



POLICY COMMITTEE

Position Paper

SCRIPTURAL BASIS FOR THE QUALIFICATIONS FOR COMMUNITY LEADERSHIP

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POSITION PAPER

Scriptural Basis to the Qualifications for Community Leadership

HISTORY: The statement entitled “Qualifications For Community Leadership” was approved in 2009 via a Proxy Vote consisting of at least 2/3 of the voting communities; requiring it to be included in the By-Laws of all Tres Dias communities. The statement is applicable to all of those who are active within the Tres Dias ministry. This includes clergy and laity, all team positions and all Secretariat positions; including voting and committee roles. It’s designed to be an assessment tool to determine the qualifications for someone to serve in one of the above leadership roles.

PURPOSE OF THIS POSITION PAPER: Since its inception, questions have been raised about the validity of this required Statement; questioning the scriptural basis of each section. This paper is being presented to show the solid scriptural basis of the Statement, and to correct some possible misconceptions.

QUALIFICATIONS FOR COMMUNITY LEADERSHIP

*Any person serving in a Community Leadership position must be living a life that is not in a state of rebellion against God. A state of rebellion against God can best be described as an unrepentant, open and active participation in or advocacy of activities contrary to the commands (for example, “The TEN COMMANDMENTS”) and guidelines in *Scripture for holy living and Christian leadership. Some examples (although not limited to these areas) are:*

- 1. Dependence upon alcohol or illegal drugs*
- 2. Involvement in illegal activities whereby such involvement knowingly violates federal, state or local laws, statutes or ordinances*
- 3. Involvement in lustful, immoral or perverted activities such as, but not limited to, pornography and/or any sexual relationship outside of a lawful marriage between a man and a woman*
- 4. Involvement in the occult or Satanic worship*
- 5. Openly professed allegiance to any non-Christian religion or organization which denies the deity of Jesus Christ.*

** NOTE: For purposes of standards and principles, Tres Dias ascribes to those stated in the “Authorized King James Version” of the Bible of 1611 (KJV).*

DISCUSSION: As a Christian ecumenical ministry, Tres Dias believes and professes that the Bible, the Holy Scriptures, is the inspired and completely true Word of God (**II Tim. 3:16-17** “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 that the man of God may be perfect, thoroughly furnished unto all good works.*”) This term “inspiration,” when used to describe the Bible, means that the Old and New Testaments owe their origin to the creative work of the Holy Spirit. As such, it is the basis of all Christian standards, ethics, and qualifications and is the highest and final authority. It is therefore, not only appropriate, but necessary to hold individuals at all levels of leadership within the Tres Dias community accountable to scriptural qualifications. The Bible is

replete in its expectations of those who were chosen by God to lead and to those who desire to be servant leaders. It is on this foundation that we therefore stand realizing that to those whom “God has given much, much is expected/required” (**Luke 12:48**).

We will discuss the qualifications as they are listed (point by point) and provide scriptural support and, when necessary or appropriate, supporting rationale.

Any person serving in a Community Leadership position must be living a life that is not in a state of rebellion against God. A state of rebellion against God can best be described as an unrepentant, open and active participation in or advocacy of activities contrary to the commands (for example, “The TEN COMMANDMENTS”) and guidelines in *Scripture for holy living and Christian leadership.

Support/Rationale: Rebellion against God at its core results from an attitude that seeks to usurp the authority of God, His Word, and/or His delegated representatives. The Bible is clear that redemption is only by the love and grace of God through faith in the sacrificial death and resurrection of Jesus (*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” Ephesians 2:8*) and that through repentance (*changing of the mind*) we are reconciled to God (**Acts 2:38, 20:21**).

Therefore, we are to live our lives in surrender and submission to the will of God, His Word, and His Spirit, not participating in sinful activities that are contrary to such. **Romans 12:1-2** states: *“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”* And again, we are instructed in **Romans 6:13** *“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”* Not only are we not to actively participate in these things, but **Romans 1:32** indicates that if we support and/or approve of sinful acts then we too are guilty. As followers of Christ, especially those in positions of leadership, we are instructed to submit ourselves to the Holy Spirit, not given to the desires of the flesh, and walk in holiness, which is God’s standard for His people. (**1Peter 1:13-16**) *“13Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 but as he which hath called you is holy, so be ye holy in all manner of conversation; 16 because it is written, Be ye holy; for I am holy.*

Holiness, at its simplest is the opposite of being “common” or “profane.”

Some examples (although not limited to these areas) are:

1. Dependence upon alcohol or illegal drugs

Support/Rationale: The Bible tells us that our bodies are the temple of the Holy Spirit and that we are to glorify God in our bodies. (**1 Corinthians 6:19,20**) and since we have been made free by Christ and His truth (**John 8:32,36**) and we have liberty from the influence of controlling forces (*For sin shall not have dominion over you: for ye are not under the law, but under grace* **Romans 6:14**). **Ephesians 5:18** *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*) instructs us not to consume wine (alcoholic beverage) to the point of drunkenness or excess, but that we are to be filled with the Holy Spirit. Excess use of alcohol and/or drugs (including prescription drugs) dulls our ability to properly discern, to be alert and watchful for the temptations and pitfalls of the world, and to clearly hear God's voice and follow His leading. In effect, this becomes a substitute for the Spirit in us, especially if it becomes a means of escape or self medication, and it can very well lead to a place of dependency, which is bondage (We are therefore counseled not to put ourselves under bondage or addiction. (**Galatians 5:1** *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*))

2. Involvement in illegal activities whereby such involvement knowingly violates federal, state or local laws, statutes or ordinances

Support/Rationale: The Bible plainly reveals to us that all government and authority is placed and empowered by God Himself and that it is the Christian's duty to obey the law and submit himself to the governmental authority and not be involved in criminal behavior. It goes so far to say that if we resist them that we are resisting God Himself. (**Romans 13:1-2** *"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation"* and **1 Peter 2:13-17** *"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king."*) Not only are we told to obey those in authority, but we are to intercede for them, asking God to bless them, their leadership, and those which they have authority over (**1 Timothy 2:1-3** *"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour;"*) It is quite difficult, if not impossible, for us to fulfill this scriptural mandate and to pray for the authority which we are violating and usurping.

3. Involvement in lustful, immoral or perverted activities such as, but not limited to, pornography and/or any sexual relationship outside of a lawful marriage between a man and a woman.

Support/Rationale: There are many scriptures in the Old and New Testament that make clear God's prohibition against sexual immorality and lustful behavior. And while we could make an exhaustive list, we will examine only a few key scriptures that will help us come to a clear understanding of the heart of God and the position of His word on such matters.

To begin, the Seventh Commandment of the Ten Commandments given from God to His people through Moses is: Thou Shalt Not Commit Adultery. (**Exodus 20:14, Deuteronomy 5:18**) Adultery is any sexual act committed by a husband/male with someone who is not his lawful wife or by a wife/female with someone who is not her lawful husband.

In the New Testament, Jesus expounded upon this definition when He said in **Matthew 5:28** *that if we lust in our heart, we have already committed adultery in our heart.*

1 Thessalonians 4:3-5 *“For this is the will of God, even your sanctification (being set apart), that ye should abstain from fornication: 4 that every one of you should know how to possess his vessel in sanctification and honour; 5 not in the lust of concupiscence (strong sexual desire), even as the Gentiles which know not God:”*

Galatians 5:16-21 says *“16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”*

In further support, **Romans Chapter 1 and 1Corinthians 6:9-11** lists several sexually immoral and perverted acts which have already been discussed above and includes homosexuality in the list of sexual sins. In very specific terms, the Bible reveals giving-in to these urges is a violation of God's original/created order and law and it leads to destruction. These verses also reveal that the scripture addresses those who assume the masculine role and the effeminate role in same sex relationships to include all forms (male with male or female with female). The Bible describes such acts as shameful, unrighteous, sinful, and against our very nature.

From these few passages, it becomes clear that all acts of sex outside the covenant marriage between a man and a woman are sinful and not to be a part of the life of a follower of Jesus Christ. And, while the Bible does not directly mention pornography, when considering the biblical passage above, it is quite simple to see that pornography is an entrapment of the flesh and lasciviousness. Pornography is a compound from the roots *porne*, meaning “harlot,” which

is akin to the word *pernanai*, meaning “to sell.” The second word is *graphein*, meaning “to write.” In other words, pornography is literally “*the writing of harlots.*” A more modern take would be making perversions into entertainment. It is a tool of the enemy to entangle men and women in numerous sexual sins of the heart, emotions, and mind. Pornography promotes and incites people to lust and unrealistic fantasy, ultimately entrapping them in the slavery of addiction.

The Bible’s stance on pornography can be seen in the following passage from **1 Corinthians 6:15–20** (“*Do you not know that he who is joined to a harlot [porne] is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.*”)

We also feel it necessary to include an affirmation of biblical marriage. God’s word confirms that the only marriage covenant that He recognizes as biblical, lawful, and holy is between a biological man and a biological woman. While some may argue that this is not so or that Jesus did not state such, in **Matthew 19:4-6**, when addressing marriage and answering questions concerning it, Jesus quotes **Genesis 1:27 and 2:24** (“*Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?...*”) Jesus Himself confirms that from the beginning in God’s creation design, he made man and woman / male and female to be joined in the sacred covenant of marriage. Additionally, Jesus not only endorsed heterosexual marriage between a man and woman as biblical, he never endorsed any other form.

Some believe that the reference to husband and wife or male and female are ambiguous in the Bible and thus leave the possibility open for same sex relationships or marriage. However, a simple word study into the Hebrew and Greek terms show that there is no ambiguity whatsoever. The words used for male and female in **Genesis 1:27** are translated from the original Hebrew words *zâkâr* (zaw-kar) [properly remembered, that is, a male (of man or animals, as being the most noteworthy sex)] and *nêqêbâh* (nek-ay-baw) [*female* (from the sexual form): - female, woman.] In **Genesis 2:24** the Hebrew term used to refer to the man(husband) is *’îysh* (eesh) which means: a *man* as an individual or a male person. The term use in that same passage that is translated wife is *’ishshâh nâshîym* - a *woman* or female. The words translated male and female in **Matthew 19** are from the original Greek text is *ἄρρην, ἀρσεν* / *arrhēn arsēn* meaning *male* (as stronger for *lifting*): - male, man. The Greek term there for female is *θηλυς* / *thēlus* - female, woman. Likewise, the terms used for wife *γυνή* / *gunē* a *woman*; specifically a *wife*: - wife, woman, concurs with its Hebrew counterpart.

Additionally, it is noteworthy that Jesus referenced the OT versus by using the phrase “*he which made them at the beginning ...*” in doing so He affirms this as God’s original design and plan for marriage and then confirms it by His own words and teaching.

IMPORTANT NOTE: It is the unanimous decision of the Clergy Advisory Board and approved by the voting members of the Policy Committee that clergy who perform same sex marriages as part of their pastoral ministry, even if not in a homosexual relationship themselves, are in violation of the Qualifications for Community Leadership and are therefore prohibited in serving on any clergy or other leadership roles, as delineated at the beginning of this document, within the Tres Dias ministry.

4. Involvement in the occult or Satanic worship

Support/Rationale: Satanic worship is pretty clear, the worship of and dedication to Satan. The occult, however, can be a little cloudy depending on a number of factors and who may be defining it. So we will first define occult and then take a look at what the Bible has to say about both. Dictionaries define occult as: Mystical, supernatural, or magical powers, practices, or phenomena, but to put it into perspective as it relates to practices which one may engage in that would be contrary to the teachings of the Bible, we can define the Occult as: anything that involves dealings with the world of spirits or of supra-normal forces which (dealings) are not oriented on Jesus as he is revealed in the Bible.

The Bible clearly bans the occult and occult related practices/observances from the lives of God's people. **Deuteronomy 18:9-12** states *"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."*

There are a couple of important things to take note of in these verses. In **verse 9**, God calls them abominations and in **verse 12**, God says He will dispose of those who practice such things. If we turn to the New Testament we find nothing to change God's rejection of the occult. Quite the contrary in fact, the rejection is confirmed. In **Acts 19:18** the results of Paul's evangelistic efforts in Ephesus led to "many of those who were now believers came confessing and divulging their practices. And a number of those who practiced magic arts brought their books together and burned them in the sight of all. **Galatians 5:20** lists sorcery as one of the works of the flesh, and **Revelation 21:8** lists it along with murder (just like **Deuteronomy 18:10**) and fornication and idolatry as grounds for condemnation.

As to the Satanic worship, we can easily answer this by quoting the first of the 10 commandments *"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me."* **Exodus 20:2-3**. Jesus reinforces this in discourse with the devil on the Mount of Temptation in **Matthew Chapter 4** when He says *"...Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"*. The Bible demonstrates over and over that Satan is the adversary of God and the believer and to involve one's self to service to or worship of him is defiance of God's will and word.

5. Openly professed allegiance to any non-Christian religion or organization which denies the deity of Jesus Christ.

Support/Rationale: We have already seen in several passages in this document that the Bible instructs us that we are to present our bodies to God alone and that we are not to dedicate ourselves or our worship to anything or anyone besides Him. Specifically related to this, Jesus said in **John 14:6** “...I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Again Jesus states in **John 10:9** “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” As it relates to any religious teaching, doctrine, or practice that denies or convolutes the deity of Christ, the Bible declares in **Galatians 1:8** “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” The Apostle John teaches us “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed..” **2 John 1:10**

CONCLUSION: As we have clearly established, these Qualifications for Community Leadership are not the construct of man’s ideology or perspective. They are drawn from the Laws of God as revealed in the pages of the Holy Bible and the Person and teachings of Jesus Christ. In order to carry out the mission and ministry of Tres Dias, we must hold to and model the principles and precepts of Christ and His Word. We cannot teach what we do not live. It is incumbent, therefore, upon every Local Tres Dias Community to incorporate these qualifications into their Policies and By Laws, if they have not already done so, and make them applicable to all.

We recommend that spiritual discernment and sound biblical and practical discretion be used in the application and evaluation of these qualifications as they relate to the individuals who are serving in the various roles of the Tres Dias community and weekends.

In most cases, these qualifications serve as an internal evaluation for each pescadore to consider for themselves as to whether or not they should seek or accept a leadership position within the ministry. As such, **The reality is that every believer struggles with something in the flesh. We all have and do sin and there is only one who was/is perfect.** The delineating factors, then, should be:

- Are we indeed in the struggle or have we given up the fight?
- Are we submitted to the Holy Spirit and fighting the good fight of faith?
- Is Godly contrition and repentance (even continually if necessary) present in the heart of the individual, and a desire/determination to overcome?

There is a very clear difference in a believer who is struggling with a sin and someone who has given themselves over to it, accepting it and actively involved. The former would be an individual who could serve on a team, while the latter should not.

And as noted above, Clergy who knowingly encourage, support or enable any of the activities noted in the Statement are held to an even higher standard. They, therefore, must not be permitted to serve in any clergy or leadership role within the Tres Dias ministry.

Tres Dias acknowledges that some may have disagreement with the statements within this document and that some instances and locations governments and cultures around the globe have accepted and endorsed certain non-biblical behaviors, to include same sex marriage, as legal and binding. It should be clearly understood that there is no intention nor design to discriminate and there is no prohibition for any individual to attend/participate on a Tres Dias weekend as a candidate as long as they are seeking a “closer relationship with Jesus Christ as their Lord and Savior” as outlined in the Essentials, and once they become a Pescadore, there is nothing to prevent them from attending all Tres Dias events and activities.

However, in addressing those who may serve as leaders, we must follow the Biblical precepts which guide and govern this Christian movement. Tres Dias is led and executed by volunteers who confess to follow the teachings of the Bible and who willingly agree to place themselves under the leadership, beliefs, and stipulations of the governing body and its representatives. In addition, they commit to adhering to the precepts and principles contained within the governing documents of the ministry/movement, with the Bible being the highest and final authority. We must therefore insist that all those serving in leadership meet and adhere to all of the guidelines, procedures, bylaws, policies, and practices of Tres Dias International, to include these qualifications. This includes, but is not limited to, all team members, elected and other local secretariat officers, and members of standing and special committees of the local secretariat.

Respectfully submitted

Jeff Mehl

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Policy Committee Chair

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