

## LEADERS IN THE EARLY CHURCH

### Faulty Starting Point

- \* Our culture recognizes official religionists in every religion. These are people who are given charge of the religious beliefs and practices of their respective communities. They are often paid to perform this service on behalf of the community and are also encouraged, as needed, to raise and equip others to share the load if they cannot do it all alone.
- \* Our culture also recognizes leaders in various organizations, whether businesses, not-for-profits, or public services. These persons are given authority over others who are under them in a hierarchical framework and make most of the important decisions and require those under them to conform or leave.
- \* It is tempting to begin with the above assumptions about leaders in general and then approach Scripture to ask whether we find something like that there. Undoubtedly, if we look for people who seem to fit the above descriptions we will find them. Then we are tempted to identify all the passages where they exist, read them carefully, and systematize our findings into a “Theology of Leadership.” But this is not a “Biblical” theology of leadership.
- \* Biblical leadership begins with an admission of how the fall has distorted human notions of power and responsibility, continues with God forming Israel on the premise the “kingship like the nations” is unacceptable for God’s people, continues with God’s disciplining his people for kingship like the nations and the prophetic anticipation of a servant posture for God’s people, culminates with Jesus revealing the servant posture in light of God’s in-breaking kingdom, continues with HS empowerment for this task, and then picks up with the example and teaching of the early church.
- \* Paul offers a robust vision of leadership for God’s people that rivals “leadership like the nations” in Ephesians 4:1-16. What are the key components of this rival vision in 1-6, 7-10, 11-13, and 14-16? [note: in vv. 9-11, the descension that precedes Christ’s ascension is a reminder that even for Christ lowly service preceded his exaltation]
- \* Let’s examine the leadership roles in this section according to this context and how we see them functioning in the early church

### APEST

**Apostle** – those given the *xaris* and apostleship and who carry out that function

- \* The Twelve: Matt 10:12; Mark 3:14-15; Luke 6:13
- \* Foundational Role in Acts: 1:15-26; 2:42-43; 4:33-37; 8:18; 15:2-23
- \* Widening Circle: Acts 14:14; Rom 16:7
- \* In the Church: 1 Cor 12:28-31; Eph 2:19-22; 4:11-13

**Prophet** – those given the *xaris* and of prophecy and who carry out that function

- \* False Prophets: Matt 7:15-23; 24:15; Mark 13:22; Acts 13:6; 2 Pet 2:1; 1 John 4:1; Rev 2:20
- \* Early Church Examples: Acts 2:16-20; 11:27-30; 13:1-3; 15:30-35; 19:6; 21:8-11 (Gk. “To Philip were four unmarried prophesying daughters”)
- \* Teaching of NT Letters: Rom 12:6; 1 Cor 11; 12:10, 28-29; 13:2, 8-13; 14:1-6, 22-40 (esp. 30-33); Eph 2:20; 3:5; 4:11-13; 1 Thess 5:20-21; 1 Tim 1:18; 4:14; 2 Pet 1:19-21

**Evangelist** – (literally “gospelers” or “good newsmen”) those given the *charis* of evangelizing and who carry out that function

- \* Philip: Acts 21:8
- \* Roles: Eph 4:11
- \* Timothy: 2 Tim 4:5

### **Shepherd**

- \* Eph 4:11
- \* John 21:16 (verb) – Jesus tells Peter to “shepherd his sheep”
- \* Acts 20:28-29 (verb) – Paul instructs elders in Ephesus “take care of/look after themselves and the entire flock” and to “shepherd the church of God” in light of the fact that savage wolves are coming who will not spare the flock.
- \* 1 Pet 5:2 (verb) – Peter instructs fellow elders: “shepherd the flock of God you are caring for”

### **Teacher**

- \* Eph 4:11 – see below.

## LEADERSHIP TITLES IN THE NEW TESTAMENT

	<b>Elders</b>	<b>Overseers</b>	<b>Deacons</b>	<b>Leaders</b>	<b>Attendants</b>	<b>Admins</b>	<b>Teachers</b>	<b>Shepherd</b>
	<i>Presbuteros</i>	<i>Episkopos</i>	<i>Diakonos</i>	<i>Haygeomai</i>	<i>Proistaymi</i>	<i>Kubernaysis</i>	<i>Didaskalos</i>	<i>Poimenos</i>
	Experience	Safety	Service	Guidance	Devotion	Organization	Instruction	Guarding
	Acts 14:23	Acts 20:28	1 Tim 3:8	Hebrews 13:7, 17	Romans 12:8	1 Cor 12:28	1 Cor 12:28	Ephesians 4:11
<b>Acts</b>	x	x		x			x	
<b>Rom</b>			x		x		x	
<b>1 Cor</b>			x			x	x	
<b>Eph</b>			x				x	x
<b>Phil</b>		x	x					
<b>Col</b>			x					
<b>1 Thes</b>					x			
<b>1 Tim</b>		x	x		x			
<b>Titus</b>	x	x						
<b>Heb</b>				x				
<b>Jas</b>	x						x	
<b>1 Pet</b>	x	x						

### Note

- \* There is no uniform pattern for all churches
- \* Paul appears to have favored the term “deacon”
- \* Note: Jesus said that “leaders” should be ones who “serve/deacon”
- \* In some cases, these “titles” are not framed as offices but people who carry out a function
- \* None of these titles conveys top-down, authority-over leadership
- \* The terms most often appearing in the Gospels, Acts, and Letters for Jewish, Roman, and heavenly rulers are conspicuously absent with regard to church functionaries: *arxays* (headship), *exousias* (authority), *arxisunagwgos* (synagogue headship), *prwtos* (first in status), *arxierous* (priestly headship), *dunameis* (power), *kurios* (lordship)

### Conclusions

The body operates by the charisms and functions of all as the Spirit equips, but it needs certain people to put in more time to see to it that the body functions as it should, to provide teaching, and to guard against falsehood and enemies of the gospel.

## GOD'S DESIGN FOR LEADERSHIP IN ISRAEL

### **Torah as Exemplary Witness to the Nations**

- \* Deut 4:5-8

### **Israel as a Federation of 12 Equal Tribes**

- \* Equal and impartial land allotment (Num 33:53-54)
- \* No plans for imperial expansion
- \* No capital
- \* No king like the nations
- \* No standing army (see Deut 20:1-9)
- \* Mobile shrine
- \* Scattered priests, judges, elders, prophets among the tribes

### **Power and Authority in Israel's Counter-Imperial Constitution (Deut 16-21)**

- \* Festivals for all people (16:14)
- \* Tribes appoint their own judges and officials [probably elders, cf. 21:2] (16:18-20)
- \* Multiple witnesses and townspeople involved in capital executions (17:6-7)
- \* Difficult cases brought before priests who bring it to God for a final word (17:8-11)
- \* Limitations placed on a king (17:14-20)
- \* Limitations placed on prophets (18:15-22)
- \* Trial by multiple witnesses held accountable for truthfulness with final decisions going to priests and judges (19:15-21)
- \* Unconventional military (20:1-9)
- \* Elders, judges, and priests settled unclear offenses, priest's word is final (21:1-5)

## JESUS AND LEADERSHIP

### Jesus as the “Servant of Servants”

#### *Life*

- \* Born of humble family from humble town (Nazareth – can anything good come from there?)
- \* Rejects Satan’s offer of worldly power (Luke 4:6-8)
- \* Surrounded himself with lowly followers
- \* Ministered mostly up north
- \* Associated most with the common folk, reject, sinners, outcasts, women, children
- \* Refused the zealots and Sadducees paths to power – or other state/kingdom craft
- \* Ignored the temple and political establishments
- \* Framed his ministry as doing the will of the Father (John 4:34; 5:30; 6:38-40; 7:17, 28; 8:26, 29)
- \* Projected a decentralized kingdom: neither Jerusalem nor Samaria
- \* Triumphal entry

#### *Teachings*

- \* Teaches Jewish leaders not to dress in ways that make them look important (Matt 23:5; Mark 12:38; Luke 20:46)
- \* Tells his followers not to look for important seats at banquets (Matt 23:6; Mark 12:39; Luke 20:46)
- \* Instructs his followers to reject power-laden titles like rabbi, father, teachers (Matt 23:8-10)
- \* Rebukes his followers when they seek positions of greatness beside him (Mark 9:33-34)
- \* Elevates the status of children (Mark 9:37; 10:13-15)
- \* Critiques Gentile notions of power and commends service instead (Luke 22:25-27)
- \* Least in the kingdom is greater than John the Baptist, the greatest pre-kingdom person (Matt 11:11)
- \* Exalted ones will be humbled and humble ones will be exalted (Luke 14:11)
- \* First shall be last (Matt 19:30; 20:1-16; Mark 9:35; Mark 10:31; Luke 13:30)
- \* Greatness = bottom, servant, slave, last, child; not = top, powerful, master, first, ruler, adult

### How Did Jesus Continue the OT Story of Leadership?

- \* By rejecting kingship like the nations
- \* Disarming and disentangling his people from worldly governments
- \* Turning God’s people back into a loose federation of God’s servants
- \* Sending them out to form humble, kingdom of God communities
- \* Instilling in them a kingdom ethics that fulfills Torah’s intent
- \* Sending them with a gospel that is God’s offer to accept or reject
- \* Empowering them by God’s spirit, God’s word, and nothing else

#### *Significance*

- \* This is perhaps where God was going with the loose federation of tribes from the beginning.
- \* It’s not a new strategy or necessary adaptation to a situation of socio-political powerlessness.
- \* It is part of a witness strategy not a world conquest strategy – to echo Isaiah: a light to the nations, not simply elevating Jacob and subduing the nations! Not making the world better but being the better world! It is not a strategy for effective leading, but the shape of kingdom life.

## THE HOLY SPIRIT AND LEADERSHIP

### Biblical Starting Point

\* Acts 2:14-21 – A new day of the HS has begun as anticipated in Joel 2:28-29

### The Role of the Spirit in the Early Church

Acts 1:1-2	Jesus gave instructions to the apostles through the HS
1:16	Through HS, David foretold Judas' betrayal
2:1-4	Pentecost filling with HS, they spoke in other languages as Spirit gave ability
[2:17-18	Pentecost as fulfillment of Joel who said the Spirit would be poured on all flesh]
[2:32-33	Jesus receives from the Father the promise of the Spirit, which he poured on them]
[2:38-39	Repent and be baptized and you will receive the gift of the HS]
4:8-10	Peter was filled with the HS and addressed the rulers and elders
4:24-26, 31	Through the HS, David spoke about people who would stand against the messiah
[5:1-9	Ananias and Sapphira lie to the HS and put the HS to the test by lying to the church]
[5:27-32	The HS that is <u>given to those who obey God</u> witnesses to the exaltation of Christ]
6:1-5	Those who were filled with the HS were appointed to help with Greek widows
6:10	Stephen spoke with wisdom and the Spirit
[7:51	Temple rulers are always opposing the HS as their ancestors used to do]
7:54-56	Filled with HS, Stephen gazed into heaven and saw the glory of God and Jesus
[8:14-21	Peter and John prayed that Samaritans, who had previously only been baptized into the name of Jesus, would receive the HS]
8:29	HS told Philip to go to the Ethiopian on the chariot
8:39	The Spirit snatched Philip away from the Ethiopian
[9:17-19	Ananias was sent to Paul that he may see and be filled with the HS]
9:31	Church throughout Palestine lived in the fear of God and comfort of the HS
10:19-20	After his unclean animal vision, Spirit told Peter to go with the men downstairs
[10:37-38	God anointed Jesus with the HS and with power]
10:44-48	As Peter spoke, Gentiles were filled with HS and spoke in tongues as the apostles
11:12-18	Spirit told Peter to go with the Gentiles and not to make a distinction
[11:22-24	Barnabas was full of the HS and with faith]
11:27-30	Agabus the prophet predicted by the Spirit that there would be a famine
13:1-4	In Antiochan church, HS set apart Barnabas and Paul
13:9-10	Filled with the Spirit, Paul rebuked the magician Elymas
[13:48-52	After being driven from a city, the disciples were filled with joy and the HS]
[15:8-9	God testified concerning the Gentiles by giving them the HS just like the apostles]
15:28-29	Reaching unity, Jerusalem council says, "it seemed good to the HS and to us to..."
16:6-10	Paul and Silas were forbidden by the HS to speak the word in Asia
[19:1-7	Some Ephesians did not receive the HS when baptized; only received John's baptism]
19:21	Paul resolved in the Spirit to go through Macedonia and Achaia to Jerusalem
20:22-24	Captive to the Spirit, Paul goes to Jerusalem and the HS testifies to him in every city that persecutions are awaiting him there
20:28	HS made elders overseers of the flock
21:4	Through HS, believers warned Paul not to go to Jerusalem
21:11	By the Spirit, Agabus said the HS said that Jews will bind up Paul in Jerusalem
28:25-28	Paul says the HS said through Isaiah...

### **What we see the HS doing in Acts**

- \* Informing people where to be and where not to be
- \* Enabling people to speak/comprehend unlearned languages
- \* Filling believers (some more than others) and residing collectively in the congregation
- \* Emboldening, empowering the testimony of believers
- \* Comforting believers and giving them peace and joy
- \* Opening the eyes of people so they may see what is truly happening
- \* Transporting people mysteriously from one place to another
- \* Empowering people to do miracles and anticipate future events
- \* Designating certain people for mission and church leadership
- \* Unifying conflicting parties

### **How do these verses compare to our experience of the HS in our churches?**

### **What structures do we have in place to create space for the HS's lead?**

### **What structures do we have in place to discern the HS's voice?**

### **Core Biblical Teaching on the Implications**

- \* 1 Cor 12 The HS has been poured out on all body members to equip them for service
- \* Eph 4:4-16 Therefore leaders serve to equip the saints for the work of ministry

### **Implications for decision making**

- \* Presence of the Spirit when we are gathered as a body (Matt 18:20; 1 Cor 5:3-5)
- \* "Judge for yourselves" (1 Cor 11:13)

## LEADERS AND GOD'S WORD

### Word of God

Prov 30:5 Every word of God proves true; he is a shield to those who take refuge in him. 6 Do not add to his words, or else he will rebuke you, and you will be found a liar.

Luke 3:2 John the Baptists spoke the word of God

Luke 5:1 People came to Jesus to hear the Word of God

Luke 8:11-15 "Now the parable is this: The seed is the word of God. 12 The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. 14 As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. 15 But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance."

Luke 8:20-21 And he was told, "Your mother and your brothers are standing outside, wanting to see you." 21 But he said to them, "My mother and my brothers are those who hear the word of God and do it."

Luke 11:27-28 While he was saying this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that nursed you!" 28 But he said, "Blessed rather are those who hear the word of God and obey it!"

Acts 4:31 The Apostles spoke the word of God boldly

Acts 6:2 And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables.

Acts 6:7 The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Acts 8:14 Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

Acts 11:1 Apostles and believers in Judea heard that the Gentiles had also accepted the word of God.

Acts 12:24 But the word of God continued to advance and gain adherents.

Acts 18:11 He stayed there a year and six months, teaching the word of God among them.

Eph 6:17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Col 1:25-26 I became [the gospel's] servant according to God's commission that was given to me for you, to make the word of God fully known,<sup>26</sup> the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints.



1 Thess 2:13 We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God's word, which is also at work in you believers.

Titus 2:1-5 But as for you, teach what is consistent with sound doctrine. <sup>2</sup>Tell the older men to be temperate, serious, prudent, and sound in faith, in love, and in endurance. <sup>3</sup>Likewise, tell the older women to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, <sup>4</sup>so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup>to be self-controlled, chaste, good managers of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

Heb 4:12 Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

Heb 13:7 Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith.

1 Pet 1:23 You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

1 John 2:14 I write to you, children, because you know the Father. I write to you, fathers, because you know him who is from the beginning. I write to you, young people, because you are strong and the word of God abides in you, and you have overcome the evil one.

## **Word of the Lord**

Ps 33:6 By the word of the Lord the heavens were made and all their host (echoed in NT a few of times, "Word of God")

Isa 2:2-5 In days to come the mountain of the LORD's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. <sup>3</sup>Many peoples shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. <sup>4</sup>He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. <sup>5</sup>O house of Jacob, come, let us walk in the light of the LORD!

Jer 6:10 To whom shall I speak and give warning, that they may hear? See, their ears are closed, they cannot listen. The word of the LORD is to them an object of scorn; they take no pleasure in it.

Jer 20:8-11 For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the LORD has become for me a reproach and derision all day long. <sup>9</sup>If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. <sup>10</sup>For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him, and take our revenge on him." <sup>11</sup>But the LORD is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.

Mic 4:1-5 In days to come the mountain of the LORD's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it,<sup>2</sup> and many nations shall come and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem.<sup>3</sup> He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more;<sup>4</sup> but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the LORD of hosts has spoken.<sup>5</sup> For all the peoples walk, each in the name of its god, but we will walk in the name of the LORD our God forever and ever.

Acts 8:25 Now after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

Acts 13:44-49 The next sabbath almost the whole city gathered to hear the word of the Lord.<sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul.<sup>46</sup> Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles.<sup>47</sup> For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'" <sup>48</sup>When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers.<sup>49</sup> Thus the word of the Lord spread throughout the region.

Acts 15:35-36 But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.<sup>36</sup> After some days Paul said to Barnabas, "Come, let us return and visit the believers in every city where we proclaimed the word of the Lord and see how they are doing."

Acts 19:10 All the residents of Asia, both Jews and Greeks, heard the word of the Lord.

Acts 19:20 So the word of the Lord grew mightily and prevailed.

1 Thes 1:8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it.

2 Thes 3:1 Finally, brothers and sisters, pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you

1 Pet 1:23-25 You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.<sup>24</sup> For "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls,<sup>25</sup> but the word of the Lord endures forever." That word is the good news that was announced to you.

## **Scripture(s)**

Rom 15:4 For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope.

1 Tim 4:13 Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching.

2 Tim 3:16 All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness,<sup>17</sup> so that everyone who belongs to God may be proficient, equipped for every good work.

2 Pet 1:20-21 First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation,<sup>21</sup> because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

## **Main Points of Word of God/the Lord Study**

- \* By God's word the heavens were made and all their host (Ps 33:6)
- \* Prophets anticipated a day when God's Word would go forth from Jerusalem to all nations (Isa 2:2-5; Mic 4:1-5); this is fulfilled in Acts 13:44-49.
- \* The prophets, John the Baptist, Jesus, and his followers are those whose lives and ministries revolved around hearing, obeying, and teaching God's Word.
- \* Jesus emphasized that his true followers are those who receive God's Word, act on God's word, and cling to it with faithful endurance (Luke 8:11-15, 20-21; 11:27-28)
- \* The Word is what gave us new birth (1 Pet 1:23); it is synonymous with the gospel in many places (Acts 8:25; 1 Pet 1:23-25)
- \* The heart of the apostolic mission. The word of God is what they went around teaching in their missionary journeys in every city (Acts 15:35-36; 19:10, 20; 1 Thess 1:8)
- \* In the armor of God, the only offensive weapon, the sword of the Spirit, is the word of God (Eph 6:17)
- \* The word of God spoken by teachers is not simply a human word but God's word and it is the same word that is at work in believers (1 Thess 2:13)
- \* Living and active, sharper than the sharpest sword, dividing soul from spirit and judging the thoughts and intentions of the heart (Heb 4:12)
- \* All Scripture is inspired by God and thus useful for teaching, correcting, rebuking, training in righteousness – so all believers may be equipped for every good work (2 Tim 3:16)

\*\*\* All of this means that the Word of God is the lifeblood of the believer and the church. Since it was central to the ministry of the OT prophets, John the Baptist, Jesus, and the apostles, it must remain central to the calling of leaders in the church.

## CHURCH LEADERS AS TEACHERS

Above, we observed that the Word of God is the lifeblood of the believer and the church. Since it was central to the ministry of the OT prophets, John the Baptist, Jesus, and the apostles, it must remain central to the calling of leaders in the church. This is exactly what we find when we study what the NT says about teaching and what it says about leaders and elders.

### **A Sampling of Relevant Scriptures**

\* Ezra 7:10 For Ezra had set his heart to study the law of the LORD, and to do it, and to teach the statutes and ordinances in Israel.

Matt 5:19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.

Matt 10:24-25 "A disciple is not above the teacher, nor a slave above the master;<sup>25</sup> it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

Matt 23:8 But you are not to be called rabbi, for you have one teacher, and you are all students.

Matt 28:19-20 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Luke 6:40 A disciple is not above the teacher, but everyone who is fully qualified [trained] will be like the teacher.

\* Acts 2:42 They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Acts 13:1-2 Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the ruler, and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

Rom 12:6-8 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith;<sup>7</sup> ministry, in ministering; the teacher, in teaching;<sup>8</sup> the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

\* 1 Cor 12:28-31 And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.<sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work miracles?<sup>30</sup> Do all possess gifts of healing? Do all speak in tongues? Do all interpret?<sup>31</sup> But strive for the greater gifts. And I will show you a still more excellent way.

\* Gal 6:6 Those who are taught the word must share in all good things with their teacher.

\* Eph 4:11-16 The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,<sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ,<sup>13</sup> until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.<sup>14</sup> We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming.<sup>15</sup> But speaking the truth in love, we must grow up in every way into him who is the head, into Christ,<sup>16</sup> from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

Col 3:16 Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.

1 Tim 1:5 But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith.

1 Tim 2:12-15 I permit no woman to teach or to have authority over a man; she is to keep silent.<sup>13</sup> For Adam was formed first, then Eve;<sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor.<sup>15</sup> Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

\* 1 Tim 3:1-7 The saying is sure: whoever aspires to the office of bishop desires a noble task.<sup>2</sup> Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher,<sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.<sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way--<sup>5</sup> for if someone does not know how to manage his own household, how can he take care of God's church?<sup>6</sup> He must not be a recent convert, or he may be 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 and the snare of the devil.

\* 1 Tim 4:13-16 Until I arrive, give attention to the *public reading of scripture, to exhorting, to teaching*.<sup>14</sup> Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders.<sup>15</sup> *Put these things into practice, devote yourself to them*, so that all may see your progress.<sup>16</sup> *Pay close attention to yourself and to your teaching*; continue in these things, for in doing this you will save both yourself and your hearers.

\* 1 Tim 5:17-22 Let the elders who rule well be considered worthy of double honor, especially those who labor in *preaching and teaching*;<sup>18</sup> for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid."<sup>19</sup> Never accept any accusation against an elder except on the evidence of two or three witnesses.<sup>20</sup> As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear.<sup>21</sup> In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality.<sup>22</sup> Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure. \*\*\* The word for "those who labor" in v. 17 means those who "tire themselves out." So it is not as if some elders preach and teach and others don't; it's that some pour themselves out doing so and others don't.

2 Tim 2:1-2 You then, my child, be strong in the grace that is in Christ Jesus;<sup>2</sup> and what you have heard from me through many witnesses entrust to *faithful people who will be able to teach others as well*.

\* 2 Tim 2:24-25 And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, patient,<sup>25</sup> correcting opponents with gentleness. God may perhaps grant that they will repent and come to know the truth

\* 2 Tim 4:1-5 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you:<sup>2</sup> proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching.<sup>3</sup> For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires,<sup>4</sup> and will turn away from listening to the truth and wander away to myths.<sup>5</sup> As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

\* Titus 1:5-9 I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you:<sup>6</sup> someone who is blameless, married only once, whose children are believers, not accused of debauchery and not rebellious.<sup>7</sup> For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain;<sup>8</sup> but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled.<sup>9</sup> *He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.*

Titus 2:1...7-8 But as for you, *teach what is consistent with sound doctrine....* Show yourself in all respects a model of good works, and *in your teaching show integrity, gravity,<sup>8</sup> and sound speech that cannot be censured;* then any opponent will be put to shame, having nothing evil to say of us.

Jas 3:1 Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. (Jas. 3:1)

## Summary and Conclusions

### *Role of a Teacher-Leader*

#### Leaders who teach

- \* Ezra is a leader who studied God's Law, lived it, and taught it to God's people (Ezra 7:10)
- \* Leaders are those who speak the word of God and exhibit a faith worth imitating (Heb 13:7)
- \* Paul instructs Timothy to give attention to the public reading of Scripture, exhorting, and teaching (1 Tim 4:13)
- \* Ministry of the word was important enough to the early church that some leaders were appointed to tend to other matters so others could focus more on the Word (Acts 6:2)
- \* Teachers in the early church spend enough time teaching that those who learn from them are encouraged to share good things with them (Gal 6:6).
- \* 1 Tim 5:17 – elders who *labor* in preaching and teaching should receive a double honor, probably money, labor here means “wear themselves out” not just “do the work of” – so it is not distinguishing between teaching and non-teaching elders, but between teaching elders ((bi-vocational?) and those who spend most of their time and energy teaching (vocational?).
- \* 1 Tim 3:2 & Titus 1:7-9 overseers are linked to teaching in a way that deacons are not
- \* Timothy is a leader of leaders in his church (2 Tim 2:1). His primary task appears to be seeing to it that Scripture is read publicly, exhorting, and teaching (1 Tim 4:13-16; 2 Tim 4:1-2)
- \* A worker for God in the church who has God's approval is one who rightly handles the word of truth (2 Tim 2:15)

- \* The Lord's servant in the church must be an apt teacher (2 Tim 2:24)
- \* Timothy's qualification for his ministry is his training in Scripture (2 Tim 3:14-17)
- \* Teaching involves convincing, rebuking, encouraging, and the work of an evangelist (2 Tim 4:2-5)

### Elders

- \* When apostle types settle down, they end up serving as elders: Peter (1 Pet 5:1), John (2 John 1:1; 3 John 1:1).
- \* Elders are appointed in each church (Acts 14:23); in each town (Titus 1:5)
- \* Connection between elders and teaching. 1 Tim 5:17 – those who *labor* in preaching and teaching should receive a double honor, probably money, labor here means “wear themselves out” not just “do the work of” – so it is not distinguishing between teaching and non-teaching elders, but teaching elders and those who spend most of their time and energy teaching.
- \* Acts 20 links elders (*presbuteros*, v. 17) and overseers (*episkopos*, 28) and shepherding (v. 28)
- \* Philippians 1:1 addresses overseers and deacons
- \* 1 Tim 3:2 & Titus 1:7-9 overseers are linked to teaching in a way that deacons are not
- \* Not many should be elders (1 Tim 5:22 in light of vv. 17-21)
- \* Titus 1:5 – elders are in every town. Presumably every town has multiple house churches with their various leaders. But Paul sees the benefit of overseers who tend to needs that span churches and the protect the integrity of the teaching.

### Teachers among Other Roles

- \* The church in Antioch had a group of gifted prophets and teachers – from them, the HS set two apart for mission work in establishing churches: Paul and Barnabas (Acts 13:1-2) – the point being that “teachers” in the NT aren't just people who can facilitate a lesson, they are people who can establish churches based on their fluency in God's word and ability to raise up leaders and make disciples. The link with prophecy is also important. Prophets bring God's word to bear on a situation. They bring not just the old “words of the Bible” but new “words from God” today for people today.
- \* Romans lists prophecy, ministry, teaching, exhorting, and leading alongside giving and compassion.
- \* God has established in the church first apostles, prophets, and teachers – then deeds of power, gifts of healing, forms of assistance and forms of leadership (1 Cor 12). Paul is explicit in saying that all people have the same spirit and are equal. But he still sets apostles, prophets, and teachers apart – presumably because what they did was foundational to the church's existence.
- \* Paul sets apart apostles, prophets, evangelists, pastors, and teachers from the saints who do the work of ministry so that all members come to maturity (Eph 4:11-16)
- \* Paul considers himself appointed to be a preacher, apostle, and teacher (2 Tim 1:11)

### Church and Word

- \* The early church devoted itself to the apostles' teaching (Acts 2:42)

### Limits

- \* The NT places three “checks” on teachers: not all should teach because of stricter judgment (Jas 3:1), there is a form of teaching that is for all members (Col 3:16), and there is a form of teaching that is for no members since Christ alone is our teacher (Matt 23:8).
- \* No passages indicate that elders are the decision makers for the body

## THE CHARACTER OF A LEADER

### **Preface**

Central to worldly notions of leadership is the concept of being in charge and lording over people. Scripture poses two alternatives to that vision:

“You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant” (Matt. 20:25–26)

1 Peter 5:1-3 “I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.”

*Service* is the common answer, but *setting an example* is equally important. The notion of following a teacher or leader’s example is also emphasized in Luke 6:40, John 13:15, Eph 4:11-12, 1 Tim 4:12, Titus 2:1...7-8.

### *Character in the New Testament*

- \* Setting an example is so important to Christian leadership that when the requirements of elders are laid out, we are not told so much what they do but what kind of person they should be.
- \* The NT discusses elder candidates in 1 Tim 3:1-7; Titus 1:5-9; 1 Pet 5:1-4. Below is an organized list that compiles the characteristics that feature in these passages.

#### Word of God

- \* An apt teacher
- \* Has a firm grasp on the word of God
- \* Able to preach with sound doctrine
- \* Able refute false teachers and doctrines

#### Personal Integrity

- \* Self-controlled
- \* Not a drunkard or addicted to wine
- \* Loves goodness and holiness
- \* Sets a good example

#### Reputation

- \* Not a recent convert
- \* Above reproach, blameless, upright
- \* Respectable
- \* Thought well of by outsiders

#### Motivation

- \* Willingly serves as a leader
- \* Eagerly serves as a leader
- \* Not a lover of money or greedy for gain
- \* Not arrogant

#### Style of Leading

- \* Not quarrelsome or violent, but gentle
- \* Does not lord over
- \* Sensible, prudent
- \* Temperate, not quick tempered

#### Home Life

- \* Faithful to their spouse
- \* Manages their own household well
- \* Keeps their children submissive and respectful in every way
- \* Hospitable



## AUTHORITY IN THE NT

### **Authority (*exousia*)**

- \* Matt 7:29 Jesus
- \* Matt 8:9 Centurion
- \* Matt 9:6 Jesus
- \* Matt 9:8 Jesus
- \* Matt 10:1 Twelve disciples authority over unclean spirits and every disease and sickness
- \* Matt 21:23-27 Priest challenge Jesus' authority
- \* Matt 28:18 Jesus
- \* Mark 1:22 Jesus
- \* Mark 1:27 Jesus
- \* Mark 2:10 Jesus
- \* Mark 3:15 Jesus gives twelve apostles authority to cast out demons
- \* Mark 6:7 Jesus gives the twelve authority over the unclean spirits
- \* Mark 11:28-33 Chief priest challenge Jesus' authority
- \* Luke 4:6 Devil has received authority over the kingdoms of the world and offers it to Jesus
- \* Luke 4:32 Jesus
- \* Luke 4:36 Jesus
- \* Luke 5:24 Jesus
- \* Luke 7:8 Centurion
- \* Luke 9:1 Jesus gave the twelve authority over all demons and to cure diseases
- \* Luke 10:19 Jesus gave the seventy disciples authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt them
- \* Luke 12:5 God
- \* Luke 12:11 Rulers and authorities
- \* Luke 19:17 Authority over cities
- \* Luke 20:2, 8 Chief priest challenge Jesus' authority
- \* Luke 20:20 The Roman governor
- \* Luke 22:25 Gentile rulers
- \* Luke 22:53 Authority/Power of darkness
- \* Luke 23:7 Herod's authority
- \* John 1:12 Authority to become children of God
- \* John 5:27 Jesus
- \* John 17:2 Jesus
- \* John 19:10-11 Pilate
- \* Acts 1:7 God
- \* Acts 5:4 Authority over property
- \* Acts 8:19 Authority to give the HS
- \* Acts 9:14 Chief priests
- \* Acts 26:10 Chief priests
- \* Acts 26:12 Chief priests
- \* Acts 26:18 Authority of Satan
- \* Rom 9:21 Potter's authority over clay
- \* Rom 13:1-3 Governing authorities
- \* 1 Cor 7:4 Husbands and wives over their spouse's body
- \* 1 Cor 8:9 Authority/right to eat food
- \* 1 Cor 9:4-6 Apostolic authority/right to eat food, marry, to not work for a living
- \* 1 Cor 9:12 Apostolic authority/right to not work for a living
- \* 1 Cor 9:18 Apostolic/gospel authority/right to not work for a living
- \* 1 Cor 11:10 Women over their heads
- \* 1 Cor 15:24 Rulers and authorities
- \* 2 Cor 10:8 Apostolic (Paul)
- \* 2 Cor 13:10 Apostolic (Paul)
- \* Eph 1:21 Rulers and authorities
- \* Eph 2:2 Ruler and authority of the air
- \* Eph 3:10 Rulers & authorities in heavenly places
- \* Eph 6:12 Rulers & authorities, human & heavenly
- \* Col 1:13 Authority/power of darkness
- \* Col 1:16 Rulers & authorities, on heaven & earth
- \* Col 2:10 Rulers and authorities
- \* Col 2:15 Rulers and authorities disarmed by Christ
- \* 2 Thess 3:9 Apostolic authority/right to not work for a living
- \* Tit 3:1 Rulers and authorities (human)
- \* Heb 13:10 authority/right to eat from the altar
- \* 1 Pet 3:22 Angels, authorities, and powers
- \* Jude 1:25 Jesus
- \* Rev 2:26 Saints will receive authority over nations
- \* Rev 6:8 Death and Hades
- \* Rev 9:3 Locusts
- \* Rev 9:10 Locusts
- \* Rev 9:19 Power/authority of horses
- \* Rev 11:6 Two witness given authority to plague creation
- \* Rev 12:10 Jesus
- \* Rev 13:2-7 The beast/dragon
- \* Rev 13:12 Another beast
- \* Rev 14:18 Angel
- \* Rev 16:9 God
- \* Rev 17:12 Kings
- \* Rev 17:13 Kings and the beast
- \* Rev 18:1 Angel
- \* Rev 20:6 Authority/power of death
- \* Rev 22:14 Authority/right to eat from tree of life

### **Exercise Authority (*katexousiatzo*)**

- \* Matt 20:25 Rulers of the Gentiles lord it over them and “exercise authority” over them, but not so you
- \* Mark 10:42 The great ones among the Gentiles “exercise authority over” them, but not so among you

### **Rulers (*arkae* – all instances when used to mean one who rules over other people)**

- \* Luke 12:11 Disciples will be brought before “rulers” and authorities
- \* Luke 20:20 “Jurisdiction” and authority of the governor
- \* Rom 8:38 Among the angels, “rulers,” and powers that can’t separate us from God’s love
- \* 1 Cor 15:24 Among the rulers, powers, and “authorities” that Christ will destroy
- \* Eph 1:21 Christ exalted far above every rule, “authority,” and power
- \* Eph 3:10 Wisdom of God made known to “rulers” and authorities
- \* Eph 6:12 Our struggle is against “rulers,” authorities, and powers
- \* Col 1:16 Thrones, dominion, “rulers,” and powers created in and for Christ
- \* Col 2:10 Christ is the head of every ruler and “authority”
- \* Col 2:15 Christ disarmed the “rulers” and authorities
- \* Tit 3:1 Be subject to “rulers” and authorities
- \* Jude 1:6 Angels that did not stick to their “position of authority”

### **No Word for “Authority” in the Greek Text, though it Appears in the NRSV**

- \* Acts 5:29; 25:5; 1 Cor 9:8; 2 Cor 11:17; 1 Thess 4:8; 3 John 1:9; Rev 2:28; 11:3; 20:4

### **Give Orders To (*authenteo* = to assume a stance of independent authority, give orders to, dictate to; cf. *authentaes* = master)**

- \* 1 Tim 2:12 Women may not *authentein* a man

### **Command (*epitagae*)**

- \* Rom 14:25 Command of God
- \* 1 Cor 7:6 Paul says this by concession not a command
- \* 1 Cor 7:25 Paul has no command from the Lord
- \* 2 Cor 8:8 Paul does not say this as a command
- \* 1 Tim 1:1 Paul is an apostle by God’s command
- \* Titus 1:3 Command of God
- \* Titus 2:15 Paul encourages Timothy to exhort and reprove with every command [of God?]

### **Lordship/Ruling Power (*kuriataes*)**

- \* Eph 1:21 Far above every rule and authority and power and “dominion”
- \* Col 1:16 All thrones, “dominions,” rulers, powers created through and for Christ
- \* 2 Pet 2:10 Critique of those who despise “lordship” - of Christ or angels
- \* Jude 1:8 Critique of those who despise “lordship” - of Christ or angels

### **Rule Over (*kurieuo* – the verb used in LXX of Genesis 3 for husbands ruling over their wives)**

- \* Luke 22:25-26 The kings of the Gentiles “lord it over them”... but not so with you
- \* Rom 6:9 Death no longer “has dominion” over Christ
- \* Rom 6:14 Sin will “have no dominion” over you
- \* Rom 7:1 The law “is binding on” a person only during their lifetime
- \* Rom 14:9 Christ “is Lord of” both the living and the dead
- \* 2 Cor 1:24 We (Paul and friends) do not “lord it over” your faith, but are workers with you
- \* 1 Tim 6:15 King of kings and Lord of “lords” (referring to God the Father)

### **Rule/Lord Over (*katakurieo*)**

- \* Matt 20:25-26 Rulers of the Gentiles “lord it over” them, but not so among you
- \* Mark 10:42 Those whom Gentiles recognize as rulers “lord it over” them, but not so among you
- \* Acts 19:16 The man with the evil spirit “mastered them” so they fled
- \* 1 Pet 5:3 Elders must not “lord it over” those who are assigned to them

### **Headship (*kephalae*)**

- \* Christ as head (of church) Eph 1:20-23; 4:14-16; Col 1:15-20; 2:18-19
- \* Christ as head of all rulers and authorities Col 2:10
- \* 1 Cor 11:3-13 God is head of Christ is head of man is head of woman
- \* Eph 5:23 Husband as head of his wife as Christ is head of the church
- \*\* Where does it come from? Roman Authorities
- \*\* Is headship allowed at all in household contexts because it’s an old older institution? Like slavery and government? Still it’s reinterpreted in light of Christ such that the new order begins to transform.

### **No Human Head among Jesus’ Followers**

- \* Matt 23:1-12 Call no one rabbi, father, teacher
- \* Mark 10:28-31 Those who leave family will receive hundredfold mothers, brothers, sisters
- \* Mark 10:17-18 Call no one good

### **Being Subject (*upatasso*)**

- \* Luke 2:51 Jesus “was obedient to” his parents
- \* Luke 10:17, 20 Demons “submit to” the seventy disciples
- \* Rom 8:7 The mind does not “submit to” God’s law
- \* Rom 8:20 Creation was “subjected to” futility
- \* Rom 10:3 Some have not “submitted to” God’s righteousness
- \* Rom 13:1, 5 Let everyone “be subject to” governing authorities
- \* 1 Cor 14:32 The spirit is “subject to” the prophets
- \* 1 Cor 14:34 Women must be silent in church and “subordinate” as the law also says
- \* 1 Cor 15:27-28 All things are being “subject to” Christ
- \* 1 Cor 16:16 “Be subject to” the household of Stephanus and their co-workers because they have been dedicated to the service (*diakonia*) of saints
- \* Eph 1:22 God “put all things under” the feet of Christ
- \* Eph 5:21 “Be subject to” one another out of reverence for Christ
- \* Eph 5:22 the Greek word is not actually in this verse in the best manuscripts
- \* Eph 5:24 As the church “is subject to” Christ, so wives out to be to their husbands
- \* Phil 3:21 All things are “subject to” Christ
- \* Col 3:18 Wives “be subject to” your husbands as is proper in the Lord
- \* Titus 2:5 Young women should “be submissive to” their husbands so the word of God is not discredited
- \* Titus 2:9 Slaves “be submissive to” their masters
- \* Titus 3:1 “Be subject to” rulers and authorities
- \* Heb 2:5, 8 The coming world is not “subject to” angels, but humans/Jesus
- \* Heb 12:9 “Be subject to” the Father of spirits
- \* Jas 4:7 “Submit” to God
- \* 1 Pet 2:13 “be subject” to governing institutions
- \* 1 Pet 2:18 Slaves “be subject” to their masters
- \* 1 Pet 3:1 Wives “be subject” to unbelieving husbands [Important: no connection to “spiritual authority”]
- \* 1 Pet 3:5 Holy women of old were “subject” to their husbands
- \* 1 Pet 3:22 Angels, authorities, and powers are subject to Christ
- \* 1 Pet 5:5 Newbies “be subject” to older ones – and everyone dress with lowliness/humility toward everyone
- \*\*\* Nowhere are believers told to “be subject” to their nominated leaders

## ANALYSIS OF DATA

### **Authority (*exousia*)**

#### *Authority Over People*

- \* Jesus/God 20x
- \* Pagan rulers 20x
- \* Angelic Beings/Devil (good/bad) 9x
- \* End time beasts and agents of judgment 6x
- \* Evil/Death 4x
- \* Chief priests 3x
- \* Apostles 3x
- \* Spouses over each other's bodies 1x
- \* In the future, saints over the nations 1x

#### *Other*

- \* Disciples over demons 4x
- \* People over not people 5x
- \* Authority as a right or privilege 8x

#### *Conclusions*

- \* *Exousia* is not used of husbands over wives or men over women in society or the church
- \* *Exousia* is not used of church social relations or leadership position, except for Apostles

### **Exercise Authority (*katexousiatzo*)**

- \* Gentile rulers 2x
- \* Not fellow believers 2x

### **Rulers (*arke* – all instances when used to mean one who rules over other people)**

- \* Governing authorities 11x
- \* Angelic authorities 9x
- \* *Conclusion*: believers are never referred to using “ruler” language

### **Give Orders To (*authenteo* = to assume a stance of independent authority, give orders to, dictate to; cf. *authentae* = master)**

- \* Only 1x, and in that passage women are told not to act in this way toward men in the church

### **Command (*epitagae*)**

- \* A command of God 4x
- \* Paul says he is not commanding something 2x
- \* Paul encourages Timothy to exhort and reprove with every command – not clear whether this is a command from Timothy, Paul, or God; probably the latter. Either way the command is not something Timothy is doing, he is exhorting and reprovng according to received commands.
- \* *Conclusion*: in the church, commands from God are authoritative and human commands are avoided

### **Lordship/Ruling Power (*kuriataes*)**

- \* This is a position that is either about angelic beings or world governors, and Christ is above them 2x
- \* Those who despises “lords” are critiqued; context implies heavenly rulers, but could also be Christ 2x
- \* *Conclusion*: lordship is not used of relations between believers

### **Rule Over (*kurieuo* – the verb used in the LXX of Genesis 3 for Adam ruling over Eve)**

- \* God/Christ 2x
- \* Gentile rulers 1x
- \* Not death, sin, law (after death) 1x each
- \* Not Paul and his co-workers 1x
- \* Not fellow believers 1x

### **Rule/Lord Over (*katakurieo*)**

- \* Gentile rulers 2x
- \* A demon 1x
- \* Not fellow believers 2x
- \* Elders may not do this 1x

### **Headship (*kephalae*)**

- \* Christ as head (of church) 4x
- \* Christ as head of all rulers and authorities 1x
- \* Christ as head of man 1x
- \* God as head of Christ 1x
- \* Man/husband as head of woman/wife 2x

### **Being Subject (*upatasso*)**

- \* All people, powers, things to Jesus/God 10x
- \* Wives to husbands 5x
- \* People to governing authorities 3x
- \* Slaves to masters 2x
- \* Demons to disciples 1x
- \* Believers to one another 1x
- \* Believers to a household that serves the saints 1x
- \* New believers to older believers 1x
- \* Jesus to his parents 1x
- \* Creation to futility 1x
- \* Spirit to a prophet 1x
- \*\*\* Women in church [likely not original] 1x

### **Conclusions**

- \* The action does not appear to have a negative connotation, except with creation and demons
- \* Submission to state authority figures and structures is upheld
- \* In the church, submission is mutual, for newbies, or toward a household rendering a service commissioned by Paul; and it is not tied to positions or gender
- \* Submission of wives to husbands (even unbelievers) is affirmed, but redefined in light of Christ and for the sake of witness (does not appear to be grounded in notions of “spiritual authority”)

### **Big Picture Conclusions**

- \* Exercising authority is a concept that happens widely in society and sparingly between apostles and congregations; but it is not a concept that applies to fellow believers or spouses within the church.
- \* All the words for ruling over, commanding, and even exercising authority over are used to describe what God, angelic rulers, or Gentile governors do; but believers are forbidden from relating to one another this way—even elders.
- \* A wide variety of people are encouraged to submit to other people both outside and within the church. It does not appear to have a negative connotation, though sometimes it is clarified that when it happens it should happen in ways that are compatible with Christ.
- \* It seems right to say that church leaders should exercise authority the way Jesus did. But in the NT Jesus has all authority over all people and leaders have not been given authority in the church. Authority like Jesus is better than worldly authority, but it still falls short of Jesus’ vision: we don’t exercise authority like the Gentiles do. It’s like kingship like the nations. We want it and we want to do it better than the world does, but it’s not God’s best vision and it ultimately falls into the same traps as the world.

### **For Further Reflection**

Though overt authority language is not used, when Jesus speaks about the relationship between disciples and their teachers he uses language similar to servant and master. So I wonder if intentional apprenticeship relationships involve some degree of authority analogous to parents and children. But it is meant to be temporary, since Jesus tells his followers, “I no longer call you servants, but friends” (John 15:15). He intentionally transitioned his followers out of this sort of relationship.