

Biblical Eldership



Twin City Chinese Christian Church

Written by the Pastoral Staff:

Stephen Mma, *Mandarin*

Gregory Har, *Cantonese*

Michael Gin, *English*

Faith Wong, *Education*

Nathan Opsata, *Youth*

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Why We are Writing this Booklet

In 1988 Pastor Wong prayerfully selected our two current Elders in order to help serve the growing ministry of the church. They were ordained to their role and served as his assistants in ministry. As they grew in their position over the years, the church has looked to them for leadership, direction, counsel and teaching. They have provided these ministries (and much more) quite admirably. They also have helped us navigate some difficult times. Through the good times and hard times, they have served faithfully and joyfully.

The current situation, however, is insufficient to meet the needs of our church as she has continued to grow. We believe we need additional elders to share the ministry and to ensure better representation from all 3 congregations.

The staff and elders developed this booklet to help provide an overview of the biblical roles and qualifications of an Elder, and the process we will use to identify and select additional Elders. We believe this booklet will help provide the church a fuller understanding of what Elders do and what authority they have. This understanding will enable the Elders and Pastoral staff to lead the church together, as we believe the Bible teaches.

Key Verses on Eldership

Do not skip the most important part! Please read these verses carefully since it is God's Word that must set our standard.

Acts 20:28-31

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. 29 I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number men will arise and distort the truth in order to draw away disciples after them. 31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

1 Timothy 3:1-7

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own family well and see that his children obey him with proper respect. 5 (If anyone does not know how to manage his own family, how can he take care of God's church?) 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

1 Peter 5:1-4

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:

2 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; 3 not lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

Titus 1:5-9

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. 6 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. 7 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. 8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. 9 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.

The Biblical Role of Elders

When Paul and Barnabas started new churches they appointed Elders in each church (Acts 14:23). The role of these Elders is described in various places throughout the Scriptures as follows:

Governing and Leading

1Tim 5:17 indicates that elders “direct the affairs of the church.” Also, 1Tim 3:4-5 place a heavy emphasis on a potential elder’s family life because elders lead in the church in the same manner as a husband and father is supposed to lead in a family.

The Bible uses two words for “elder”

presbuteroß *presbyter* literally means “one who is advanced in age” or an “elder”

episkopoß *episcopos* literally means “Overseer” or “Guardian”. “One who has the responsibility of safeguarding or seeing to it that something is done in the correct way.”

Guardian of the Truth

In Acts 20:17-38 the Apostle Paul sends for the Ephesian Elders (*presbyter*) and tells them that in his absence “fierce wolves will come in among you, not sparing the flock” (v29), and so they need to care for the church since the Holy Spirit has made them Overseers (*episcopos*) (v28). Likewise it was the Apostles and Elders who were called upon to determine if Gentiles needed to be circumcised (Acts 15). Therefore a primary role of the Elder is a Guardian of the Truth. Elders today should, by the Holy Spirit’s guidance, make certain that what is being taught and practiced in the church is in accordance with God’s Truth.

Preaching and Teaching

1Tim 5:17 tells us that Elders were the leaders of the church and as such are “worthy of a double honor, especially those whose work is preaching and teaching.” This shows us that not all Elders served as preachers or teachers, but some did. In fact, 1Tim 3:2 says that an Elder must be “able to teach”.

Commissioning

As leaders of the church, the Elders took the role of commissioning the young Timothy for service by laying their hands on him (1Tim 4:14). This act of commissioning demonstrates the spiritual authority of the Elders.

Shepherding

According to 1Pet 5:2 and James 5:14, Elders played a key role in shepherding. They are to pray for and care for people's individual concerns.

Acts 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Serve as an Example

Perhaps the greatest role of the Elder is to serve as an example (as was true for all leaders from the prophets to the kings to the apostles to the deacons). Therefore Paul tells Timothy that an Elder must be "above reproach" (1Tim 3:2) and "well thought of by outsiders" (1Tim 3:7).

Elders at TCCCC

The Elders, therefore, are to govern the church by overseeing, preaching/teaching, shepherding and by personal example. The TCCCC constitution defines the duties of the Elders as follows: “The Elders shall exercise leadership by performing the spiritual and administrative duties reflected in 1Peter 5:1-3, including: protecting the flock (1Peter 5:2, Acts 20:28), feeding the flock (1Tim 3:2, Titus 1:9), leading the flock (Acts 20:28-31, 1Peter 5:2-3) and caring for the flock’s practical needs (James 5:14).” The Elders also review the performance of the Senior Pastor and Pastoral Staff annually.

Why an Elder Board

We believe it is the biblical role of the Elders to take responsibility for the current health and future direction of the whole church so that we are the church God calls us to be. The Elders’ primary focus is on matters that pertain to the whole church: vision, long-term planning, unity, oversight of the Pastoral Staff, Deacons and Trustees, and making sure our programming and congregations uphold the purpose of the church. Although the Pastoral Staff gives some attention to whole church matters, by necessity they must focus on their own congregation or ministry.

As a board, the Elders will take a lead role in whole-church matters by meeting together to discuss these things and giving recommendations to be carried out by the appropriate people. We believe that a plurality of Elders is Biblical. Every time Elders are mentioned in Scripture, they are referred to in the plural. From a practical perspective, it makes sense to have multiple Elders because God gives direction and vision from collective wisdom, not simply through one individual. Furthermore, the Holy Spirit guides through unity. Thus, if the whole Elder Board agrees on a single direction from the Lord, we can have confidence that it indeed is from the Lord.

It will require a constitutional change to form an Elder Board. Once an Elder Board is formed, the Elder Board and the Pastoral Staff will each have regular but separate meetings. Occasionally, they will come together to make PEC decisions and recommendations. We anticipate that these PEC meetings will not occur monthly like they currently do.

Why we recommend the formation of an Elder Board

1. The role of the Elder is not well defined by our 2002 constitution. The Pastoral Staff is seeking to define the role of Elder from a Biblical basis to empower them to do their God-given task.
2. As TCCCC continues to grow it becomes increasingly burdensome on the church leaders (Pastors, Elders, & Deacons). More clearly defining the role of each frees each to concentrate their time and efforts on their own area.
3. Long-term planning is currently being carried out by both the Pastoral Staff and Deacon Board. Neither is fully capable for this task because Deacons serve for only a short while and the Pastors are each concerned primarily with their own specific congregation or ministry. We believe that the Elder Board, with input from the Pastoral Staff, Deacon Board and congregation, can most effectively provide this long-term planning.
4. Church organizational structure is only loosely defined in the Bible and adjusts to meet the needs of the specific church. We believe this proposed structure fits our church and meets our needs.

Biblical Qualifications for Becoming an Elder

The Bible puts great emphasis on what kind of person the Elder is, rather than what the Elder can do. It is important to note that they are all godly-character-oriented traits, not gift-oriented traits. None of these qualifications are related to spiritual gifts (with the possible exception of “able to teach” in 1Tim 3:2). Therefore it is indispensable that Elders be mature, godly Christians. Specifically, Elders must be above reproach (1Tim 3:2; Titus 1:6-7), and prove themselves as good leaders at home (1Tim 3:4-5). This kind of character is proven over time, so they should not be recent converts (1Tim 3:6). The presence of the Holy Spirit in the life of the Elder is essential, because only the Holy Spirit builds godly character. Furthermore, it is the Holy Spirit who will lead the Elders (John 16:13; Acts 4:8, 6:5, 7:55).

Non-Character Qualifications

Obviously a godly character is the most important requirement for an Elder. In the evangelical world, there are various views, however, on whether the Bible spells out non-character qualifications for Elders. On one end of the spectrum, some believe that an Elder must be a currently married male who has well mannered children. On the other end, some believe that anyone, regardless of their demographic status, can serve as an Elder. Several additional views exist in the middle. Each of these positions has biblical support.

The three most common views held in the evangelical world about the non-character qualifications of an elder (especially gender) are:

- A. Both men and women can serve as elders. This is the “Egalitarian Position”.
- B. Only men can serve as Elders. This is the “Complementarian Position”.

- C. Women can serve as elders but they still must be under a male head (e.g., male Sr pastor or male head elder). This is the “Authority Structure Model” and is a variation of the Complementarian position.

What follows is a brief discussion of these three views. Some points to bear in mind:

- This is a sensitive issue.
- This is not an essential doctrine – disagreement is permitted at least at the level of the universal Christian church.
- All three positions affirm that men and women are created in the image of God and have equal value and worth in God’s eyes (Gen. 1:27).
- All three positions affirm that both men and women are given spiritual gifts to build up the body of Christ (1Cor. 12:7) and encourage both men and women to express their gifts in biblically appropriate ways.

We have proposed a solution whereby if two thirds of the PEC agrees on the non-character qualifications of a person then they can become an elder.

1Corinthians 12:7 Now to each one the manifestation of the Spirit is given for the common good.

- These positions differ in whether or not it is Biblically appropriate for a woman to serve as an elder.

The Egalitarian View

Women Can Serve in Any Capacity

Christ has broken the bonds of sin and the curse and endowed all people equally with his Spirit. Women should serve as Elders at TCCCC, showing the power of Christ in the world today.

Cultural Relativity of Paul's Instructions

Paul addresses his comments to a unique historical context. We do not expect women to wear head-coverings today, which 1Corinthians 11 also commands. We understand that there are different applications to God's Word in different cultural contexts. We live in a culture today which holds the equality of women as a high value.

The subjection of women to men is part of the curse and its removal is a call for egalitarian relationships.

The subjection is a curse of the sin and its removal is an overturning of the judgment. This is similar to the issue of slavery. The New Testament gave us the starting point for the overturning of slavery, and it is our job to carry it out all the way. Cultures cannot be changed overnight. The start of the change for women's roles came in the New Testament and should be fully realized today.

Genesis 3:16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

Galatians 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Joel 2:28 'And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream

dreams, your young men will see visions. 29 Even on my servants, both men and women, I will pour out my Spirit in those days.

Women served in authority positions in the early church.

Romans 16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea.

Phoebe, a woman, is called a *diakonon* (deacon). Since this word is in the masculine it denotes that she holds the office of Deacon, not just that she is a *servant* of the church (which it would mean if it were feminine).

Romans 16:7 Greet Andronicus and Junia(s), my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

This verse may refer to a woman who served in the office of apostle. Some of the better manuscripts read *Junias* (the feminine form of *Junia*), which would mean this person was a woman. Overall, ten women are mentioned in Romans 16.

The Complementary View

Women Should Not Serve as Elders

A straightforward reading of the text argues that a woman should not be in a leadership position over men. Since the Elders are TCCCC's highest spiritual leaders, they should not be women.

Authority is not based on spiritual gifting, but on God's divinely appointed roles. God has appointed men the responsibility and burden for headship and spiritual leadership.

This model is based on creation order (a pre-sin condition so therefore not in need of reforming by Christ).

1 Timothy 2:12-13 I do not permit a woman to teach or to have authority over a man; she must be silent. 13 For Adam was formed first, then Eve.

1 Corinthians 11:8-10 For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man. 10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

This model mirrors the Trinity itself.

1 Corinthians 11:3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Even in the Trinity there is headship. In no way, however, is Christ inferior to God the Father. They have *all* the same attributes and are equally God, but they are distinct persons with unique roles. Likewise man and woman are distinct people, created equally in God's image, and endowed equally with the Holy Spirit (Joel 2:28-29). In Ephesians 5:22-33 Paul

uses this same rationale to instruct husbands and wives, showing that the headship model is one based on love and mutual submission, while maintaining distinct God-ordained tasks. When this model is put into practice properly it demonstrates God's character in the way He intended. Jesus himself models the form of humility necessary by his life on earth (Philippians 2:5-11):

who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross...

The requirements for Elders are spiritual maturity/Christian character issues; they are not based on spiritual gifting.

Since Titus 1:6-7 contains a list of qualities that are based on an Elder's spiritual maturity and not their gifts, the argument of equal gifting is of no bearing. The role of an Elder is spiritual overseer.

Some who hold to this position may also require an Elder to not only be male, but also to be currently married, to have children old enough to be well-mannered, to not be divorced and to not be remarried. This interpretation comes from a strict, literal reading of the text.

Not all who hold the complementarian view, however, come to this same conclusion. Yes, they would agree that only men should serve as Elders, but they would not agree that these other qualities are strict requirements. Instead, these characteristics speak to the general or normal case. Men typically are married and have children but there are other examples in Scripture which describe single men in positions of leadership (notably, Jesus and the Apostle Paul). Also, if a man's wife dies, this fact does not change the man's character. Furthermore, divorcees and those who are remarried are not categorically excluded because the clause "husband of but one wife" (1Tim 3:2) means that the man have one wife at the

present time. In fact, all the qualifications point to the man's character at the present time. Therefore, a man who formerly had a problem with drunkenness or violence, but does not so now, may be considered as a potential elder.

The Authority Structure View

Women may lead and teach as long as there is a male head

This view uses the same rationale as the Complementarian view but denotes that as long as a woman has a male authority over her in the church she can have authority over other males in the church. Therefore she could teach other men or be on a governance board as long as there was a male in a position over her. The emphasis on the Biblical texts is simply on this authority structure: God is the head of Christ who is the head of a man who is the head of a woman.

Ephesians 5:23-24 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

The Authority Structure view avoids the difficulty of determining which biblical commands are cultural in nature because it more finely defines the principle behind it: God has established a structure of authority that all cultures are required to follow. The reason 1Timothy 2:12-13 prohibits women from teaching is in part because teaching is a form of authority, but also because women in that day were not as well educated and so were prone to heresy. In our day women are just as well educated as men so this prohibition can be lifted, but only in part. Teaching is still an exercise of authority and so to follow God's principle, a man must be in authority over her teaching.

With regards to eldership at TCCCC, a woman would not be allowed to serve as elder because the elder board is the highest spiritual leader in the church. If the structure were such that a male senior elder were the head of the elder board then a woman could be allowed to serve as elder because she would have a male in authority over her.

TCCCC's Application of Whether a Woman Can Serve as Elder

At TCCCC, we have intentionally not taken a church-wide position on this issue. Our constitution has never defined a position, and several differing views are currently represented in the PEC. Furthermore, in the absence of a senior pastor, the PEC has not been able to come to a unified view. Therefore, we have structured the procedure for calling Elders so that members of the PEC can evaluate an elder candidate based on their own understanding of the Biblical data.

Yes, we recognize that there are potential problems associated with leaving undefined the issue of whether a woman can serve as an elder. Probably the most significant is the confusion it may lead to in the congregation about the role of women in the church. Also, there is the potential for different applications of this principle in the different congregations. Additionally, it may make it more difficult to call a Sr. Pastor. But for the sake of unity and moving forward together as a church, the PEC has chosen to allow members of the PEC to come to their own position on this issue and vote accordingly.

So how can the PEC agree to work together despite their various views? This issue is extremely important for the life and health of the church, especially given the very important role elders play in the church, as described above. But, this issue is not on the same level of importance as other issues – for example that our salvation comes not by our own work but by grace through faith in Jesus Christ, the inerrancy of the Old and New Testament, or other matters found in our Statement of Faith. On these core fundamental issues, we **MUST** agree in order to function as one church. But on all other issues, while we will try to work toward agreement and unity, we can still display unity even when we agree to disagree. In fact when a people can work together despite disagreement it shows even greater unity.

We have proposed a solution whereby if two thirds of the PEC agrees on the non-character qualifications of a person then

they can become an elder (see Step 6A of the Procedure of Calling Elders below). This will allow us to go forward on an issue that we cannot agree unanimously. The basis for this position comes from Paul's exhortation to the church in Rome where there was a difference of views on some non-essential doctrines (Romans 14; whether or not some days are special, and what can be eaten by a Christian). Paul says that even though your position may be correct, "let us make every effort to do what leads to peace and to mutual edification.

We have proposed a solution whereby if two thirds of the PEC agrees on the non-character qualifications of a person then they can become an elder.

Do not destroy the work of God for the sake of food (verse 19-20)." We might restate his exhortation this way for our church, "Do not destroy the work of God for the sake of gender-correctness." The stronger must defer to the weaker. This method of voting allows for that principle on non-character issues. Since there is no debate over the necessity of an elder's character, the PEC must agree unanimously that a proposed elder has the required godly character.

PROCEDURE OF CALLING ELDERS

This procedure was approved by the DB on 9/12/06, and amended on 4/10/07. Notes on each step are included on the following pages to aid in understanding their background and reasoning.

1. The Elder Board identifies the need for additional elder or elders.
2. EB informs DB and the Pastoral Staff of the need for additional elders and asks for prayer.
3. DB informs the Church of the need for additional elders and asks for prayer and suggestions for potential elders.
4. PEC identifies a preliminary list of potential elders. Qualifications for elder are spelled out in the TCCCC Constitution from 1Timothy 3:1-7 & Titus 1:6-9.
5. PEC, DB and Church prays for the potential elders in general (PEC does not publish the list).
6. From the preliminary list of potential elders, PEC develops a final list of elder candidates based on the following process:
 - a. A candidate must receive 2/3 approval by PEC based on the potential elder's non-character qualifications (e.g., age, gender, marital status, children). Each member of PEC shall weigh the candidate's qualification according to his or her view of the biblical model. To practice the spirit of unity, reasons for disapproval and/or abstention should be given. Nevertheless, we discourage using abstention to avoid facing the issue.
 - b. A candidate must receive unanimous approval by PEC based on the candidate's character qualification (e.g., above reproach).
7. PEC informs candidates and asks them to pray about the potential to serve.

8. Candidates shadow current elders for 3-6 months for mutual observation.
9. PEC selects proposed elders and informs them. Upon their acceptance, PEC informs DB and Church.
10. DB and congregation give feedback about the proposed elders directly to PEC.
11. After a prayerful sense of God's calling and unanimous approval by PEC, PEC recommends proposed elders to DB.
12. DB recommends the proposed elders to the Church.
13. Church confirms the proposed elders as Elders in accordance to the details spelled out in the TCCCC Constitution and installs them as Elders.
14. Elders equipped in a training program designed by PEC.
15. Church ordains Elders.

Notes on the Procedure

These notes seek to give understanding to the spirit behind the steps of the procedure, though the notes themselves have not been officially adopted by the Deacon Board.

Step 1 If the Elder Board has not been formed, this will be carried out by the PEC as defined by the Constitution.

We do not currently have any quotas for the number of elders needed, and we leave it to the discretion of EB to determine if and when we need additional elders to oversee all the congregations. This flexibility allows the EB to determine themselves when their work-load is greater than they can bear.

The procedure remains the same when calling one elder or multiple elders. For ease of understanding, the plural will be used in the rest of the steps.

Step 3 It is assumed that *suggestions* would come in the form of private communication between an individual member and a member of PEC.

Step 4 This preliminary list is comprised of anyone that the congregation or PEC has suggested without any discussion of the individual's merit.

Step 6a Although the phrase *non-character qualifications* may not be the smoothest, it is trying to convey the idea of any sort of things about a person that could be found out from a census, things that are objective not subjective.

Step 7 It is assumed obvious that any who agree will go on to step 8 as they are ready.

Step 8 The idea behind “shadowing” a current elder is so that the candidate can get a good feel for what it would mean to be an elder without assuming any responsibilities of eldership. It also gives PEC a chance to observe the candidate in roles they would take as an elder. This is a common practice for people to get a feel for a job before actually taking it.

3-6 months was chosen because different candidates may need more or less time for a thorough evaluation.

Step 9 The congregation is not told who the “elder candidates” are until this point.

The basis and process for *selecting proposed elders* is left undefined. This is because there are a wide variety of situations that could come into play, each one having a different best method for selection. Some possible situations include:

More “elder candidates” than positions currently available

An “elder candidate” who through the course of observation has been found to not be the person of character originally thought.

Everything has gone smoothly so this step is simply a confirming of God’s calling them to this position.

At a minimum, the proposed elders would submit a written personal statement of faith to be considered by PEC.

Step 10 Perhaps someone in the church knows some things about a candidate that would disqualify them from serving as an Elder. If so, this information is collected privately so that PEC can investigate the matter further in accordance with 1Timothy 5:19.

Step 12 Exactly how the DB does this is left to their discretion at the time.

Step 13 The constitution requires an elder be approved by a 2/3 majority. As soon as they pass this they become full elders of the church.

Step 14 The *training program* will be uniquely designed according to the particular strengths and weaknesses of each Elder.

Step 15 No time frame is given for when this happens. Certainly it happens after the Elder completes the training program.

Additional Items

Term Length Nothing has been added concerning term length. Reasons for keeping it “lifetime” include:

- The process of calling an Elder is so long that we don’t want to have to go through it frequently.
- The number of qualified candidates for Elder tends to be fairly small, making it important to have our elders hold office for longer periods.
- The requisite sabbatical period should rejuvenate weary elders.
- The Elders’ role is to have oversight over the long-term direction of the church; it is important that they be involved long-term. It gives consistency to the church and allows the Elders to see their decisions through.

Formal Church-wide Teaching on the Qualifications and Roles of an Elder

1. Each pastor will be preaching exegetically through 1Timothy (noting other relevant texts). This will ground the congregation in the general qualifications and roles of the Elders. This will begin in February of 2007.
2. A seminar (or Sunday School classes) with the multiple views presented and adequate time for questions and answers.

For Further Reading

Following is a list of resources for further study.

Biblical Eldership:

Getz, Gene. *Elders and Leaders: God's Plan for Leading the Church*. Moody. 2003 (Pastor Mma has a copy of this book).

Strauch, Alexander. *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*. Lewis and Roth. 1995. (Pastor Mma has a copy of this book).

Egalitarian:

Bilezikian, Gilbert. *Beyond Sex Roles: What the Bible Says about a Woman's Place in Church and Family*. 2nd ed. Baker, 1985. (This book is in our library).

Complementarian:

Piper, John and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Crossway, 1991. (Pastor Mike has a copy of this book).

Multiple Views:

Clouse, Bonidell & Robert Clouse ed. *Women in Ministry: Four Views*. Intervarsity, 1989. (Minister Har has a copy of this book).

Meet Our Current Elders

Elder Paul Yeh

Elder Yeh has been coming to TCCCC for over forty years! Elder Yeh's desire to see spiritual growth in the brothers and sisters of TCCCC has led him to spend much time in discipleship. He also teaches Sunday School, occasionally preaches, and has been helping with our church planting efforts.

Elder Yeh's wife, Marion, is active doing visitation with Minister Faith to any in the church who may have needs. The Yeh's have two children, Michael and Carol and three grandchildren. Although Elder Yeh is retired he keeps himself very busy as a grandfather, a traveler, a fisherman, and of course, a friend to so many people.



Elder Samuel Ng

Elder Ng and his wife Virginia have been attending TCCCC since 1970. His passion is to see Christians not just play church but to be authentic in their pursuit of spiritual maturity, truly loving God with their hearts. As an Elder he has helped others in this pursuit through teaching Sunday School, and occasionally preaching. Even when he is not at church he is actively engaging people in conversations and directing them to a church where they can find Christ.

Elder Ng has two children, Randy and Debbie, and has recently even become a grandfather! He also serves as the Director of e-Mentoring Pastors - a group of experienced counselors who have been pastors of many churches, including English, French, Spanish, and Chinese speaking churches.



Twin City Chinese Christian Church
1795 Eustis Street, Lauderdale, MN 55113
651.644.9321 www.tcccc.org

