

## Leadership in the Household of God

1 Timothy 3:1-13

2018-09-30

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### 1. Announcements

- a. Womens Campout – this Sat 5pm-Sun 11am
    - i. RSVP to Nikki and more details online
  - b. TG Membership Class (& Dinner)
    - i. 2 weeks, 14<sup>th</sup> 630-8pm after the CG
    - ii. Childcare provided with RSVPs
    - iii. RSVP to me in person or via email to ben
    - iv. Emails and More details online
  - c. TG Family Fall Party @ the Renbergs
    - i. Sat Oct 20<sup>th</sup>, 4-8pm
    - ii. Chili, pumpkins, scavenger hunt, and probably a horse!
  - d. TG Marriage Retreat
    - i. Top priority investment this fall
    - ii. Nov 2-3, Fri pm – Sat pm
    - iii. Local somewhere. Deets firming up
    - iv. Get on calendars.
    - v. RSVP starting now.
  - e. Swanson Adoption Fundraiser
    - i. Have them stand
    - ii. TG able to support w/ some initial funds -- EXCITING
    - iii. But adoptions pricy! 30-35K anticipated.
    - iv. They just got approved for a Matching grant through LifeSong for Orphans up to \$3K
    - v. Opportunity to support them more. Tax deductible donations by Nov 1st
      1. How to give → deets in letters. Send fund to LifeSong (not TG).
    - vi. PRAY for them
2. Mingle Question – Are you more comfortable as a leader or follower in group situations?

### **TEACHING:**

3. Recap membership briefly
  - a. Membership in the Body, in the family – forever for all Christ-followers
  - b. Membership in local churches, organizations – not same!
    - i. Conditional, not forever
  - c. Much confusion through the years misunderstanding this.
    - i. Much connected to traditional vs organic paradigm of church
    - ii. Will be helpful to our study today too
4. Introduce Organic and traditional paradigms
  - a. Traditional, Institutional paradigm
    - i. God up here
    - ii. Regular people down here
    - iii. Clergy/priests stand between the people and God – access point

- iv. Laity lay around – sit in pews, looking forward, check the church box, and try to consume as much as they can (before falling asleep)
  - v. This is the paradigm of church that has dominated for many hundreds of years
- b. Organic Paradigm
- i. God is vitally connected with the church
  - ii. Direct access to God through the body
  - iii. Everyone is a minister!
  - iv. Everyone with a role to play in helping the body function and grow
  - v. Can't sit and consume.... Grow and give
  - vi. THIS is what we believe is the biblical paradigm of church as revealed in the New Testament.
    - 1. The church at core is alive (family, body), not an institution
  - vii. THIS is what we're aiming for in THIS household of God, Tallgrass Community Church.
5. Context of passage: 1 Tim 3:1-13
- a. Paul planted church in Ephesus (modern turkey),
  - b. then big problems from false teachers,
  - c. Paul had to come back and removed many of these false leaders
  - d. Left young protégé Timothy there to replace them with healthy, Godly leaders and help church move toward health
6. READ 1 TIM 3:1-13 <sup>1</sup>The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. <sup>2</sup>Therefore an overseer<sup>[a]</sup> must be above reproach, the husband of one wife,<sup>[b]</sup> sober-minded, self-controlled, respectable, hospitable, able to teach, <sup>3</sup>not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. <sup>4</sup>He must manage his own household well, with all dignity keeping his children submissive, <sup>5</sup>for if someone does not know how to manage his own household, how will he care for God's church? <sup>6</sup>He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup>Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.
- <sup>8</sup>Deacons likewise must be dignified, not double-tongued,<sup>[c]</sup> not addicted to much wine, not greedy for dishonest gain. <sup>9</sup>They must hold the mystery of the faith with a clear conscience. <sup>10</sup>And let them also be tested first; then let them serve as deacons if they prove themselves blameless. <sup>11</sup>Their wives likewise<sup>[d]</sup> must be dignified, not slanderers, but sober-minded, faithful in all things. <sup>12</sup>Let deacons each be the husband of one wife, managing their children and their own households well. <sup>13</sup>For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.
7. Pray
8. Introduce 2 offices of leadership in NT
- a. Overseers / Elders
    - i. Episkopos: word literally means epi – over – skopos – seers. Those who see over.
    - ii. Responsible to govern and shepherd church (by providing spiritual direction, teaching Word, etc)
      - 1. Those who see over
      - 2. Used synonymously with “elder” elsewhere in NT – which means “those more mature”
        - a. presbyterios

- 3. Titus 1:6-7
- iii. Overseer describes what this leader DOES
- iv. Elder describes who this leader is
  - 1. not older in years, but relatively mature SPIRITUALLY
- b. Deacons
  - i. “Diakonous”
  - ii. Means Servant, or minister
    - 1. Those who serve, those who minister to
  - iii. Since all who follow Christ are called to live a life of loving service to others, this type of leader is an exemplary servant who serves under the elders’ leadership
  - iv. Always listed second to elders/overseers
  - v. And sometimes not listed at all – in particular absent from smaller congregations, and listed for larger churches (Ephesus large church!)
    - 1. Seemingly not required level. Only needed when church got larger and elder team not sufficient for practical shepherding needs of flock.

### 9. Healthy Church Leadership – in the household of God

- a. First 3 are implicit from the passage:

### 10. #1) Healthy Churches have official leaders

- a. Organic paradigm – show leaders in the mix!
- b. 1 Tim 3:1 – those who desire to be overseers desire a NOBLE TASK!
- c. Worth noting since some recently have been advocating for leaderless church models.
  - i. “(The house church must be) gathering under the Headship of Jesus Christ without a clergy, where the members know one another deeply and are experiencing a depth in Christ, where decisions are made by the community, and where every member functions in the meetings without any (person) controlling, directing, facilitating, or dominating . . .” -- Frank Viola, “Rethinking the Five-Fold Ministry.”
- d. Some, likely because of their experience with BAD leadership, are advocating to throw the baby out with the bath water
  - i. We do want to throw out BAD leadership (AS PAUL IS COMMAND TIMOTHY TO DO IN EPHESUS IN THIS VERY LETTER!)
  - ii. But we don’t want to throw the BABY out too! We notice that Paul’s exhortation to Timothy in ridding the church of bad leadership is NOT to simply remind church members they are all equal under the leadership of Christ and have NO NEED OF HUMAN LEADERS in their gatherings.
    - 1. Instead Paul very clearly commands Timothy to appoint QUALIFIED leaders to fulfill the vital functions of leading protecting and undershepherding the church.
- e. Healthy churches have official leaders
  - i. If you’ve ever been a part of a group with this mentality, chances are you experienced the natural consequences of this type of model – lack of direction, lack of cohesion, and ultimately it’s those with strong opinions and personalities who function as the unofficial leaders anyways
    - 1. WITHOUT proper qualifications
    - 2. And do damage

3. Possibly what had been happening in Ephesus!

11. #2) Value Indigenous leadership

- a. Implicit in our passage, and explicit in others (Titus 1:5)
- b. Overwhelming evidence of NT is leaders are to be trained and raised up from within church
  - i. Not generally pipped in/hired from outside
- c. Not a prohibition categorically, could be some extreme scenarios where this would be permissible
  - i. But organically, the body is to build itself up in love.
- d. So leaders are to be trained, practice, and be raised up into official leadership from within the church body.
- e. Benefits of this:
  - i. Leaders are recognized, rather than installed
    - 1. Leaders ALREADY LEADING, proven, known (as we'll talk more ab. in a min)
    - 2. Turtle on a fencepost analogy
  - ii. Leaders already have the trust and respect of the people they seek to lead
  - iii. Leaders already know their people, their history, struggles, stories, needs.
  - iv. It also perpetuates a healthy sense in the body that we can do this together.
    - 1. Not just filling slots with the most charismatic leaders
    - 2. Training OUR people to develop and express their gifts
    - 3. Teaches a culture of kindness, grace, love, and initiative
  - v. This is how we operate at TG
    - 1. LIFE Groups – raising up leaders for DGs, dship, and planting
    - 2. Elders
    - 3. Even staff
  - vi.

12. #3) Lead in teams

- a. Paul in Titus 1:5 - <sup>5</sup>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
- b. ELDERS plural in every town singular
  - i. Elders in teams, for each church – at time 1 church per city
- c. Multiplicity of leadership consistent picture in NT church as described in scripture.
- d. Elder's job in part to teach truth and set direction/vision for church.
- e. So Satan knows if he can deceive the elder, so will go the church to a large degree
  - i. Way harder for him to deceive a whole group of elders
  - ii. Possible.
  - iii. But way harder than just one monarchical leader.
- f. Protection for church.
  - i. Against satan's schemes
  - ii. Against error
  - iii. And supports healthy and faithful teaching and vision
- g. Mutual encouragement
- h. Shoulder load, weight of responsibility, together

13. #4) Choose Godly leaders

- a. **WHO ARE RELATIVEY SPIRITUALLY MATURE CURRENTLY**

- b. Spiritual maturity,
  - i. (not physical) Spiritually mature (not physical age!)
    - 1. Qualifications are SPIRITUAL and MORAL maturity qualities
    - 2. We do not see older physically being a trustworthy indication of healthy spiritual leadership!
      - a. a mistake made by many churches
  - ii. Evidenced through godly character
    - 1. **List is extensive (though not exhaustive, as similar lists appear in other letters, similar yet slightly different).**
    - 2. Overseers--Above reproach
    - 3. Husband of one wife, literally ONE WOMAN MAN (sexually moral)
    - 4. Sober-minded
    - 5. Self controlled
    - 6. Respectable
    - 7. Hospitable
    - 8. Not a drunkard
    - 9. Not violent but gentle
    - 10. Not quarrelsome
    - 11. Not lover of money
    - 12. Deacons, likewise-- Dignified
    - 13. Not double-tongued (speaking out of both sides of mouth)
    - 14. Not addicted to much wine
    - 15. Not greedy for dishonest gain
  - iii. Relatively spiritually mature (not perfectionism)
    - 1. Above reproach generally
      - a. General victory over discrediting sin
      - b. No one is perfect!
    - 2. Relatively more mature than those they are leading
      - a. Note: In many churches recorded planted by Paul, he was only there a brief time, and then appointed elders to oversee flock as he moved on. All new converts! So at most elders a few weeks or months more mature in the faith than those in the church.
      - b. Points to the RELATIVE maturity here.
        - i. Ephesus church going for a few years. Elder pool larger than new church plants!
  - iv. Evidence Godly character currently!
    - 1. Can't refer to life before Christ, or even failings while walking as a believer
      - a. Paul was a murderer of Christians
      - b. Peter needed to be rebuked AS A CHRISTIAN LEADER for showing bigotry and favoritism for Jews over gentiles
    - 2. Lifestyle of Repentance
    - 3. In general, leaders are models to follow for rest of flock.
      - a. Model both repentance from sin

- b. And a relatively victorious life over obvious, damaging and discrediting sin currently!
        - 4. Otherwise no one would ever be truly qualified to lead
      - c. They know, believe, and can teach God's word effectively
        - i. Especially elders
          - 1. ABLE TO TEACH
        - ii. Similar to deacons
          - 1. Must be able to hold the mystery of Faith with a clear conscience
        - iii. Must understand the basic framework of the Bible
          - 1. **[GOSPEL PRESENTATION HERE]**
          - 2. The gist that since Adam and Eve, humans default to live in sinful rebellion against God
          - 3. And that accordingly they have NO HOPE of connection with their creator in their own, able to only reap death and destruction in that disconnection
          - 4. But that God has moved toward us in incredible love
            - a. in Christ, who lived the life we SHOULD have lived, DIED the death we SHOULD have died, and rose from the dead so he could offer us forgiveness and eternal life with God on HIS merit, not ours.
            - b. That's the Gospel!
          - 5. And our leaders must know, believe, and be able to teach that essential message to others
      - d. Have proven effective spiritual leadership
        - i. Must show an evidence of faithful and successful leadership beforehand
          - 1. Deacons must first be tested, must prove themselves blameless
          - 2. Both elders and deacons - In their own household
            - a. GREAT testing ground for how and how well you'll lead!
14. In summary, so far, Healthy Churches:
- a. have official leaders
  - b. RAISED UP FROM WITHIN (*INDIGINEOUS*)
  - c. who lead in teams.
  - d. CHOOSE Godly LEADERS who
    - i. Are relatively spiritually mature, currently
    - ii. know believe and can teach God's Word
    - iii. have proven effective spiritual leadership
15. Leadership at Tallgrass
- a. REFERENCE BYLAWS
  - b. Elder Team – top responsibility. Final authority in TG.
    - i. Govern church
    - ii. Teach Word
    - iii. Tend the Flock
  - c. Paid Staff –
    - i. Lead way in equipping saints for Ministry (Eph 4:11-16)
    - ii. Both Ben and I also serve as elders
  - d. Servant Leadership Team (in bylaws)

- i. Deacons!
- ii. Future vision. Still small enough it's not a vital sub-leadership section
- iii. But we do have this category. Many are leading out in key ways
  - 1. LIFE Group leaders (undershepherds of the flock along with and under the authority of the elders)
    - a. LG leaders serve together on teams!
    - b. TEAM, TEAM, TEAM
  - 2. Peter leading our music team
  - 3. Dilan with youth
  - 4. We have a whole team shepherding our kids

16. Final: #5) Healthy churches have good followers

- a. implicit in this passage, good leaders are not enough for a healthy church, the household of God also needs good followers
- b. Not blind followers who jump off any cliff their leader does, who refuses to evaluate or even critique leadership
  - i. Good leaders are always open to feedback and even correction, from fellow leaders, and also members of the church!
- c. But rather engaged people who default to honoring and following their leaders
  - i. Unless contrary to clear and central teaching of the scripture
- d. **1 Thessalonians 5:12** But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, <sup>13</sup> and that you esteem them very highly in love because of their work.
- e. **Hebrews 13:17** Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.
- f. Deal with most common objections to being good followers:
  - i. (4 statements from DeLashmutt:)
  - ii. "I have no problem submitting when I agree with the leaders' decision"
    - 1. This is ignorance about the foundation of what submission means!
    - 2. By very essence, submission means being willing to go along with a leader's decisions WHEN I DON'T AGREE!
    - 3. And unless they are teaching something contrary to clear and core biblical teaching, we should each be willing to follow and SUPPORT the direction of our leaders
  - iii. "I'm fine with submitting to God; it's submitting to people that I don't like"
    - 1. Comes from the spirit of our age/culture – don't tend to like authority
    - 2. Perfectionism – requiring impossible perfectionism from our human leaders. This is NOT God's plan.
      - a. I would have PREFERRED to have him have stayed here on earth and set up a clear monarchy
      - b. And sounds like that's still coming!

- c. But in meantime, he's chosen, in his divine WISDOM (we don't get it) to lead his church through imperfect, spirit indwelt, in process human beings.
  - 3. Much of leadership is judgement calls.
    - a. Yes you make them with fellow leaders under the authority of scripture and the directing of Christ's spirit
    - b. But usually it comes to a point where you have to make a decision, you do your best, you pray a lot, you study, you have lots of meetings, then you have to make a call and head in a direction.
    - c. It's agonizing work.
    - d. We do well to honor our leaders for their labors on our behalf.
    - e. With joy and not grief.
  - iv. "It's up to the leaders to convince me that I should follow their direction"
    - 1. Half right. Good leaders DO work to convince their followers why they are leading in a particular direction.
    - 2. But at some point, we have to be willing to say, I'm not fully in agreement, don't fully understand, but I'm choosing to follow the leaders God has given us. They're the ones who will have to give an account anyways! 😊

#### 17. Applications

- a. Consider your next step of faith as a good follower
- b. Consider your next step as a potential leader
- c. Repent of your failures to follow and/or lead others well
  - i. WE ALL HAVE FAILED HERE!
    - 1. As with everything in our Christian lives, let's humbly follow Christ in repentance leading to transformation.
  - ii. These are training days.
- d. Consider (actively) how you might honor and encourage those who lead among us.
  - i. Spiritual leadership is a weighty thing. And it is exceedingly difficult at times.
    - 1. You have the incredible, often untapped power to ease their burden.
    - 2. To lift their spirit.
  - ii. Jesus doesn't just smile on healthy leaders,
    - 1. he LOVES it when the body builds itself up in love
    - 2. LOVES it when we lovingly encourage, honor, and submit to one another out of reverence for Christ
  - iii. **We're all in this thing together!**

#### 18. QA?

#### 19. Lords Supper

- a. We do 5<sup>th</sup> Sundays in CG here, monthly in our LIFE Groups
- b. Celebrate the Gospel – Jesus's death on our behalf
  - i. The bread represents his body, broken for us
  - ii. The juice reminds us of his blood shed for us
- c. We rightly reflect on our great need
- d. But we land on celebration – what we could not do for ourselves, Jesus did for us!



- i. And how unity with Christ through his death and resurrection now ALSO unifies us with one another in his body.
  - ii. AMEN! MUCH TO CELEBRATE!
- e. Specific Directions
  - i. Come up to front if you'd like to celebrate this with us.
  - ii. If you've visiting with us or not there on your spiritual journey that's great. We're glad you're here! We invite you to take this time to consider the claims of Christ and to pray that he'd reveal himself to you, if indeed he is real.

### **CHOPPING BLOCK:**

- a. Problems with MEMBERSHIP
  - a. Traditional paradigm
    - i. Solves confusion by EQUATING membership in local church organization to mystical union of believers with Christ
    - ii. Dangers of this?
      - 1. Creates a new religion of works to lay over the Gospel of grace
      - 2. Redefines the body of Christ in a way the scriptures have not!
  - b. Organic paradigm
    - i. Addresses this confusion by teaching, valuing both aspects of church membership
    - ii. But drawing clear distinctions between the two!
  
- b. Elders/Overseers, Episkopos – sometimes translated BISHOP.
  - a. Most notably in the King James version
  - b. I don't think that's a good translation, especially considering modern English, as it brings to mind figures from history with a tall pointy hat, who ruled many churches as monarchs.
  - c. Church early on decided to consolidate leadership power to combat heresy.
    - i. Made a bad call.
    - ii. Extremely damaging for 2 thousand years.
  - d. Reinforced a clergy laity model of church. Largely pumped in from Old Testament priestly system mixed with pagan temple practices. Utterly demolished by Jesus.
  - e. Quickly old church leaders had the ability to read the Bible. Pray to God. Mediate between God and people/laity.
  - f. This type of monarchical leadership is nowhere to be seen in the New Testament church.
  
- c. What about women?
  - a. "Their Wives"
    - i. Does this mean, like the ESV renders it here, that DEACONS wives must also be morally exemplary (and thus, that deacons are necessarily men)?
    - ii. Some translations, like the ESV and the KJV, say "their wives." This is a possible interpretation, but a strained one.

1. First, it requires the addition of the possessive pronoun “their,” which is not in the text.
2. Also, another important question for that interpretation is “Why are Deacons’ wives being scrutinized and not Elders’ wives?” This is a glaring inconsistency.
- iii. Verse 11 literally reads “women.”
  1. Could mean women or wives.
- iv. Just as possible (and I argue, preferable) to translate this “Women likewise...”
  1. As it is rendered in the NIV and NASB
  2. Context= WOMEN DEACONS
  3. Is there support for this translation?
- v. We know there were FEMALE deacons
  1. Paul in Romans 16:1 commends
    - a. (ESV) “I commend to you our sister Phoebe, a servant\* of the church at Cenchreae
    - b. Diakonous!
    - c. (NIV) “I commend to you our sister Phoebe, a deacon of the church at Cenchreae
    - d. Phoebe, woman deacon
    - e. Many others mentioned implicit leaders in the early church, as ben preached about a couple weeks ago
  2. Women deacons mentioned by early Xian writers in 2<sup>nd</sup> century like Clement of Alexandria and Origen.
    - a. Also, secular evidence from early 2<sup>nd</sup> century confirms evidence for women deacons in letter from Pliny the Younger who tortures 2 deaconesses.
    - b. Other early church fathers accept ministry of female deacons, 4<sup>th</sup> century
      - i. Epiphanius of Salamis, Basil of Caesarea, John Chrysostom. and Gregory of Nyssa
- vi. Seems reasonable to translate this “The women (deacons)”, in light of contextual, linguistic, biblical and historical evidence
- b. Husband of one wife
  - i. Shows up in elder and deacons sections
  - ii. A simple reading would seem to indicate Elders and Deacons were necessarily men who were married to only one woman
    1. Seemingly disqualifying women, singles, and divorcees.
    2. IS THAT WHAT PAUL IS COMMUNICATING HERE?
  - iii. Greek words for husband and man same
    1. Context must determine meaning.
  - iv. Literally reads “one woman man”
  - v. In section about GODLY characteristics
    1. So seems less likely to be referring to a non-moral gender requirement
    2. More likely speaking to sexual purity and self-control

- vi. Remember, Paul writing into specific situation in Ephesus.
  - 1. Had just removed a crop of elders who'd gone bad, directing Timothy about what kind of leaders he should appoint in their place.
  - 2. 1 woman man could be refuting practice of polygamy
    - a. But little evidence of that in ancient world of the time, Ephesus
    - b. But we do know it was culturally rampant for men to have mistresses, especially their female slaves.
  - 3. So seems most likely Paul telling Timothy to find leaders who are sexually moral. Not out of control, having sex with someone not their spouse.
  - 4. In this case, the principle here being elevated is a leader who is sexually controlled and moral.
    - a. Not an emphasis on the required gender or marital state, but the required sexual morality
- vii. Singles? This is not even about marriage requirement
  - 1. PAUL was single – was he disqualified? (certainly not!)
  - 2. Timothy, leading this church, seemed to be single. Qualified!
  - 3. JESUS Christ, God incarnate, head of the church... single.
  - 4. So, singleness CANT be a disqualification for leadership
- viii. What about divorced folks?
  - 1. What if someone has been divorced before, forever disqualified to lead?
  - 2. Examples? Seemingly rare in Ephesian society. Much more common to stay married and have affairs.
    - a. So seemingly not as much an issue in this letter/society as in ours.
  - 3. Big topic, but simply, there are some who are divorced through biblically permissible means (infidelity of spouse).
    - a. So not necessarily even a moral issue.
    - b. But certainly we need to address the category, as many in our society and consequently our churches will have even biblically impermissible divorce in their rearview mirror.
    - c. Are these forever disqualified from leadership?
  - 4. We've actually already answered this,
    - a. Already established verse talking about sexual moral character, and not about marriage status.
      - i. Singles are allowed to lead.
      - ii. So not necessarily even talking about marriage state requirement.
    - b. Also, even with moral failure in past, principle is looking for someone who is not sleeping around CURRENTLY!
      - i. Church body gets to determine case by case what CURRENTLY means.
    - c. We want to see current (and for a while) track record of faithfulness, repentance, and victory over discrediting sin.
      - i. Remember Paul used to be a murderer of Christians, and he's not forever disqualified

- d. We see no reasons someone who has been divorced (for variety of reasons) wouldn't be considered to lead if they have a "current" spiritual maturity and history of leadership.
    - c. IN SUMMARY, HEALTHY CHURCHES \*CONSIDER\* WOMEN, SINGLES, AND DIVORCEES FOR LEADERSHIP
      - i. Of course, like everyone considered for leadership, they're carefully considered by the elder team (with input from church members!) on a case-by-case basis
      - ii. Neither are we trying to fulfill any quotas! Looking for best qualified candidates.
  - d. My Personal testimony wrestling with this issue of women in ministry – especially eldership
    - i. Struggle to first of all understand the issue biblically and contextually
    - ii. Understanding of Ephesians 5 as it relates to roles of men and women in the home AND the church
    - iii. Read Eph 5:22-33
    - iv. But more I study, rather than this passage making a direct correlation between gender roles in the home and leadership in the church, it makes an indirect one!
    - v. Only recently saw this.
    - vi. In home, Paul seems to be teaching some sort of complementarianism.
      - 1. Husband is head of wife (need to properly understand)
      - 2. Wife is to submit to husband
      - 3. Husband is to love his wife SACRIFICALLY
    - vii. But in church, the analogy shifts from gender to Christ and the Church
      - 1. The way husbands and wives are to relate in the home is a picture for how THE CHURCH (the wife) is to relate to Christ (the husband, the head)
      - 2. This isn't talking about gender requirements for leadership roles in the church at all!
      - 3. The whole church is the wife, and Jesus is the husband
      - 4. We all in the church (men and women) are to submit to Jesus as our head and ultimate leader.
      - 5. Just as he has sacrificed everything to love his wife (all us in the church) well!
    - viii. So this is how I have finally come to understand that this passage seems to teach complementarianism in the home, and allows for egalitarianism in the church.
      - 1. Lots of need and opportunity to teach about this this fleshes out in our church and our culture.
2. Leadership structure details at TG, from Bylaws:
- a. Elder Team
    - i. Qualified in character, spiritual maturity, and ministry experience
    - ii. Appointed by anyone, Elders nominate those they fully support to church membership for 2 weeks feedback
    - iii. Decisions: always seek consensus, but at least 4/5s vote
    - iv. Terms of Svc: max 3 yrs, eligible for reappointment. Can voluntarily step down any time. Staff Elders serve indefinite terms of service
    - v. Termination: dismissed at any time they disqualified. Will follow church discipline procedure first. Any accusation ag elder must have 2 or more members presented

in writing. If still unable to be resolved scripturally, elder team recommendation of final action at Members meeting.

- vi. Women not prohibited.
  - vii. But we're not going to push to fill a quota either way on this. We're looking for qualified, mature, experienced, available leaders – no matter their gender.
  - viii. Need at least 4, all equal authority, though likely varied functions.
- b. Paid Staff Team
- i. Duties: as defined in job description, set by elders
  - ii. Hiring: Elder team initiates process, must approve candidate unanimously. Members 2 week feedback
  - iii. Termination: Resignation whenever. Firing by Elders if disqualified. Follow conflict resolution guidelines in Bylaws
- c. Servant Leadership Team
- i. Qualified just like deacons in character, spiritual maturity, and ministry experience in specific role.
  - ii. Appointment: recommended by anyone in TG. Approved by Elders
  - iii. Term Service: 1 yr typical, can be reaffirmed consecutive terms
  - iv. Termination: Can step down. Be removed if disqualified following Conflict Resolution in bylaws