

TEXT: Overview of 3 John – Paul Apple [www.bibleoutlines.com](http://www.bibleoutlines.com) [paulgapple@gmail.com](mailto:paulgapple@gmail.com)

TITLE: REBUKE OF DOMINEERING CHURCH LEADERSHIP

**BIG IDEA:**

**DOMINEERING LEADERS IN THE CHURCH MUST BE EXPOSED TO ENCOURAGE FELLOWSHIP IN THE TRUTH**

**INTRODUCTION:**

This short epistle is not just about showing hospitality and material support to itinerant gospel preachers. Its main value is to expose the type of domineering, egotistical, selfishly-ambitious, lord-it-over-the-flock mentality that too easily creeps into church leadership and stifles the ministry of the Holy Spirit. My conjecture is that Diotrephes is one of the earliest examples of the perversion of the NT model of plurality of elder church government. Here you have one leader seeking to be in charge over the other church leaders rather than exhibiting a servant-heart in oversight. The Apostle John recognized the danger and takes steps to address the problem.

**DOMINEERING LEADERS IN THE CHURCH MUST BE EXPOSED TO ENCOURAGE FELLOWSHIP IN THE TRUTH**

**(:1-4) PROLOGUE**

**A. (:1) Greeting**

*“The elder to the beloved Gaius, whom I love in truth.”*

**Glenn Barker:** Third John is a genuine letter written by “*the elder*” to a man named Gaius in another community. Although the letter is highly personal, it is also clearly official. The elder expresses thought that are meant to be shared with other members of the community. Concern for the situation in the church is the occasion for writing. The letter implies that Gaius was in a specially influential position and commends and supports him.

**B. (:2) Prayer**

*“Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.”*

**C. (:3-4) Commendation**

1. (:3) Testimony = Gaius Walking in Truth

*“For I was very glad when brethren came and bore witness to your truth, that is, how you are walking in truth.”*

2. (:4) Principle = Joy When Children Walk in Truth

*“I have no greater joy than this, to hear of my children walking in the truth.”*

**I. (:5-8) FELLOWSHIP IN THE TRUTH INVOLVES SUPPORTING ITINERANT GOSPEL WORKERS**

**A. (:5-6) Commendation for Supporting Itinerant Gospel Workers**

1. (:5) Demonstration of Faithfulness

*“Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers;”*

**Wiersbe:** We have learned from John's second letter the importance of Christian hospitality in that day. John warned "*the elect lady*" against entertaining false teachers (**2 John 7-11**), but in this letter he commended Gaius for showing hospitality to the true ministers of the Word. Gaius was an encouragement, not only to the brethren in general, but especially to "*strangers*" who came to fellowship with the church and to minister (see **Heb. 13:2**).

2. (:6) Demonstration of Love

*"and they bear witness to your love before the church;  
and you will do well to send them on their way in a manner worthy of God."*

**Glenn Barker:** "*worthy of God*" -- The phrase probably means that the traveling brothers were to be recognized as servants of God and supported as such. In such instances, Christians were to provide hospitality as if the Lord himself were being welcomed (cf. **John 13:20; Gal 4:14-15; Heb 13:2**).

**B. (:7) Vulnerable Status of Itinerant Gospel Workers**

*"For they went out for the sake of the Name, accepting nothing from the Gentiles."*

**C. (:8) Material Support of Itinerant Gospel Workers = Fellowship in the Gospel**

*"Therefore we ought to support such men, that we may be fellow workers with the truth."*

**II. (:9-12) FELLOWSHIP IN THE TRUTH INVOLVES EXPOSING EVIL AND IMITATING WHAT IS GOOD**

**A. (:9-10) Negative Example of Diotrephes – Exposing Domineering Leadership**

1. (:9a) Rebellious

*"I wrote something to the church; . . .  
does not accept what we say."*

**Wiersbe:** Why did Diotrephes reject John? The obvious reason seems to be that John challenged the man's right to be dictator in the church. John was a threat to Diotrephes, because John had the authority of an apostle. John knew the truth about Diotrephes and was willing to make it known. Satan was at work in the church because Diotrephes was operating on the basis of pride and self-glorification, two of the devil's chief tools. If John appeared on the scene, Satan would be the loser.

2. (:9b) Egotistical – Inflated and dictatorial ego

*"but Diotrephes, who loves to be first among them,"*

[see Appendix below for fuller treatment of domineering church leadership]

This seems like some type of leadership issue where Diotrephes is pushing for a more hierarchical structure almost like a bishop role that would supersede the normal plurality of elder governing.

**MacArthur:** The word "*first*" conveys the idea of someone who is selfish, self-centered, and self-seeking. The language suggests a self-promoting demagogue, who served no one, but wanted all to serve only him. Diotrephes' actions directly contradict Jesus' and the NT's teaching on servant-leadership in the church (cf. **Mt 20:20-28; Php 2:-11; 1 Ti 3:3; 1 Pe 5:3**).

3. (:10a) Slanderous

*“For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this,”*

4. (:10b) Domineering

*“neither does he himself receive the brethren, and he forbids those who desire to do so, and puts them out of the church.”*

**B. (:11) Principle = Imitate What is Good**

*“Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.”*

**C. (:12) Positive Example of Demetrius – Commending Faithful Leadership**

*“Demetrius has received a good testimony from everyone, and from the truth itself; and we also bear witness, and you know that our witness is true.”*

**Constable:** John gave three recommendations (witnesses) of this brother’s worth. He had a good reputation among all who knew him, his character and conduct were in harmony with the truth, and John personally knew him and vouched for him.

**(:13-15) EPILOGUE**

**A. (:13) Further Communication Desired**

*“I had many things to write to you, but I am not willing to write them to you with pen and ink;”*

**B. (:14) Face to Face Communication Preferred**

*“but I hope to see you shortly, and we shall speak face to face.”*

**C. (:15) Final Greeting**

*“Peace be to you. The friends greet you. Greet the friends by name.”*

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**QUOTES FOR REFLECTION:**

**Ray Stedman: 3 John – A Tale of Three Men**

Third John shows us something of the problem of personalities within the church, and three people are mentioned here. There is a man named Gaius, to whom this letter is written; another man named Diotrephes, and a third individual named Demetrius. These three men are like three kinds of Christians found in the church in any age. Like all the letters of the New Testament, this is a very up-to-date and relevant letter.

Gaius:

First, he was strong of soul . . .

Further, he was consistent in his actions: He showed the truth in his life. . .  
Finally, he was generous in his giving . . .

Diotrephes:

someone who tries to run the church . . .  
refused the authority of the Apostle John. . .  
refusing to welcome the brethren [itinerant ministers] . . .  
puts people out of the church [on a wrong basis] . . .  
put himself first . . .

Demetrius:

a man of the truth . . .  
bearer of this letter to Gaius . . .  
probably one of those missionaries who traveled from place to place . . .

**William Orr:** The root trouble with Diotrephes was self-seeking, and rejection of apostolic authority. In this manner he becomes the dictator of the church, thus destroying the fellowship and communion with God's people everywhere.

Evidently in the church were good men too, among them Gaius who walked in the truth (3) and Demetrius who loved the truth and had a good report of all who knew him (12). These were exhorted to right the situation that existed.

That John purposed to come himself to the church is hinted in **verse 14**. Yet he hoped that the trouble would be past when he arrived.

**Charles Swindoll:** How do you show hospitality to other Christians, particularly those who serve you and others in your local church and at churches around the world? Showing hospitality to others—particularly strangers—requires a level of trust and acceptance that is not necessarily required of us in our everyday lives. It forces us to rely on a common bond in Jesus Christ, rather than a particular blood relationship or shared experience. It forces us out of our comfort zones and into a territory where we must place our trust in God.

John used words such as love and truth to describe this kind of living, and he used the negative example of Diotrephes to illustrate the dangers of going down a different path. We have a responsibility as Christians to live according to the truth we find in the life and ministry of Jesus, to care for and support those who serve God's people. Our Lord was surrounded by people who took care of Him. Third John teaches us that we should do the same for those who carry on the teaching of Jesus in our own day.

**D. Edmond Hiebert:**

**I The Salutation, 3 John 1:1-4**

**A** The writer, 3 John 1:1a

**B** The reader, 3 John 1:1b

**C** The wish, 3 John 1:2-4

1. The statement of the wish, 3 John 1:2
2. The reason for the wish, 3 John 1:3-4

## **II The Message, 3 John 1:5-12**

### **A The obligation to support the missionaries, 3 John 1:5-8**

1. The commendation of Gaius for his service to the missionaries, 3 John 1:5-6a
2. The suggestion of his further service to the missionaries, 3 John 1:6b
3. The explanation concerning the missionary obligation, 3 John 1:7-8

### **B The temporary triumph of ambitious evil, 3 John 1:9-10**

1. The letter of John to the church, 3 John 1:9a
2. The refusal by Diotrephes to receive them, 3 John 1:9b
3. The action of John at his coming, 3 John 1:10a
4. The account of the activity of Diotrephes, 3 John 1:10b

### **C The personal lesson from the circumstances, 3 John 1:11**

### **D The commendation of Demetrius, 3 John 1:12**

## **III The Conclusion, 3 John 1:13-14**

### **A The explanation about the brevity of the letter, v3 John 1:13-14a**

### **B The benediction, 3 John 1:14b**

### **C The greetings, 3 John 1:14c**

## **J. Ligon Duncan: Tension in the Church**

### **I. A Bad Example (9-10) [Tension in the church: rejection of apostolic authority and abuse of authority]**

Remember, John is writing this letter in the context of Christian missionaries faithfully traveling from church to church, receiving hospitality, some support, some food and then going out to preach the gospel. Because, after all, Christians ought to pay for the preaching of the gospel and not expect pagans to pay to the preachers of the gospel for bringing the gospel to them. And so John's calling for basic support for this kind of evangelistic and missionary endeavor.

But in this local congregation, this man Diotrephes has made a rule contrary to John's direct exhortation which John mentions in this letter. He has declared that this congregation is not going to receive evangelists and missionaries. We might imagine him saying something like this, 'Look, there's no way that we can make a clear distinction between the false prophets that are out there and the faithful missionaries, so here's what we're going to do: We're not going to receive any of them.' And he forbids the rest of the congregation to receive missionaries, and he even goes so far as kicking people out of the church who have received these faithful evangelists and missionaries. That's the setting in which John is writing to Gaius.

#### Six things about Diotrephes:

- 1) He's doing this because he loves preeminence
- 2) Diotrephes does not accept apostolic authority
- 3) Diotrephes is gossiping unjust accusations against me, against spiritual authority.
- 4) Diotrephes refuses to receive faithful missionaries
- 5) He forbids others in the church to receive them
- 6) He has apparently excommunicated some people from this congregation because they received faithful missionaries

### **II. A Good Example (11-12) [An example to the church: an apostolic exhortation and a Christly example]**

#### Three things about Demetrius:

- 1) He has a good testimony with everyone.

2) Demetrius has received a good testimony from the truth itself.’ What in the world does that mean? It probably means that Demetrius’ words and Demetrius’ life go together in such a way that his life corroborates the truth of his words. His good testimony is self-evident from the coordination between the faith that he professes to believe and the life that he actually lives.

3) He has a good testimony from John

### **III. A Needed Blessing (13-15) [A blessing on the church: an apostolic benediction and a view of Christian fellowship]**

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## **APPENDIX**

### **HOW TO RECOGNIZE WHEN THE SPIRIT OF DIOTREPHES IS DOMINATING YOUR LOCAL CHURCH LEADERSHIP**

You probably have not heard many sermons on the NT model for “lording it over the church” – that would be the infamous Diotrephes that the aged Apostle John called out in his brief third epistle:

*I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself receive the brethren, and he forbids those who desire to do so, and puts them out of the church. Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.*

Obviously this is an extreme case since the offending church leader is characterized as speaking “wicked words”, practicing what is “evil” and not even being included in the family of God. However, this example is provided to help churches guard against the incipient introduction into spiritual leadership of this root sin of “loving to have the preeminence.”

Christ warned His disciples often about their own tendencies to practice evil in this very respect: of following the hierarchical Gentile model of “Top Dog” leadership which involves dominating those under you vs the biblical model of a plurality of undershepherds functioning as a team with a servant mentality. (**Matt. 20:25-28**)

You need to ask yourself why you have not heard much teaching about this in today’s church culture. But that is a question for another day. At this point I am not trying to debate what the NT teaches regarding the proper model for local church government. I have been studying this subject of church leadership intensely for over 40 years. I have been involved in a wide range of evangelical church structures – from independent churches, to Plymouth Brethren, to PCA, to Baptist, to Christian Missionary Alliance, etc. Some churches might have a congregational model; some might be elder-led; some might have a denominational structure above the local church level. That is not the issue here. I am talking about how the leader or leaders function in this one particular area: are they characterized more by the sinful practice of lording it over the flock or by the godly practice of being humble servants?

There are many other aspects of leadership that merit consideration but are beyond the scope of this investigation. Should leaders be strong and directive? Yes . . . but they still cannot be

lording it over the sheep. Should your church be characterized by expository preaching? Yes . . . but you cannot use the pulpit to lord it over the flock.

Having said that, there is one important fundamental characteristic of church leadership that must be present in every local church: the Lord Jesus Christ must be exalted as the Head of both the universal church and every local church body. That is who must have the preeminence. Anything that compromises or detracts from His leadership undermines God's program for this age.

For the purposes of being specific in my examples I am going to assume a plurality of elder structure. That structure may or may not have one elder designated as the "Senior Pastor." You can find either selfish ambition or humble servanthood in either situation. The model is not the issue here – that is not to say that the model is unimportant or would not provide some helpful checks and balances. You can apply the examples to whatever structure characterizes your situation.

### **So what are some ways that you can recognize that the spirit of Diotrephes is dominating your local church leadership?**

The root problem is **Pride**; but since we cannot look into the heart we must examine the words and actions of leaders to try to see whether they are functioning as humble servants or abusive dictators.

**Dr. John Piper** has this to say about Pride:

*Pride is the failure to realize deeply that without Christ we can do nothing. And so the proud heart starts to feel that it can be self-reliant. And then it begins to feel that it is indispensable. And then it starts to act that way and exalt itself and seek the praise of men.*

[http://www.desiringgod.org/ResourceLibrary/Sermons/ByDate/1994/872\\_Who\\_Shall\\_Shepherd\\_the\\_Flock/](http://www.desiringgod.org/ResourceLibrary/Sermons/ByDate/1994/872_Who_Shall_Shepherd_the_Flock/)

**Walter Chantry** has this to say:

*Arrogance and an overbearing spirit is never acceptable in elders. Popish demeanor reveals pride in the heart. Pompous and tyrannical treatment of subordinates almost universally attends positions of authority in the world and in human institutions. Never is such deportment permissible in elders. Our Chief Shepherd has said, "Ye know that the princes of the Gentiles exercise authority upon them. But it shall not be so among you"! (Matthew 20:25,26)*

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**All of these characteristics may not be present . . . but here are some good indicators:**

- A Diotrephes will be more concerned about building up and protecting his own reputation rather than looking out for the interests of others and making sure that they are promoted. It is all about self promotion and self exaltation. It is all about demanding respect from others and reacting very defensively when they feel that respect is not forthcoming.

**(Philippians 2:3-5)**

- A Diotrephes will lay burdens and restrictions on others that he is not willing to take upon



himself. (**Matt. 23:1-4** – speaking of the unsaved Pharisees – but still has some application here) He might lay out a very detailed path for how someone can prove themselves to be ready to assume various leadership responsibilities. But he did not have to prove himself in similar fashion and submit to others in the same way that he is calling on you to submit yourself. He might even have demonstrated problems in submitting to leaders over him in prior situations in his younger years.

- A Diotrephes would not be able to function peacefully in leadership with another person just like himself. There is room for only one Diotrephes in a given assembly. That is a key distinguishing point. If two people are both striving for the preeminence you will necessarily have conflict. Examine your leader(s) and see if they would be able to continue to function effectively if another person like them were to be on the leadership team. Examine the church at Antioch (**Acts 13**). They had a number of very prominent leaders all able to minister together. That is how you come up with church planting teams that you can send out to start other ministries. (So the argument that you should only have one preacher because otherwise you would be wasting the talents of the other person(s) does not hold up.) The one-man dominated concept means that you have to ship developing talent off to seminary with the expectation that they will find their own way into some independent situation where they can end up as the chief shepherd.

- A Diotrephes has difficulty receiving ministry from someone else in the local church. He must always be in the dominant position of having superior giftedness, superior wisdom, superior experience, superior vision, etc.

- A Diotrephes has difficulty respecting the contributions and importance of the other members of the leadership team. He will try to enforce his own will and agenda, even when the majority opposes him. He may allow another elder to take the lead in an area where he does not want to spend the time; but he will reserve for himself those areas of ministry that he deems most important. He may be manipulative in trying to accomplish his purposes. He may be sincere in believing that he knows better what is in the best interests of the flock, but that is no excuse for lording it over the other leaders.

- A Diotrephes may verbally acknowledge that his teaching should not be accepted at face value since it is not infallible. He may even encourage the biblical practice of the Bereans checking out what is taught and interacting with appropriate questions or refutations so that the truth can ultimately be determined. But in practice he will react very defensively to criticisms of his teaching. People will not view him as approachable in this area.

**John Reisinger** quoting **Walter Chantry**:

*Some elders never appreciate the compliment given them when a saint disagrees with the pastor's exposition of a text. At least the Christian under his care is devoted more to Scripture than to the man in the pulpit. Under his ministry the child of God has reached a maturity to think through issues for himself and has imbibed a Berean spirit (Acts 17:11). But some ministers cannot endure the process of maturing in the sheep. At times parents are so flattered by the dependence of children that they cannot bear to see them grow independent with passing years. A swollen image of self-importance suffers too much for them to relinquish the reins. It is even so with domineering ministers. . .*

*Lording it over the flock provokes church fights and splits. A domineering spirit in*



*elders provokes mature men of strong minds and independent judgment to leave the church. These very ones would have the greatest potential for future leadership in the assembly. Dictatorial measures make lesser men craven and dependent, stunting their true growth. But it also has its harmful effects on the "lords over God's heritage." It makes them egotistical and self serving.*

[http://www.batteredsheep.com/leave\\_part\\_02.html](http://www.batteredsheep.com/leave_part_02.html)

- A Diotrephes will assert that God's Word is our ultimate authority and we cannot just accept every person who comes at us with some subjective claim to be a "prophet" or "spiritual" (**1 Cor. 14:37-38**) – but in the same breath he will try to validate his ministry position and practices with reference to a very subjective "call to the full-time ministry". He views himself as God's anointed mouthpiece for the church in some special category where he is above the comparison to the objective standard of God's Word. You will find his speech littered with references to what he has accomplished – "my ministry," "my pulpit," "my church" . . . etc. How is this any different from a charismatic referencing their personal experience as validation for their speaking in tongues, etc.? You can say that all was accomplished only by God's grace . . . but your attitude can contradict this testimony and reveal that to some extent you are boasting in yourself similar to the words of Nebuchadnezzar in **Daniel 4:30**.

- A Diotrephes will form close relationships with other like-minded rulers who have a similar unique (almost dictatorial) role in other churches. They stand in some special class that is distinguished from the other mere helper elders. They are deserving of all sorts of special privileges and perks beyond just the scriptural mandate of being worthy of "double honor" for working hard at preaching and teaching.

- A Diotrephes will be overly critical of other spiritual leaders in order to elevate his own status. He tends to have a competitive approach to those who share a similar giftedness.

- A Diotrephes views himself as making great sacrifices for the work of the Lord. He works hard and puts in long hours – make no mistake about that. But he is blind to his own ambition of actually trying to build up a kingdom for his own rule. He views himself as misunderstood when it comes to the unique pressures and obligations he has assumed because of his unwillingness to allow others to come alongside and govern at the same level.

- A Diotrephes may use the pulpit ministry to defend his ministry or attack potential threats in ways that are inappropriate. Rather than personally and directly responding to people who approach him with concerns about his ministry style, he may lash out against them from the pulpit.

- A Diotrephes seeks to position people in leadership who are loyal to himself rather than having the priority on whether that person is needed to minister to the flock and meet the needs of the people. This will cause him to hesitate and delay putting men into the leadership roles appropriate for their character development via the Holy Spirit. Instead of relying on the biblical requirements for deacons and elders, there will be the insertion of some unnecessary man-made limitations to allow for the showing of favoritism based on loyalty to the chief leader.

- A Diotrephes will respond differently to people based on his perception of the degree of their personal loyalty to him and his ministry. For example, he might exercise different

standards of confrontation and church discipline towards different people. This is a form of showing favoritism.

- A Diotrephes may try to explain away the perception that he is overbearing by making reference to the authoritative nature of the text of Scripture he is proclaiming. He is about a sober and serious business so it should be no surprise that some people react against that by wrongly considering him to be too strong and overbearing. However, the authority of the text does not carry over to an excuse for overly authoritarian shepherding. He must reflect the compassion and love of Christ in his dealings with the people.

- A Diotrephes may actively seek to weed out from the church those that he views as not willing to fall in line under his dictatorial style. He will size up visitors from this perspective and discourage certain ones. He will discourage others who are members until they come to the point where they see no alternative but to withdraw from membership. All of the time he uses a repressive climate of fear to make sure that people do not talk among themselves about any of these sinful tendencies they perceive. If they come to him personally with their concerns, they feel that they stand alone with no one else supporting their observations. Unity is maintained by one person having strong control over the doctrine and ministry style and vision and direction of the church. Independent thinking is discouraged. When people leave the church there are no exit interviews where the other leaders can investigate whether people have some legitimate concerns that should be investigated.

- A Diotrephes will make reference to other well-known Christian leaders, preachers and authors as being supportive of his leadership style – whether or not that is actually the case. This will strengthen his position in the eyes of the congregation and give them reassurance.

- A Diotrephes will respond to pressure by blurting things out via email or via spoken communication that are harsh and unkind and not fully representing the truth of the situation. They may involve lies, slander, bearing false witness, rewriting history, packaging up former events to present himself in the best possible light, etc. (**Matt. 15:18-19**)

- A Diotrephes loves titles of distinction and places of honor that recognize him for his seminary training, his superior gift of edification and his length and breadth of experience in the full-time ministry (**Matt. 23:5-12**). How does being called “Senior Pastor,” “Reverend,” “Chief Pastor” mesh with Christ being the one and only “Chief Shepherd”?

- A Diotrephes will usually have a history of issues with anger management. Instead of being patient and gentle in correcting those that disagree, he will have a tendency to fail to fully listen, to lash back too quickly and too harshly and to exacerbate the level of the conflict. He will not have the spirit of a peacemaker. He thinks he has a right to more respect and submission than what he is receiving. He will have difficulty placing himself in the shoes of the other party. He has a major problem admitting he has been wrong in any area of decision making.

- A Diotrephes will argue that there is no way whether you can know for sure that he is lording it over others in the congregation because you are not privy to all of the confidential aspects of the situation. Even if you hear complaints from another individual that is only one side of the story. That does argue for restraint in bringing such charges. However, you do know the particulars of your own interaction with the leader and can speak with confidence to

that area.

- A Diotrephes will look like a **Taskmaster**:

**Strong's** gives this definition for taskmaster: "Captain, a head person, keeper, lord, master, ruler,..." Many pastors today seem to get the idea that they are the supreme ruler. What they say goes, no debate. They take the verses like Heb. 13:7, "*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation,*" and Heb. 13:17, "*Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you,*" to try to justify their dictatorship. They begin to think, "I am the Lord, and there is none else."

The first place the word taskmaster or taskmasters appears in Scriptures is in Ex. 1:11, "*Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.*" What did the taskmasters do? They afflicted them with their burdens. The word burdens means, "That which is borne or carried; a load. Hence, that which is borne with labour or difficulty; That which is grievous, wearisome or oppressive."

You see a taskmaster assigns someone a task, a definite amount of business or labor. They burden them with some task, and they *require* them to perform it. No wonder God's people today are getting weary in well doing. Many pastors are taskmasters, they are assigning tasks, requiring church members to perform, burdening them down with a heavy load. What ever happened to believing that Christ is the head of the church?

**Jensen's Survey of the NT:**

