

WORSHIP for October 11, 2020

ANNOUNCEMENTS

- 1) To watch **sermons recorded** on Zoom on our YouTube Channel, go to the FPCP website: <https://www.fpcpataskala.com/> and click on WORSHIP or follow us on Facebook from the homepage. To potentially increase subscribers & views,  like and  share!
- 2) Please invite family or friends, who want to join us for live worship on Sundays @10:45am, to request access by emailing their name, email, & phone number to fpcofpataskala@gmail.com
- 3) If you need a COVID-19 **cloth mask** call 740-901-1232 for the Johnsons, who lead the CRT. Thank you to Gage Marcum & Katie Slaymaker, who have been making masks available.
- 4) Junior Church & Good News Club (by FPCP) New Lessons on Zoom for 2nd thru 5th graders 4:30-5:30pm Wednesdays 10/21-11/18; Lead Teacher, Linda Glenn; email: lindaifglenn@gmail.com

Prelude played & sung by Brent Miller, **“Word of God Speak”**

Streaming CCLI 20373701; © Copyright 2002 Songs from the Indigo Room (adm. Woodspring Music, Inc.) and Simpleville Music, Peter Kipley & MercyMe. MOV

Call to Worship: Psalm 14:2, 4b, 6b 3:22-26 Responsively

The Lord looks down from heaven on all mankind to see if there are any who understand, any who seek God.

For God is present in the company of the righteous... the Lord is their refuge.

Opening Hymn: **“I Will Serve Thee”**

<https://www.youtube.com/watch?v=BHvaAix2xVE>

Prayer of Confession: *Unison*

Jesus, according to your Father’s will, while you were here on earth, you began to lay out a plan for the building of your kingdom through your church. You assigned the first office through the 12 apostles. Through your Spirit you continued to send and call others. Convict us, when we do heed your call, that we might confess our sin. Urge us to go where you send us to proclaim you. Amen *(Pause now for a time of silent confession.)*

Assurance of Forgiveness: *Responsively*

Since by your Spirit and thru your Word, we are assured of salvation that comes as we confess our belief in Christ as our Lord and Savior, we proclaim that... We believe the good news of the gospel.

In Jesus Christ we are forgiven!

“The Gloria Patri”

https://www.youtube.com/watch?v=dgcYD_m4OhU

Hymn of Preparation: “He Leadeth Me”

<https://www.youtube.com/watch?v=oAcgX3Ago9g>

Call to God's Word: *Unison*

"Scripture cannot be set aside... What does Scripture say?" John 10:35 & Romans 4:3.

Prayer for Illumination: *Unison*

Lord, through your Spirit enable us to consider your Word, and to enact it in our lives to bring

you glory and praise. Amen.

Gospel Reading: 1 Timothy 2:8-3:13 (NIV)

<https://www.biblegateway.com/passage/?search=1+timothy+2%3A8-3%3A13&version=NIV>

SERMON: "Overseers" by The Reverend Dr. Janet Hufford

Watch sermon on: <https://www.youtube.com/playlist?list=PLAdy2hvW6PL93B6hbgswTxf93Evs575yd>

Thus far in 1 Timothy, we have heard of 2 vocational offices laid out by Christ which are for the building up of the church about which Jesus first spoke in Matthew 16 & 18. In Ephesians 4:1 they are laid out as: apostles, prophets, evangelists, pastors, and teachers. Last week we heard of Paul's apostolic ministry. The week prior we heard of Timothy's office as pastor over the church in Ephesus.

Today we hear of other key roles for the church. Related to teacher is the one role of overseer or presbyter in the Greek, often translated as ruling elder. The other is deacon. Stephen was one such deacon, who had been persecuted by Saul or Paul. Today is a good time to hear a message from 1 Timothy 2:8-3:13, since the nominating committee has studied this passage to discern candidates called for ruling elders & deacons, who will come before the congregation for vote in a meeting following worship today and then installed in office for their designated terms.

Although in today's passage, Paul describes numerous attributes needed for the roles of overseer or deacon, often the focus is on only one "disqualification." In 2:12 Paul writes, "I do not permit a woman to teach or to assume authority over a man; she must be quiet." This verse is the main argument to protest women in ministry. I cannot deny it. In fact, for most of my life, I believed that I was disqualified. I was told this and readily accepted it. I believed it, even the day a woman showed up in the pulpit. That day I decided that I would not return to a church that would blatantly defy Scripture. But then I was gently reminded of when I received my first Bible at age 8. That's when I asked God that if took the rest of life, to help me understand in love every word in Scripture. Now I had the impression that I was being challenged to allow Scripture to interpret Scripture, not what I "heard" about Scripture from others. I was also told that Paul had a low regard for women, favoring men. I accepted & believed that, too. And I can still see how some people might continue to believe the same. So if these interpretations by humans are true, question is how can I be in the role of a pastor or how can women be ruling elders or deacons? Or another question. If one should ignore what is said about men & women, what else should be ignored in the pastoral letters? We cannot ignore these letters, because in 3:16-17 of Paul's 2nd letter to Timothy, he writes: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

so that the servant of God may be thoroughly equipped for every good work.” More on this in a future sermon.

So how is today’s passage useful concerning the distinction between men & women in regards to overseers & deacons? Because the genre at hand is a personal letter, the future reader is not privy to all the details of the correspondence. The parties of the letter already know the details. Future readers do not. The first thing to notice, however, is that when Paul makes mention of gender, he usually pairs instructions to both genders side by side. Perhaps because there are issues within a church or the larger church specific with each gender. Therefore, when male colleagues teasingly challenge me as a woman to be silent from 1 Timothy 2:12, I sometimes jokingly respond, “I certainly will be quiet, when I see your hands raised in holy prayer like in 2:8.” Here Paul says of men, “Therefore, I want the men everywhere to pray, lifting up holy hands without anger or disputing.” Apparently there were issues of men raising hands in anger, perhaps as fists rather than holy hands in prayer. Later will come an illustration of this. In any case, this picture flows into qualifications for elder: temperate, self-controlled, respectable, hospitable... not violent but gentle, not quarrelsome.

In 2:9-14, Paul then mentions women, who are to be modest. That is women are not to call attention to themselves in dress or in speech. There is more to unpack in the language, but this is a concise summation for the purpose of this sermon.

To understand these verses, note that these verses do not refer to women in the plural, but to a singular woman & a singular man. This Scripture does not say, “I do not permit women to teach or to assume authority over men,” but a woman over a man. Here are possible reasons. The reference may have to do with a woman, who is a wife, needing to learn quietly rather than causing a disturbance in church. This corresponds to 1 Corinthians 14:34-35: “Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.”

But even if Paul is not referring to just husbands and wives, Paul obviously does mean for women to be silent in all circumstances. For in his letters he commends women who speak, teaching & prophesying. This one reason why both men & women are called to office at FPCP, preferably representing the balance of the congregation. One strong biblical example is Priscilla, referred to as his coworker, included in a greeting at the end of his 2nd letter to Timothy, who is the lead teacher of Apollos, a man.

If not pertaining just to husbands and wives, the second possibility is that the reference pertains to a man & a woman who are not married to one another. Remember that according to the council in Jerusalem, sexual immorality was an issue in Gentile cultures. 2:11-12 may even more likely speak to this concern. The worry is that if two persons of the opposite gender are alone with one another, the ongoing relationship could tempt people to sexual immorality or at least give the impression of such. I adhere to Paul’s caution! As a pastor, I avoid being alone with a man. A number of men in the congregation who I have spoken with me can vouch that I ask our secretary or a ruling elder to be present, during pastoral sessions with men. Some of you have done so! We’ll be hearing more on the qualification and vow of purity next week.

Similarly 3:2 & 12 direct male overseers & deacons to be faithful to their wives. Some interpret this to mean that overseers can only be male, since there is no stipulation for a female overseer to be faithful to her husband. But this is because in the times although a man might be married to more than one woman, a woman can not marry more than one man. Monogamy validates the original intention of marriage Jesus speaks in Mt 19:4-6: “Haven’t you read that at the beginning the Creator made them male & female. For this reason a man will leave his father & mother and be united to his wife, and the two will become 1 flesh?... Therefore what God has joined together, let no one separate.” But because of men marrying more than one wife, especially among Gentile cultures at the time of Jesus and Paul, this qualification is gender specific. For further understanding of Paul’s gender specific language, one might also read “Women in the Church” by professor Stanley Grenz.

Now having considered gender specific language, please give attention to the many other qualifications Paul describes for overseers & deacons. These are expressed in clear language & should not stir up controversy in insisting upon them. However, be fully aware that controversy may be stirred, when churches & nominating committees do not adhere to these plain guidelines. Consider if an overseer who is known to be not above reproach, unfaithful in marriage, intemperate, uncontrolled, disrespectful, inhospitable, unable to teach, prone to drunkenness, violent, quarrelsome, a lover of money, a poor manager of one’s household, new convert or with poor reputation is chosen to serve that the church suffers. Both as a member of congregations & as a pastor, I have unfortunately seen horrid results in these.

Rest assured that none of the following examples are from FPCP.

A first instance is when I was a lay person asked to oversee junior church. When one of the assistants showed up drunk & reeking of alcohol, I had to ask her to leave, find someone to make sure she did not drive, & quickly find a substitute, while trying to calm a classroom of rattled children.

In another instance, during my first week as a pastor in one church, I got a phone call the day after a nominating committee meeting that nearly came to fisticuffs during a heated argument. Further, at session meetings in more than one church, rather than holy hands raised in prayer, I have seen ruling elders slam fists onto the meeting table and curse aloud. Unfortunately, I have many more examples to share, but won’t at this point.

Needless to say, Paul’s instructions to Timothy (and also Titus) are needed in the early church & now. They should not be neglected. They should stand as first guidelines to discern candidates for ruling elders & deacons. Let us be confident in accepting & committing to Paul’s guidelines to discern overseers & deacons. To do otherwise neglects Scripture. That said, please be grateful for the thoughtful & prayerful consideration of 1Timothy by your nominating committee. Please pray too for candidates coming before the congregation for election today, for your ruling elders & deacons serving and those soon to serve. Thanks be to God for Jesus’ guidance to the church, still carried on by the apostles, pastors, teachers, overseers, deacons, and followers today! Amen!

Hymn of Response: “Here I Am, Lord”

<https://www.youtube.com/watch?v=EcXOkht8w7c>

PRAYERS of Joy and Concern, followed by:

Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done, on earth as it is in heaven.

**Give us this day our daily bread; and forgive us our debts, as we forgive our debtors;
and lead us not into temptation, but deliver us from evil.**

For thine is the kingdom and the power, and the glory, forever. Amen.

Please Continue to Give in Dedication to Our Lord and Savior, Jesus

Prayer Of Dedication: *Unison*

God, in view of your mercy help us to offer ourselves as living sacrifices, holy and pleasing to you, O God. Amen. *Romans 12:1*

Doxology

<https://www.youtube.com/watch?v=HqpXWF15avU>

Closing Hymn: "I'll Go Where You Want Me to Go"

<https://www.youtube.com/watch?v=XS17lrLxxrg>

Benediction: *Responsively*

God goes with us, as we go forth into the world to proclaim the Gospel of Christ, in the name of the Father, the Son, and the Holy Spirit. **Amen.**

SPECIAL CONGREGATIONAL MEETING

Election of:

2021 Nominating Committee: Session: Sally Kean (3rd year), Nancy Lord (1st year)
Members-at-large: Don Crawford (3rd year), Rob Rawls (3rd year)
Genie Dixon (2nd year), deacon

Election & Installation of:

Class of 2021: Ruling Elder: Curt Hungerford

Class of 2023: Ruling Elders: Catherine Baird (2nd term), Leslie Crawford (2nd term),
Roger Cruse (2nd term)

Deacon: Sherri Mauger (1st term)

Financial Officers:

Clerk of Session: Sally Kean

Treasurer: Tom Johnston; **Assistant Treasurer:** Don Crawford

Co-Financial Secretaries: Linda Glenn & Chuck Long

Financials Reviewers: Judy Baird & Tami Conrad; Alternate: Kathy Wallace

Closing Prayer: "Take My Life & Let It Be"

<https://www.youtube.com/watch?v=IQ93HVuYd5Y>