



REDISCOVER CHURCH

You're Not the Boss of Me: Rediscovering Church Leadership Titus 1:5–9 & 1 Timothy 3:1–7 Tim Badal | October 29, 2023



I grew up in a family of five—Mom, Dad and three boys. My older brother lived to be 16 years old before the Lord called him home. So it was my younger brother and me. We were very different people. He had incredible gifts. He was an incredible academic student; I was a goofball. Growing up, we had another hardship that was difficult for us to navigate—we were born 13 months apart. They call this “Irish twins.”

So the challenge came when my parents were gone and I would pontificate to him that I was in charge. I told him because I was older, I could set the rules and had authority. My brother would look at his older goofball brother and say the same thing every time. I can hear his words as if he were saying them right now: “Tim, you’re not the boss of me. You’re not in charge. You’re not the authority.” That would lead to arguments and fights that never resolved the question of who was in charge. Then Mom and Dad would eventually come back home.

We see that pattern in families, but even more we see it in churches. A group of people will decide they’re in charge, then another group will say, “You’re not the boss of me. You’re not in authority.” This morning I want to talk about who’s in charge in the church.

During these past few weeks we’ve been in a series titled “Rediscover Church.” We’re rediscovering things that we have just assumed, or maybe even wrongly assumed. We think we know how things should go, but perhaps we don’t. So the leadership of our church decided it would be good to kick off the new ministry year by focusing on our times in small groups and in the pulpit to remind people who we are as a church, why we’re the type of church we are and how we must seek to find and follow God’s guidelines in these matters.

Today we want to answer who is the boss of me? Who is in charge when it comes to the church? To do this, we have to answer some questions. In fact, there’s a lot we’re not going to have time to address today. So you can use the QR code in your bulletin to find other great information we’ve written about the different roles of leadership, including our deacon team, which we call our “ministry directors.” Also the wives of our elders and the unique role they play, especially in the lives of the women in our church. Hopefully you’ll find some time later today or this week to look at that resource and perhaps find some things about our church leadership you’ve been unaware of.

We’ll be looking at two passages of Scripture this morning in order to understand what church leadership should look like. First, we’ll go to Titus 1, then we’ll turn to 1 Peter 5. From these two church examples, we will be able to understand how Village Bible Church should establish its leaders, who they are, what their leadership involves and how they can best minister to the church in a way that provides the stability and help it needs.

We’ll start in Titus 1:5. Here’s what the apostle Paul says to Titus:

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an

overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain,⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

Turn next to 1 Peter 5. This is where we'll start in our study, then we'll get back to Titus.

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

These two passages, along with 1 Timothy 3, speak to the role, qualifications and ministry of the church leaders we call elders.

The correct form of church leadership

As we address what I'm calling the correct form of church leadership, we need to realize there are a lot of models for leadership. If we look at the Fortune 500 companies and their leadership, we might assume what we need is a really good CEO and CFO. The CEO handles the executive decisions for the company; the CFO deals with financial matters. We could use these same skills in the church. Perhaps we should also get a Board of Trustees who make the decisions that determine the direction of the company. Or we can look at sports teams and decide what we need is a great front office, people who are making really good draft choices. We also need a good on-field manager who will take care of the day in and day out decisions of the team. We need to go after the MVP players. We can go to the educational world and find superintendents, principals and teachers to accomplish our goals. You see, we can go all over the place.

However, the Bible uses none of those examples so we must go to the Scriptures to ask how does God want His church to be led? Here's a definition I want us to look at:

The Bible establishes that while Jesus Christ is the only head of the church, each local church is to be led by a group of spiritually mature men called elders who are gifted to teach and shepherd the flock under their care. They are given charge to lead in matters of doctrine, direction and discipline.

Regarding our personal experience here, the Sugar Grove campus is led by almost 30 elders. Across the six campuses of Village Bible Church, there are over 50 elders who lead and guide through the ministry of teaching and shepherding. The question is why is this what we do?

Let's look at Titus, where we see that Paul has instructed him to straighten out the things that remained kind of open ended. The word Paul uses is *ortho*, which is where we get our word orthodontist. It's the idea of someone straightening something that is crooked, in that case, our teeth. The church is a place filled with crooked people. We are out of shape. We're bent the wrong way. We should be pointed one way, but we're pointing another. God says, "I need individuals who will go in and straighten things out." Right away, we need to remember that even our elders are crooked. They are also sinful and selfish individuals at heart. Now, if this little clip gets on TikTok, we're in trouble.

What we need to learn is how we can correct the crookedness of the church using crooked leaders. Paul and Peter, two spiritual giants in the New Testament, are going to tell us that we need to choose leaders who have certain qualifications. These are men who have, by the grace and mercy of Jesus Christ, figured out where they're crooked, have been able to be straightened out themselves and can now point people to how they can also get straight.

So let's go to the passage in 1 Peter. He tells us that the correct form of leadership involves three things.

Maturity

First, elders must be men of maturity. Notice what Peter says in verse one: *"So I exhort the elders among you, as a fellow elder."* That word 'elder' is the Greek *presbuteros*. It's where we get the word Presbyterian. That's a church governed by elders. *Presbuteros* literally means 'one who is mature.' It could be one who has gray hair, but it refers more to their conduct. This is a person who is mature, who is sober. The Bible says we need men who are sober about spiritual things.

Responsibility

The second thing we need to understand is that this role involves responsibility. In verse two, Peter writes that the elders are to *"shepherd the flock of God that is among you."* That word 'shepherd' is the Greek word *poimen* which literally means one who nourishes, feeds and supplies. It's where we get our word pastor. Elders are to pastor. We've turned that around and say pastors do all the ministry. Really, it's elders who have the assignment to pastor. That's why here at Village Bible Church the words elder and pastor are synonymous. We have lay elders and staff elders. We have lay pastors and staff pastors. But our roles are the same. This is our responsibility.

Authority

Then the other part of our role is that we are given authority. Peter continues in verse two by saying the job of the elder is "exercising oversight." Elders are overseers, which is the Greek word *episkopeo*. That's where we get the word episcopal. It means to look upon or inspect, to oversee or look after, to rule, lead and guide.

So if we take all three concepts together, it gives us the definition of what a church elder is supposed to do. An elder is a spiritually mature man who is knowledgeable in the Scriptures, officially recognized by the local church to work with other elders in exercising oversight and shepherding God's flock.

Let's leave that for a second and recognize that you can't come to church today and proclaim, "By the way, everybody, here's an announcement. I'm now an elder." The men who serve as elders have officially been recognized by this church. Just so you're aware, the process whereby someone joins the elder team starts every January as men are brought to the attention of the elders by the congregation and are nominated for that position. Then for the next six months, from January through June, these men are evaluated under these categories. Are they people of maturity? Are they people who take responsibility? Will they carry the right kind of authority? Their lives are examined. They meet with the existing elders to talk about that role.

Then during the summer months we share their names with their small groups or with the people they do ministry with, asking them for their thoughts on the person. Then in August, the entire church begins the process of electing them as elders. It's quite a lengthy process because we take this role very seriously in our church.

Why? Because we read in 1 Peter 5 that when Jesus Christ shows up, we're all going to be judged. The congregation is going to be judged. Jesus will hopefully high-five you, "Well done, good and faithful servant. Enter the rest I've given you." But then there will be another line that will move slowly. It will be the elder line, the pastor line. There, not only will you be evaluated for what you did through your personal faith in Jesus Christ, but there will be the second criterion. "All right, Tim. I've judged you; now let's talk about Village Bible Church. How did you shepherd My flock? How did you take care of My people, the people I went to the cross for, the people I love and call My bride? How did you do with overseeing that flock?" We want to make sure we've got the right men, because the Bible says we will be judged in the process. This is serious business.

Now right away some of you are doing the math in your heads. You're thinking, "I'm not sure I like this." Maybe you're visiting today and thinking, "I've heard where leaders go sideways and it causes a lot of trouble. So let's not give authority or power to the leaders. Let's just give them the responsibility."

Congregants can start to think, "We need pastors and elders, people who will take care of us when bad things happen. We need leaders for our Bible studies and prayer times. We need people to head up the programs in our church. We need the elders to do these things, but we don't want them to have authority, because when you give someone authority, they abuse it."

Responsibility – Authority = Anarchy

Here's the problem that comes up: we can give responsibility, but we don't give authority. Do you know what happens to the church then? Anarchy. What you've done is made them custodians, but they have no power or authority to speak into your life. This is where the church is the business and you're the consumer. So you do whatever you want. Think about how that would work in the parental realm. If you as a parent carried all the responsibility and no authority, I can assure you there would be anarchy with your kids. So the church needs to have spiritually mature men who have the responsibility of ministry and the authority to speak into the lives of people and into the life of the church.

Authority – Responsibility = Tyranny

Now, right away there are elders—hopefully not here—who might say, “We have our own math problem. Give us authority, take away our responsibility, then we get tyranny.” There are elders who want to be on the Board of Directors. “I want to make decisions. I want to determine what the church is going to do, when it’s going to do it and how it’s going to do it. But I don’t want to be around people, around ministry. I’m a businessman; I make decisions and all I want to do here.” Well, when you put your leaders in an ivory tower, you’re going to have dictatorial leadership that doesn’t care about the flock.

Responsibility + Authority = Stability

You see, the congregation can do math and leaders can do math. But here’s the math that the Bible lays out: responsibility plus authority equals stability. We need to give our leaders responsibility. Their job is to shepherd the flock. You should see your elders at the end of services, before services, at church gatherings, being with the people. It should never be, “Where are our elders?” “They’re in a meeting, all by themselves. I don’t even know who the elders are. Never seen them. I don’t know them.” You should be able to know them. Maybe you won’t know all of them, but you should be able to know especially who your elder is.

Then that elder is also to have authority. I want you to know not any one elder carries authority by himself. The authority is collective. Each elder has the ability, as a mature man who has been designated by the church to speak and have authority to speak into the lives of the people. Peter says in verse two that the elder is to exercise oversight over *“the flock of God that is among you.”*

I don’t have authority in any church outside of Village Bible Church. The other churches haven’t asked me to serve them in that way. Our elders have oversight in the realm of Village Bible Church and in the realm of the spiritual lives of those who call this church their home.

Those with a consuming call from God.

Elders are also men who have a consuming call from God. How do you become an elder? Go back to our passage in Titus 1. Paul tells Titus he needs to appoint elders—plural—into every city or town—singular. Eldership is not the task of just one man, but rather that of many men.

A desire to serve

It begins first by many men desiring to serve God in this way. In 1 Timothy 3:1 Paul says, *“If any man aspires to the office of overseer, he desires a noble task.”* So the first thing we need to ask is does this individual want to do this? This isn’t a role you just take because you’re asked to take it. You should want it. The word ‘aspire’ or ‘desire’ in 1 Timothy literally means to stretch one’s arms out to touch or grab hold of something. In the New Testament, this word was used of a husband who desired to take hold of his wife in an affectionate way. So we should not slap the hand of a man who says, “I would like to serve as an elder.” Now, just because you have a desire doesn’t mean the church will give you that opportunity, but it begins there. We need men who desire this role. This is a noble and praiseworthy yearning.

Heartfelt devotion to the task

The call from God also involves a heartfelt devotion to the task. The decision to appoint elders isn’t just a matter of finding men who are looking for a seat at the table. Rather, they need to be men who long to spend time with the people of God. Eldering at Village Bible Church is 90% shepherding and 10% decisions. It’s all about people.

It’s not easy work. In fact, it involves some of the most difficult situations. I also have a job in the “real world,” and I will tell you that eldering makes catering an easy occupation. Being an employer is easier than eldering. Here’s why. As elders, we love the people and because of that—and because we know what the Bible says—the holiness of God’s people is eternally important. Eternity is a long time. So our hearts break when people turn away from the Scriptures and pursue their own desires.

We as elders have experienced great times of sorrow because of the difficult situations we have encountered. We’re not board members. We’re not a Board of Directors. We are people who love the flock under our care. That means we’re going to be close to the sheep. One of the first books I read some 22 years ago when I first became an elder here was a book about eldering called

They Smell Like Sheep. In that book it says if you don't like the smell of sheep poop, don't be an elder. Sheep are smelly. They have their problems and issues. So you're not just dealing with your own stuff because now you've taken on this calling. Because of his love for Christ and for His people, the elder says, "I'm going to help them even at their worst." These men are then nurses of the church. They're doing things no one else wants to do. They do it because of their calling and because of their love.

Dedication to serve with other elders

Being an elder also requires dedication to serve with other elders. This is really important. It's the idea that none of us work alone. Village Bible Church is not a church led by one person. It's not led by Tim Badal. Get that out of your mind. I'm just the communications director. I serve as the mouthpiece of the elders. So any elder who comes on needs to realize he's part of a team that is serving the people of God. What you will never hear is that there has been a decision made in the elder team that went 5-4, 7-3 or even 10-1. Our decisions are made by consensus, therefore we speak as one voice. If that means we have to wrestle with something until we get to a place of unity, we'll take the time to do that.

Why? let me just tell you that Village Bible Church would be served far more efficiently if you would just let Tim make all the decisions. Here's how the meeting would go: The meeting is called to order by Tim Badal, the leader of Village Bible Church. First order of business: we need to do this. "Well, I think we should do this. That sounds like a great plan. Let's adjourn." Very quick. Very efficient. The problem with singular leadership is I have a lot of blind spots. There are a lot of places where I don't have experience. I have limited knowledge. So I need to have diverse opinions, experiences and knowledge brought to the table. Where does that idea come from? It's found in the Godhead. We have diversity in the Godhead: God the Father, God the Son, God the Holy Spirit. They're distinct persons, but those three persons are one God.

The elders are diverse men with diverse personalities, diverse personhoods. But when we come together as a team, we form one collective voice. We become one collective leader under Jesus Christ our Lord. So as we lead, you can rest assured that this isn't a group of two or three guys making decisions. The decisions are thoughtful, prayerful and worked through a consensus of diverse opinions, thoughts, personalities and people. This is what the Bible wants for us. We see this throughout the latter part of the book of Acts.

Those with Christ-like character

So what about the individuals? What are we to look for in an elder? Titus tells us, "If you're going to elect elders—plural—in every city—singular—then each singular elder has certain criteria that they're supposed to live under." In verse seven, we see that he is to be "*above reproach*." In other words, that man is to be blameless. Right away, you would say, "I know the elders here aren't blameless. They're not perfect." So what is being communicated here? The emphasis is on the total sum of each life. The quality of life is such that it's not open to accusation. Each elder should never be guilty of debauchery.

Paul is saying, "I want you to be blameless in specific ways." Then he lists ways in which there cannot be an accusation against an elder. Yet Paul himself wrote, "I am the chief of sinners." But because he had been saved by the grace of God and he has for a long time lived a faithful life. So let's look quickly at the list of qualifications he gives.

Morally

First, an elder must be qualified morally. A pastor—an elder—is to be one who is morally faithful. This means that he is the same at church as he is at home. He's the same at church as he is at work. He's the same in a small group as he is with his buddies in the community. He's the same in an elders' meeting as he would be on a business trip. He's the same when he opens the Word as when he opens his computer or other technology. He is a morally faithful man, consistent with the pattern of holiness Jesus Christ has laid forth.

Domestically

What about domestically? Paul then moves to the household. In 1 Timothy 3, he says, "How can a man lead the church if he can't manage his own house well? It's absurd." So the first church the elder is supposed to oversee is the same as the church all of you husbands have. It's called your home. You are to be ministering to and taking care of those in your home. You're to feed, shepherd and exercise oversight in your own home, so there isn't anarchy or tyranny there. Paul says it's important to look at the lives of elders in the domestic context. How is he living with his bride?

This is where we get an unfortunate translation in Titus 1 that he is to be a husband of one wife. We've sometimes added a marital qualification that in the original language is not there. In the Greek it actually is speaking of a "one-woman man." It doesn't refer so much about a man's marital standing as it does the quality of the relationship the man has. It literally means he has eyes only for his wife. It speaks of sexual and romantic fidelity to his bride.

Why would we not interpret this as a marital qualification? If we take it the way it seems to read in English, then we have a problem. It means first that no single man can serve as an elder. The problem with that is the man writing these qualifications is a single man. So how can he write about qualifications that he can't even meet?

The second thing we would have to say is if it is a man who is to have one wife, it would mean that any of our elders who, God forbid, would have their wives die would then have to cease being an elder. Now this hits close to home. I have a father who's been an elder since I was in my junior high years. He has faithfully served. He's on fire for the Lord. He and mom served faithfully in the church for all the years I can remember. Then two years ago in August, my mom died. Did my dad's eldering die with her? If we make this a marital qualification, it does. My dad would need to step down. But I don't believe that to be the case.

The other problem it creates is that it would allow men to serve as elders who have terrible but persistent marriages. So a guy who's brutal to his wife, who has all kinds of eyes for every other woman around, but is still married, is qualified to be an elder—the quality of his marriage doesn't matter. That seems absurd. We would ask, "Is this man living in such a way with his wife that he is faithful and affectionate toward her? Does he have eyes only for her?" Now, you theological students out there are you're thinking, "You're missing something. What about divorced guys?" Divorce again is a marital status; it would not be a present quality of a person. So we would ask, "Will Village Bible Church allow a divorced man to serve as an elder?" The answer is possibly yes. We do have divorced men who serve, but here's the criteria for that.

Number one, have they, in their current marriage, shown fidelity for a long enough period of time that we can say of them, "They are faithful to their wife"? Are they a model for other marriages in the church? That should be asked of me as well. I've not been divorced, but is my marriage to Amanda a model of ministry? You can ask that whether I've been divorced or not.

Here's the question that comes regarding divorced guys: what is the current standing of your previous spouse? The Bible says that as an elder, you have to have good standing within the church and outside of the church. We're going to ask, "If we appoint you as elder, is a former spouse going to come and tell us, 'This guy is a dirty, rotten, filthy scoundrel,' then bring us evidence for that accusation?" If so, you shouldn't be an elder. Do you have kids who would say, "My father left me and now you're going to appoint him as a leader? He's a deadbeat dad." We're going to have to look into that. Yes, a divorced man can serve and some are serving within the body at Village Bible Church. But they're going to be under greater scrutiny because the Bible demands that we look at their entire life, not just their present standing, to make sure things in the past have been properly dealt with.

Socially

What about a man's social standing? As we look at his life, we're going to ask how is he doing in life in general? Here is what Titus is told: *"An overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain."* Notice he says "must not be." So as you look at your elders, you should be able to do a quick test and say, "These are things that are not true of them." So what is true of them?

Spiritually

He goes on to say they should be *"hospitable, a lover of good, self-controlled, upright, holy, and disciplined."* We must ask, "Is this man spiritually mature in these ways? Is he qualified to serve?" Here's why this is so important. Notice what he says in verse nine: *"He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it."* I want you to realize that this is a trustworthy Word to be taught. The elders are to communicate to the people of God His will for them—and it needs to be trustworthy.

Elders, listen; this is so important. Jesus died for His bride, then He left the bride in our care. He said, "I'm coming back, but your job is to make sure it's as if I never left." Think about that, elders. Jesus trusts us with His church. He says, "Treat them, guide them and minister to them in such a way that they would think I never left." This is our job. This is what we've been entrusted with. It's not just something we volunteer to do; it's a calling we've received.

Those who care for the flock and are capable of teaching others.

Elders are those men who are able to care for the flock and who are capable of teaching others. Let's just go through these aspects of ministry quickly.

Engaged in the people's lives

One of the things we've asked all our elders to do is to lead a small group. So every week, every one of our elders across all our campuses gets his flock together and they study the Bible. They pray. They counsel and encourage one another. They're there to equip and communicate the things of the church. They're inviting all of you to be part of this.

So if you call Village Bible Church your home, every one of you has an invitation from an elder who has said, "I want you to be part of where my flock meets on a weekly basis. I want you to study the Word with me. I want you to pray with me. I want you to fellowship with me. I want to be here to serve you." Every week of every month we have elders gathering their flock together to do these things. They're engaged in people's lives.

Encouraging and exhorting others

What are they to do as they're involved in people's lives? They are to encourage and they are to exhort. In 1 Thessalonians 2, we see the pattern of an elder's ministry. Paul says they are to encourage and exhort. In modern vernacular, they are to hug and bug. Elders are to be affectionate toward you, while we are also asking hard questions. So an elder's conversation with you should go like this: "How are things going?" They're not expecting you to give a generic answer; they are given to confidentiality. They are given to sobriety. So when they ask, "How are you doing? How is your marriage going? How are the kids? How is your walk with the Lord?" they're not asking for, "Yeah, things are great, let's talk about the Bears." The Bible says they are men who are entrusted with your soul. So help them with that. They're going to bug you because God told them to bug you. So don't react with, "This is none of your business." It's altogether their business. They've been called and designated by this church for this purpose.

Established in doctrine and educating others in truth.

Finally, elders need to be established in doctrine—they need to be students of the Word—so they can educate others. There's a lot more, so go to that QR code for more on these things. We haven't talked about their wives and the role they have. Elders' wives play a huge role at Village Bible Church because they have a direct ministry to the women of our church. We have a whole set of values and qualifications in Titus and 1 Timothy 3 for the wives of the elders.

What about deacons? We have that role, although we've changed the title because the word 'deacon' comes with some baggage as to what it does and does not mean in churches. We call them "ministry directors." Their job is to serve and do the ministry of the church. We have great deacons and ministry directors that are serving in this way.

We're almost out of time, so I want to do two things. I want to give a word to our elders and a word to everybody else. So if you serve as an elder here at the Sugar Grove campus, would you stand? I have a word for you. Gentlemen, you have been given a call and a charge from God—a holy calling—to not just look to your own spiritual wellbeing, but also the wellbeing of the people who call Village Bible Church their home. Do it well. Do it as if Jesus Himself was doing the shepherding. Think like Jesus. Love like Jesus. Act like Jesus. Care like Jesus would. Ezekiel 34 speaks of the leaders of that day and the prophet says, "Strengthen the weak, heal the sick, bind up the wounded, bring back the strays, search for the lost." Make that your commitment. Know that you do it with other men, as a team. You're not alone. Stay close to your God. Love your wife. Pursue your children. God says you will receive a blessing of great glory.

Can we show our appreciation for these men? [Applause]

So how about everyone else here? What about those who are not elders. You're probably thinking, "That was a great sermon for them. I hope they understand their job." Let me give you a couple things, then I'll close. Number one, would you use the list of qualifications for holiness and apply them to your own life? Would you go through them this week? Maybe you'll never serve as an elder. But let me encourage you to ask, "Lord, how am I doing with these things? Am I above reproach?" Don't you think all God's people should be above reproach? Don't you think all married people should be lovers of their spouses and faithful to their children? Shouldn't we all not be arrogant or quick-tempered or drunks or violent or greedy for gain? Shouldn't we as

Christians be hospitable, lovers of good, self-controlled, upright, holy and disciplined? Make these your qualifications describing your walk with the Lord.

When it comes to the elders in your midst, let me encourage you to do a couple things? Would you respect them? They've gone through a painstaking process of being elected here. They are men who deserve our respect. If they don't, then they need to be disciplined. If they don't respond to that, then they need to be removed. We take that very seriously as elders.

Second—and this is a hard one—Hebrews 13:17 says you are to submit to their godly leadership. I add that adjective 'godly' here. If anybody asks you to drink the Kool-Aid, you tell them no. King Jesus says, "No way." We're not a cult. But the Bible says that as we faithfully shepherd the sheep, the flock should follow.

Finally, 1 Thessalonians 5:25 encourages you to pray for us. Would you pray for our walks with the Lord, that we would not bring any dishonor to not only our own testimony but to the testimony of this church? Would you pray for our relationships with our wives? Would you pray that we are lovers of our wives? That our wives are cared for and ministered to in the way husbands ought to minister?

Would you pray for our kids? Would you pray that our households would be places where the gospel is being lived out in both word and deed? Would you pray for us while we're at work? Would you pray for us while we're at play? Would you pray for us, then when you're done praying for us, would you pray for us some more?

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All Scriptures quoted directly English Standard Version unless otherwise noted.

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