



GRACE LEADERSHIP TRAINING  
Class 20: Men and Women: In the Church

Instructor: Pastor Jon

Class Summary: This lesson focuses on biblical expectations, parameters, and opportunities for men and women as they serve and lead in the local church.

Women in ministry is not the problem (it is to be encouraged). The problem is women in inappropriate positions of ministry. ~ Kevin DeYoung *Let Us Reason Together About Complementarianism*

We could say that in our current moment, egalitarianism is easily caught while complementarianism must be taught. ~ Colin Smothers- *Why I Am a Complementarian*

**Various views in regards to the roles of men and women in the church.**

- Egalitarian-
- Complementarian #1-
- Complemenatarian #2-

**Abuses of complementarianism by the church-**

- Rejection of equality- "Men are created in the image of God but women are not. They are created in the image of man."
- Devaluing of women in the ministry of the church
- Refusal to allow women to serve in many areas of ministry
- Refusal to protect from marital abuse
- Refusal to accept the authority of women in any other area of life (politics, government, the workplace, etc...)
- Refusal to accept the input of any women at all into the ministry/direction of the church

## Equal yet Distinct??

- Genesis 1:26-28-
- I Peter 3:7-
- Galatians 3:28-

## Women play a vital role in the ministry/leadership of the church-

“She (**Mimi Haddad** in *Helping the Church Understand Biblical Equality*) also lists six practices churches can use to transition toward egalitarianism: use couples as greeters and ushers; have women read Scripture aloud in church; give women the opportunity to pray publicly when opportunities arise; encourage women to participate in church business meetings; ask women to serve on church committees; have women share leadership of house groups. The funny thing is, except for that last example, every complementarian church I know practices the first five. Perhaps our churches do not neglect the ministry of women as much as she imagines?

In short, complementarians and egalitarians agree on this much: we hate abuse. The difference is our solution. Egalitarians say, "Let's dismantle the structures." Complementarians say, "Good structures can be abused. Let's get better at teaching the structure and disciplining every wrong use."~ Jonathan Leeman

- Titus 2-
- Romans 16:1ff-
- I Corinthians 11:5-
- Philippians 4:2-3-
- I Timothy 3:11-
- Acts 18:26-

## OPPORTUNITIES FOR MINISTRY

### Ministries to the handicapped

- Hearing impaired
- Blind
- Lame
- Retarded

### Ministries to the sick

- Nursing
- Physician
- Hospice care—cancer, AIDS, etc.
- Community health

### Ministries to the socially estranged

- Emotionally impaired
- Recovering alcoholics
- Recovering drug-users
- Escaping prostitutes
- Abused children, women
- Runaways, problem children
- Orphans

### Prison ministries

- Women's prisons
- Families of prisoners
- Rehabilitation to society

### Ministries to youth

- Teaching
- Sponsoring
- Open houses and recreation
- Outings and trips
- Counseling
- Academic assistance

### Sports ministries

- Neighborhood teams
- Church teams

### Therapeutic counseling

- Independent
- Church-based
- Institutional

### Audiovisual ministries

- Composition
- Design
- Production
- Distribution

### Writing ministries

- Free-lance
- Curriculum development
- Fiction
- Non-fiction
- Editing
- Institutional communications
- Journalistic skills for publications

### Teaching ministries

- Sunday school: children, youth, students, women
- Grade school
- High school
- College

### Music ministries

- Composition
- Training
- Performance
- Voice
- Choir
- Instrumentalist

### Evangelistic ministries

- Personal witnessing
- Parachurch groups
- Home Bible studies
- Outreach to children
- Visitation teams
- Counseling at meetings
- Telephone counseling

### Radio and television ministries

- Technical assistance
- Writing
- Announcing
- Producing

### Theater and drama ministries

- Acting
- Directing
- Writing
- Scheduling

### Social ministries

- Literacy
- Pro-life
- Pro-decency
- Housing
- Safety
- Beautification
- Drug rehabilitation

### Pastoral care assistance

- Visitation
- Newcomer welcoming and assistance
- Hospitality
- Food and clothing and transportation

### Prayer ministries

- Praying
- Mobilizing for prayer events
- Helping with small groups of prayer
- Coordinating prayer chains
- Promoting prayer days and weeks and vigils

### Missions

- All of the above across cultures

### Support ministries

- Countless "secular" jobs that undergird other ministries

### The awesome significance of motherhood

- Making a home as a full-time wife

John Piper  
Recovering Biblical  
Manhood + Womanhood  
Page 58

## Distinctions in roles of men and women in the church-

The varying interpretations of I Tim 2:11-15 (taken from Mary Lee Huey's class 16 Notes)

1 Tim 2:11-15	Complementarian	Egalitarian
Vs 11 "Let a woman learn"	Women can learn anything men can learn.	"Let a woman learn" is the only command in this passage.
Quietly with all submissiveness"	Posture of being taught and gender role. "Quietly" is in contrast to teaching and having authority – not total silence	
Vs 12 "I do not permit a woman to teach"	Women are not to teach doctrine in the church.	"I" shows it's just Paul's opinion. "Not" means "not at this time". Paul's words were just for the churches he planted. "Permit" implies temporary (can't teach now) with local application
Or to exercise authority over a man;	Women are not to have authority over men in the church	"Have authority" means to not be domineering or to not incite violence. "Over a man" refers to husband/ wife not men/women.
Rather, she is to remain silent"	"remain silent" is in contrast to teaching and having authority. It does not mean total silence.	
Vs 13 "For Adam was formed first, then Eve."	Paul's instruction in vs 11-12 is grounded in creation not a situation specific to Ephesus.	Adam received the instruction not to eat of the tree of Kn of G and E from God before Eve was created. So, Adam had a superior education. This verse is about the amount of education not gender roles. Paul was speaking against an ungodly Ephesus origins story that taught women to dominate men.
Vs 14 "And Adam was not deceived, but the woman was deceived and became a transgressor."	Eve, a woman – the ONLY woman, was deceived.	
Vs 15 "Yet she will be saved through childbearing if they continue in faith and love and holiness, with self-control."	Difficult to interpret this verse, but don't allow this verse to reduce our understanding of the clear teaching of vs 11-14. I Tim 5:14, Titus 2:2-5	

## **A hermeneutical/exegetical look at I Tim 2:8-15**

- Context
- Culture
  - Braided hair?
  - Pearls?
  - Garments?
- Grammar
  - The meaning of words
    - "Quietly"
    - "Teach"
    - "Exercise authority"
    - "Men" and "Women"
    - "Deceived"
    - "Preserved"
  - The grammar of words and clauses
    - "Allow"
    - "Teach or exercise authority over a man"
- History
  - Adam and Eve
- Interpretation
  - Does this passage limit the ways that Women can serve in the church or not? In what way(s)?
- Application

- How will we apply these truths in our church context?
- What will my attitude be toward these truths as they are applied in our church context?

### **Other Relevant Passages**

I Corinthians 11:2-16

I Corinthians 14:33-40

## **The Danvers Statement on Biblical Manhood and Womanhood**

The "Danvers Statement" summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

### **Rationale**

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to

- Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
  9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
  10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

## **Affirmations**

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
  - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
  - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
  - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human

authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).

8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

### **Biblical Church Leadership**

There is much confusion and difference of opinion in church culture today when it comes to the leadership paradigm of the local church. This can be easily seen by just taking a survey of the various forms of church leadership in the local churches of one's own community.

**Episcopal Rule-** A regional, national, or universal leadership board (Bishops) govern the local churches. They govern the policies, doctrine and clergy of the local churches. (Catholic)

**Elder Rule-** Autonomous leadership of a local church organized and directed wholly within and among a self-perpetuating board of elders or pastors. This board of elders makes all decisions for the local church.

**Pastor Rule-** Autonomous leadership of a local church through one man who is the pastor of the church. This person makes all decisions for the local church.

**Congregational Rule-** Autonomous leadership of a local church where the members of the congregation themselves (at various levels of involvement) the government of the church.

**Congregation and Pastor-** The congregation hires and fires the pastor. This pastor is in charge of the day to day operational and directional leadership within boundaries set by the congregation. Anything outside of these boundaries is voted on by the congregation.

**Congregation and Pastor and Deacons-** The congregation hires and fires the pastor, and elects deacons from among its body. The deacons and pastor are in charge of the day to day operational and directional leadership within boundaries set by the congregation. Anything outside of these boundaries is voted on by the congregation.

**Congregation and Pastor and Deacons and Trustees-** The congregation hires and fires the pastor, and elects deacons from among its body. Trustees are chosen by either the church at large or by the pastor and deacons. The trustees govern the day to day operations of the church within the



boundaries set by the congregation and the pastor and deacons govern the directional and spiritual functions of the church also within the boundaries established by the congregation. Anything outside of these boundaries is voted on by the congregation.

Congregation and Plurality of Elders- The congregation of a local church elects its pastors from within or without its own body. They then elect men to serve as lay pastors alongside of its staff pastors. The church has the ability to remove these men from office as well. Typically, the day to day operations as well as the directional and spiritual operations of the church are administered by this group of men as whole within certain boundaries established by the congregation. Anything outside of these boundaries is voted on by the congregation.

The question in all of this needs to be which one of these best follows the pattern of Scripture? Scripture describes autonomous leadership of local churches with both congregation involvement as well as a plurality of elders.

Congregation-

Acts 6:2-5- "The statement found approval with the whole congregation"

Acts 15:1-2- "The brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem..."

Acts 15:22- "Then it seemed good to the Apostles and the elders, with the whole church, to choose..."

Acts 15:40- "Paul chose Silas and left, being committed by the brethren..."

I Corinthians 5:12- "Do you (congregation) not judge those who are within the church?"

Elder-

Titus 1:5- "Appoint elders (pl) in every city"

Acts 20:17- "he sent to Ephesus and called to him the elders (pl) of the church"

Philippians 1:1- "especially the overseers (pl) and deacons"

I Timothy 5:17- "the elders (pl) especially those who..."

What about deacons? I Timothy 3:8-13; Acts 6:1-6

Deacon is an office that was established by the early church through the leading of the apostles. (Note that the church chose these seven men in Acts 6:1-6) These men were chosen by the church to care for the widows in the daily serving of food so that "we may devote ourselves to prayer and to the ministry of the word." A need was evident in the care of the church that the elders did not have the time to devote themselves to. In order to meet these specific needs deacons (servants) were chosen to

specifically deal with these specific needs. The office of deacon is a biblical office and the Biblical pattern should be followed. As the elders see needs that are not being met, they should call the church to choose men and women to oversee the meeting of these needs. These should be chosen in accordance with I Timothy 3:8-13.

What is an elder, is it different from a pastor?

There are three words in Scripture that all refer to this role within the church. We see them used interchangeably. These words are "Shepherd" (pastor), "Elder" and "Overseer". Acts 20:28 combines all three of these into one office. "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you (elders of the church of Ephesus v. 17) overseers to shepherd the church of God which He purchased with His own blood." In this passage it could be said that "elder" is the office, "overseer" is the function and "shepherd" is the responsibility. We see the same thing in I Peter 5:1-2 'Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight, not under compulsion...'

We also see instances where each of these terms is used to refer to the same office or position in the church.

I Timothy 3:1— "If anyone aspires to the office of overseer"

Titus 1:5-7- "Appoint elders... the overseer"

I Peter 5:2- "Shepherd the flock of God among you...when the Chief Shepherd appears..."

Ephesians 4:11- "Shepherd-teachers"

From these passages we can see that in God's design for the church there is no difference in office between "Pastor", "Elder", and "Overseer". The overall responsibility of all who hold this office is to "shepherd the flock of God among you". This does not mean that every man who holds this office has the same role. There are a variety of roles, yet one shared responsibility. Roles may vary due to size of church body, number of elders, season of life, giftedness, changing needs of the body, and availability of time. The elders of each local church have freedom to discuss and divide these roles as the needs of their church family dictate and change over time.

Authority does not contradict equality. The church may give greater authority to individuals on the elder board, especially in regards to staff or paid elders. This authority relates to responsibility not to superiority. Equality does necessitate a mutual accountability. Each elder is accountable to the Lord, to the church body, and to one another regardless of level of authority.

What does the responsibility of shepherding entail? (Categories adapted from The Minister as Shepherd by Charles Jefferson)

- We believe that God raises up men for the office of elder. In this He uniquely knows the needs of each local church and gifts these men accordingly. One elder may be gifted in the area of watching and another in the area of feeding, etc... Recognizing this and dividing up responsibilities

accordingly is the responsibility of the elders as a unified group. If every shepherd is feeding then who is doing the watching? If all are rescuing, who is guarding? etc...

1. Watch— Acts 20:28

- Hebrews 13:17 "Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account." The shepherd is to be a watchman, watching out for impending danger. Always looking out for that which might come and cause great damage to the flock. This would include the recognition of danger that comes from without the flock. Then sounding the warning when danger is recognized. To watch and to warn is this responsibility.

2. Guard— Acts 20:29-31

- While the watchman stands on the high place and sounds the alarm when danger is approaching, the guard is the one who runs to battle when the alarm is sounded. He willingly stands between the sheep and the oncoming danger, risking his own life for the life of his sheep. He builds the walls necessary to keep the sheep safe and sleeps in the doorway of the fold. This responsibility also entails the protecting of the sheep from unrecognized dangers. To defend and protect is this responsibility. This requires great courage and alertness of ones surroundings.

3. Guide— Ephesians 4:11; I Timothy 5:17, I Peter 5:3

- "A shepherd leads the sheep he does not drive the sheep" "Not lording it over them..." This requires one to be an example to others. This is one who leads others to the work along with him. This person does not point out the way and then remain behind but can be found walking ahead of the sheep pointing out the green grass and still waters along the way. He cannot eat or drink for the sheep but he can lead them to the good food and water. They must be the kind of person that the sheep would follow simply at the call of his voice. Their trust has not been abused, but earned. His relationship with each one is personal and continually strengthened. This responsibility is leadership, relationship, faithfulness, and trustworthiness.

4. Heal— James 5:14

- The role of shepherd is also that of nurse and doctor. Who tended to the cuts and sickness of the sheep other than their shepherd? The under shepherd is to meet the spiritual needs of the sheep and at times this requires the addressing of cuts and bruises, sickness, and many other ailments. Sometimes these ailments are inflicted by others and at times they are self-inflicted. In either case the shepherd is to the work. This responsibility is to care, to diagnose, to prescribe and to treat!

5. Rescue— Luke 15:1-7

- In the modern church this, of all the responsibilities, may be the most oft neglected. The shepherd pursues his sheep. They often stray and must be located and rescued before serious harm come to them. At times harm has already come and He must carry them back torn and bleeding. This requires pursuit of those who have gone astray. To step in to rescue those who have gotten themselves into trouble. Not all will be rescued, but all should be

pursued. This is the responsibility to seek after those who are not living for the Lord, those who have gotten themselves into trouble and need someone to come and rescue them.

6. Feed— Titus 1:9; I Timothy 5:17; I Timothy 4:2

- Sheep must be fed. They will not lead themselves to pasture. Once a pasture is cleaned bare they will not go find more. They must be fed and fed well. They must be fed what is nutritious and fitting to their needs. This is the responsibility to study, to preach, and to teach. "There is in every church a wide variety of ages, temperaments, appetites, tastes and constitutions, and a great variety of foods prepared in different ways is consequently demanded."

7. Love— I Peter 5:2, 3; John 10

- While all the other responsibilities can be divided between shepherds, this one must be shared by all. Any of the above work without this sacrificial love is done in error. The shepherd must put his sheep first even to the point of laying down his life. The needs of the sheep come before his own. They must be bedded down before he lays out his mat. They are fed before he starts the fire for his own. Their wounds are bandaged before his. This is the calling of every shepherd. It is a love for the individual. To know and love each one by name. All too often the shepherd loves the flock but he does not love the sheep.

Those who are to be shepherded- "The flock among you"

1. Faithful
2. Mature
3. Likeminded
4. Immature
5. Seniors
6. Youth
7. College Students
8. Prisoners
9. Handicapped
10. Shut-ins
11. Fellow elders
12. Military
13. Backslidden
14. Missionaries
15. Families
16. Unfaithful

Qualifications of an Elder- Titus 1:5-9; I Timothy 3:1-7

1. Qualities of the elder

- Above reproach— This does not mean perfect! Otherwise no one would qualify. It is however, the standard and is defined by the remainder of these qualifications. Alexander Strauch in his book Biblical Eldership defines this qualification as "to be free from any offensive or disgraceful blight of character or conduct... Critics cannot discredit his Christian faith or prove him unfit to lead others."

- Husband of one wife— The literal translation of this phrase is "One woman man". While there are a variety of views on what exactly this statement means what can be agreed upon is that it entails all that Scripture entails in regards to marriage, divorce, and remarriage, along with the standard of being "above reproach". The most consistent application in light of all the argumentation is that a man who has been divorced, while free to serve in a plethora of ways within the church, is unqualified to serve as an elder or a deacon. This qualification also limits the office of elder to men. It does not however, require a man to be married. (Apostle Paul)
- Temperate— stable both mentally and emotionally. Level headed
- Prudent— sensible, thoughtful, self-controlled
- Respectable— honorable, appropriate, held in high regard
- Hospitable— one who shows hospitality
- Not addicted to wine— Not a drunkard. Notice that the standard is not "no consumption of alcohol" while some might (and with some merit) argue that to do so may not be prudent, etc... This standard does not require one from abstaining from all alcohol. However, if one is not prudent in this area even though not becoming drunk, could ruin their reputation and no longer be above reproach. Knowing the effects, consequences, etc... the best course of action is to abstain.
- Not pugnacious— violent, quick to blows
- Gentle—yielding, kind, courteous. This does not mean a push over, but one who genuinely puts others first.
- Peaceable — the lack of conflict, not contentious
- Free from the love of money—not materialistic
- Not a new convert— Maturity, not necessarily time (although often congruent with each other)
- Good reputation outside the church — receiving a good testimony from those outside the church- Culture and context need to be taken into account. Example: If one has a bad reputation because they are being faithful to the Word they are not disqualified.
- Not self-willed— not stubborn or arrogant
- Not fond of sordid gain— greedy
- Just— upright in dealings with others, fair, equitable

- Having children who believe— This does not require an elder to have children, but stresses that if they do have children still living at home that they are under control (not perfect), and are being taught the truths of the Word.

## 2. Abilities of the elder

- Able to teach— Much abuse through the years has fallen under this required ability. Abuse on both sides of the issue. For some, no thought to this ability has been given in the appointing of elders. For others, this ability has been defined by the ability to preach with the added requirement of a seminary degree (as if that guarantees one can preach). This requirement is the ability to first of all know the Word and secondly be able to communicate that Word consistently and faithfully to others. This could be in a large group setting (preaching services of the church), a small group setting (Sunday school, Bible Study, or small groups) or even one on one (counseling, discipleship). Reception of the teaching????
- Manages his own household well— This has at times been defined by "silent wife, silent children". This is not the standard. This ability is one of management, order, and leadership. These words should be self-evident in the way the elder manages, orders, and leads his family. Our concern here is more than the external.
- Holding fast the faithful Word—
  - Exhortation— The elder is required to have the ability to effectively use the Word of God to address the needs of the people over whom God has made him to be shepherd. As part of this he is to hold fast to the truth. Faithfulness of doctrine is part of this requirement.
  - Refutation— He must also be equipped to recognize and refute false teaching.
- Any elder or potential elder who reads these qualities and says "Yep, I've got these things nailed." Should not be an elder. We all fall short in these areas. It is only by God's grace through the Holy Spirit within us and our submission to Him that we are able to meet these standards. Therefore, it could be said that the only qualification of an elder is that the consistent pattern of His life is that He is "abiding in Christ" and "walking in the Spirit". When he falls short of these things (and we all do) He is quick to abandon self, confess his sin, and submit once again.
- These qualifications are the standard of living for all believers, however, they are a requirement for service as an elder. Just because one meets these qualification at one point does not mean that they are qualified forever. If at any point these qualifications cease to be met a man is disqualified from serving as an elder.

## Current duties, functions and expectations of our elders

1. Monthly meeting- We currently meet on the 2nd Tuesday of each month from 6:45- about 9:30.

2. Communion- The elders are responsible to help serve communion. (Generally on the first Sunday of every other month.)
3. Elder care groups- Our church body is split into groups. These groups are too large for each elder to oversee individually. They are designed to help keep better track of attendance, personal needs, as well as give them a person to contact if they have concerns. Due to the size of each list, elders are encouraged to enlist others within the church body to assist in this ministry.
4. Oversight- An elder is not only a shepherd, but is also an overseer. The responsibility of oversight includes the ministries and direction of our church which requires financial oversight to fund these ministries and the direction desired. This requires participation in the budgeting process as well as a working understanding of the financial processes of GBC, an understanding of the financial statements, and the ability to explain those financial statements along with the accompanying philosophy of ministry for each line item.
5. Participation at meetings/between meetings- There are a variety of issues to varying degrees of seriousness that the elders must periodically make decisions regarding. Often, articles, policies, books, etc... are given for reading and discussion. It is the expectation that each elder participate and interact biblically with these issues.
6. Teaching- One of the qualifications of an elder is "apt to teach". As discussed above, this can take on many different settings, but it is our desire that every elder be participating in the teaching ministry of GBC whether in Fellowship groups, SS classes, Leadership Training, Discipleship, and/or Counseling to mention a few.

#### Training of elders (current and future)- 2 Timothy 2:2

1. Definition of "faithful"— Paul is here directing Timothy to do with others, what Paul had done with Him. He directs Timothy to find "faithful" men who will be able to teach others. There is a sense here of those who have proven themselves, those who have at least the hint of specific abilities and would need to be those who met the qualifications laid out in 1 Timothy 3. We need to be prayerfully, and actively looking for these men within the church and training them for the future. This is the job of the church and not "schools". We should be finding tomorrow's leaders in today's church.
2. Defining of "commit"— the word literally means to "give over to", to "entrust". We must take the word that has been faithfully handed down and entrust it to others. This is not a "moment in time" action but a process that requires training, care, skill, and much hard work.
3. Purpose— To fulfill the biblical command in 2 Timothy 2:2. To prepare men for ministry to the next generation and beyond (four generations in this verse). To strengthen the church of God. To maintain doctrinal integrity. To foster discipleship/mentoring relationships.
4. Process— How do we find these men and fulfill this responsibility?
  - A. Recognition
    1. "Calling"— Acts 20:28- "Holy Spirit has made you overseers"

2. Desire— I Timothy 3:1- "If any man aspires to the office of overseer, it is a fine work he desires to do."

3. Confirmation—The list of qualifications as well as the verbiage of the NT in regards to the appointment of elders both require the confirmation of others that a person is qualified and capable of being an elder. Just because one has the desire does not mean that we have to let them be an elder!

B. Training- What would happen if churches raised up their own future pastors, missionaries, teachers, elders? Why does the typical local church always look outside of its membership to find such leaders? One reason could be that 2 Timothy 2:2 has not been followed or pursued. Another reason closely related to this could be that the church often gives over this responsibility to other organizations. So we send our young people away to be taught these things and then wonder why they don't return! Training (think long term) through the ministry of the church should include how to consistently interpret Scripture, basic language skills, familiarity with the tools of Bible study, Bible survey, and practical ministry responsibilities, to name a few.

C. Opportunity- Not only should formal training be given, but opportunity for service, the using and refining of skills should be given as well. This is a step that is vital, yet often overlooked. This will also require a process of review or critique as well.

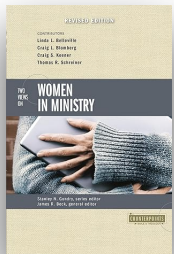
5. Importance— More and more, with the anti-christian culture around us, will the church have to pick up the slack in this area. Already bills are being written that could put Bible colleges out of business. This will increase the burden upon the local church to have in place resources to carry on this important and biblical responsibility.



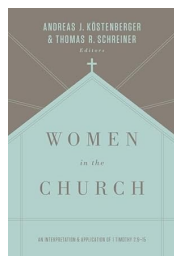
## Resources



Recovering Biblical Manhood and Womanhood by John Piper and  
Wayne Grudem  
<https://a.co/d/8cTgy7k>



Two Views on Women in Ministry edited by James Beck and Stanley  
Gundry  
<https://a.co/d/2p54kiP>



Women in the Church: An Interpretation and Application of I Timothy  
2:9-15 by Andrew Kostenberger and Thomas Schreiner  
<https://a.co/d/2979ef9>