 1 Timothy 3:5. Given that Paul is setting up a parallel comparison, we would expect him to say if a man cannot *manage* his own household, how will he *manage* the church of God?

3. See William D. Mounce, *Word Biblical Commentary*, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, vol. 46, *Pastoral Epistles*, ed. Ralph P. Martin and Lynn Allan Losie (Thomas Nelson, 2000), 178.

Instead, Paul highlights the aspect of care in leadership. In fact, the word itself includes this very concept. Jesus uses the same Greek word to describe how the Good Samaritan oversaw and cared for the wounded man on the side of the road (see Luke 10:34). Thus, elders and deacons, and, by implication, mature men, are to demonstrate leadership that is both caring and devoted—in other words, loving leadership.

IS IT POSSIBLE TO MANAGE WELL?

Having introduced the idea of leading our families, let's ask, "Is it even possible to manage well?" You may be tempted to react to 1 Timothy 3:5, and even to the title of this book, with guilt or an eye roll. "Who can possibly manage his family well?" I remember the chaos in our household the year we had a seven-, five-, three-, and one-year-old. It sure didn't feel like I was managing well during that time. I was merely trying to survive! Or did I manage well when we had four teenagers and life felt like we were riding through Class V rapids?

The very fact that God requires this quality for leaders means he expects that men can achieve it. The verse states that we are to manage *well*, not manage *perfectly*. Leading well does not mean having a family without problems. If God puts it in his Word, then it must be possible. Empowered by the Spirit, all mature Christian men can and should care for their households well.

CONCLUSION

Jesus said, "One who is faithful in a very little is also faithful in much" (Luke 16:10). Leading God's people is a privilege. A wise, caring, godly leader is worth his weight in gold. God has given the home in part to help us see if a man will lead well. And God has given us the home to help *train* us to lead well.

FOR REFLECTION AND APPLICATION

1. How does this chapter challenge or expand your understanding of godly leadership?
2. How might your view of leaders change if we called them overseers?
3. When you think of your church, do you think of it as God's family and household? What implications do these metaphors have for your interactions with the people in your church? How does it affect your view of God's people?
4. Consider the additional nuance of leading as "caring for." How does this connotation correct some common misunderstandings of leadership?
5. Have you skimmed past the verses discussed in this chapter because they seemed impossible to fulfill? How does this chapter strengthen your resolve to understand them?