

How should Pastors and Elders coordinate leadership and decision making for the local church in light of their ultimate accountability to Jesus?

James Travis

Calvary Chapel University

Supervisor: Dr. Joel Dover

July 2019

Outline

1. Abstract
2. Introduction and Aim
 - a. Terms
 - i. Local Church
 - ii. What is a Pastor?
 - iii. What is an Elder?
3. Biblical Model
 - a. Old Covenant
 - i. Adam, Noah, and Abraham
 - ii. Moses
 - b. New Covenant
 - i. Pauline Epistles
 1. A Model emerges
 - ii. Other New Covenant examples of a Distinction
4. Historical Model
 - a. First Century Church Model
 - b. Historical Model of Hodge, 1878
5. Contemporary Model
 - a. Calvary Chapel et. al
6. Conclusion and Summary

Abstract

This paper aims to clarify where the decision making authority lies in a twenty-first century local expression of the Church where a called, installed, and ordained Minister is leading alongside a plurality of Biblically appointed male lay Elders.

The historical model on the debate is weighed against a more contemporary model, and the ultimate judge is the model found in the Bible.

The Bible shows God's intended model of church leadership is to form a leadership covenant with one man, who then in turn appoints others to assist in the actioning of this covenant. This would take the form in our contemporary culture of a single male Pastor, ably assisted by a plurality of male Elders.

Introduction and Aim

The aim of this paper is to clarify the roles of the Pastor and the Elders in the twenty-first century local church in the specific context of decision making authority. It is without question, and will be acted on as fact from this point onwards, that Jesus Christ is Head of the Church, both global and local expression (Colossians 1.17-18, Ephesians 5.22-25). It is therefore important to continually consider that Christ is the Head of the church and to assign roles among undershepherds appropriately (Houdmann, 2019).

At the conclusion of this paper the serving senior leader in the local church - most often the called and installed, trained and ordained Senior Pastor - will have a greater clarity of understanding when negotiating the decision making process. This clarity will, in turn, lead to a greater unity amongst those called to take temporary care of a family of God's people (Osborne, 2010). When there is clarity and unity on the leadership team and board, there is clarity and unity amongst the wider church family (Osborne, Ibid.). The earthly decision making process and the overall directional leadership of the church is always to be considered against the truth that Jesus Christ is Himself the eternal Head of the Church (Colossians 1.17-18, Ephesians 5.22-25).

Defining of Terms

Before proceeding, terms will be defined. Firstly, what is being referred to as a ‘local church.’ Jonathan Leeman, writing for 9Marks, states “A local church is a group of Christians who regularly gather in Christ’s name to officially affirm and oversee one another’s membership in Jesus Christ and his kingdom through gospel preaching and gospel ordinances.” (2014).

The local church is a collective of individuals, regularly assembling to affirm their faith, and each other, through the preaching of God’s Word (Leeman, 2014). However, more pertinent to this paper is the role of those engaged in leading this now-defined collection of individuals who form the community of a local church, and how they coordinate their God-appointed roles and responsibilities.

Secondly, the Pastor. The revealed Word of God in the Bible makes clear reference to those that are gifted and called to take care of and shepherd a local expression of the church (1 Timothy 3.1-13, Titus 1).

William Still noted that the Pastor is one who is gifted to shepherd, to teach, and to preach (2001, P. 19), and this lines up with the grammatical coherence of Ephesians 4.11-12 wherein Pastor-Teachers are described in one all-encompassing term.

Interestingly, as this passage in Ephesians progresses, it is seen that these giftings in Pastors are given to the church ‘...to build up the body of Christ...’, a further endorsement of

the aforementioned point that the church belongs, ultimately, to Jesus (cf. Colossians 1.17-18, Ephesians 5.22-25).

Finally, the terms used for other leaders of the church in the Bible. Titus and Timothy were instructed to appoint Elders (1 Timothy 3.1-7, 2 Timothy 2.1-2, Titus 1.5). This position in the church is translated from either Presbyteros or Episokpos in the original language of the New Testament, Koine Greek. The role is described as one of spiritual oversight and dignified character. Elders are to serve as examples to the wider body of how a mature, and maturing, believer in Jesus should conduct oneself (Mounce, 2011).

Whilst sometimes used interchangeably, the terms for Pastor and Elder in the Greek provide distinct definitions. Pastor is translated from the word Poimen, and carries the meaning of a Shepherd, one who tends to a flock, and metaphorically one who is the guardian or superintendent over said group (Mounce, 2011). Elder is most often translated from the word Presbyteros, and carries the meaning of one more advanced in years, a term signifying wisdom and dignity (Mounce, Ibid.). From this brief etymological glimpse into the original language, the terms used to refer to Pastors and Elders are indeed different and distinct.

Relating this to the life of the local church, the subject in question, it can be said that most ordinarily the Pastor is one who has been recognised as having the aforementioned gifts and calling upon his life and has given himself to the ministry (Osborne, 2010, Still, 2001). Whereas Elders, it is most commonly seen, are asked to serve in the capacity as spiritual overseer due to the evidence of Godly character in their lives (Titus 1, 1 Timothy 3, Osborne, 2010). Most ordinarily serving as lay-leaders, they are seldom ordained to serve in this

capacity, and even more rare is the situation wherein an Elder is financially compensated for his service (Osborne, 2010, Hodge, 1878).

Biblical Model

Old Covenant

As with subjects connected to the local church, with believers, or relating to Christ, God's Word delivered to us in the sixty-six books of the Protestant Bible simply must be the ultimate resource to be consulted on matters of faith, doctrine, and practice (Psalm 119.89, Isaiah 40.8, 1 Thessalonians 2.13).

To begin to establish a Biblical model for leadership among God's people it is pertinent to begin at the very beginning of human habitation upon God's creation.

Adam, Noah, and Abraham

Tracing a course that begins with creation and Adam and pauses at Noah, the model seen is that the Lord invests leadership authority and responsibility in a single, male leader. To begin with Adam is perhaps tenuous. We have only the post-fall statement of Genesis 3.16b to draw from, but we see that a singular male leader was indeed established.

Noah and Abraham must be considered leaders in this same context; both called of God to care for, lead, shepherd, and establish growth for God's people in partnership with the Lord. Both Noah and Abraham were spoken to by the Lord and given instructions which they followed by faith, an important quality for a Christian leader (Genesis 6.22, 12.4a).

Moses

As we progress through God's Word we arrive at the juncture at which many may stop when leadership is concerned; Moses. Many use the Moses model of leadership quite successfully, and if the heart of the leader is correct, if the cultural context and setting are correct, and if Almighty God so desires, then the Moses model of leadership can be fruitful and effective (Smith, 2000, Osborne, 2010).

To briefly define the Moses model of leadership, Houdmann states,

“The Moses model or Moses principle (sometimes called the “Moses-Aaron” leadership style) is a church leadership structure based on the example of Moses' leadership in the Old Testament. The Moses model could be considered a pastor-rule or elder-rule style of church polity, but it is definitely not congregational rule.” (2019).

This can be, as mentioned above, fruitful and effective if the right leader and the right congregation are matched. It certainly recognises the fact that men are called of God to lead a church, ruled himself by the Lord, and recognised by the congregation as being the tool in our Lord's hand (Smith, 2000, Osborne, 2010).

Detractors of this view would offer the suggestion that in employing this leadership structure the church is trying to translate guidelines for civil leadership over the nation of Israel to church governance over a congregation of God's people (Smith, 2000). Some would also assert that this invests too much power in one person, and absolute power will eventually corrupt absolutely, as British politician Lord Acton stated in the nineteenth century (in Martin, 2019).

Whilst this may be the case in some instances, a true Moses model style of leadership will have Elders who are present and active in leading the congregation, as evidenced in Exodus 18.24-26,

*'So Moses listened to the voice of his father-in-law and did all that he had said. **Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens.** And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves.'* (ESV, emphasis added).

New Covenant

Pauline Epistles

Particularly relevant to the forming of a leadership model involving Pastors and Elders will be the Pauline Epistles to Timothy and Titus, as they are addressed to church-leading men. Through looking at the instruction to both Timothy and Titus the New Covenant model of decision making authority is clearly defined.

Titus 1.5 reads as follows,

*This is why I left you in Crete, so that you might put what remained into order, and **appoint elders** in every town as I directed you - (ESV, emphasis added).*

Academic thinking on the Epistle to Titus states that Titus had been left in Crete to provide leadership to the fledgling church (Liftin, 1983, Guzik, 2018), another example of God's leadership covenant with one man. However, as was the case with Adam, Noah, Abraham, and Moses the Holy Spirit speaking through Paul knew that the task was not to be undertaken by this one man without help (cf. Exodus 18.18-23). This is observed in action through the fact that Titus was instructed to appoint Elders (Titus 1.5). When seeking to establish decision making authority and a leadership model in the church under the ultimate

Lordship of Jesus, the call to appoint Elders is not given to the group itself, but to the singular overall leader,

*'...so that **you** might put what remained into order, and **appoint elders** in every town **as I directed you...**' (Titus 1.5, emphasis added).*

The chain of authority within the emerging leadership model is clear, and this model is actionable by those called to church leadership if they are to conduct themselves in accordance with Scripture; Titus as the Pastor of the church was given authority to appoint Elders by Paul, who in turn was given authority by the Lord Jesus Himself (Acts 26.16-18 cf. Acts 9.15).

It should be noted that such singular Apostolic influence and authority being used here by Paul ended with the physical deaths of those personally commissioned by the Lord Jesus (Liftin, 1983). Rather than trying to replicate to the last iota the manner in which Paul and Titus operated, it seems a more palatable suggestion to replicate the process and model which they used. To elaborate, the Pastor of the contemporary church simply must be ruled over by the Lord Jesus (Smith, 2000, P.30), but then in turn there should be a distinction between the role and function, and the appointment, of the aforementioned temporary Under-Shepherd, and the Elder appointed to serve alongside him (Hodge, 1878).

In his commentary 'Enduring Word', David Guzik writes on the delegation of apostolic authority to Titus as the Pastor to appoint Elders.

“These elders were not chosen by popular vote, and they were not chosen through their own self-promotion. It was Titus’ job to look for men of the kind of character Paul would describe in the following passage and to appoint them as elders...” (2018).

By noticing and noting the process of their election and appointment to the role of serving as Elders, we again therein see the model of decision making; Elders are appointed by the Pastor, who is ruled over by the Lord Jesus.

Perhaps some may offer resistance to this Scripturally evidenced model that one man has ultimate and final earthly decision making authority in a local church. John Calvin certainly did (in Guzik, 2018), but the response is short, succinct, and wholeheartedly Christian in terms of where the true authority lies,

“There is not a hint of [one man having ultimate authority aside from the Lord Jesus] in the text of Titus or anywhere else. Plainly, God intended Titus as one man to have this [earthly and local] authority and for him to use it in a godly manner.” (Ibid.)

Other New Covenant Examples of a Distinction

It is interesting and illuminating to compare passages wherein the two main terms in question, Pastor and Elder, are introduced in this particular context of appointment. The appointment of men to these roles will in turn have an affect on how the ensuing relationship is conducted (Osborne, 2010). In Ephesians 4 it is stated

*'And **he gave** the apostles, the prophets, the evangelists, the shepherds and teachers,' (Emphasis added).*

It is clear to see through proper contextual reading (Ephesians 4.7-10) that the 'He' of Ephesians 4.11 is Christ, and therefore it is Christ who through His grace gives to the church the aforementioned peoples as gifts; Pastor-Teachers being one of them.

However, as previously discussed, Titus 1.5 reads

*This is why I left you in Crete, **so that you** might put what remained into order, and **appoint elders** in every town as I directed **you** - (ESV, emphasis added).*

Through the practice of careful reading we see a stark difference; God in Christ gives the Shepherds and Teachers referenced in Ephesians 4, whereas it is these very Shepherds and Teachers who then appoint Elders from among the congregations in Titus 1.

The Scriptural model of structure and decision-making authority in the local church is becoming evidently more clear; Jesus is Head of the church, He appoints a singular male leader by His grace, who in turn appoints men, plural, of Godly character to ably assist him in caring for the church.

Historical Model

First Century Church Model

The next point of reference is the church that was set up following the Ascension of our Lord (Acts 1.9-11), and this early church will be inspected here.

The initial group of church leaders found in Acts 1 has to be unique; nowhere in the history of the world, nor in the present, nor will there ever be in the future, an assembled group of church leaders who had all spent time personally with Jesus. It is known that within one generation of Jesus' aforementioned Ascension there were largely Gentile churches in the surrounding regions (Acts 1.8 cf. Revelation 2 and 3).

To use one of these as an example, the church in Smyrna was led by a man named Polycarp (Revelation 2.8, Guzik, 2019). Not canonised as Scripture, he begins his Epistle to the Philippians in this way,

‘Polycarp, and the elders with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Savior, be multiplied.’ (Palmer, 2015).

Polycarp makes a distinction between the Elders and himself, ‘Polycarp, and the elders with him...’(Palmer, 2015), and this follows on well from the Biblical model that there is indeed a specific Shepherd in place to care for the church, ably assisted by a plurality of male Elders (1 Timothy 3.1-7, 2 Timothy 2.1-2, Titus 1.5). Serving as an excellent example,

Polycarp and the church at Smyrna clearly show the model of a single male leader in overall leadership, ably assisted by a plurality of male Elders (Palmer, 2015 cf. Smith, 2000).

In addition to Polycarp of Smyrna, James in Jerusalem can be shown as a singular male leader assisted by a plurality of Elders. As Stitzinger (1995) states, there are multiple occasions in the book of Acts where James is referenced as being in a position of leadership. Acts 12.17 reads as follows,

*But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell these things **to James and to the brothers.**” Then he departed and went to another place.*
(ESV, emphasis added).

Here it can be seen that James is referenced separately to the brothers, therefore identifying him as being in a position of singular leadership. Scholar F.F. Bruce subscribes to this model of church leadership and states ‘It appears by this time...James had attained a position of leadership in the Jerusalem church.’ (in Stitzinger, 1995).

In further support of this Biblical and first century model Acts 21.18 reads

*On the following day Paul went in with us **to James, and all the elders were present.***

(ESV, emphasis added).

It can be seen here that James as the singular leader is referenced individually, and the Elders are referenced, in their plurality, distinctly. Stitzinger summarises and concludes ‘There is thus **abundant Scriptural evidence** for James being in a position of leadership in the Jerusalem church and **not simply one pastor among others.**’ (1995, P. 8, emphasis added).

For additional evidence of the single Pastor as overall leader in the first century church we can turn to Timothy at Ephesus in 1 Timothy 1.2-3, the aforementioned James in Jerusalem, Epaphras at Colossae in Paul’s Epistle to the Colossians (4.12), Epaphroditus in Philippi in Philippians 2.25, and the also aforementioned Titus in Titus 1.4-5.

Historical Model of Hodge, 1878

Turning to the more recent past in comparison to the churches of the first century, almost one hundred and fifty years ago Charles Hodge wrote on the historical view of the model for decision making authority and overall leadership in the church in a piece titled ‘Discussions in Church Polity’ (1878). Hodge makes multiple excellent points, a sample of which are shared below.

‘...[In the context of church leaders] there were two classes of officers, the one who both ruled and preached, and to whom the Scriptures give the titles, bishops, presbyters, pastors, ministers; and the other called governments, who were seniores [appointed], elders chosen from the people, to join with the former class in the government of the Church. This is precisely the system of our book, in which the title Bishop or Presbyter is never given to any but ministers of the word.’ (Hodge, 1878)

Hodge makes a clear distinction between the role of Pastor and Elder, stating that the former is in office to both rule and to preach (Ibid.), and that Elders are to “...join with [the Pastor] in the government of the church.” (Ibid.).

Hodge goes on to say that ‘By teaching that ministers and elders are of the same order, it merges into one, offices which...the word of God [declares] to be distinct.’ (1878.).

This simply could not be clearer; Hodge cites Scriptural authority in stating that the roles of Pastor and Elder are distinct from each other (Ibid.). By logical corollary, and by extension of Hodge's thinking, the level of decision making authority that is vested in the two separate roles should be different. If it is not so, the need for distinct titles is negated. By simple way of Scripture using both terms, as Hodge states, we see this not to be the case. Hodge also states that

'...elders are not bishops, or ministers; they are not presbyters in the same sense as preachers are, but governors, "representatives of the people," appointed to take part with ministers in the government of the Church...This view puts great honour upon the office; it establishes its divine right; it invests it with great authority; it defines its duties...Whereas the opposite doctrine, by making elders [into pastors], makes them of divine right ministers of the word and sacraments, as well as ordainers, and thus subverts our whole system of government...' (1878).

It is clear from reading Hodge's clear and cogent thoughts that the office of Pastor, here referred to primarily as 'minister', is separate and distinct from those that are asked to serve as an Elder (1878).

This adds weight and evidence to the Biblical Model that the roles of Pastor and Elder are separate and distinct. Simply, to view Pastors and Elders as the same in terms of role, responsibility, and decision making authority is, as Hodge puts it, subversive of the Scriptural

model for church governance (1878). The single Pastor leading a church is elaborated on by Stitzinger (1995) in the following section.

Contemporary Model

Calvary Chapel et al.

To complement the historical position of Polycarp and, more recently Charles Hodge, more contemporary research from the twenty-first century will also be considered.

Dr. Howard Bixby, writing for *The Journal of Ministry and Theology* writes on the subject,

“The title “Lead Pastor” allows for organizational order and a clearly identified leader... The Lead Pastor works at consensus building with the staff rather than ordering a course of action.” (2007).

Bixby states that there is one man in the leadership team in whom overall decision making authority is vested. To elaborate, the references to a “lead pastor” (2007) working towards consensus rather than dictatorial decision making highlights the fact that within this individual is the authority to make dictatorial decisions. If this were not the case, Bixby would simply not have felt the need to clarify the style and manner in which the overall leader is to lead.

This raises another excellent and related point; the character of those involved in the roles being discussed. God’s Word to us is very clear that Jesus came to serve (Matthew 20.28, Mark 10.45), and this is how the contemporary church ought to be led; in the servant

leadership style (1 Peter 5.3, Matthew 23.9-10, 2 Corinthians 1.24). If the hearts of those in leadership are in the right place, then the God-ordained model emerging throughout will be able to flourish (Osborne, 2010).

On the model emerging as Scriptural, historically evidenced, and contemporarily mirrored, a single male leader with whom God makes a leadership covenant, Stitzinger writes,

“An examination of the New Testament evidence reveals that there was such a leader in the early local churches. This is seen in the leadership of James at Jerusalem, the history of the words chosen to describe the pastor, the description of the office as given in the titles, the single pastors of Revelation 2 and 3, the necessity of decency and order in the church, qualifications of church leaders, and references to individual pastors.” (1995).

Stitzinger goes on to summarise thusly, “There is...clear evidence for the leadership of a single pastor in the local church.” (Ibid.). This ties well with the aforementioned status of Polycarp of Smyrna (Revelation 2), and the other singular leaders highlighted in both the Old and New Covenants.

Benjamin Merkle, writing for The Journal for Baptist Theology and Ministry also agrees with this model of church governance,

“In the Pastoral Epistles “overseer” is always in the singular whereas “the elders” is always in the plural...The use of the singular is especially noticeable

against the plural “deacons” used in 1 Timothy 3:8. In both 1 Timothy 3:2 and Titus 1:7 “the overseer” ...contains the definite article, which perhaps indicates the elevation of one overseer above the elders. ” (2004).

Merkle’s statement flows nicely from the words of Stitzinger above (1995), and reinforces the idea that there is one called to be in a leadership and decision-making authority above the others. Stitzinger also corroborates the point that Pastors are referenced individually, whereas other leaders are addressed in the plural (Ibid.).

Folding in the point made following the quoting of Bixby above (2007), the character of those involved again comes to the fore; the singular Pastor must be a man of humility and understanding that Jesus is the true Head of the Church, and the men called to serve as Elders must acknowledge and accept that the teaching of the New Testament, as Stitzinger points out, is a singular Pastor in a higher position of decision-making authority, assisted by a plurality of Elders, all working under the ultimate headship and lordship of Jesus (1995).

For evidence closer to home, attention can be given to the start of the Calvary Chapel movement of churches. The late Pastor Chuck Smith wrote on this topic, and he states, “We believe that God’s model is that the pastor is ruled by the Lord and aided by the elders to discover the mind and will of Jesus Christ for His church.” (2000, P.30).

Smith’s writing is balanced and fair, and states that a good board of Elders is “...one of the greatest assets you can have in your ministry.” (Ibid., P. 25). It is important to note, as

Smith implies here, that the recognition of the God-ordained position of the Pastor in the local church is not equal to the degradation of the Elder Board constituting a plurality of male Elders (cf. Hodge, 1878, "...great honour upon the office...).

The Calvary Chapel model is a contemporary example of the aforementioned Scriptural, historically, and contemporarily evidenced model of church leadership; God forms a leadership covenant with one singular male leader (Pastor), who in turn appoints other men to help him (Elders).

Conclusion and Summary

As has been shown through the study of God's Word, historical study, and contemporary academic research, God's model of church leadership and decision making authority is that one man is called to lead a church, and with this one man God establishes a leadership covenant.

It is beyond doubt and discussion that Jesus Christ is the true Head of the Church. This has been evidenced with a multiplicity of Scripture references. In addition to this Divinely-evidenced fact, Christ's character in leading His church also sets the standard that those called to contemporary church leadership need to strive towards.

Given His current heavenly location, God in Christ calls and installs a singular male leader over each local expression of His global Church. In terms of leadership and decision making authority, all sources cited clearly articulate that the New Testament teaching and example, plus that of the very first local churches, is that this man has the largest earthly influence over the direction the church takes.

However, as discussed above, this is not a job for a single leader, as evidenced as far back as Adam in Genesis, and most explicitly by Moses in Exodus 18 and Titus in Titus 1. Again, the explicit teaching of the New Testament and the example of the very first local churches is that there is appointed, by the aforementioned singular Pastor, a plurality of male Elders to contribute to leadership and decision making, all the while in a deferential role when considered against the Pastor. As previously mentioned, character is key here (Bixby,

2007), and all must truly acknowledge that Jesus is the true Head (Ephesians 1.22, 5.23, Colossians 1.18, 2.10), and all must understand the role they are being asked to play.

Should these aforementioned caveats be adhered to in the contemporary life of a local church, then it is without doubt that they will be living in the light of Scriptural teaching on the matter, and will be part of the collective referenced in Matthew 16.18b, wherein the true Head of the Church, Jesus Christ says,

‘...I will build my church, and the gates of hell shall not prevail against it.’ (ESV).

All of the above considered, it is clear to see that God’s model for church leadership is to establish a leadership covenant with a single man. This is evidenced, Scripturally, through the study of the Pauline epistles to Timothy and Titus, where the letters’ namesakes are addressed and instructed to act in such a way as a singular leader would (1 Timothy 1.3, Titus 1.5). This is then reinforced by the study of the first century church, with the particular examples of Polycarp of Smyrna (Revelation 2, Guzik, 2019) and James in Jerusalem (Acts 12.17, 21.18). There can surely be no greater resource for us to consult than the Word of God in its proper historical context for guiding thoughts on decision making and authority in the local church. Second to this must be the aforementioned study of the very first church communities to be established after the Apostolic era had finished. Those who fellowshiped with, and learnt from, the Apostles of Jesus must surely be the most reliable of studies due to their close association with the tangible and physical teaching of the Lord Himself (Lifton, 1983).

It is clear from Scriptural, historical, and contemporary study that God's model for church leadership, in particular decision making authority, is for one singular male Pastor to be ruled over by the Lord Jesus, who in turn is ably assisted in a deferential manner by a plurality of male Elders.

Works Referenced

Bixby, H. (2007). Multiple Elders As A Pastoral Team. *The Journal Of Ministry & Theology*, (Spring), 5-23.

“Episkopos,” Mounce Greek Dictionary. (2011). Paragraph 5955.

https://accordance.bible/link/read/Mounce_Greek_Dictionary#5955

Eswine, Z. (2015). *The Imperfect Pastor*. Wheaton: Crossway.

Guzik, D. (2019). Revelation Chapter 2. Retrieved from

<https://enduringword.com/bible-commentary/revelation-2/>

Guzik, D. (2018). Titus Chapter 1. Retrieved from

<https://enduringword.com/bible-commentary/titus-1/>

Hodge, C. (1878). *Discussions in Church Polity*. Princeton Review. Retrieved from

<https://play.google.com/store/books/details?id=SAYsAAAAYAAJ&rdid=book-SAYsAAAAYAAJ&rdot=1>

Houdmann, S. (2019). What is the Moses model of church leadership?. Retrieved from

<https://www.gotquestions.org/Moses-model.html>

Houdmann, S. (2019). Who is the head of the church, biblically speaking? (2019). Retrieved from
<https://www.gotquestions.org/head-of-the-church.html>

Leeman, J. (2014). What Is a Local Church?. Retrieved from
<https://www.9marks.org/article/what-is-a-local-church/>

Litfin, A. Duane Litfin. *Titus*, The Bible Knowledge Commentary; ed. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; (Wheaton: Victor Books, 1983), 2:762.
https://accordance.bible/link/read/BK_Commentary#29302

Martin, G. (2019). 'Absolute power corrupts absolutely' - the meaning and origin of this phrase. Retrieved from
<https://www.phrases.org.uk/meanings/absolute-power-corrupts-absolutely.html>

Merkle, B. (2004). Hierarchy in the Church? Instruction from the Pastoral Epistles Concerning Elders and Overseers. *Journal For Baptist Theology And Ministry*, 2(1), 45-62. Retrieved from
https://biblicalstudies.org.uk/pdf/jbtm/02-1_045.pdf

Osborne, L. (2010). *Sticky teams*. Grand Rapids, Mich.: Zondervan.

Palmer, D. (2015). *The Epistle of Polycarp to the Philippians*. Retrieved from
http://bibletranslation.ws/down/Polycarp_Epistle_To_The_Philippians.pdf

“Poimen,” *Mounce Greek Dictionary*. (2011). Paragraph 12060.

https://accordance.bible/link/read/Mounce_Greek_Dictionary#12060

“Presbyteros,” *Mounce Greek Dictionary*. (2011). Paragraph 12288.

https://accordance.bible/link/read/Mounce_Greek_Dictionary#12288

Smith, C. (2000). *Calvary Chapel Distinctives*. Costa Mesa: The Word For Today Publishers.

Still, W. (2010). *The Work Of The Pastor*. Fearn: Christian Focus Publications.

Stitzinger Jr, J. (1995). *Does the New Testament Teach the Leadership of One Pastor in a Church?* [Ebook] (pp. 1-12). *Calvary Baptist Theological Journal*. Retrieved from
https://biblicalstudies.org.uk/pdf/cbtj/01-2_001.pdf