

***The Leadership Roles
in a Biblically Functioning Church:
A Position Paper***

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Outline

1. The Main Leadership Roles in a Biblically Functioning Church.
 - a. Evangelists
 - b. Elder/Pastors
 - c. Teachers
 - d. Deacons
2. The Heart Of A Biblically Functioning Leader.
3. The Role and Background of the Evangelist.
 - a. What is the historical background to the role of the evangelist?
 - b. Why is the role of the evangelist so rare in churches today?
4. Elders Are To Be Appointed To Provide Leadership For The Long Haul.
 - a. What is the role of pastor-elders?
 - b. Must all pastor-elders have the same role?
 - c. Is there such a role as lone pastor in the Bible?
 - d. What are the qualities we should look for as we appoint pastor-elders?
 - e. Why are women not authorized to serve as evangelists or pastor-elders?
5. Deacons Are To Administrate The Works and Programs Of The Church
 - a. Can both men and women serve as deacons?
 - b. What are the qualities we should look for as we appoint deacons?
 - c. How do deacons function?
6. Good Leaders Need Good Followers

Introduction

Every Christian is called to the high task of being both a priest and a minister for Jesus Christ. Think about it for a moment – you are called and commissioned by God to a sacred service and ministry! Two passages (both addressed to everyday Christians) spell this out in the Bible.

As you come to him, the living Stone--rejected by men but chosen by God and precious to him-- you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ . . . you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light (1 Peter 2:4-12).

Each one should use whatever gift he has received to serve others, faithfully administering (*the Greek word means serving as a minister*) God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen (1 Peter 4:10-11)

This is a very high and noble call given to us by God. As priests and ministers we are to follow Jesus, do what he would do (if he were living in our bodies), and function as his priests and ministers in the world. There is no way that we can do this without help.

There are three types of helpers that we all need (at a minimum). I have taken modern terms which roughly correlate to ancient terms, to show us how modern concepts match with Biblical terms and concepts.

- *Mentors* = An “Elder” is typically an older, wiser Christian (the term used in the ancient world is a man who was “about 50 years old”). These are persons of experience and wisdom, who have learned many lessons that can help others in life, in their families, and in walking with God. Although age is not a set criterion per se, the concept of an “older, experienced, godly person” captures the idea behind “elder.”
- *Guardians* = The word “Overseer” emphasizes how these people have “oversight” responsibility, or “managing” church affairs. Included in this is the “responsibility to watch over the church” and “provide direction” to the church’s ministry activities. In this sense, an overseer is the one who is responsible for what happens in the local church.
- *Trail Guides* = The word “Pastor” or shepherd is taken directly from a farm mindset. Shepherds feed and lead their sheep. The relationship of a shepherd to his sheep is one of closeness and trust. King David used the imagery of God as his shepherd in the 23rd Psalm to describe God’s loving guidance and provision in his life. Like Shepherds, “Pastors” watch over and care for the sheep (Christians) in the local congregations.

In an informal sense, these people are both men and women. They come into our lives and show us the way. They not only teach us, but through a relationship with us they guide us and “equip us” so that we can live the kind of life to which God has called us. When a group of Christians join together in a Biblically functioning church; they should quickly see the importance of establishing mentors,

guardians, and trail guides (the elders, overseers, and pastors we all need.) The words in the Bible are different, but the concepts are the same!

1. The Main Leadership Roles In A Biblically Functioning Church

The Bible teaches that God wants the local church to establish people to certain roles in a formal sense, in addition to the informal roles described above. The book of Ephesians is a good place from which we can develop a foundation for the establishment of a Biblically functioning church. The foundation of the church is described in chapter two.

Consequently, you are . . . fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. (Ephesians 2:19-20)

Jesus Christ is the most important part of the church – everything draws its meaning from him - that is what it means to be the chief cornerstone (the base from which everything else is built). The foundation of the church is also built on the apostles and prophets. The reference to apostles and prophets in this context is a reference to unique and foundational roles in the early church, which do not exist in the same way today.¹ These roles and the people who fulfilled them had a foundational work, and when it was done, the church had her foundation and they were no longer required. We now have a record of those foundations in the Bible.

The book of Ephesians goes on to describe the more common and long-term roles in the church. Unlike the foundational but transitory role of apostles and prophets; *evangelists, pastors, and teachers* have a permanent role in the church.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Ephesians 4:12-14)

The role of evangelists, pastors, and teachers in God's church is to equip or train the members of the local church for works of service, so that we – those in the church - are built up and reach maturity (Ephesians 4:11-16). God's plan (from the beginning) is that each of us would have these formal mentors, guardians, and trail guides.

The local churches of the Bible had a common structure, a similar format, and appear to have been put in place so that churches could carry on in the absences of the apostles (1 Timothy 3:14-16).² This leadership structure focused on the three roles mentioned above and the additional role of deacons.

1. *Evangelists* – these are church planters and developers. Timothy was an evangelist who worked with the church in Ephesus. The apostle Paul wrote two letters to him, outlining his role as an evangelist and how the church should be structured (1 & 2 Timothy). Titus was another evangelist who also received a letter with similar instructions for his work on the island of Crete (Titus). A third evangelist was Philip (Acts 21:8). Evangelists in the Bible followed the apostles, working as their delegates. Today, many church planters, and preachers function

in a similar role. Their work is to establish and build churches according to the teaching of the apostles.³

2. *Elder/Pastors*- After churches have been established, the most important leadership work for the long term health and maturity of the church is given to older and wiser Christian men called “elders”, “pastors” or “bishops” – these three terms (as we will see) all refer to the same group of men (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4).⁴ These men are given the responsibility of “watching over,” “protecting,” “guiding,” “leading,” “teaching,” and “equipping” the church.

3. *Teachers* – evangelists and elders usually function as the main teachers in the local church, but in addition to these men there are others, also gifted in teaching who build up and strengthen the local church (1 Corinthians 12:28; James 3:1).

4. *Deacons* – Deacons are not mentioned in Ephesians 4, just as evangelists, elders, and teachers because their work is not so much equipping the church for ministry as it is doing or coordinating the various works of ministry (1 Timothy 3:8-12; Acts 6:1-8; Romans 16:2).⁵

These four roles form a timeless leadership structure for the local church. These people, when appointed and functioning in a Biblical manner, equip the church for a strong and lasting community life. But before describing their roles, let's first talk about the kind of heart that these leaders need to possess to fulfill their roles.

2. The Heart Of A Biblically Functioning Leader

The heart of a Biblically functioning church is not roles, but the empowering presence of the Holy Spirit. It is not title, but service. It is not power, but humility. And it comes not from humans, but God. A truly Biblically functioning leadership springs from a group of leaders who have been transformed by the gospel and the power of the indwelling Spirit. The apostle Paul expressed the heart of it with these words:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me (Galatians 2:20)

The greatest leader to ever live was Jesus Christ and his leaders must be like him:

Matthew 20: 25-28 Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave -- just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

As the writer of Hebrews teaches, leaders have a special responsibility to God for what they do: “They keep watch over you as men who must give an account” (Hebrews 13:17). The apostle Peter was equally bold, teaching leaders to apply themselves with diligence to their work.

Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock (1 Peter 5:1-4)

And James summed up the high responsibility not only of teachers, but of all church leaders, when he wrote these words: “Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly” (James 3:1). The heart of a Biblically functioning leadership is service, conviction, humility, and faith. Warren and David Wiersbe describe it this way:

- The foundation of ministry is character.
- The nature of ministry is service.
- The motive for ministry is love.
- The measure of ministry is sacrifice.
- The authority of ministry is submission.
- The purpose of ministry is the glory of God.
- The tools of ministry are the Word of God and prayer.
- The privilege of ministry is growth.
- The power of ministry is the Holy Spirit, and the model for ministry is Jesus Christ.⁶

Someone else has said that a church leader must have the mind of a scholar, the heart of a child, and the hide of a rhinoceros. It all springs from and focuses upon God's heart for his people. In all that follows, this mindset is the essential motivating platform.

3. The Role and Background of the Evangelist

The first role to be understood is the Evangelist. This position is presented in Acts 21:8, Acts 8:4-40, Ephesians 4:11, and it is the background for the entire books of 1 & 2 Timothy and Titus, which are easily read as Evangelist's manuals. The word “evangelist” means “one who preaches the gospel” (the core teaching of the Bible). He is a “minister of Jesus Christ” (1 Timothy 4:6), a “preacher of the word” (2 Timothy 3:16-4:5), a “man of God” (1 Timothy 6:11), and a “soldier of Christ Jesus” (2 Timothy 2:3), to name just a few of the positions he is to assume. The best modern equivalent of an evangelist is a church planter.

Like Philip in Acts 8, Evangelists and church planters focus upon teaching the gospel and bringing people to Christ. They teach, counsel, encourage, and exhort so that people come to believe in Christ and grow up in his ways. They also function as missionaries, or church developers. They are often temporary residents in an area, who plant churches and then move on or they can take up long-term residence (as Timothy did in Ephesus). In long term situations, by working with groups of elders, Evangelists can lead the church to renewed evangelistic growth and strength.

Until the church reaches maturity (and even after it does), the Evangelist is the point man for the local church. He teaches the word of God and opposes false doctrine (1 Timothy 1:3; 2 Timothy 3:16-4:5). He makes sure that the church functions properly and in God-honoring ways (1 Timothy 2). He develops the local leadership of the church through the appointment of elders and deacons (1 Timothy 3:1-16; Titus 1:6-9). Not only does he have the leading role in the preaching, teaching, and reading of scripture, but he is to set an example in speech, life, love, faith, and purity for the whole church (1

Timothy 4:11-16). He is commissioned by God to teach rich people not to put their hope in wealth, but in God (1 Timothy 6:17). He is to teach, encourage, and rebuke with all authority (Titus 2:15). He is to develop and train other teacher-leaders (2 Timothy 2:2). And surprisingly, when working with elders in the early stages of the church, he is the church leader who entertains or receives accusations about sinful elders and publicly rebukes those whose sin is verified and needs public redress (1 Timothy 5:17-20).

a. What is the historical background to the role of evangelist?

In the period immediately following the writing of the New Testament there is not very much said about Evangelists.⁷ The early church historian Eusebius describes the work of Evangelists in a time earlier than his own (the 300's AD) with these words.

Entering upon long journeys, (these men) performed the work of evangelists, being eager to preach everywhere to those who had not yet the word of faith and to pass on the writing of the divine Gospels. As soon as they had only laid the foundations of the faith in some foreign lands, they appointed others as “pastors” and entrusted to them the nurture of those who had recently been brought in, but they themselves went on to other lands and peoples (*Ecclesiastical History*: Book Three, 37).

Elsewhere Eusebius describes how the gospel was taken to India.

For there were, until then, many evangelists of the Word who took heed to apply inspired zeal in imitation of the Apostles for the increase and the establishment of the divine Word. Of these, one was Pantaenus, and he is said to have gone among the Indians . . . (*Ecclesiastical History*: Book Five: 10)

This picture of the Evangelist is consistent with the one in the New Testament, but the references are few in number and they likely focus around the early part of the second century. As stated above, these early evangelists were the modern equivalent of missionaries and church planters.

Everett Ferguson is one of the world's top experts on Christianity in the period immediately following the writings of the Bible (second and third centuries) and he makes the case that the role of the Evangelist disappears at the same time that the early church adopts the practice of the single-elder for each church (more on elders below).⁸ The churches made this change in the early to mid part of the second century. By adopting a single-bishop (called the *monarchial episcopate* by today's scholars) the ancient church had eliminated the need for the evangelist and then it eventually eliminated the role of pastor-elders. The single-Bishop assumed a role (beyond Biblical teaching) which combined both the elder-Overseer function and the Evangelist function. As Ferguson puts it, “When the evangelists, prophets, and others of the universal ministry began to lose prominence or fall under suspicion because of the traveling false prophets . . . it was natural that much of the prestige they held and many of their duties would have gone to the newly developed bishop.”⁹

The evolving development of the “single bishop” who became the leader of the church resulted in a system of church leadership totally foreign to Biblical teaching (see below). Leadership by Evangelists and elders was replaced by a focus upon one man. Over time, this evolved into a system

of hierarchy among bishops which eventually led to the bishop of Rome declaring himself the universal bishop of the church, the Pope (a role or office which is totally foreign to Biblical teaching).

In the 1500s the Protestant Reformation sought to return the church to a more Biblical structure. Some of the Reformers sought to establish a more Biblical style of church (Presbyterian) with elders and deacons, but most did not restore the role of “elders” as a group and fewer yet restored the role of the Evangelist. One bright light is found in the Restoration Movement in America in the period of 1820-1890.¹⁰ We hope that more churches will restore this role in the church of our day.

b. Why is the role of the evangelist so rare in churches today?

As we will see, the elder role is clearly taught in scripture. But the Biblical teaching on the Evangelist is such that it is easy to confuse it with the Elder role. In fact, it is highly ironic that the three books in the Bible describing the work of evangelists (Timothy and Titus) are most often referred to as “The Pastoral Epistles” (“Pastor” is synonymous with “elder,” as we will see). If our thinking were clear, it would be more Biblical to call them “The Evangelist’s Epistles.” Everett Ferguson puts it well when he writes that, “it is strange the extent to which commentators and others follow the post-apostolic tradition in regarding Timothy as a bishop (never so called in the Bible) rather than the express biblical text itself in identifying Timothy as an evangelist”.¹¹ Timothy and the Evangelists are consistently distinguished from Elders (Pastors) in the Bible, but because they were both leaders and they both did many similar things, Protestants tend to confuse two roles as one singular role.¹² When serious Evangelical scholarship has clearly delineated the difference between Evangelists and Pastor-Elders, and then addressed the Evangelist role in scripture and history, there has been a lack of clarity.¹³

Most Evangelical churches have been convinced by scripture that the Elder (Pastor) position is important. But for practical reasons, most Evangelical churches have developed a single, “Senior Pastor” model. Church leaders are rarely called “Evangelists,” but most “Preachers” and “Pastors” function in a way that has much in common with the Biblical Evangelist. A point man is needed in most congregations, and not finding it in the role of the Evangelist, the group role for Pastor-Elders has been transformed into the “singular role” of “The Pastor” in many Protestant churches.

It is only when the Preacher functions more as an “Evangelist with pastor-elders” or as a “Pastor with other Pastor-elders” that he will have effectiveness that will be healthy over the long-haul. The most balanced church, combining outreach to unbelievers and nurture to believers, will be a church that has leaders focused in both areas. The role of the evangelists is a permanent role in the church that should be re-established in our day.¹⁴ These men are especially important for any church that wants to support the planting of new churches at home or abroad.

4. Elders Are To Be Appointed To Provide Leadership For The Long Haul

The Bible describes the appointment and function of mature Christian men in the leadership role of elders. These men are called “Elders,” “Pastors,” (Shepherds) or “Overseers” (Bishops), depending on the point of reference. All three terms refer to the same group of men. This is best seen if we look at a passage from the New Testament, which employs these three distinct terms to describe the same group of men (see also Acts 20:17-28 and Titus 1:5-7):

1 Peter 5:1-2 -- To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds (pastors) of God's flock that is under your care, serving as overseers (bishops)--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.

We are calling them by the hyphenated name “Pastor-elders” to give clarity to their role for people from different backgrounds at Harpeth Community Church. Different people have different ideas about what a “Pastor” is or what an “elder” is, so the combination pulls both ideas together. This also helps everyone to grasp the significance of their position at HCC.

a. What is the role of pastor-elders?

The best way to understand the role of these men is through the three descriptive terms used to describe them and then some of the key commandments that they are given. As described above, “Elder” is typically an older, wiser Christian man (the term is used in the ancient world for a man who was about “50 years old”). The word “Overseer” emphasizes how these men have “oversight” responsibility or the “managing” of church affairs. The word “Pastor” or shepherd is one who will watch over and care for the sheep (Christians) in the local congregations. Each term provides a unique accent to the role to which the local church calls these men. As a composite sketch, these three terms provide a broad view of the dynamics, both personally and organizationally, in which these leaders involve themselves.

b. Must all pastor-elders have the same role?

No, according to scripture, different Pastor-elders can focus upon different works or roles. For example, in the early church, the apostle Peter was both an apostle and an elder (1 Peter 5:1-4). And then in 1 Timothy 5, the apostle Paul mentions different sub roles among those who were elders:

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." (1 Timothy 5:17-18)

There are some Pastor-elders who are uniquely gifted and trained to focus upon “directing the affairs of the church” or “preaching and teaching.” These men, this scripture tells us, are to be supported financially by the church. This will allow the church to have the blessing of receiving more direction and leadership from elders working full-time on staff, while also gaining the balance of non-paid elders, who support themselves by work outside the church (like most people within the church).

Within the broad work of Pastor-elders there are unique roles, accents, and gifts. We believe that this is God-ordained and healthy. Different Pastor-elders will be involved in different aspects of the church (according to their strengths), some will focus on shepherding, some on oversight, and some on sharing the wisdom gained from years of experience. All the elders are equal in authority and decision making input. The church will be lead, in important matters, by the group, not one person.

c. Is there such a role as a single pastor in the Bible?

As the modern church often uses it, there is no role for a single pastor in the Bible. Although many Evangelical churches have opted for the single Pastor role, the Bible indicates that churches should appoint a group of Pastor-Elders. Paul commanded Titus to appoint “elders” (Titus 1:5-9). And, in the Bible, elders always appear as a group in various congregations (Acts 14:23; 21:18; 1 Timothy 4:14; James 5:14; and Philippians 1:1). Bruce Stabbert in his book *The Team Concept: Paul’s Church Leadership Patterns or Ours?* summarizes the Biblical teaching by stating:

It is concluded after examining all the passages which mention local church leadership on the pastoral level, that the New Testament presents a united teaching on this subject and that it is on the side of plurality. This is based on the evidence of the seven clear passages which teach the existence of plural elders in single local assemblies . . . In all these passages, there is not one passage which describes a church being governed by one pastor.¹⁵

A single leader is typically more efficient in organizations, causing armies to want a commander, universities to want presidents, and corporations to want CEOs. This is why the single-bishop problem developed in the early church and why churches so easily gravitate to the single pastor today.¹⁶

But a Biblically functioning church will be careful not to invest too much power and authority in any one single man. It is too dangerous and unwise. A lone man is not wise enough or committed enough or strong enough to handle this task alone. As the analogy with a mountain climber makes clear: the lone climber on the exposed mountain ridge feels the fury of the cold wind in a way that the hiker, content to walk casually through forest, does not – no one should climb mountains by themselves. And current trends also prove, that without the wisdom of having a group of pastor-elders, as the Bible teaches, many men fall into sin, even scandalous sin, and thereby discredit the kingdom of God.

There should be strong leaders, like Evangelists and lead pastor-elders, but these individuals must always have a group of others with whom they must consult and to whom they must give an account. The best leadership will usually feature one strong leader, surrounded by a godly group of astute equals.¹⁷ In fact, where the goal is balanced spiritual and numeric growth, a plural leadership offers the advantage of multiple sources of wisdom, experience, and insight. This helps to balance individual weaknesses, lighten the workload, and allow leaders to focus their leadership on their unique strengths and gifts.

d. What are the qualities we should look for as we appoint pastor-elders?

In the ancient world, writers would often describe the ideal character traits of certain people, especially leaders. These character portraits were *not* to be taken as legalistic and strict, point-by-point qualification tests; instead they listed desired qualities. Their purpose is to say, “this is the kind of man you want.” This is the background as the apostle Paul describes the kind of men that the local church is to appoint as Pastor-elders.

1 Timothy 3: 1-7 -- Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent

convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Titus 1:6-9 -- An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

A careful reading of these passages shows many points of similarity, but also some points of difference. The character, successful family background, and male leadership role are emphasized in both. But there are subtle differences, because the unique setting of Ephesus (1 Timothy) was different than Crete (Titus) and the needs of the churches in their respective cities were slightly different. By analogy, this is why many believe that it is important for potential Pastor-Elders to be committed, in a balanced way, to the unique mission, vision, values, and needs of the particular local church that will appoint them to their position of leadership. There are unique situations and needs in each local congregation.

Before moving on to the next point there are two important things emphasized in these passages. The first emphasis is the importance of character. F. B. Myer points us to the kind of character needed in church leaders.

The supreme test of goodness is not in the greater but in the smaller incidents of our character and practice; not what we are when standing in the searchlight of public scrutiny, but when we reach the firelight flicker of our homes; not what we are when some clarion-call rings through the air, summoning us to fight for life and liberty, but our attitude when we are called to sentry-duty in the grey morning, when the watch-fire is burning low. It is impossible to be our best at the supreme moment if character is corroded and eaten into by daily inconsistency, unfaithfulness, and besetting sin.¹⁸

William Woodfin also points out why character is so important.

The proof of Christianity is not a book but a life. The power of Christianity is not a creed but a Christian character; and wherever you see life that has been transformed by the grace of God, you see a witness to the resurrection of Jesus.¹⁹

The second emphasis is the effectiveness an elder must possess in managing his own family. The Bible teaches that success with one's family is the necessary background for leadership in the church family. This also implicitly demonstrates a correlation between male leadership in one's family and male leadership in the church.

e. Why are women not authorized to serve as evangelists or pastor-elders?

Most Christian Church leaders have upheld the teaching that God restricts the primary preaching-teaching role and the elder role to qualified men. The Biblical message on this point is difficult for many to hear in our culture. But most Restoration Movement churches have been committed to letting scripture, not human values guide the church. And those Christians who have embraced the more liberal view which does not hold to the principle of male leadership must grapple with the secular philosophical roots of their views. They also must admit, upon reviewing the evidence, that the principles of interpretation that justify the egalitarian/feminist view, also lead church movements, over time to full-blown liberal theology, as the highly respected New Testament scholar Wayne Grudem has shown in his book *Evangelical Feminism: A New Path to Liberalism*. And it also leads, statistically, to a more feminine church, with fewer and fewer men, as David Murrow points out in his book, *Why Men Hate Going to Church*. Under the strong influence of our culture, many Christians believe we should start with Galatians 3: 28 where the Bible teaches that “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” Many otherwise godly people in Christian churches start with this verse and then seek to develop a view of men and women and church life built around the concepts of egalitarianism. The most comprehensive information source on the literature from this movement can be found at www.cbeinternational.org.

The majority of Independent Christian Churches observe male leadership. Many of us who believe in male leadership, however, reject both egalitarianism and traditionalism, believing that complementarianism best explains Biblical teaching. This is the view described most recently by New Testament scholars Tom Schreiner and Craig Bloomberg.²⁰ The view starts, not with Galatians 3:28, which complementarians believe addresses value and standing with God, but not the role of men and women. Instead complementarians turn to passages like Ephesians 5: 21-31 which explicitly describes the roles of husband and wife. We hold that God made men and women as complementary equals with unique strengths. We are equal in value, standing, and access to God. Together we are co-heirs with Christ, but we were made by God for different roles (Genesis 1: 26-27). The unique focus of husband and wives are in keeping with the strengths and destiny given to us by God, and given full meaning by Jesus Christ.

In the home both husbands and wives should serve and submit to one another, but in different ways. God gives a special servant leadership role to the husband in Ephesians 5:23ff that focuses upon following the example of Jesus. Christ-like leadership in the home involves 1) serving, 2) building up, 3) taking initiative and 4) making the decision for the family when problems arise that cannot be solved through consensus. Decisions of this type (4) must be made so that those under his leadership will enjoy all that God wants for them. God calls wives to show a submission grounded in the willingness to support, listen to, and yield to the God ordained leadership of her husband (in an intelligent and responsible manner). Living out this complementary relationship is based upon reverence for God and attitudes of the heart, as opposed to specific rules or detailed role descriptions (Ephesians 5:21-33; 1 Peter 3: 1-7; Colossians 3: 18-21).

In the midst of uncertainty about these roles both in the world and in many churches, Christians can find clarity if we remember that the husband is called to assume the role (in relation to his wife) that Jesus had to the church -- and the wife is called to assume the role that the church had in relation to Jesus (Ephesians 5:21-33). These roles are not interchangeable or egalitarian. The “man=Christ, woman=church model” will help us get through all the complex issues.²¹ It *cannot* be asserted that Christ submits to the church in the same way that the church submits to Christ. Christ submits to the

needs of the church by serving her and laying his life down for her, but he always remains her leader. If the analogy means anything, the husband has an undeniable leadership role in relation to his wife.

Consistent with male leadership in the home, the church also reflects male leadership. The church is the family of God (1 Timothy 3:14-16). In the family of God, the Bible teaches that only qualified men should be appointed to the church's main teaching and authority roles. The apostle Paul explains this teaching in 1 Timothy 2:11-13:

A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. (see also Corinthians 11: 3-16; 14: 33-36).

Complementarians believe that the authority role Paul has in mind refers to formal leadership decisions and policies which lead and set direction for the congregation (usually by main minister/pastor and pastor-elders). The teaching that is restricted to men is that teaching which leads and sets direction for the congregation.

A careful reading of this passage (in its larger context) shows that the reasons given for restricting women from the main teaching and authority roles over the church go back to God's created order, not the culture of the first century. When God made Adam first, he made him to be the leader.²² Male leadership in the home and in the church are thus intertwined.

Consistent with these principles, we find that in scripture only qualified males were appointed as apostles, only qualified males were appointed as elders, and only males served as evangelists in the Bible. And clearly, unlike the qualities given for deacons, the qualities listed for elders are restricted to men (1 Timothy 3:1-7; Titus 1:5-9). The elders of the local church were the guardians of the teaching and authority of the local church.

The leadership and responsibility of elders is only given to certain men who have been qualified because of their Christ-likeness, their track record in leading their families, and their knowledge of the scriptures (1 Timothy 3:4-5; 1 Corinthians 14:33-36). The "male-only" group or the "top-down tyrant" will not match what the Bible teaches. As in the home, this leadership is to be provided by men who receive input and discuss things with women and youth before important decisions are to be made.

In the moderate complementarian viewpoint, both men and women can make announcements, share testimonies, take part in dramas, and serve the Lord's supper, etc.,. In the Bible, it was clear that both men and women shared prayers and prophecy in the meetings of the early church (1 Corinthians 11:3-5). Women wore veils during this period to show that – even though they were taking a public role – they were still in submission to male leadership (1 Corinthians 11:8-10). In the Biblical culture a veil was needed to show this submission, but the veil is not needed to show it in our culture (a veil doesn't communicate such a thing today). The principle of male leadership is timeless, but the cultural manifestation of wearing a veil was limited.²³

The authoritative teaching which was restricted to men (1 Timothy 2:11-15) was different than prophecy, which was more like a testimony which God had placed on someone's heart and was shared with the church.²⁴ Prophecy, in this sense, is very different than it was in the Old Testament. But this

concept better fits the weighing and evaluation of prophecy and related aspects described in the New Testament (1 Corinthians 14: 26-36; 1 Thessalonians 5:20-21).

This also helps make sense of the prohibition on women speaking in 1 Corinthians 14:33-36. Because women prayed and shared prophecy during the meetings of the early church (1 Corinthians 11:3-16), it makes sense that it was only during the evaluation of prophecy or the disruptions associated with prophecy and tongues that women were to be silent.²⁵ The prophecy that women shared in the Bible did not function as authoritative teaching – they wore a veil to show submission and their prophecy was subject to an evaluation by the others (1 Corinthians 14:33-36).

Teaching in the sense described in 1 Timothy 2 was an authoritative teaching, which reflected the beliefs and leadership of the church. This teaching was only done by apostles, evangelists or elders (according to the book of Acts). Consistent with 1 Timothy 2, only qualified men were to be selected to serve as elders according to the numerous passages which refer to this role in the New Testament (1 Peter 5:1-4; Titus 1:5-9; Acts 20; 1 Timothy 3:1-7).

The Biblical basis for complementary viewpoint is not based on any one passage or section of the Bible, but rather on a overall pattern found in scripture. It is the cumulative weight of the entire Bible which demonstrates the complementary viewpoint. Stated another way, it is possible to explain away one or more passages, but it seems unbiblical to reinterpret or explain away all of the following points.

1. The Bible teaches that men and women, in Adam and Eve, *were created with unique accents and responsibilities* (Genesis 2:15-3:11; 1 Timothy 3:12-15; 1 Corinthians 11:8-10; 14: 33-34).
2. The curses of Genesis 3:14-20 reflect *hardships directly tied to these unique accents and responsibilities*.
3. The selection of Abraham (as a male leader) and *the unique mark of circumcision displays God's approval of male leadership in the Israelite covenant* (in establishing the covenant from scratch, there was no culture limiting pressure on God to choosing male circumcision).
4. The twelve tribes were based upon *the twelve male descendants of Jacob* (God started from scratch and did not have to do it this way).
5. The appointment of *male-only priests in the Old Testament* reflects God's choice of male leadership in the Israelite covenant (contemporary pagan priests were male and female).
6. *All the God-ordained royalty, all the major Old Testament prophets, and all the writers of the Old Testament were male*. Certain vows within the Old Testament required authorization of the father, as the leader in the home.
7. *Jesus came as a male* – affirming by this a unique role for males as representative leaders (especially in marriage).
8. *Jesus chose 12 males to be apostles* – he could have been egalitarian because he broke with other traditions – but on this point he didn't.

9. In the New Testament, *only men served as evangelists-preachers*.
10. In the New Testament, *only men served as elders*.
11. The character *descriptions of elders in the New Testament are explicitly male based* – there is no New Testament basis or criteria for female elders.
12. Explicit New Testament prohibitions – which in isolation might be explained as cultural – support the order-of-creation principle and practice of male leadership found throughout the New Testament:
 - Authoritative teaching is restricted to males (1 Timothy 2:11-15)
 - Females had to veil their heads when praying or prophecy (1 Corinthians 11:3-5)
 - During certain parts of the assembly, women were to be silent (1 Corinthians 14:33).
13. In contexts where the word “head” is not used, the New Testament clearly teaches male leadership in the husband-wife relationship (Colossians 3:18-19; 1 Peter 3:1-6; Titus 2:3-5). The view that “head” means “source” in Ephesians 5 is not well-supported by lexical studies contemporaneous to New Testament times (it normally meant “authority”).²⁶
14. In marriage, men are to reflect Jesus’ role and wives are to reflect the church – the roles are not inter-changeable or reversible as egalitarian concepts necessitate. The church doesn’t lead Jesus in the same way Jesus leads the church. Male leadership is undeniable in this sense.

This male leadership pattern seems to be thoroughly entrenched in the Bible. Although the Bible is not in itself a legal blueprint or constitutional law code, these are patterns reflected within diverse sections of the Bible that should be honored, especially when some of the passages explicitly teach male leadership.

Although it is becoming more popular, one must literally re-work many teachings and many scriptures - from a broad range within the Bible - to support the egalitarian point of view. The reason people want to do this is because of the pressure from the secular culture, not the Bible.

1. Egalitarian concepts spring from human philosophy, not scripture. At the risk of over emphasizing it, the pressure to accept egalitarian concepts is almost unbearable and very difficult to resist for many scholars, teachers, counselors, business leaders or others wanting academic or social respect from the world today.
2. Egalitarians have trouble seeing the long term implications of their view. Egalitarian concepts go hand in hand with the break-down of marriage (divorce, living together, etc.), the abandonment of a unique focus upon the nurture of children by women, and male confusion. These same underlying philosophical concepts are also driving the push for acceptance of homosexual and polygamus lifestyles. Like communism, egalitarian concepts sound good in theory, but they do not truly help people and they will not work in the long run.

For those who would like to study this further, I recommend many of the articles found at **WWW.CBMW.Org**.

5. Deacons Are To Administrate The Works and Programs Of The Church

The word “deacon” (*diakonos* in Greek) is a broad word which means “servant” or “administrators” and applies to all kinds of roles. Deacons typically are appointed by the church to administrate various programs and ministries. The background for the type of work they do is provided by Acts 6: 1-7. At this time in the history of the church there were a large number of widows who were being helped with the distribution of food through the church. The apostles in Jerusalem were trying to do this work, which, coupled with their other responsibilities, was too much. The Grecian widows (who did not have a Jewish background) were being neglected and many in the community were upset.

The apostles met with the church and asked the church to appoint seven men, “known to be full of the Spirit and wisdom.” The apostles wanted this “administrative” help because they needed to focus upon “prayer” and the “ministry of the word,” rather than passing out food. So the Christians recommended seven men, who were then appointed to “serve” (using a verb form of the Greek word for “deacon”) – that is, take care of the widows. The apostles prayed for these men and appointed them with the laying on of hands. From that point on, these men took responsibility for this particular ministry.

There is an important endnote, which is highlighted by the way the text is set up in the Bible. After this effective delegation of responsibility and priorities, Acts 6:7 shows how the church had significant impact on the community: “So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests (Jewish) became obedient to the faith.”

When the local church is functioning in a full Biblical manner, there will be delegation of tasks according to the responsibilities of the different types of leaders. Pastor-elders focus upon “oversight,” “shepherding,” and providing “mature counsel” for the needs of the people. And deacons administrate and coordinating the service ministries of the church. There is no spiritual leadership authority over others in the role of deacon.

a. Can both men and women serve as deacons?

Yes, the Greek term “*diakanos*” is typically translated as “servant” or “deacon,” depending upon the context. This term is used in Greek literature to describe both men and women. In the book of Romans the apostle Paul introduces a woman from the town of Cenchrea using the Greek word for “deacon” to describe her (*diakanos*). The New Revised Standard Version puts it right:

Romans 16:1-2 -- I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

Then in 1 Timothy 3:11, in the midst of describing the kind of people to be appointed as deacons, Paul describes the qualities needed by “women.” Again, the New Revised Standard Version captures the essence of the Greek text, in contradistinction to the New International Version, which inserts the word “their” and makes the text read, “their wives.” The Greek text simply says, “women.”

1 Timothy 3:11 -- Women likewise must be serious, not slanderers, but temperate, faithful in all things.

These women are best understood as female deacons.

Some have thought that these are the wives of deacons. But it would be odd to have the qualities of deacon's wives listed, but not elder's wives (who have a more important role in spiritual matters). This makes it highly unlikely that deacon's wives are being discussed. Women, understood as female deacons, would be the most natural translation. In Greek, when a noun "*gunaikas*" (women) occurs without the article or pronoun, it is used to relate the females under consideration to the context. The technical composition of this section in the Greek language also supports this understanding.²⁷ In this way Paul describes male deacons, then female deacons, and then he comes back to the male deacons again in verses 12 and 13. These verses seem to refer to those male deacons who, by their service and lives, show themselves to be ideal elder candidates for the future.

And by way of confirmation, history confirms that there were female deacons in the early church. The earliest reference comes within 20 years of the completion of the New Testament, in an area near Ephesus (where 1 Timothy was sent), when the pagan governor Pliny mentions female deacons in correspondence to the Roman Emperor Trajan in AD 112. He mentions two Christian women, "two female slaves who were styled deacons" [*quae ministrae dicebantur* in Latin].²⁸ And early church leaders such as Chrysostim, Tertullian, and others recognize female deacons with roles such as prayer, fasting, visiting the sick, instruction of other women, assisting in baptisms, and aiding in the preparation of communion.²⁹

As stated above, there is no spiritual authority over others in the role of deacon. Evangelists and pastor-elders are appointed to lead the church; deacons manage and administrate the programs of the church.

b. What are the qualities we should look for as we appoint deacons?

The Bible lists the qualities we should look for when we appoint deacons. The teaching of 1 Timothy 3:8-9; 12-13 will cause us to look for the following kind of people (typically men): "those worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain; those who hold of the deep truths of the faith with a clear conscience. We will look for one-women husbands who manage their children and households well." The teaching of 1 Timothy 3:11 and Romans 16:1-2 will cause us to look for the following kind of women: "those worthy of respect, not malicious talkers but temperate and trustworthy in everything, and those who are willing to provide help to other people."

c. How do deacons function?

If we follow the model described in Acts 6 (see above), we are advised to appoint deacons to specific works or ministries. The deacons over a specific area should have both the necessary authority and responsibility to make sure the work gets done. Deacons function best when they can decide what to do, without having to get "permission" for everything. In a typical setting, they should be given parameters for their work (the exact mission and values to guide the work) and, if necessary, a budget. The Pastor-elders would establish these parameters. With these in hand, deacons should be turned

loose to do the job as they see fit. The responsibility that deacons are given is usually significant. This is why only qualified, gifted, and godly people are to be appointed. By calling these men and women “deacons” the church is stating who is in charge of an area and that those in charge have good character, will do a good job, and will represent the church’s values properly.

6. Good Leaders Need Good Followers

Someone once asked the famous baseball manager Yogi Berra, "What makes a good manager?" Berra replied, "A good ball club." This simple statement is not just true of sports teams, it is also true of God’s church.

S. I. McMillen, tells an interesting story of a young woman who wanted to go to university, but she thought she had no chance, given the question on the application which asked, "Are you a leader?" Being both honest and conscientious, she wrote, "No," and returned the application, expecting the worst. To her surprise, she received this letter from the college: "Dear Applicant: A study of the application forms reveals that this year our college will have 1,452 new leaders. We are accepting you because we feel it is imperative that they have at least one follower."³⁰ Too often Christians focus on the important things needed in leaders and not enough on their responsibility as followers.

Two passages present God’s teaching with particular clarity.

Hebrews 13:17 -- Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

1 Thessalonians 5:12-13 -- Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work.

Individual Christians have a responsibility to be respectful and submissive to their leaders. God has given his leaders great responsibility and, because of that, God has also given them significant authority. Without this authority, it is hard for them to fulfill their responsibilities.

There are some practical, down to earth applications of these passages, reflected in what I call, “the persuasion mindset.” The Greek word for “obey” in Hebrews 13:17 is closely related to the word “persuade” (although it is a little stronger). Behind “the persuasion mindset” is the ease by which we are persuaded by our leaders. God tells Christians that they are to have an “easy to persuade, obedient mindset” when it comes to their leaders. Consider some of the following items:

- Our willingness to formally submit ourselves to their leadership (by becoming members of the church).
- Our determination to show respect in all things and the determination to pass this mindset on to our children and friends.
- Our habit will be to show a general willingness to follow the specific guidance of our leaders in their teaching, leadership, and in other practical matters (unless scripture or our conscience prohibits or hinders it).

- Our intention will be to respond to and follow their requests when they ask us to do things in the church.
- Our willingness to attend seminars, classes, and groups when they ask us to do so.
- The receptivity and respect we show when they want to meet with us, when they call us, or when they contact us in other ways.
- Our willingness to stick with the church and be shepherded - people who want to be shepherded tend to stay in the same place, they don't move from church to church.
- Our willingness to believe our leaders and give them the benefit of the doubt if conflict or gossip arises which directly or indirectly involves them.
- Our willingness to approach them and ask them to explain the things which we may take in a wrong or negative way or which may be causing us to lose respect for them.
- Our determination to join them and support them by praying for them and their families.
- Our financial commitments which enable the paid leaders of the church to support themselves and their families in appropriate ways (for living in this area).
- Our full financial support for the church and the ministries in which they lead us.

¹ The role of the apostles – meaning the 12, plus Paul – clearly does not exist today, because of the requirements laid down in Acts 1. It is also highly likely that Prophets, in the sense described in Ephesians 2:20 do not exist. Many advocate that prophets exist today, but few seem to have the Ephesians 2:20 role in mind when they say this. See Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton, Illinois: Crossway Books, 1988; revised edition, 1998) and David Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1983).

² A careful reading of 1 Timothy 3:14-16, shows that 1 Timothy was written to help establish criteria and roles for a lasting structure in the local church. Within the canon of scripture there is a pattern of evangelists, elders, teachers, and deacons carrying on the ministry in the absence of the apostles. For more information see Everett Ferguson, *The Church of Christ* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1996).

³ See Everett Ferguson, *The Church of Christ* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1996), pp. 329-333; and the much older, but excellent work by W.L. Heyden, *Church Polity* (Chicago, Illinois: S.J. Clarke, 1894).

⁴ These terms are used interchangeably in Acts 20 and 1 Peter 5, referring to the same men and the same role. For more information. The most readily available book on elders is Alexander Strauch, *Biblical Eldership: An Urgent Call To Restore Biblical Church Leadership* (Lewis and Roth Publications, 1995). But see also the older work of J. W. McGarvey, *A Treatise on The Eldership* (Murfreesboro, Tn.: Dehoff Publications, Reprint Edition, 1956) and Everett Ferguson, *The Church of Christ* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1996), pp 318-327..

⁵ The best book on men and women by a single author is James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, Michigan: Zondervan Publishing House, 1983), and he does a decent job discussing male and female deacons. But see the discussion on female deacons in Carroll Osborn, *Women in the Church: Refocusing the Discussion* (Abilene, Texas: Restoration Perspectives, 1994) and Steven Sandifer, *Deacons: Male and Female* (Houston, Texas: Keystone Publishing, 1989). See also the website of the "Council of Biblical Manhood and Womanhood" for helpful material at WWW.cbmw.Org.

⁶ Warren W. Wiersbe and David W. Wiersbe, *Making Sense of the Ministry* (Baker Book House).

⁷ Everett Ferguson, "The Ministry of the Word in the First Two Centuries," *Restoration Quarterly* (1957): 21-31. See also, Alastair Campbell, "Do the Work of an Evangelist," *Evangelical Quarterly* (1992): 117-129; Everett Ferguson, "Church Order in the Sub-Apostolic Period: A Survey of Interpretations," *Restoration Quarterly* (1968): 225-248; and Everett Ferguson, "Evangelist," in *Encyclopedia of Early Christianity*, volume 1, edited by Everett Ferguson, Michael P. McHugh, and Frederick W. Norris (New York: Garland Publishing, 1997).

⁸ Ibid.

⁹ Everett Ferguson, "The Ministry of the Word in the First Two Centuries," *Restoration Quarterly* (1957): 21-31.

¹⁰ William L. Hayden, *Church Polity* (Chicago: S.J. Clarke, 1894) is still the best book on the role of the Evangelist available.

¹¹ Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology For Today* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1996), p. 332.

¹² The Biblical scholar Bill Lane (and his co-authors) represent much of Evangelical scholarship when he writes of the Biblical Evangelists Timothy and Titus that, "No official title is given to Timothy in Ephesus or to Titus in Crete. They are temporary delegates appointed for an interim period of ministry . . . Timothy and Titus are thus instruments of the apostle's authority rather than possessors of an inherent authority. It is this element

which distinguishes them sharply from the developed monarchical episcopacy championed by Ignatius and others in the early second century.” But Lane does not deal with the evidence presented Ferguson (see above and below), the presentation given by Wm. Hayden (see below), and he appears unduly concerned about the rise of the “dominant bishop” (monarchical episcopate) in the early church. The “dominant bishop” problem grew out of the corruption of the elder-bishop office, not the Evangelistic office. Lane also overstated the temporary and uniquely apostolic nature of Timothy’s ministry, when, in fact, Timothy was commissioned not just by Paul, but he was also commissioned by the Elders and recommended to the work by the churches in Lystra and Iconium. And Philip’s work was not temporary. He was still in Caesarea some 20 years after Acts 8:40, when he began his ministry as an Evangelist. Evangelists often had established and ongoing roles. See the overstatement in Baker, Lane, and Michaels, *The New Testament Speaks*, (Harper & Row, 1969), pp. 236-237.

¹³ See the definitive scholarly study by Eric G. Jay, “From Presbyter-Bishops to Bishops and Presbyters,” *The Second Century: A Journal of Early Christian Studies* (1981): 125-162.

¹⁴ There four reasons for these point [drawn from William L. Hayden, *Church Polity* (Chicago: S.J. Clarke, 1894), Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology For Today* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1996), and the most recent studies on growing churches, typified by C. Peter Wagner, *Your Church Can Grow* (Regal Books)]. As mentioned above, some people assume that Evangelists were temporary apostolic delegates, whose work was restricted to a special appointment by the apostles in the first century. But it needs to be noted that this is an assumption without scriptural support. There are four reasons that indicate that the role of the evangelist should continue until the return of Christ. Firstly, the fact the 1 & 2 Timothy and Titus are in the Bible means that these books are given by God for the church of all time. These books are most easily read as manuals for the Evangelist. The meaning and application of these books for our day is seriously impaired if the Evangelist role has ceased. .

Secondly, an independent and careful reading of two important scriptures gives the impression that the role of an Evangelist was intended to be permanent.

Ephesians 4: 11-12 -- It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up

Unlike apostles and prophets, the role of an evangelist requires no historical tie to the ministry of Jesus or special revelations by the Holy Spirit. The Evangelist, like the Pastor and Teacher, uses God given talents, passion, and opportunities to influence people for Christ, in an otherwise natural walk of faith.

2 Timothy 4: 5 -- But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

Like Philip (Acts 21:8,) Timothy had a specific role and a definite office or ministry. In reading about it, we naturally expect this role to continue, especially in light of 2 Timothy 2:2 where Paul appears to be telling Timothy to train other Evangelists. Although we would like more information, the role or office of the Evangelist did continue for a time in the early church, as attested to by church historian Eusebius (see above). The role disappears from the church in history only when it is superseded by the “single-bishop” practice that became common toward the end of the second century (see above).

Thirdly, the need for evangelists, as church planters and church builders will never end as long as there are people who have yet to hear the gospel or become part of growing church. Evangelists are missionaries, church planters, or, sometimes through a long term evangelistic emphasis in local setting, they are church builder-developers. 1 & 2 Timothy and Titus provide the best guidance for those who seek to address these needs in Biblical ways.

Fourthly, Leadership by one main spokesperson who receives advice and counsel from those who are often older and wiser Pastor-Elders (to whom he is also accountable) is one of the most effective means of facilitating sustained numerical growth and ministry expansion in the local church. Few other structures in the local church have proven to be as effective.

In long term situations, a local churches can wisely opt to have an Evangelist or a Pastor-Elder serve as the congregational point-man. This person should have God given gifts, knowledge, and character to help him serve in this role. This point man, like individual pastor-elders and all members, is accountable to the group of pastor-elders, as they, as individuals, in turn, are accountable to him.

To avoid abuse or misconduct, the point man must always be ultimately accountable in the local church. The elders must “guard the flock” and “oversee” and protect the congregation by making the point man accountable. In bad circumstances, the elders may even have to ask the point man to repent or even dismiss him. In the end, according to scripture, Pastor-Elders, as a group, must always “oversee” and “shepherd” the congregation.

¹⁵ Bruce Stabbert, *The Team Concept: Paul’s Church Leadership Patterns or Ours?* (Tacoma: Hegg, 1982), pp. 25, 26.

¹⁶ Eric G. Jay, “From Presbyter-Bishops to Bishops and Presbyters,” *The Second Century: A Journal of Early Christian Studies* (1981): 125-162 and Everett Ferguson, “The Ministry of the Word in the First Two Centuries,” *Restoration Quarterly* (1957): 21-31.

¹⁷ It is important to maintain balance here. The main Preacher-Teacher of a church, whether he is an Evangelist or a Pastor-Teacher, should be accountable to a group, but not to each individual in the group. Individual Pastor-Elders are not, in themselves, the ruling overseers of a church. This balance will keep an opinionated or over-reactive Pastor-Elder in check. The group – deciding as a group --must be the body which brings accountability to the Evangelist or one of its members.

¹⁸ F.B. Meyer in “Our Daily Walk,” *Christianity Today* 36 (10).

¹⁹ William Woodfin, *Leadership Journal* 8 (1).

²⁰ See *Two Views on Women in Ministry* by Linda L. Belleville , Craig L. Blomberg , Craig S. Keener , Thomas R. Schreiner , James R. Beck and Stanley N. Gundry. Zondervan, September 2005.

²¹ For a good summary of the scholarly view of complementarians on 1 Corinthians 11 and 14, see *Recovering Biblical Manhood and Womanhood* (Crossway Books, 1993) – this book was Christianity Today’s book of the year in 1993. These chapters, plus lots of other good studies have been posted at the Council For Biblical Manhood and Womanhood’s site, www.cbmw.com. (see the whole book at <http://www.cbmw.org/rbmw/rbmw.pdf>). The best scholarly book on the foundational Biblical issues is by the Independent Christian

Church scholar, Jack Cottrell, *Gender Roles and the Bible: Creation, Fall, and Redemption* (Joplin, Missouri: College Press, 1993). See the summary of his work online at <http://www.cbmw.org/resources/books/headship.pdf>.

²² The best work on this passage is found in, *Women in the Church: A Fresh Analysis of I Timothy 2:9-15* edited by Adreas J. Kostenberger, Thomas R. Schreiner, and H. Scott Baldwin (Baker, 1995). See also http://www.cbmw.org/resources/articles/idonot_permit.html and Jack Cottrell, *Gender Roles and the Bible: Creation, Fall, and Redemption* (Joplin, Missouri: College Press, 1993).

²³ Thomas Schreiner's work on this is the best in print, scroll through the following link until you find his article on 1 Corinthians 11: <http://www.cbmw.org/rbmw/rbmw.pdf>. Or, you will also find an updated discussion in his essay in Beck and Shreiner, *Two Views on Women in Ministry* (Grand Rapids, Michigan: Zondervan, 2002).

²⁴ Wayne Grudem did his Ph.D. work at the University of Cambridge on prophecy. He makes this point about the difference between authoritative teaching and prophecy in the popularization of his Ph.D. dissertation, *The Gift of Prophecy In The New Testament and Today* (Revised Edition, Wheaton, Illinois: Crossway Books, 2000). For a summary article of this material see, http://www.cbmw.org/resources/articles/prophecy_teaching.pdf.

²⁵ The highly respected evangelical scholar D.A. Carson has provided the best article on this point, scroll to it at: <http://www.cbmw.org/rbmw/rbmw.pdf> or read a similar position in Wayne Grudem's, *The Gift of Prophecy In The New Testament and Today* (Revised Edition, Wheaton, Illinois: Crossway Books, 2000).

²⁶ See Wayne Grudem's exhaustive word studies on "head": <http://www.cbmw.org/rbmw/rbmw.pdf>.

²⁷ See impressive work on this point, by Greek scholar Carroll Osborn, *Women in the Church: Refocusing the Discussion* (Abilene, Texas: Restoration Perspectives, 1994), p. 95.

²⁸ The most complete work on Deacons, which quotes this background material and others is by J. Stephen Sandifer, *Deacons: Male and Female?* (Houston Texas, 1989).

²⁹ Merrill Tenny, *The Zondervan Pictorial Encyclopaedia of the Bible*, 5 volumes (Grand Rapids, Michigan: Zondervan, 1975), p. 954.

³⁰ S.I. McMillen, *None Of These Diseases* (Old Tappan, New Jersey: Fleming H. Revell Co., n.d.).