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THE CHRISTIAN MINISTRY
IN THE LIGHT OF
THE PAULINE EPISTLES

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A Thesis
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N.Y.
August 1945

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CHAPTER I
INTRODUCTION

THE CHRISTIAN MINISTRY
IN THE LIGHT OF
THE PAULINE EPISTLES

CHAPTER I
INTRODUCTION

A. The Nature of the Subject

1. The Subject Explained and Delimited.

The subject of the proposed study is The Christian Ministry in the Light of the Pauline Epistles. The ministry of any branch of the Christian Faith (such as Protestant or Catholic) will not be examined by this study, but it will seek to discover Paul's ideal of the Christian ministry.

The ministry will also be considered in all its possible phases. No one person can hope to perform at one time all the duties of the Christian ministry unless it be in a very small parish or under very limited circumstances. The purpose at hand is to clarify the field in which the minister is to work. This will show him the scope of preparation necessary and the different duties he may be required to perform under varying circumstances.

The basis for the conclusions reached will be the Pauline Epistles. A study of the book of Hebrews is not included since it presents a wide field of study in

itself, and its Pauline authorship is widely challenged. Paul's letters are the only extensive writings in the New Testament which reflect a situation similar to ours. Paul was dealing with the Church in pagan surroundings and with many problems. Jesus was no longer present in person when these letters were written, so their problems approximate those of our times.

2. The Subject Justified.

Jesus' last charge to His disciples was that they should go into all the world and make disciples of all nations (Matthew 28:19-20). Manifestly, then, the Christian minister should carry out that commission and fulfill the parting request of Christ. To understand how to fulfill correctly and efficiently this request is the purpose of the present study.

The emphasis in the Christian ministry has changed over the centuries. During the Middle Ages the minister gradually became a priest much as in the Old Testament period. He had the power to forgive sins and could alone approach God. When the Protestant Revolt came, a large part of Christendom broke from this high church position, and each believer became his own priest. Ministers were kept in order to help the people understand the Bible, which was the rule of faith and practice. This he did largely through sermons until the sermon became the dominant part of Protestant worship.

There is a strong tendency in some Protestant churches at the present time to relegate the preacher and the sermon to the background and to introduce worship primarily through symbols. This attitude is well illustrated by the New York minister who declared, within the past year, that the sermon was the least important part of his morning service. This study should help to discover the correct practice in this respect.

The ministers of the Early Church conquered a pagan world for Christ. There are still vast areas of paganism in the world upon which the present ministry is making little impression. Is there something which the early ministers possessed which the present ministers have missed, and are they to that extent impotent in their labors for Christ today?

How much is the ministry responsible for alleviating the social and economic ills of the world? Are the present ministers effective in acts of service? Are there lessons they can learn from the Pauline Epistles that will help to solve this problem?

Much is being said today about the Ecumenical Movement. One of its purposes is to bring about a certain type of organizational unity so that Protestantism may present a united voice in the world. So widespread are the efforts of this group that one loses sight of another movement in the opposite direction. There is a

growing independency in Christendom today marked by the growth of store-front missions, tabernacle and radio churches, and city-wide youth rallies. Such are often entirely independent organizationally of any other Christian group. Which tendency is in the right direction? What was Paul's ideal of church organization and administration?

These and many other problems face the young seminary graduate as he assumes his duties as pastor of the flock of Christ. It behooves him to consider them seriously and to crystallize his thinking before he loses much of his efficiency during his first years of pastoral experience.

B. The Method of Procedure

It is important to know the historic and literary background of any writer before analyzing his works. In view of this face the four general stages of the development of the ministry prior to the writings of the Pauline Epistles will be quickly surveyed. This will include a study of the Priest and the Prophet in the Old Testament, the growth and organization of the synagogue during Exilic and Post-exilic times, the attitudes of Jesus toward religious leadership, and the developments in the Early Church as recorded in the Acts of the Apostles.

Following this survey there will be an exegetical study of the Pauline letters. This will include the

examination of certain words and selected passages which relate to the subject under consideration. Following the exegetical work the material written on this subject by ancient and modern scholars will be analyzed. In the end there will be an attempt at synthesis of the evidence secured and a statement formulated in concrete terms of Paul's ideal of the Christian ministry.

C. The Sources of Data.

The primary source will be the Holy Bible with special reference to the letters of Paul. Some words and phrases of importance will be examined in the original language. Many eminent scholars have written commentaries upon the epistles under consideration. These will be examined carefully. Finally, there are many volumes written on the various phases of the Christian ministry which will aid in organizing the conclusions.

D. The Value of the Proposed Study.

The proposed study will give a Biblical basis for the evaluation and understanding of present trends in ecclesiology which the young minister will face. Thus it will have practical value for him in determining his policy in preaching, in service, and in administering the affairs of his parish.

It will also be of value in crystallizing a method of exegetical study for the writer which will be

invaluable to him in future study.

Finally, it is hoped that the study will contribute to a wider vision and a deeper consecration to the world task on the part of the writer and all who may read these pages.

CHAPTER II
RELIGIOUS LEADERSHIP PRIOR
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A. Introduction

To understand properly the Pauline writings and their standard for the ministry it is necessary to understand the background of worship and practice out of which Paul and many of the early Christians came. To this end the present chapter will show what place the priest and the prophet held in Hebrew worship; what changes were made when the Temple was destroyed and worship became centered in the synagogue; how Jesus reacted to the leadership of His day; and what progress was made between Pentecost and the missionary journeys of Paul.

B. The Priest and Prophet in Hebrew Worship.

1. The Priest.

a. Definition.

The Hebrew name for priest was Kohen. This word was most commonly used to refer to the religious functionaries who presided at the altar. It had a secondary meaning in the Old Testament, however. In II Samuel 8:18, where David's sons are referred to as chief ministers or princes, the word Kohen is used. Here very

obviously its meaning is not priest, for the Jewish priesthood was from the family of Aaron. It does show, however, that the people thought of a priest as someone with authority, or as a counselor and ruler. This instance brings out the secondary meaning of the word, which is minister or ruler. The concept of the priest as a ruler reached its climax in the Inter-Testament Period when the Maccabean princes were both High Priests and civil rulers.

In Greek the common word for priest was hiereus-- one who offers sacrifice, and in general is busied with sacred rites.¹ This word was used in the Septuagint to translate the Hebrew word Kohen. It is, therefore, evident that a priest in the Old Testament was only duly authorized to minister in sacred things, especially to offer sacrifice as an act of mediation between God and man.

b. Qualifications.

Members of the priesthood were chosen from the tribe of Levi, from the family of Aaron. Not every male of the family of Aaron could become a priest. Those chosen had to be physically perfect. They could marry only a virgin or the widow of a priest, and in each case she had to be of pure Hebrew extraction. He must have no

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1. Joseph Henry Thayer: A Greek-English Lexicon of the New Testament, ad. loc.

contact with death. He was not allowed to mourn for the dead, and if in any way he came into contact with a dead body, he could not perform his priestly functions until he had been ceremonially cleansed.

There was also an act of consecration that must take place. The heart of this ceremony was the symbolic washing and cleansing of the new priest, followed by a consecration with the blood of a sacrificial animal. The blood was placed on his ear, hand, and foot, signifying that all of his capacities were to be used in the service of Jehovah--the ear to hear the Word of God; the hand to perform the work of sacrificing; and the foot to walk in the ways of the Lord.

On the surface it might appear that the choice of a priest depended solely upon physical descent, and not upon Divine appointment. On this point Oehler very aptly remarks,

"The priesthood, indeed, as such is linked to birth-right, and priestly service demands only outward purity and perfection; but that the real subjective qualification for the priesthood lies in undivided devotion to God, which, when His honor is in question, is willing to sacrifice even the highest worldly interest, is distinctly expressed both here (Deut. 33:9 ff) and in the calling of the tribe of Levi (Ex. 32:26 ff)."¹

For a New Testament confirmation of this thought see Hebrews 5:1-4.

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1. Gustav Friedrich Oehler: Old Testament Theology, Second Edition, p. 211.

c. Function.

In studying the function of the priest, the following list of his duties is important:

1. Make atonement for the sins of the people and for himself.
2. Offer the sacrifices to God.
3. Care for the lamp left continually burning.
4. Arrange the shewbread.
5. Burn incense on the altar.
6. Take part in the sacrificial meal.
7. Judge contamination in the case of leprosy.
8. Intercede for the people.
9. Interpret the Law.

In addition to this, the special duties of the High Priest were:

1. Enter the Holy of Holies once a year to atone for the sins of the people.
2. Act as mediator between God and man when he wore the breastplate.
3. Consult the Urim and Thummim--his decision was final.
4. Act as chief ruler when no civil ruler was present.
5. Act as judge in religious and in some civil cases.

From this list it appears that the main task of the priest was mediatorial. The prerogative of God required those who approached Him to be ceremonially pure, and coming to God belonged to all Israel, but, since they could not keep themselves perfectly pure at all times, this prerogative was given to the priest. When the High Priest wore the breastplate, he represented the whole people, and his acts were for them as well as for himself. ¹ He made intercession for the people and

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1. William G. Moorehead: International Standard Bible Encyclopedia, Vol. IV, Article Priest, p. 2439.

atoned for their sins by means of sacrifice.

The second place of the priest was that of a teacher.

"Through the ministrations of the priesthood, the people of Israel were instructed in the doctrine of sin and its expiation, in forgiveness and worship. In short, the priest was the indispensable source of religious knowledge for the people, and the channel through which spiritual life was communicated."¹

In confirmation of the teaching function of the priest, the words of Malachi 2:7 are enlightening. "For the priest's lips shall keep knowledge, and men seek the law at his mouth." According to this passage the priest in Israel was for the primary purpose of strengthening the religious consciousness of the people. This he did by offerings and intercession and by teaching the Law of Moses.

2. The Prophet.

There is another class of religious leaders that loom large on the pages of Old Testament history--the prophets. These men sometimes supported and sometimes denounced the priests; sometimes anointed and sometimes deposed kings; sometimes regaled the people with bright promises of future glory, but more often rebuked them for their brazen wickedness. Who were

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1. Moorehead, loc. cit.

these prophets and what was their place in the history of Israel?

a. Definition.

There seems to be a close relation between the prophet and the ancient seer to whom the Hebrew went in order to inquire of God. The prophet evidently absorbed this function.

(1) Nabhi

Nabhi, the Hebrew word for prophet, comes from a root which means to pour forth inspired words, to speak¹ or sing with inspiration, to be inspired, to prophesy.² Its Greek counterpart is $\pi\rho\phi\eta\tau\eta\varsigma$, whose root means to divulge, make known, announce, interpret; hence³ one who speaks forth (for God).

The word prophesy does not necessarily mean to predict, but to speak out, either in words of prediction or in behalf of another. Its primary meaning is not to speak beforehand, but instead of, as a pronoun is used instead of a noun. Thus a prophet is

"one who moved by the Spirit of God and hence His organ or spokesman, solemnly declared to men what he has received by inspiration, especially future events, and in particular such as relate to the cause and

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1. Amos 3:8.
2. I Chronicles 25:3.
3. Thayer, op. cit., ad. loc.

kingdom of God and to human salvation."¹

Thus a prophet is pictured as one whose words come from a source higher than himself. He is a direct descendent of the seer who saw things that were beyond the range of human eyes, and heard things inaudible to natural ears.

(2) Nebi'im

A student of Scripture does not go far into the Sacred Record before he becomes aware of the existence of a great number of prophets, or nebi'im, besides the men whom we usually class as prophets. Who were these?

When he first meets the nebi'im they seem to be groups of men who traveled about the country working themselves up into a state of frenzy by music, singing and dancing, and in this state declare that they speak from God. Kittel suggests that they were a counterpart of the dervishes of heathen religions. He also feels that their existence may be accounted for partly by the Baal-worship which was then strong in Israel. At certain periods they seem to have come into prominence, such as the time when Israel was in great peril from the Philis-²tines in Samuel's day.

If this be true, the action of Samuel, Elijah,

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1. Thayer, op. cit., ad. loc.

2. Rudolf Kittel: The Religion of the People of Israel, pp. 122-130.

and others of the prophets in gathering them into colonies, or schools of the prophets, may have been to bring them more directly under the influence of Jehovah. That they were much different from the classical prophets we are aware, but they seem to become devoted more and more to a true worship of God as time proceeds.

That there was always a time when prophets were in Israel seems to uphold the above-mentioned view, and it also throws light on the statement,

"Prophecy was a recognized institution in Israel. It was not simply an office to which a few persons were called; it was an established order, somewhat akin to the priesthood."¹

(3) False Prophets.

There were prophets that sometimes plagued the nation. See Jeremiah 23:16 and Ezekiel 13:1-23 where a distinction is made between those who speak "from their own heart," and those who speak God's Word. The true and the false prophets were ethically different. The former were wholly given over to the service of God. The latter were unrestrained ecstasies who were ethically indifferent. This led them to make prophecies that would please their hearers, regardless of the truth.

A true prophet; therefore, is

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1. Albert C. Knudson: The Prophetic Movement in Israel, p. 11.

"a man filled with the Spirit of God, who by God's authority and command, in words of weight, pleads the cause of God and urges the salvation of man."¹

Such a man was under a compulsion to speak forth the Divine truth.

b. Qualifications.

The prophet was distinct from the priest in that he did not have to belong to any special tribe or family. Upon occasion a prophet came from a priestly family (Jeremiah and Ezekiel), but more often they were chosen from other occupations. Even women were eligible, as is evidenced by Hulda the prophetess.

In the case of the prophet, Jehovah made the choice of an individual for a special task. Usually this call was to lifetime service, but occasionally He made unwilling men speak His Word (Saul, Balaam, etc.).

c. Functions.

The question naturally arises, What is the need of a prophet when there were priests to teach the people? The great prophets arose at a time when there was a crisis in national fortunes and supplemented the work of the priests. Almost always the national peril was a direct result of the fact that the functions of the priests were so neglected and misunderstood that the people could be

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1. Thayer, op. cit., ad loc.

flagrantly sinful and yet make a pretence of worshipping Jehovah. For this reason they needed fearless prophets of righteousness to warn them.

The priests taught and expounded the Mosaic Law. Where did the words of the prophets originate? The prophet's message was fully in accord with the spirit of the Law of Moses, but in most cases theirs was a unique revelation for a special need.

The mode of revelation varied with the personality. It was no doubt affected by the background and training of the man (Note Amos and Hosea especially). A true prophet did not speak until God spoke to him.

"They do not report facts they have amassed or deductions they have drawn. They are men--some of them at least--of the type upon which a whole situation will flash at once, like a country-side in a storm of lightning at night, men to whom things speak--no, to whom God speaks Himself authentically and unmistakably."¹

As a result of this awareness of God and this ability to see the whole of God's plan at once, he often sees things as a unit which will be fulfilled only successively and gradually. These things he records, and we who lack his insight try to press them into our own conception of time. This is the cause of much of our misunderstanding of the prophets and the root of much adverse criticism of them.

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1. T. R. Glover: Progress in Religion to the Christian Era, p. 136.

The primary purpose of the prophet was to keep the people serving the true God. The statement, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples."¹, characterizes the true Israel. The trouble came to Israel when she forgot this injunction and placed the emphasis upon national inheritance or empty ceremony. At such times the people were prone to worship the idols of the people in their midst. The prophets constantly had to deal with this.

"Israel had to thank them alone for having been led past the precipice, and for the fact that its religion, although only in a portion of the ancient nation, finally survived for the world and for history."²

Of course, they could not accomplish the task of turning the nation from false gods unless they could get them to see the evil and to repent. To this end they pronounced severe penalties upon those who disobeyed God. Because these threats were not all fulfilled immediately, some people presume that the prophets were imposters, or that God is untrue. It is important to remember that,

"It is not the case that a genuine prophecy must be fulfilled like an edict of fate. Such prophecy is not an inevitable decree of fate, but is a word of the living God to mankind and therefore conditioned ethically, and God can, if repentance has followed, withdraw a threat (Jer. 18:2 ff) or the punishment can be mitigated

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1. Exodus 19:5.
2. Rudolf Kittel: op. cit., p. 122.

(I Kings 21:39)."¹

It is true that the prophets were interested in the nation, for it was through the nation that God was to preserve His revelation. The Judges were prophets, although in deed rather than in word.

One very revealing function that some of the prophets performed was the anointing and deposing of kings. Israel was the people of God. God was their king. The temporal ruler was supposed to represent God to them. When he became so corrupt that he had to be displaced, God sometimes sent a prophet to anoint a new one, as in the case of Samuel, Nathan, and Elijah. It is an indication that God considered the prophets closer to Himself than the kings.

At times the prophet predicted future events. This was by no means a major part of his task, but it has been so magnified that the prophetic office is sadly misunderstood. Knudson aptly remarks,

"What gave Hebrew prophecy its extraordinary significance is the fact not that the prophets occasionally foretold future events, but that they revealed to men those great truths relative to the divine character and purpose which still form the basis and substance of our faith. So far as the work as a whole was concerned, they were preachers rather than predictors."²

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1. C. von Orelli: International Standard Bible Encyclopedia, Article Prophecy and Prophets, p. 2461.
2. Knudson, op. cit., p. 16.

3. Conclusion.

In early times there was not a sharp distinction between prophet and priest. Samuel seems to have been both. Some of the literary prophets were from priestly families, but gradually the priests failed in their tasks and the itinerant prophets were ordained by God to fill this gap by going about preaching His word and calling men to repentance.

The following statement from Donald R. Roker gives a very fine analysis of the problem and conclusion to this part of the discussion:

"One might well question the teaching function of the priest in relation to the prophet, but it must be understood that the prophet taught the divine truth as God revealed it in the immediate situation, while the priest taught the already existing law, the Mosaic law of worship and conduct. The prophet was seeking after divine revelations and truths to teach the people, but the priest was ever building up in the minds and hearts of the people those laws which, based on immemorial customs of antiquity, were the means of living well-pleasing to God."¹

C. The Synagogue in the Post-Exilic Period.

Several centuries elapsed between the dominion of the prophet and priest in the Old Testament period and the earliest Apostles of the Christian Church. These centuries watched the Jews trudge the long miles to captivity in Babylon, and they also watched the remnant, returning with

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1. Donald R. Roker: A Study of Biblical Priesthood with Special Reference to the Epistle to the Hebrews, p. 20.

holy zeal to rebuild their house of worship. Even so they spent several years in restoring the Temple. It was destroyed or desecrated many times during their subsequent struggle with one foreign power after another, only to be rebuilt and re-dedicated. Finally, in 70 A.D., their last temple perished, and it has never been rebuilt.

If Judaism was to survive during its captivity and the long struggles that followed it must have some other center than the Temple. From this need the synagogue gradually grew.

1. The Origin of the Synagogue.

Some authorities represent the synagogue as of very ancient origin, even dating back to the time of Moses. Most of them are in agreement, however, with Bacher that,

"The synagogue as a permanent institution originated probably in the period of the Babylonian captivity, when a place for common worship and instruction had become necessary."¹

2. The Place of the Synagogue in the Life of the People.

The primary purpose of the Synagogue was for the instruction of the people in the Law. During the Maccabean times compulsory schooling for children was inaugurated. Of course the main part of the curriculum

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1. Wilhelm Bacher: The Jewish Encyclopedia, Vol. II, Article Synagogue, p. 619.

was a study of the Law. It was natural that, as time went on, prayers and a sermon should be added to the regular adult period of instruction and worship.¹

The synagogue also provided care for the poor. In a purely Jewish community there were regular officers who collected money for alms, visited the sick, and gave to the poor. There was a charity chest, and a public kitchen where needy were cared for. This service was given to Jews and non-Jews alike.²

Certain kinds of legal decisions were also made in the synagogue. For a more particular statement of this see the section on the officers of the synagogue.

3. The Officers and Their Functions.

a. Elders.

In ancient Israel the "Elders" were important government administrators. They were usually older men, sound in judgment, who exercised authority over their particular family or group of families. The same idea was carried over in the "rulers" or elders of the synagogue. They were chosen by the members of the congregation

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1. Alfred Edershiem: Sketches of Jewish Social Life in the Days of Christ, p. 267.
Cf. also Paul Levertoff: The International Standard Bible Encyclopedia, Article Synagogue, p. 2878.
2. Kaufman Kohler: The Origins of the Synagogue and the Church, pp. 151-152.

and had full charge of the management of the synagogue.

In the Mishna it is taken for granted that the synagogue and its fixtures and books belonged to the town just as the roads and the public bath. In this case (where the whole town was Jewish) the elders of the town were automatically the elders of the synagogue.¹ In places where the civil and religious authority were separate there was a separate board of elders elected for the synagogue.

This group of elders formed the local Sanhedrin, and along with the management of the synagogue went, probably, the right to excommunicate.

b. The Ruler of the Synagogue.

From the group of elders a chief was chosen to be the ruler of the synagogue. He was immediately next to the scribe in rank. His task was to decide who was to conduct and participate in the public worship. (It was this functionary who gave permission to Jesus and the Apostles on many occasions to speak to the people). He also must see that someone was ready to read the Law and the Prophets and to lead in the prayers. He could not take upon himself the honorable function of conducting public worship, but he participated only when invited to do so by someone else.

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1. Emil Schurer: A History of the Jewish People in the Time of Christ, Second Division, Vol. II, pp. 57-59.

The ruler had to see that order was kept in the house of worship and also oversee the discussions.

In the Diaspora the title "ruler of the Synagogue" took on a more general character, sometimes becoming merely an honorary title conferred upon women and¹ even children.

c. The Hazzan.

The Hazzan was sometimes called the attendant. It is true that he had charge of the priest's garments and had the care of the building, its lighting and its furnishings, but this was only a part of his duties.

In connection with the synagogue service he handed the Scriptures to the reader and then received them from him when he had finished reading and put them back into the ark. In the smaller synagogues he read the Scripture himself and lead in prayer. It was also the requirement that he call on the priest to offer the benediction.

From the roof of the synagogue he signalled the beginning of the Sabbath and the Feast Days by blowing three blasts on a trumpet.

If need arose he was the assistant to the school-master, or, in small congregations, the tasks of the school-

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1. Wilhelm Bacher: Hastings Bible Dictionary, Vol. IV, Article Synagogue, p. 640.

schoolmaster might fall to him.

In case the law court in the synagogue were called upon to act, such as condemning a member to scourging, the Hazzan was expected to carry out the sentence.¹

d. The Delegate of the Congregation.

This was a temporary office, a new delegate usually being selected for each service. It could be performed by any male member of the congregation, provided he was of good character. His function was to read the prayers. In doing so he represented the whole congregation. The congregation took part by responding with "Amen" at the end of each prayer. The Ruler of the Synagogue chose the delegate for each service.²

e. The Interpreter.

This may not have been a permanent office. It was his duty to translate into Aramaic, or whatever was the current language of the congregation, the Hebrew portions of the Law. Quite often the schoolmaster was asked to perform this function as he was already familiar with the Targums (Aramaic interpretations of the Hebrew Scriptures).

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1. Bacher, op. cit., pp. 640-641. Cf. also Levertoff: op. cit., p. 2879.
2. Levertoff, op. cit., p. 2879.

f. The Rabbi or the Scribe.

The Rabbi or the Scribe was the highest functionary in the synagogue. He decided disputes concerning rabbinical law, and preached in the synagogue service (although this last was not confined to Rabbi's). He was¹ a teacher and a lawyer, however, not a minister.

g. The Kohanim.

The Kohanim were the priests and Levites. It was a custom to call up first a priest and then a Levite² to read the Law. "The priest is not essential in the synagogue. When present, he is shown deference and given prominent parts in the service. But he is not needed."³

h. The Almoners or Receivers of Alms.

In a purely Jewish community these were civil officers, but in heathen surroundings they were officers of the synagogue. At any rate the collections for the poor were made in the synagogue, so the function was inextricably bound together with the religious service. The collections were made by at least two persons and the distribution by at least three. They provided funds for the care of the needy and the community kitchen, as well

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1. W. O. E. Oesterly and G. H. Box: The Religion and Worship of the Synagogue, p. 313.
2. Oesterly and Box, op. cit., p. 313.
3. Floyd V. Filson: The Biblical Archaeologist; Dec., 1944; Article Temple, Synagogue, and Church, pp. 84-85.

as other community needs.

4. Conclusion.

The synagogue was an institution which arose after the destruction of the Temple to provide a place of instruction and worship for the Jews. As such it required officers whose duties were divided between caring for the business aspects of the institution, leading in worship, or carrying out the social service projects of the congregation. Such a background had an important influence upon the early Christian leaders and helped to form the organization and policy of the Christian Church.

D. Jesus' Statements Concerning Leadership.

From the silent period of Sacred history we now pass to the life of our Lord Himself. The four Gospels, which are stories of His life, reveal first,

1. Jesus' Attitude Toward the Leaders of His Day.

a. The Priests.

There were certain functions which the priests were assigned in the Jewish economy with which Jesus had no quarrel. On more than one occasion Jesus sent lepers to the priest for a formal pronouncement that they were clean (See Matthew 8:4 and Mark 1:44). In doing so He recognized them as health officers.

Certain judicial matters also were left in their

hands, but in such matters they were to judge according to the Law.¹ As long as they did so Jesus recognized their authority.

Their greatest offense was the rejection and crucifixion of Christ. But this was only the culmination of their lust for wealth and power. According to Mark's record² this had led them to make the Temple a den of robbers. Such action was more significant than just the desecration of the Temple. The traffic was carried on in the court of the Gentiles. It was this court that made the Temple a universal symbol, and it was the only place in which a Gentile could pray. However, was a Gentile likely to pray

"In a place which was at once a cattle-market and an exchange, where the lowing of oxen mingled with the clinking of silver and the chaffering and haggling of the dealers and those who came to purchase"?³

The Gospel records reveal that many of the priests had become the minions of politics and of their own lust for power and wealth.

b. The Scribes and Pharisees.

It was necessary for the people to come into contact with the priest only once or twice a year when

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1. John 7:8 and Calvin, ad. loc.
2. Mark 11:17.
3. Henry Barclay Swete: The Gospel According to St. Mark, p. 257.

they went to Jerusalem. A far worse danger to them were the Scribes and Pharisees who were their daily teachers. These men posed as very pious people, but their righteousness was an intense legalism and traditionalism, that was devoid of the true spirit of worship. They gave lip service to God, but their hearts were far from Him.

This hypocrisy was paraded by their custom of making long prayers on street corners where they were sure to be seen, choosing the chief seats at feasts, and observing the minutia of the Law while ignoring justice and mercy.

In Luke 18:11-13 we find the classic example of the self-righteousness of the Pharisee. It is the scene of the Pharisee and the Publican, going to the Temple to pray. Rice analyses it well when he says,

"Holiness in his mind seems to be made up of these formal duties. . . There is no humility, no confession of sin, no petition, no request for favor, grace, divine guidance, care, or pardon to be found in the Pharisee's prayer. His goodness, contrasted with that of the others and with that of the publican, and his works fill up the proud man's communion with God."¹

2. Jesus' Standard for the New Leadership.

It is easy to see that Jesus is highly displeased with the religious leadership of His day. He had to divorce His disciples from these false leaders before He could teach them the true values. In observing what

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1. Edwin W. Rice: Commentary on the Gospel According to Luke, pp. 248-249.

Jesus taught His disciples after He won them from their false teachers, let us first note:

a. The Demands of Discipleship.

(1) Renounce Self.

Jesus used very graphic language to stress the importance of renouncing self. In Luke 14:26 He said that one must hate father, mother, wife, children, brethren, sisters, and his own life also if he were to follow Him. Later in verse 33 He said that all must be renounced in order to be His disciple.

One aspect of self-renunciation for the minister is the denial of the privilege of engaging in and profiting from secular enterprises. In Matthew 10:9 the Twelve were sent out and told to take neither gold, nor silver, nor brass with them. Lange notices here "a descending climax, showing that even the least profit from their office was prohibited."¹ They were assured, however, that God would² care for them, and that the laborer was worthy of his³ hire. What seems to be intended is not so much that profit from their ministry was prohibited, as Lange would have it, but that God would supply their needs through those to whom they ministered.

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1. Matthew 10:9 and Lange, ad. loc.
2. Matthew 10:32-33.
3. Matthew 10:10.

It is true that in Luke 22:35-38 Jesus seems to give contrary instructions. It would appear that He was providing in this instance, however, for the severe persecutions immediately following His death and before the Church had grown sufficiently to support its ministry. Paul's instructions in I Corinthians 9 would seem to indicate that the provision in Luke 22 was only temporary. He argued that a minister must seek his support from the people he serves. He quoted our Lord as having taught the same thing.¹ Thus he implied that Jesus' thought in Matthew 10 was that ministers should deny themselves an income from secular avocations and trust God to provide for their needs through those whom they serve.

Another way in which to deny self is to accept the cross of Christ, which involves counting the cost of discipleship. In this connection Rice say,

"Many came to Jesus as they would to an ordinary Jewish rabbi, to learn about Jewish religious customs. They would forsake one rabbi for another on slight pretext. Jesus tells the people he does not accept discipleship on such flimsy terms . . . To be Christ's disciple, one must be filled with the spirit of his divine Teacher. . . The cross-bearing includes denial of self, and endurance of trials and persecutions for Christ's sake. Acts 5:41; I Thess. 3:4,5; Matthew 10:38."2

(2) Be Like Christ.

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1. I Corinthians 9:14, Matthew 10:10.
Post, pp. 59-60.
2. Rice, op. cit., p. 212.

The second demand of discipleship is to be like Christ. This will be manifest by not fretting under persecution, choosing associates from among the worthy, being a servant, being fearless of men, and accompanying one's¹ ministry with works of mercy.

b. The Duties of Discipleship.

(1) In Personal Living.

A true disciple will keep Christ's commandments. As Erdman says, "It is necessary not only to profess the name of Christ, but truly to obey Him and by His help to do the will of His Father who is in Heaven."² This presupposes, of course, a constant abiding in Him. A minister is helpless without Him, just as the branch cannot live³ without the vine.

(2) In Public Service.

The words of the Great Commission give the duties of the true disciple of Christ in relation to his fellow men. First, he is commanded to make disciples of all nations. This is a universal call and applies to all men everywhere. He is not just to preach to them, but actually to make disciples of them. Accompanying this

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1. Matthew 10:8-28.
2. Matthew 7:22 and Erdman, ed. loc.
3. John 15.

transformation is baptism in the name of the Father, Son, and Holy Spirit which is the symbol of their discipleship.

The final note is very important. Teach them to observe all the sayings of the Christ. This is essential if the new converts are to be well-rounded Christians.

3. Conclusion.

Thus the Gospels contain Jesus' denouncement of the superficial and hypocritical lives of the leaders of His day and His demand for the new leadership of denial of self, fealty to Him, and the following of His example in private life and public service.

E. The Ministry in the Early Church According to the Acts of the Apostles.

There is yet another field of inquiry on the ministry prior to the Pauline Epistles. This is furnished by Luke in his history of the early development of the Church in the Acts of the Apostles. He reveals some of the qualifications for these early ministers, indicates the different kinds existing at that time, and finally shows their basis of authority.

1. Qualifications for the Ministry.

One of the characteristics of the Acts is its stress upon the work of the Holy Spirit. It is no wonder that being filled with the Spirit is considered the chief

qualifications of a minister.

"Besides (and this is a fact of remarkable interest), the early Christian view was that all Christian ministry, whether lowly or important, whether 'religious' or 'secular' (to use the bad modern division), needed the gift of the Holy Spirit."¹

"There is one Spirit, and that Spirit must direct, control, suggest, choose, elect, equip, all who are to do its work."² This stress on the need of the guidance of the Spirit for those who ministered is notable in the case of Barnabas whose gifts and abilities are treated as manifestations of the Spirit.³ Again the Spirit is the person who designates Paul and Barnabas as the ones to go on the first missionary journey,⁴ and who chooses the Ephesian elders.⁵

Besides this qualification there are three other general demands made upon the ministers in the Acts. They are to be members of the Christian congregation, to be of good report, and to be full of wisdom. These statements are made concerning the seven chosen for the ministry of tables in Acts 6:1-6, but Morgan claims that "This is the apostolic revelation of the conditions upon which men take office in the Christian Church. These are abiding conditions!"⁶

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1. Acts 6:1-6 and A.W.F. Blunt: The Acts of the Apostles, p. 189.
2. G. Campbell Morgan: The Acts of the Apostles, p. 307.
3. Acts 11:9-26 and Blunt, ad. loc.
4. Acts 13:2.
5. Acts 20:28.
6. Morgan, op. cit., p. 173.

2. The Kinds of Ministers Mentioned.

a. Apostles and Deacons.

The first order of ministry mentioned in the Acts is, of course, the Apostles who were the intimate followers of Jesus. The next class to come on the scene were the deacons. Since these two show such striking comparisons and parallels they will be considered together.

There is no doubt of the primacy of the Twelve in the early Christian community, yet all the terms used to designate the ministry are applied to them. In fact, in Acts 1:15-26 where the election of an apostle to succeed Judas is considered, the following words are used in reference to them: διακονία¹, ἐπισκόπη², and ἀποστολή³. These terms came later to designate deacons, bishops, and apostles, but here all three are used of the Twelve.

More significant still is the fact that although we have come to refer to the seven chosen to serve tables as deacons, they are not so designated here.⁴ The word from which deacon is derived is used, but in connection with the apostles as well as of the seven, so that what we really have is the deaconate (ministry) of the Word

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1. Acts 1:17.
2. Acts 1:20.
3. Acts 1:25.
4. Acts 6:3-7.

and the deaconate of serving tables. This would indicate that the office of the seven deacons was not inferior to that of the Twelve, but that it was complementary to it¹ though separate from it.

In later times the word deacon came to designate men who performed the offices assigned to the seven at this time, so it has become common to refer to them as deacons. Obviously the text, Acts 6:1-6, does not mark the institution of a regular office of deacons, but only the starting-point for the division of functions in the church which later crystalized into a regular order of ministry.²

b. Elders, Presbyters, Bishops.

The same lack of stereotyped office and order appears in the case of these functionaries. For instance, the "elders" of Ephesus³, are called both *πρεσβύτερος* and *ἐπίσκοπος* -- titles which later designated presbyter and bishop. They seemed to perform much the same⁴ function as the elders of the synagogue, plus feeding the flock and warning the people of false teachers. Paul appointed them in each church ostensibly to keep the Church together as a functioning group and to safeguard them from un-Christian teachings.

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1. Acts 6:1-6 and Morgan, ad. loc.
2. Blunt, op. cit., p. 160.
3. Acts 20:17-35.
4. Ante, p. 23.

In this instance also there appear only the rudimentary stages of an ecclesiastical organization.

3. The Basis of Authority.

Keeping in mind the facts ascertained above, it is soon apparent to the careful reader of the Acts that no man or class of men had the ultimate authority in the Early Church. Two outstanding cases will bear this out. One is the choice of Matthias.¹ The Apostles did not assume authority, but they acted just as if Jesus were still present and made the choice. They only confirmed the choice when the Spirit had indicated it to them.

The other is the case of the founding of the Church at Antioch.² There was no one Apostle or apostolic delegate from Jerusalem present to establish the church. It grew up under almost nameless men who were under the compulsion of the Spirit.

In each case the Holy Spirit was the basis of authority and not any individual, office, or congregation.

4. Conclusion.

The Acts indicate that several kinds of ministration had arisen in the Church, but as yet no stereotyped organization or ecclesiology had developed, and that the

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1. Acts 1:15-26.
2. Acts 11:19-29.

Holy Spirit was relied upon directly as the basis of authority.

F. Summary

The Scriptures reveal four general stages in the development of religious leadership prior to Paul's time. The first is in the pre-exilic period of Hebrew history. Here the priest engaged in the symbolism of sacrifice to make the people aware of God. Partly through the perverseness of the people, and partly due to the corruption of the priesthood, the sacrifices lost their meaning and became a fetish. At this stage God raised up the prophet to draw the people back to Him by preaching a spiritual worship.

In post-exilic times the synagogue grew up to replace the Temple as a place for instruction and worship. By the time of Christ it had developed a clear-cut organization with officers for administering, presiding at worship, instructing, and engaging in social service.

The last stage really marks the beginning of a program which Paul developed in his labors and writings. It presents the developments in the Early Church as recorded in the Acts. In this stage there are at least three different kinds of ministration (being overseers, feeding the flock, and serving tables). There is, however, no set order or rank for these officials. The Holy Spirit is the ultimate authority in the Church.

This background from the Old Testament, the Inter-Testament Period, and the Gospels and the Acts, will aid in an understanding of the ministry in the Pauline Epistles.

CHAPTER III
GENERAL CHARACTERISTICS
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A. Introduction.

The purpose of this chapter is to discuss some of the general facts about the Christian Ministry as seen in the Pauline Epistles. The first section deals with the concept Paul had in mind when he spoke of the ministry. It includes an investigation of his terminology, the problem of orders in the Early Church, and the relation of the ministry to the Old Testament priesthood.

Only the qualifications which are true of the ministry in general are considered in this chapter. In addition, there are special qualifications for special tasks. These will be discussed later in relation to the office to which they pertain.

The closing section is on the rights and privileges which belong to the true minister of Christ.

B. The Concept of the Ministry.

1. Terminology.

a. Minister.

There are two Greek words which should be considered here. One of these, ὑπηρέτης, found in

I Corinthians, 1:2, originally meant a subordinate rower or common sailor. Later it meant a servant who attended each man-at-arms to carry his baggage, rations, and shield.¹ Consequently, anyone who serves with his hands, aids anyone² in any work, or is an assistant may be called a minister. The minister is presented as a servant of Christ. He has no authority of his own, but he has to do that which is assigned to him.

The other word is *λατρεία*,³ used in the New Testament always for religious service, including service given to God or to creatures. It may consist in worship or in performing the external duties of religious service. This has a more definite reference to religious service than the above.

The words *διάκονος* and *leitourgos* are often translated minister also, but since they have a special connotation, they will be consider in Chapter V.

b. Laborer.

From *κοπιᾶω* comes the word *κόπος*, labor. It carries the meaning of working hard, or toiling. In the New Testament sense it denotes the toilsome efforts of teachers in proclaiming and promoting the Kingdom of God.⁴

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1. H.G. Liddell and Robert Scott: A Greek-English Lexicon, s.v. *ὑπηρέτης*.
2. Thayer, op. cit., s.v. *ὑπηρέτης*.
3. Acts 26:7, Philipians 3:3.
4. Thayer, op. cit., s.v. *κόπος*.

c. Ambassador.

Ambassadors are $\pi\rho\epsilon\sigma\beta\epsilon\upsilon\tau\eta^{\prime}\varsigma$ ¹, older men, who are representatives of Christ and as such have to represent His cause and prosecute His work. Thus they are not working for their own advancement, but for the cause of the Kingdom.

d. Architect.

An $\alpha\rho\chi\iota\tau\acute{\epsilon}\kappa\tau\omega\rho$ ² is a builder. He is able to ³plan the edifice and also to aid in the building of it.

e. Steward.

A steward, $\omicron\iota\kappa\omicron\rho\omicron\upsilon\mu\omicron\varsigma$, is a dispenser of the mysteries of God, not in reference to the sacraments, but to truth. He must be faithful to those over whom he is placed; must not neglect to give them their due; must take nothing from, nor substitute anything else for that which he was given to distribute.⁴

2. Orders.

a. Division of Labor.

It is difficult to notice any clear distinction

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1. II Corinthians 5:20, Ephesians 6:20.
2. I Corinthians 3:10.
3. James M. Hoppin: Pastoral Theology, p. 59.
4. I Corinthians 4:1-2. Cf. Hodge, ad. loc.

in rank between the ministers which Paul mentioned. It is clear, however, that there were two general divisions. Apostles, prophets, and evangelists belonged to no specific congregation, while presbyters and elders, for instance, were always found in reference to local congregations. The most apparent distinction, therefore, in the Epistles is between an itinerant and a local ministry.

b. Indication of Rank.

The following statement occurs in the earliest of Paul's Epistles and points clearly to the existence in the Church at the beginning of a ministerial class distinguished from a laity:

"But we beseech you, brethren, to know them that labor among you, and are over you in the lord, and admonish you to esteem them exceeding highly in love for their work's sake."¹

But there is nothing which would warrant placing a distinction¹ between the various functions of the ministry.

The favorite method of classifying orders in the Early Church was into bishops, presbyters, and deacons. But it seems clear that in the New Testament the word elder and bishop² were used of one and the same official, the latter³ designation having reference to his function of oversight.

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1. I Thessalonians 5:12-13, cf. Findlay, ad.loc.
2. Acts 2:17-28, Titus 1:5-7.
3. W.W. Manson: A Companion to the Bible, p. 406.

Also pastors and teachers (bracketed together in Ephesians 4:11 and evidently referring to the same person or office) are practically equivalent to bishops in Acts 20:28, where the elders of Ephesus are told to be diligent to feed the flock.¹

According to Vinet,

"The word deacon has received a special meaning, but it was at first general; and it designated without distinction any minister or servant of the Gospel."²

It is true that the word deacon is sometimes used to refer to certain functions in the later epistles, but there is no indication of an inferiority in rank. Its use in the wide sense is much more common.

The favorite device of trying to make a parallel between the threefold ministry of the Old Testament, high priest, priest, Levite, and the bishop, presbyter, and deacon of the Christian Church finds no justification in the New Testament even in as late a writing as the Pastoral Epistles. Plummer uses this lack of such a distinction to argue that the Pastorals were written in the first century.³

It seems clear, therefore, that originally the clergy had no exclusive right to an office, but only a prior claim to certain functions,⁴ and that "In the Apostolic

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1. Manson, op. cit., p. 466. Cf. Vincent: Philippians, Excursus on Bishops and Deacons, p. 46.
2. Hoppin, op. cit., p. 60.
3. Plummer: The Expositor's Bible, The Pastoral Epistles, p. 440.
4. Hatch: Organization of Early Christian Churches, 113-130.

Age there were no fixed and final forms of Church life and government, but there were the possibilities or beginnings of all the later forms." ¹ An idea of how the order later arose can be seen from the statement of Augustine,

"The office of 'bishop' is above the office of 'presbyter,' not by the authority of Scripture, but after the names of honor which the custom of the church hath now obtained."²

3. Relation to the Priesthood.

The ἱερεὺς in the Old Testament was the one who offered sacrifices as an act of mediation between God and man. ³ This word is used in the New Testament primarily of Christ. One of the outstanding contributions of the book of Hebrews is its extended proof of the fact that Christ is our Great High Priest, and that because of this there is no longer a need for a mediator between God and man. The need of sacrifice was done away by the cross, and ⁴ God through Christ is directly available to the believer. ἱερεὺς is used in the New Testament only in relation ⁵ to Christ and the Church, never of a priestly ministry.

"In the only passages in the New Testament where the word ἱερεὺς is used of Christians (Rev. 1:6; 5:10; 20:6) it is applied to the whole body of Christians. The New Testament knows nothing of a priestly caste within the Church."⁶

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1. William B. Hill: Apostolic Age, p. 350.
2. Hoppin, op. cit., p. 56.
3. Ante, p. 10.
4. Hebrews 4:14-5:10, 7:26-28, 10:18-25.
5. H.C.G. Moule: Commentary on Romans in The Expositor's Bible, p. 617.
6. Philip Schaff: History of the Christian Church, pp.491-492. Cf. also I Peter 2:5 and 9.

The use of presbyter in the sense of priest began around the time of Cyprian and was in common use from the fifth century onward, but there is no support for such¹ a use in the New Testament.

In reference to the priesthood Maclaren points out:

"This connection of the Christian minister's office contrasts on the one hand with the priestly theory. Paul had known in Judaism a religion of which the altar was the center, and the official function of the 'minister' was to sacrifice. But now he has come to see that 'the one sacrifice for sins forever' leaves no room for a sacrificing priest in that Church of which the center is the Cross."²

He goes on to urge that the true definition of the minister's office is "we preach," not "we sacrifice" or "we work miracles at the altar" and thereby impart grace, but we discharge our office by preaching the Truth and spreading the blessings of Christ.

The reason for this seems to be that Christ is our Great High Priest and that:

"The ministers, on the one part are as sinful and as dependent on redeeming grace as the members of the congregation; and those members, on the other, share equally with the ministers in the blessings of the gospel, enjoy equal freedom of access to the throne of grace, and are called to the same direct communion with Christ, the head of the whole body."³

C. The Qualifications of the Ministry.

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1. Colossians 1:28-29, cf. Maclaren ad. loc.
2. Ibid., p. 224.
3. Schaff, op. cit., p. 486.

1. Physical fitness.

To endure the rigors of ministerial life the body must be strong and healthy. The body should be¹ cared for in the proper way, but at the same time it must be disciplined and not allowed to claim all of his attention.² The apostle is far from teaching that the body is evil. Bodily discipline is not for the purpose of destroying something evil. To what use are watchings, long fasts, lying on the earth, and other means of afflicting the body? John was austere and ascetic, yet he was in no wise holier than our Lord. While the body must be kept under, ascet-³icism for its own sake profiteth little.

2. Intellectual Discernment.

Paul told Timothy that all Scripture is given by inspiration of God and is good for reproof, correction,⁴ teaching, and instruction in righteousness. He also exhorted him to study so that he might rightly understand⁵ God's truth. Only by thus applying his mind to study could he make clear God's Word to man. This is part of the equipment necessary for the minister who is thoroughly⁶ furnished unto all good works.

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1. I Timothy 5:23.
2. I Corinthians 9:27.
3. I Timothy 4:8; cf. Calvin, ad. loc.
4. II Timothy 3:16.
5. II Timothy 2:15.
6. II Timothy 3:17.

3. Moral Integrity.

a. Faithfulness.

Christ has committed His cause and His work to the ministers He has left behind. The success of the Kingdom, therefore, depends upon them. In vindicating himself to his critics in Corinth, Paul argued that to have a title as a representative of Christ is not enough, neither is it sufficient simply to undertake that office. The final proof of a man's ministry is that he has faithfully administered his office. Faith in God is a necessary prerequisite to such faithfulness.

b. Straightforwardness.

One of the trials of Paul's career was that false teachers sought their own advancement by flattering the prejudices of men. They insinuated themselves into favor by posing as ministers of the Gospel. Since artifice and cunning are the usual accompaniments of a bad cause, Paul roundly condemned such actions by declaring that among the principles of the ministry there is a straightforwardness, a scorn of craft and secrecy, and a rejection of all pious frauds.

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1. I Corinthians 4:1-3; cf. Calvin, ad. loc.
2. I Timothy 1:19.
3. I Thessalonians 2:4; cf. Barnes, ad. loc.
4. II Corinthians 4:1-2; cf. Robertson, ad. loc.

c. Consistency.

In writing to Timothy, Paul was careful in several instances to admonish him to be an example to all by consistent Christian living.¹ Christianity was to be distinguished by the fidelity and high spiritual aim in its teachers. In Timothy 6:14, he asked him to keep the commandment spotless and unrebukable. What Paul meant was that Timothy must be careful so to bear himself in the ministry of the Gospel and the affairs of daily life that he would prevent God's work from suffering reproach through his unfaithfulness and failure.²

d. Persistence.

Results cannot be obtained in this warfare by any half-hearted efforts. It takes persistence until the task is accomplished, both from a sense of duty and by Divine appointment. Calvin says:

"Let not the man, then, who has been once called to it, (the preaching of the Gospel) imagine that he is any longer at liberty to withdraw when he chooses, if perhaps, he is harassed with vexatious occurrences, or weighted down with misfortunes, for he is devoted to the Lord and to the church, and bound by a sacred tie, which it were criminal to break asunder."³

e. Chastity.

This is a different aspect of moral integrity

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1. I Timothy 4:6, 4:12, 2:10, 4:14.
2. Patrick Fairbairn: The Pastoral Epistles, p. 244.
3. John Calvin; Commentary on the Corinthians, Volume I, p. 301.

from what has been considered so far. Never has the Christian ministry reached the place where the Enemy of Souls cannot sow tares. Chastity is one of the beautiful ornaments of the Christian, and especially of the Christian minister. Paul constantly warned his helpers that they should be chaste in all their dealings with the opposite¹ sex.

4. Spiritual Fervor.

a. Devotion to Christ.

In speaking of a good minister of Christ, Calvin says that he will do that which is of the highest importance if he devotes himself with all his zeal and with all his ability to godliness alone.² The same thought is echoed by Dods in commenting upon I Corinthians 4:16 where he says:

"If we be Christ's as Paul was, it must inevitably come to this with us: that we cordially yield to Him all we are and have; our very selves, with all our tastes and aptitudes, and with all we have made by our toil; our life, with all its fruits, we gladly yield to Him. If our hearts be His, this is inevitable and delightful; unless they be so, it is impossible, and seems extravagant."³

Devotion to Christ is directly opposed to selfishness and self-seeking. In Philippians 1:21, Paul roundly

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1. I Timothy 5:1.
2. I Timothy 4:7; cf. Calvin, ad. loc.
3. I Corinthians 4:16; cf. Dods, ad. loc.

denounced selfishness by saying,

"For you must give up your own right if you would discharge your duty; a regard to your own interests must not be put in preference to Christ's glory or even be placed upon a level with it."¹

One of the best ways to give up one's own right is by willingness to adjust to other persons and circumstances. Paul definitely instructed the Corinthians that in matters morally indifferent they should consider the scruples of prejudiced, superstitious, weak people.² An illustration of this principle from Paul's own life is recorded in Galatians where he plead with them to become as he was.³ Paul had become a Gentile among them, being one of them and not "lording" it over them as the Judaizers were doing because of their supposed superior standing and holiness. Since I have done this for your sakes, he argued, you should cut yourself free from the formal ritual which the Judaizers are trying to use to enslave you. Here is our best example -- an Apostle who gladly abandoned his claim to belong to the children of God and took his place as a Gentile among Gentiles -- on the same footing with them. This is true selflessness.

A person who is living a selfless life will not be contentious. There were some men of this type with whom Paul had to deal severely. They were evidently strong-headed

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1. Calvin, ad. loc.

2. I Corinthians 8:9-13; cf, Dods, ad. loc.

3. Galatians 4:12.

and insisted upon having their own way in the church. Paul told Titus to admonish them. If they did not repent after two admonitions he was to cast them out.

The logical fruitage of such contention is illustrated by the conditions in the Corinthian Church. There it had progressed so far that factions had actually arisen.¹ Paul pointed out how foreign such a spirit is to true devotion to Christ.

b. Constant Prayer Life.

Paul's frequent use of prayer and his often-repeated requests for prayer ought to teach all readers a lesson. He had a strong sense of his need of the help of intercessory prayer, and wisely coveted for his apostolic work the prayer of the obscurest believer.² While intercessory prayer is undoubtedly one of the duties of the ministry, it is no less a duty of the smallest believer.

c. Trust in God.

The basis of the minister's confidence in the task he performs is a constant trust in God. He constantly feels his own weakness, but he is upheld by the knowledge that he is serving the Living God.³ Paul felt it necessary to warn Timothy against discouragement, because of hardships

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1. Titus 3:10.
2. Ephesians 6:9.
3. Timothy 4:10.

along the way. He knew that opposition, slowness of men to respond, and especially his own imprisonment would be enough to discourage anyone. By keeping his own courage high in spite of incarceration, and by exhorting Timothy to do the same, he demonstrated the triumph of a sure trust in God over discouragement.

d. Holiness of life.

One of the most important aspects of a minister's work is that of being an example to the flock. This should be a strong incentive to holiness. Any stain upon his life or character is a great drawback in leading his flock in the right path.

e. Boldness.

Paul knew that his ministers would meet much opposition, so he exhorted them to be bold. He gave as the secret of his own boldness the assurance that God had put His message into his lips.¹ Any messenger going forth with such a consciousness should be bold to stand against the forces of evil.

f. Willingness to Suffer.

It is important that the minister count not his life dear, but that he be willing to endure for the honor of Christ.

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1. I Thessalonians 2:2; cf. Findley, ad. loc.

g. Passion for Souls.

A minister of the Gospel must have a passion for souls. On at least three occasions Paul exemplified this principle well. In Romans 9:1-4 he wished that he himself might be cursed if his brethren (the Jews) might be saved. Forever on his heart was a strong desire for the salvation of the lost -- so much so that he could wish himself¹ accursed for them.

In II Corinthians 12:15 he prayed that he might use all of his powers until they were completely spent in the furtherance of the Gospel, and in I Thessalonians he expressed willingness to lay down his life for the brethren. The ministry today could do well with such a passion as this.

5. Divine Approval.

a. Called by God.

"Mr. Newton's important remark may be considered as an axiom -- 'None but he who made the world can make a minister of the Gospel' . . . 'If a young man has capacity, culture and application you may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry or endeavors of men can either acquire or communicate. They must be given from above, or they cannot be received.'"¹

Since this is true, it is as essential today, as

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1. Romans 9:1-4; cf. Sanday, ad. loc.
2. A.M. Bridges: The Christian Ministry, p. 31. Quoted from Newton's Works, Volume 5, p. 62.

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it was for Paul that the call to the ministry come through Christ and not through man. To this call Paul appealed in order to prove his apostleship against his opponents. He also used the fact that he was chosen by God to draw strength to bear the suffering and trials which fell to his lot.

Some may ask what place the Church has in calling and appointing a man to the ministry. The relation of the Church to this problem is clearly shown in the case of the call of Timothy. In I Timothy 4:14 Paul spoke of the gift that was given to Timothy through prophecy and the laying on of hands. Fairbairn commenting on this passage says:

"The prophecy, therefore, is to be viewed as the distinct annunciation of God's will in respect to Timothy's qualifications -- his spiritual as well as natural qualifications for the evangelistic office; and the formal designation by the presbytery was the church's response to the declared mind of God, and appropriate action to carry it into effect."²

Other instances may be cited, such as the choice of Paul and Barnabas.³ Here again the Holy Spirit chose the men for a special task and delegated the Church to lay hands on them in confirmation of His choice, and their approval.

Philip Schaff confirms this view by saying:

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1. Galatians 1:1.
2. Fairbairn, ad. loc.
3. Acts 13:2-3.

"The internal call to the sacred office and the moral qualifications for it must come from the Holy Spirit, and be recognized and ratified by the church through her proper organs."¹

This double call (by God and the church) should prevent any rash assumption of honor, or unwarranted intrusion into the office by undesirable persons. Καλέω, to call, like $\kappa\alpha\lambda\epsilon\omega$ is used to signify the way in which God specifically appoints men to any particular task.²

Not only does it help to eliminate those who are undesirable from the office, but the Divine call brings certainty to the minds of those called to the task of representing Christ and His cause in the world.³

b. Endowed by the Spirit.

"However much grace the ordaining bishop may himself possess, . . . he can transmit none of these by the laying on of hands. He can confer the external authority in the church which belongs to the office to which he ordains, but he cannot communicate that which fits a man to use this authority. The laying on of hands is the outward symbol of the bestowal of the Holy Spirit, but it does not confer the Spirit, which is given, not by man, but by Christ alone."⁴

The section above dealt with the qualities of character needed for the ministry. Beyond human qualities are those which the Holy Spirit must bestow. The ministry must first

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1. Schaff: History of the Christian Church, p. 48.
2. Lange: Commentary on Corinthians, p. 19, quoting from Neander.
3. Acts 9:15, Ephesians 1:1.
4. I Corinthians 4:1-16. Cf Dods, ad. loc., p. 650.

be indued with the Spirit, as the disciples were on the Day of Pentecost. The coming of the Spirit brings certain gifts,¹ according to the capacity of the individual and the place where God chooses to use him. It is the manifestation of some one or more of these gifts that is often the clue to the Church that an individual is called of God. They are essential to a successful ministry.

D. The Rights and Privileges of the Ministry

1. Financial Support.

Much harm has been done to the Church by an insufficient support of the ministry which has forced the ministers to help support themselves. Paul expressly declared that the ministry is worthy of support. He cited the laws of remuneration observed everywhere else in the world, the Old Testament law (not to muzzle the ox), the precedent of offerings to the Levites, and common gratitude,² as reasons for this demand.

Not only is support due the minister, but it is expressly demanded, both of minister and people:

"It was a command to ministers themselves not to seek their support from secular occupations; but to live of the Gospel, as the priests lived of the Temple . . . This is the law of Christ, obligatory on ministers and people; on the latter to give, and on the former to

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1. I Corinthians 12:8-10, Ephesians 4:11-13.
2. I Corinthians 9:6-8; cf. Dods, ad. loc.

seek support from the church and not from worldly avocations."¹

If this rule were more closely adhered to the resulting spiritual blessings would be greater.

2. Fellowship.

One of the fine privileges of the ministry is the communion with the hosts of redeemed souls with whom² the minister has labored. In his letter to the Romans Paul expressed the hope that he might soon come to Rome. One reason was that he might be comforted by them. Hodge says "The word comforted expresses all the excitement and strengthening of faith and pious feeling, as well as consolation, which is wont to flow from the communion of saints."³ Such is the advantage of true Christian fellowship.

3. Esteem.

Not only does the minister feel the comfort of mutual fellowship with the saints, but he usually receives, if he is deserving, the affectionate regard of those with whom he labors. As early in his ministry as the correspondence with the Thessalonians, Paul exhorted them to cherish such regard for those who minister to them.⁴

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1. I Corinthians 9:14; cf. Hodge, ad. loc.
2. Romans 1:12; cf. Hodge, ad. loc.
3. Ibid.
4. I Thessalonians, 5:13.

E. Summary

There was a division of function in the ministry in the age of Paul, but there was no system of ranks and orders. There were, however, some very definite qualifications for those who labored in this calling. These can be summed up in these two: sound character and Divine approval. Those who qualified were considered worthy of temporal support and also of the comfort and esteem of the saints with whom they labored.

CHAPTER IV
THE MINISTRY OF THE WORD

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THE MINISTRY OF THE WORD

A. Introduction.

Now that Paul's general concept of the Christian ministry and the qualifications of those entering upon it have been analyzed, it is time to analyze closely the different aspects of the ministry. This will be done in three chapters dealing with the Ministry of the Word, the Ministry of Service, and the Ministry of Administration. The reason for such a classification will become clear as the study proceeds.

The present chapter deals with the Ministry of the Word, explaining the way in which the Good News of Salvation was spread during the Apostolic Age.

B. Those Engaged in This Ministry.

1. Apostles.

a. In the Restricted Sense.

The word Apostle, strictly speaking, is used only in reference to the Apostles chosen by Jesus Himself. Their distinct position lay in the fact that they had been directly commissioned by the lips of the living Christ. Paul claimed

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1. Matthew 10:5, 28:19, Mark 6:7.

to be one of this number on the basis of his call when¹
Christ appeared to him on the road to Damascus.

Not only had they been chosen by Christ Himself,²
but they had seen Christ after His Resurrection.³ Special
gifts of inspiration were also given to them. This inspi-
ration came through the influence of the Holy Spirit, and,⁴
it was in no way inherent in the Apostles. They had spe-
cial authority,⁵ and their commission was universal.⁶

b. In the Broader Meaning.

In the Pauline Epistles the word Apostle is often
used in a wider sense than in exclusive reference to the
Twelve.

"In the broader sense of the word, an apostle was any-
one whose special gift was the ability to labor at plant-
ing the Church in new fields, and to act as an ambas-
sador for Christ, i.e., His representative in a foreign
land."⁷

This definition is much like that of an evangelist. In
fact, sometimes prophets were called apostles.

2. Evangelists.

a. Their Special Calling.

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1. Galatians 1:1.
2. Acts 1:21-22, 2:23, I Corinthians 9:1-8.
3. John 14:26, I Thessalonians 2:13.
4. Ephesians 4:11-12; cf. Eadie, ad. loc.
5. John 20:22-23, I Corinthians 5:3-6, II Corinthians 10:8.
6. II Corinthians 11:28.
7. I Corinthians 9:5, Romans 16:7, Galatians 1:19. Also
Hill: The Apostolic Age, p. 358.

The word εὐαγγελιστής means a bringer of good tidings, or a preacher of the Gospel. The name was given in the New Testament to those "heralds¹ of salvation through Christ who are not apostles." Eadie gives the following illuminating description of an evangelist:

"They passed from place to place with the wondrous story of salvation and the cross, for their characteristic function was didactic in nature. Entering into the new society of such as frequented not the places of Christian worship, they pressed Christ on their acceptance, and their hands were freed all the while from matters of detail in reference to organization, ritual, and discipline."²

b. Their Itinerant Ministry.

Ellicott says that the evangelists were, generally speaking, preachers of the Gospel in different countries. They were subordinates or missionaries of the³ Apostles. They were itinerant in that they did not stay in one place long. As soon as a Christian Church could be established, they left it in the care of pastors or others and went on to new fields. Often their ministry was of a temporary character in that they were sent on special missions. When the mission was fulfilled, they⁴ returned.

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1. Thayer, s.v., εὐαγγελιστής.
2. Eadie: Commentary on Ephesians, p. 287.
3. II Timothy 4:5; cf. Ellicott, ad. loc.
4. Schaff: History of the Christian Church, p. 489.

Hoppin suggests that their office passed away¹ after Christianity was inaugurated. This may have been true for certain localities, but there still is a need for such workers in mission lands and also in Christian lands among the unchurched multitudes.

3. Prophets.

a. The Prophetic Gift.

"There is nothing in the whole series of descriptions of prophecy which have come down to us from apostolic and from sub-apostolic times to suggest that the prophets held any office, or that they were the recognized heads of local churches. Office-bearers, indeed, might be prophets; for the 'gift' might come to anyone . . . Office neither brought it nor excluded it; a prophet was a gift of God to the whole church, and no community could make exclusive claim to him."²

The prophet is a splendid illustration of the flexibility of the functions of the early ministry which has so often been classed into orders. The prophet was also a teacher, and he might become an apostle in the wider use of the term. On the other hand, an apostle was also a prophet and³ a teacher.

b. Its Use in the Church.

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Plummer uses a very interesting device to

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1. Hoppin, op. cit., p. 47.
2. Thomas M. Lindsay: The Church and the Ministry in the Early Centuries, pp. 95-96.
3. Ibid., p. 107.
4. Plummer, op. cit., pp. 403-404. Cf. I Timothy 1:18.

indicate the work which the prophet performs. In the first place he is a "for-teller," one who speaks instead of or in behalf of another. Especially in the New Testament is this true when he speaks in behalf of God. He is a Divine messenger, an ambassador, and interpreter, or spokesman.

In the next place the prophet is a "forth-teller." This implies that he has a special message to deliver forth to the world. In this respect he is a herald or a proclaimer. Finally, he is a "fore-teller," one who tells beforehand what is coming. Such was the case when Agabus predicted a famine in Judea and that Paul would be put into bonds. This function was by no means the most common, however.

Prophets spoke only upon occasion as the demand arose and as they were inspired by the Holy Spirit. Their language was often an excited outpouring of brilliant and piercing thoughts ¹ -- the result of special inspiration.

4. Pastors.

a. Definition of their task.

The word pastor in Greek (ποιμήν) carries the idea of protection. The figure of a shepherd is the

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1. Eadie, op. cit., p. 287.

best designation. The pastor is a shepherd, captain,¹ chief, and master of the Christian community. The word pastor² can also mean a manager or director of an assembly. Thus it is easy to see how the presbyters and bishops often performed the function of a pastor and how they may have been equated with the pastor at times.

Since in Ephesians 4:11-12 reference is made to pastors and teachers as the same person, the discussion on teachers which follows should throw more light on the "shepherd of the flock."

b. Their Local Ministry.

An evangelist was an itinerant minister, but a pastor (and a teacher as well) presupposed a church already founded, with faith in the doctrine of salvation among the members.³ From the nature of the case, then, his duties would be different from those of one working in a place in which Christianity was unknown.

5. Teachers.

a. The Gift of Teaching.

The distinctive thing about a teacher was that he had received from the Spirit the "gift" of knowledge,

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1. Liddell and Scott, op. cit., s.v. ποιμήν.
2. Thayer, op. cit., s.v. ποιμήν.
3. Hoppin, op. cit., pp. 46-47.

which was evidently a gift for storing up in his mind the sayings of Jesus and the Apostles. This ability fitted them to instruct their fellow-believers. While they probably taught interested pagans and gave private instruction to Christians, their public sphere of work was in the meeting, for the edification of others. They had a definite part in the service. In Corinthians 14:26 Paul gave them a place in the service after the praise and before¹ the prophesyings.

The teacher was not required to have the gift of revelation in addition to the gift of knowledge. This is probably the main distinction between the prophet and the teacher. The distinction is much the same as that between the teaching function of the prophet and that of the priest² in the Old Testament.

b. Task of the Teacher.

The *Σιδάοκαλος* in the New Testament was one who taught concerning the things of God and the duties of man. In the religious assemblies of the Christians he took up the work of teaching, with the special assistance³ of the Holy Spirit. It should be noted here that the word steward is used concerning those who dispense the mysteries

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1. Lindsay, op. cit., pp. 104-105.
2. Ante, p. 30.
3. Thayer, op. cit., s.v. *Σιδάοκαλος*.

of God. This is a good symbol of the task of the teacher since he must handle carefully and accurately that which is entrusted to him and dispense with it according to its intended use.¹

Speaking of pastors and teachers, Schaff calls them:

"the regular overseers of single congregations, in their two-fold capacity. These officers are undoubtedly the same as those elsewhere in the New Testament commonly called presbyters, and four times bishops (viz. in Acts 20:28; Phil. 1:1; I Tim. 3:2; Tit. 1:7), whose business is expressly declared to be the feeding of the flock."²

In contrast to the itinerant ministry, the teacher labored in a place in which a church had already been established, and he employed himself in the furtherance of the Christian knowledge. How this was done will be treated more fully under the title, "To Instruct", below.

C. Their Sphere of Activity.

1. To Convert.

The heart of the work of the Christian ministry is the reconciliation of men to God.³ Paul was always restless unless his ministry bore fruit in the conversion and edification of his hearers.⁴ He did not cease to make the greatest conceivable sacrifices to save his hearers from

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1. I Corinthians 4:1-2; cf. Hodge, ad. loc.
2. Schaff, op. cit., p. 522.
3. II Corinthians 5:20.
4. Romans 1:13; cf. Hodge, ad. loc.

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eternal death. The varied means employed by the minister to convert his hearers will be discussed below.

a. By Preaching the Gospel.

(1) The Importance of Preaching.

A preacher is a herald or a messenger vested with authority. He was originally one who gave a public summons in behalf of his prince. In the New Testament times he was God's ambassador and the herald or proclaimer of the Divine Word. It is the preaching or public proclamation of the doctrine of Christ crucified which is the great means of salvation. Other means may be important, but they are either preparatory or subordinate to this. However, preaching is not confined only to a public discourse. It may occur at any place to an individual or to a group.²

(2) The Method of Preaching.

(a) Lovingly. To be effective preaching must be in the spirit of love. How incongruous for a minister who is presenting the loving Christ to do so with an evil disposition and a hard driving spirit!

(b) Plainly. The first preaching was a missionary

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1. I Corinthians 12:15; cf. Beet, ad. loc.
2. I Corinthians 1:21; cf. Hodge, ad. loc.

address to the unconverted. It consisted in a simple but living presentation of the facts of the life of Christ, with exhortation to repentance and conversion.¹ Paul spent his time in making the plainest statements concerning the facts of the death and resurrection of our Lord. Anything which obscures these facts deprives the Gospel of its power.

Preachers who spend their effort in trying to explain how the cross of Christ ought to influence men are wasting their time. They should simply and clearly present the cross until it does influence men. Then and only then will their preaching be effective.

(c) Persuasively. The word we beseech (ἐρω-
Τῶμεν) is sometimes used of the preacher. Chrysostom remarked,

"The Father sent the Son to beseech and be His ambassador unto mankind. When He was slain and gone, we succeeded to the embassy, and in His stead and the Father's we beseech you."²

ἐρωτᾷω³ itself means to ask, to request, to entreat, to beg, to beseech. Wherever a simple recital of the facts of the death of Christ does not avail for the conversion of the hearers, the minister must urge them in as persuasive tones as possible to be reconciled to God.

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1. Schaff, op. cit., p. 461.
2. Lange, op. cit., p. 100.
3. Thayer, op. cit., s.v. ἐρωτᾷω.

(d) Powerfully. In I Thessalonians 2:2 Paul spoke of working for Christ with much contention. The Greek word here used is *ἀγών* (agony). It was a word which was used in connection with the Grecian games. First it designated the place in which the games were held. Later it came to mean the contest itself -- the strife, combat, and effort for victory. Paul indicated that the triumph of the Gospel was secured only by an effort of the highest kind, the overcoming of formidable opposition.¹

Powerful preaching, Paul declared, is preaching with the demonstration of the Spirit and with power. The phrase probably means that the demonstration is characterized by power and is the product of the Holy Spirit, so that the real idea conveyed is the "powerful demonstration of the Spirit."²

It is quite certain that more than miracles is implied. It is the action of the Spirit in every way to produce strong, cogent proof of the truth being presented, so that the preacher may speak fearlessly as from the mouth of God.

b. By Revealing Truth.

One of the main tasks of the Christian minister is to reveal truth. Light has been given to him and it is

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1. I Thessalonians 2:2; cf. Barnes, ad. loc.
2. I Corinthians 2:4; cf. Hodge, ad. loc.

his sacred trust to spread it. It is the evil heart which hides the truth. Neither will he tamper with it or adulterate it, but he will give a reflection in word and experience of the Life of Christ. It is not a teaching of human wisdom but the true wisdom which comes from above.¹

This attitude is manifest by the fact that the true Christian minister will not direct the faith of his hearers to himself but to Christ. Notice that it is not an abstract idea or system that he advocates, but a Living Person. All of his themes must lead up to Christ. He must be ever present in the preacher's words, at least a diffused Presence when not directly perceptible. His Name, like some deep tone on the organ, must be heard sounding on through all the ripple and change of the higher² notes.

c. By Witnessing.

The key to the Acts is the statement by Jesus that after the Holy Spirit had come, the disciples were to be His witnesses, beginning in Jerusalem and going throughout³ all the world. They were not to preach in the style of philosophers who were trained in rhetoric and dialectic, but as witnesses bearing testimony to great facts through

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1. F.W. Robertson: Expository Lectures on St. Paul's Epistles to the Corinthians, pp. 301-305.
2. II Colossians 1:28-29; cf. Maclaren, ad. loc.
3. Acts 1:8.

which God had revealed Himself.¹

This witnessing took the form of a discourse on the life and mission of Jesus as they had seen and heard it. It was to be exemplified not only by the spoken message of the witness, but by his life and practice among his hearers.

d. By Exhorting.

Lamentably, the word exhort (Παρακαλέω) has lost some of its original meaning and force. It still retains the concept of urging, entreating, and admonishing someone to accept a certain course in life (often used of someone who presses for a decision for Christ), but it is doubtful if many realize that it comes from the same root as paraclete. Its root idea, then, would be to call to one's side, to call for or summon, with the desire to strengthen by encouragement and consolation.² In reference to the minister of the Gospel, it means a strong urging and calling for the sinner to come to the minister's side in order that he might share the release and comfort there is in Christ.

2. To Instruct.

a. By Teaching Sound Doctrine.

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1. I Corinthians 1:17; cf. Lange, ad. loc.
2. Thayer, op. cit., s.v. Παρακαλέω.

Aside from his direct work of converting unbelievers, the minister of the Word must provide for the flock. This he does through instruction. He must be sure that he has received the sound doctrine himself, and he then carefully tells it to others, both in public and in private.

He also makes it a special project to instruct more carefully certain members of his congregation who seem to have ability to teach others. Especially is this desirable in young congregations in order to continue the true doctrines and to guard against heresy.¹ This was especially needful in Paul's time because of the many strange doctrines already troubling the Church.

b. By Perfecting the Saints.

The work of the evangelist was largely among the pagans, and while thus engaged his immediate task was to convert them. However, the teacher who was working with people already Christians had the special task of taking these babes in Christ and of leading them on to perfection and sanctification.

This idea is brought out in Paul's first epistle in which he reminded them that his preaching was such that, if followed, would lead to holiness and purity.² Again in

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1. I Timothy 6:22, II Timothy 2:2.
2. Albert Barnes: Notes on Thessalonians - Philemon, p. 24. Cf. I Thessalonians 2:3.

his last letter he urged Timothy to convict the people of their lack of holiness and truth.¹ The minister's aim according to Colossians 1:28 is to present every man perfect in Christ Jesus. Negatively this implies the entire removal of all defects; positively it means the complete possession of all that belongs to human nature as God² meant it to be in the beginning. To present such men to Christ is the great aim of the teacher.

Such a position is substantiated by the ideas of filling up that which is lacking in the faith of the believers,³ building up the Body of Christ and perfecting the saints.⁴

D. Conclusion.

There are several classes of ministers engaged in the ministry of the Word. These divide into two general groups: those engaged in the itinerant ministry among the heathen (including apostles and evangelists), and those operating in local churches (including pastors and teachers). Prophets seem to occupy a middle position. There is no record of their being officers in local churches, although they often spoke in the local congregation. On

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1. II Timothy 4:1. Cf. W.M. Ramsay: The Church in the Roman Empire Before A.D. 170, p. 170.
2. Colossians 1:28. Cf. Alexander Maclaren: The Expositor's Bible - Colossians and Philemon, p. 226.
3. I Thessalonians 3:10.
4. Ephesians 4:12.

the other hand they could become apostles in the wider use of the term.

Analogous to their spheres of ministry were the tasks these two classes performed. The itinerant ministry was engaged primarily in converting pagans who had no contact with Christianity, while the local ministry was occupied in instructing and perfecting the Christian community where they resided.

CHAPTER V
THE MINISTRY OF SERVICE

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THE MINISTRY OF SERVICE

A. Introduction.

Today the study of pastoral theology is a standard part of a minister's training. It deals with his relations to the pastorate outside of his pulpit ministry. In larger parishes these extra-pulpit duties become so many that the minister must have one or more assistants.

This problem was one of the first to demand attention in the Early Church. The Apostles saw that if they were to continue the preaching ministry they must have some one to relieve them of the economic affairs of the Christian community. This chapter sets forth Paul's application of this principle to the churches which he founded.

B. Those Engaged in this Ministry.

1. Deacons.

a. Position in the Ministry.

It is foolish to argue that there were no deacons in the Early Church. Philippians 1:1 and I Timothy 3:8 indicate their presence. Still Fairbairn's conclusion,¹

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1. Fairbairn, op. cit., p. 147.

that they were a definite order subordinate to the bishops, is not justified. He cites the passage in I Timothy in which deacons are spoken of in length. The point in this passage is that bishops were discussed first which is no proof that they were superior. The same is true of Philippians 1:1. Other passages to which he refers are Romans 12:7 and I Corinthians 12:28. Both of these are discussing the gift of ministering (deaconing) and not an office as such. He also refers to Romans 16:1 in which Phebe is called a servant (deacon) of the church. Scholars are widely disagreed as to whether this passage refers to deaconesses or merely to Phebe's habit of service to all. So it would seem that Fairbairn's case breaks down.

On the other hand Paul did not hesitate to refer to himself or to Apollos, ¹Tychicus, ²Epaphras, ³and Timothy ⁴as deacons, using the word in the sense of one who serves.⁵ It is reasonable to conclude that a deacon was equal to any other officer in the Apostolic Church.

There are two reasons for their later subordination to the bishops. One was the rise of the idea that their office was analogous to that of the Levite in the

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1. I Corinthians 3:5.
2. Ephesians 6:21.
3. Colossians 1:7.
4. I Timothy 4:6.
5. I Corinthians 3:5, II Corinthians 6:4, Ephesians 3:7, Colossians 1:23.

Old Testament (a concept which was entirely false) who performed the menial tasks of the Temple. The other was the concentration of charity in alms-houses, hospitals, and orphanages which made the deacons inconspicuous in the eyes of the congregation.¹

b. Special Qualifications.

(1) Family.

Monogamy was the standard for the deacon as well as for the other church officers. He was required to have a well-ordered household and to command the respect and obedience of his children.²

(2) Doctrine.

A deacon had to be one "holding the pure doctrine of religion, and that from the heart, with a sincere fear of God."³ This is an interesting qualification which indicates that a deacon may have been held in higher esteem than one might suppose. He may even have instructed other Christians.

(3) Reputation.

Only those of the highest standard of character could be employed because of the many temptations to

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1. Hatch, op. cit., p. 52.
2. I Timothy 3:12.
3. I Timothy 3:9; cf Calvin, ad. loc.

dishonesty and immorality contingent upon the office.

To this end Paul instructed that they should be well-known among the fellowship of Christians and that their character¹ be proven by their past lives to be grave and true.

2. Deaconesses.

Some people believe the reference to Phebe as a deaconess in Romans 15:1 proves the existence of an order of deaconesses in the Early Church. This may be true, but it may as well be that the general term of deacon or minister was given to her because of her habit of entertaining and helping other Christians.

Another probable reference to an order of deaconesses is I Timothy 5:3-11 in which Paul gave Timothy instruction concerning the church widows. There seems to have been an official enrolling of these widows in the church. The question turns upon the reason for this enrollment. Was it for the purpose of having an official list of those who were recipients of church charity, or was it the roll of local church deaconesses?

The qualifications for a "widow" closely paralleled those of a deacon. They were to have attained to the age of sixty years or older, to have had only one husband, and to have gained experience in bringing up

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1. I Timothy 3:8-10.

children. They must have been known for prayer (especially intercession for those in trouble), for works of mercy to the sick, for instruction to younger women, and for winning¹ heathen women to Christ.

From the above qualifications inference has been drawn that these widows were an order of deaconesses who ministered especially to the sick women. In either case the evidence is too sparse to make a final decision.

C. Their Sphere of Activity

1. To be Servants.

There are two ideas expressed by the thought of a servant in Paul's usage. Sometimes he used *διδάκω* which is the common word for a public minister or a servant of the state. In this sense he meant those whom God uses² to administer His affairs.

On the other hand he used *λατρεύω* and its derivatives. This word leads back to the service of the priest and the Levites in Old Testament times. In the New Testament it is always used of religious service, whether in worship or in external duties of a religious nature.³ So that it would seem that the deacons and their helpers were those who performed the tasks of a servant

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1. I Timothy 5:3-11; cf. Plummer, ad. loc.
2. Thayer, op. cit., s.v. *διδάκω*.
3. Romans 1:9; cf. Hodge, ad. loc.

about the Christian assembly.

One must not infer from this that they were inferior to the other ministers. Our Lord Himself had dignified the office of a servant and recommended that all men be such in spirit. There is no evidence that the deacons were considered inferior until later than the time of Paul.

2. To Care for the Unfortunate.

The deaconate had its origin at the time of the choice of the Seven to care for the equitable distribution of food to the Jerusalem widows. Their successors in the churches were men who gathered alms for the people and supervised the care of those who were aged, ill, or in other ways unable to care for themselves.¹ Gradually this became more specialized until alms-houses, orphanages, and hospitals grew up. Then deacons became a special order for this specific purpose. In this respect they resembled the officers in the Jewish synagogue who collected and distributed alms.²

3. To Refresh the Saints.

One function which the deacons performed to traveling Christians was also a requisite for the bishop's

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1. Schaff, op. cit., p. 499.
2. Ante, p. 27.

office. This function was that of showing hospitality to strangers. In II Timothy 16:18 Paul commended Onesiphorus because he refreshed him (deacons him) when he was in Ephesus. This was a regular function of the deacons and, perhaps, a regular practice of all Christians. To such a degree all Christians were deacons.

D. Summary

From the beginning, Christianity recognized the social implications of its teachings and provided for the care of the needy in its midst. It also deemed wise to set aside special men, and perhaps women, for this task. There is no indication that the office was considered menial or in any way inferior to the other forms of ministry. The subordination of the deaconate to the ministry of the Word and the ministry of administration came later than the time of Paul.

Their special task was to care for the aged, the infirm, and the unfortunate of their number. They also assisted any Christian who might have been driven from his home through persecution or was traveling in the interests of the Kingdom.

CHAPTER VI
THE MINISTRY OF ADMINISTRATION

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THE MINISTRY OF ADMINISTRATION

A. Introduction.

Just as increasing numbers of converts made a ministry of service necessary, so also they brought out problems of administration. This was especially true after the persecution which spread the Christians and the missionary movement inaugurated by Paul and Barnabas. It was impossible for the Apostles to be everywhere at once in order to settle problems that might arise. How were these to be met? The following pages attempt to answer this question.

The first consideration will be to determine the officers who were administrators. Inquiry will be made into their positions in the church set-up and their special qualifications for office. Later their duties will be discussed.

It is freely admitted that the minister today will have many lay officers in his church to care for much of the details of administration, but he must be thoroughly informed on the subject and ready to act in case of need.

B. Those Engaged in This Ministry.

1. The Apostles.

a. Their unique character.

Only those men who were Apostles in the restricted use of the word are included in the class discussed in this section. Therefore, their distinctive character consists in the fact that they had received their commission directly from the living lips of Christ.¹ They had seen Christ after He arose;² they had been granted special inspiration;³ they had received special authority;⁴ and their authority extended to all the churches.⁵

b. Their Prerogatives.

The Pastoral Epistles are the best source of the prerogatives of an Apostle, for in those letters Paul gave final instructions to two of his representatives. While giving instructions he revealed his own powers and authority, incidentally.

He sent exact instructions concerning sound teaching. It was to be the Gospel which he had preached when he was present. His delegates were to make sure that they passed on the same teaching. He also supervised their local forms of common worship. Timothy and Titus were instructed to appoint a board of elders in each city and to

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1. Matthew 10:5, Mark 6:7, John 20:21-23, Galatians 1:1.
2. Acts 1:21-22; I Corinthians 9:1, 5, 8; Acts 2:32 and 4:33.
3. John 14:26 and 16:13, I Corinthians 2:10, Galatians 1:11, I Thessalonians 2:13.
4. I Corinthians 5:3-6, II Corinthians 10:8.
5. II Corinthians 11:28.

supervise those who were chosen.¹ Paul had power to entrust his Gospel to his delegate² and to hand false teachers³ over to Satan.

In the foregoing there is implied rather than explicitly stated the supremacy of the Apostolic office. Nowhere else in the New Testament were there officers with such authority in the Church, so it must be concluded that the Apostles were the final authority after the death of Christ. With such authority they were the integrating factor in the churches.

2. Apostolic Delegates.

a. Their Temporary Status.

Timothy and Titus were definitely delegated by Paul to take his place in Ephesus and at Crete, respectively, but they evidently were not the only ones whom Paul used in such a capacity. When he felt the need of having Titus with him, he sent Artemas and Tychicus to take his place and instructed Titus not to come until they arrived.⁴ Outside of these there is no evidence that any special ones were sent, and certainly there is no indication that the Apostles left persons endowed with special authority.

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1. Titus 1:5-9. Cf. Lock: The International Critical Commentary -- The Pastoral Epistles, Introduction, p. xviii.
2. I Timothy 1:18.
3. I Timothy 1:20.
4. Titus 3:12.

b. Their Distinctive Functions.

There were three things allowed to the apostolic delegates in the Pastoral Epistles. They could be teachers themselves; they could hand on the knowledge to others in order that they also might teach; and they could control the teaching of others in order that it might be true to the Gospel handed to them by the Apostles.¹ The crucial point is that they were not turned loose to teach and rule as they saw fit. They were explicitly directed to teach as the Apostles had and to see that all of the ministers under them also conformed to this rule. In other words, the final authority and judgment was still in the hands of Paul.

3. Presbyters and Bishops.

a. Their Similarity.

The following quotation from Fairbairn is a very fine analysis of the relation of these two officials:

"By comparing what is written here (I Timothy 3:1) with the passage in Titus 1:5-7, it is clear that St. Paul uses the terms *ἐπίσκοπος* and *πρεσβύτερος* of the same office; for in Titus the words are interchanged, as of one import; and here much the same description is given of the *ἐπίσκοπος* which we find given there of the *πρεσβύτερος*. While, therefore, there were two designations, there was but one office and the designations were two, because they were derived from two different quarters."²

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1. I Timothy 1:3, II Timothy 2:14.
2. Fairbairn, op. cit., p. 135.

He goes on to state that ¹πρεσβύτερος was of Jewish origin and that it was probably the older term which was used in reference to the presiding heads of the communities centered about the synagogues. ²ἐπίσκοπος was the specific official designation of the Athenians for those whom they sent forth to oversee their subject cities. ¹ Therefore, it must have been of Greek origin.

On his first missionary journey Paul seemed to use ¹πρεσβύτερος since he was dealing mostly with Jewish communities. When he arrived at Ephesus on subsequent trips, however, he used the term ²ἐπίσκοπος among the Greek peoples of that city.

In Titus he used the two terms synonymously. ³ Lock's paraphrase of this passage is as follows:

"Be sure to carry out the purpose for which I left you behind in Crete: there was much left by me incomplete; you were to complete it by appointing a body of elders (¹πρεσβύτερος) in each city. I gave you general instructions, but the important point in the choice of them is the character they bear in their own homes. One whom you appoint must not be liable to have any charge brought against him, he must be the husband of one wife, his children must be loyal and trustworthy -- not liable to be accused of wasteful extravagance or disorderly life. For it will never do for the presiding officer (²ἐπίσκοπος) of a church to be liable to have any charge brought against him; for it is God's own family that he has to control."⁴

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1. Fairbairn, op. cit., pp. 135-136.
2. Ibid., p. 136.
3. Walter Lock: The International Critical Commentary -- The Pastoral Epistles, p. 128.
4. Titus 1:5-7.

Here very obviously, in one of his latest writings, Paul used the two terms synonymously. In the light of this there can hardly be any question that Paul made no distinction in rank between the two.

So far it is found that Paul used two terms to designate the same office. No conclusive proof has been found to suggest why he used two terms instead of one. One was probably a Jewish term and the other a Greek one. However, the distinction can be carried further.

Lock notes that the word ²ἐπίσκοπος is usually used in the singular and gives the following explanation:

"it would be frequently necessary for the church to be represented by some one officer, whether to manage the finances and exercise hospitality to strangers, or to preside at a meeting for exercising discipline, or more frequently still for presiding at the Eucharist . . . and the title 'the overseer' would naturally be applied to the presbyter so acting without implying any difference of grade or permanent status. This would explain the constant use of the singular."¹

An added reason for considering the title ²ἐπίσκοπος not to be one of rank is the case in which Paul, in writing to the Philip²pians, sent his greetings to the bishops and deacons. Here he used ²ἐπίσκοπος in the plural, so it is obvious that he did not understand the term in the same way that it was used when referring

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1. Lock, op. cit., Introduction, p. xx.
2. Philip²pians 1:1.

to a diocesan bishop. He was probably referring to the board of presbyters and called them bishops.

Hatch draws an analogy between the ^{ΕΠΙΣΚΟΠΟΣ} of the Christian Church and the officers of the same name in other societies of the same period. These officers were, in other societies, administrators and handlers of the funds of the organization. Therefore, he argues that as the philanthropic work of the Christian communities grew their presiding officer was looked upon more and more as an administrator of funds (in which function the deacons helped). In this case the name ^{ΕΠΙΣΚΟΠΟΣ} was applied to him as adopted from other societies.¹ While Hatch undoubtedly places too much weight upon this analogy, it is significant that such a close resemblance existed. Perhaps this explains the application of the title ^{ΕΠΙΣΚΟΠΟΣ} to the chairman who was presiding over the church and the board of ^{πρεσβύτεροι}.

There are two very enlightening allusions to the office of bishop in the Church Fathers which aid in distinguishing the use of the terms more clearly. Bishops were still called presbyters by Irenaeus but never vice versa.² Also as late as the fourth and fifth centuries³ bishops called themselves fellow-presbyters.

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1. Hatch, op. cit., pp. 26-50.
2. J.B. Lightfoot: Saint Paul's Epistle to the Philippians, Excursus on the Christian Ministry, p. 228.
3. Ibid., p. 230.

Here it is clear that a bishopric was beginning to arise which was superior to the presbytery. The Church, however, had not yet broken away from the fact that the bishops were also presbyters.

Very conclusive also is the statement from Augustine (already alluded to) that the office of bishop is above that of the presbyter, not by any authority of Scripture, but because of the names of honor which the custom of the Church had established.¹ It was still remembered at the time of Augustine that originally bishops and presbyters were equal and that the one had been elevated by the Church and not by Scriptural authority.

The conclusion, then, must be that the words *πρεσβύτερος* and *ἐπίσκοπος* grew up simultaneously and bore no idea of distinction in rank. Rather the latter came to refer to the officer who presided at one of the many functions of the board of presbyters. Therefore, in the following discussion of their special qualifications and functions no distinction will be made between the two officers.

b. Their Special Qualifications.

(1) In Personal Life.

A Bishop was not to be a novice or a newly converted

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1. Hoppin, op. cit., p. 56.

Christian. He must be a man of experience and tested Christian character. Some of the traits of character that he needed to show were soberness and temperance. He could not be given to much wine and drunkenness lest he bring shame upon his church. Poise and self-control were essential in order to guard against flights of temper, striking,¹ and brawling. Cheating and covetousness had no place in his life.² He was required to be sound in doctrine, for he might be called upon to teach at times and to be an example of true doctrine to the members of his congregation. Above all, he was tested by his character of holy living, which is the sum of all that has been said above.

(2) In His Family Relations.

Paul made much of the fact that the Church is one great family and that the elders and presbyters are for God's own family. Therefore, it was essential that they have a good reputation as rulers of their own families lest they not be able to care for the family of God.

Monogamy was required. Their children must be loyal and trustworthy, not wastefully extravagant or disorderly in life. Anyone who was able to rear such a family could surely, by applying the same methods, properly govern³ the life of the young church.

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1. Titus 1:5-9.
2. I Timothy 3:3.
3. Titus 1:5-9.

(3) In Community Relations.

The congregation had an indirect check upon the men assigned over them as administrators. To be appointed they needed first to pass the test of having a good report among the congregation. Titus himself was to appoint these overseers in Crete. While the congregations themselves did not elect their officers, they had an indirect veto,¹ since the officer had to be of good report among them. On the other hand, he was required to be of good report² among non-Christians. For since he represented the Church to the outside world, they must approve of him or they would despise the Church.

In relation with those outside his own flock, he needed to show hospitality to strangers, especially to fellow Christians. This was necessary because the taverns were of an evil nature. Because of persecution the³ Christians were forced to travel from place to place. In all his dealings it was essential that he deal justly.

C. Their Sphere of Activity.

1. Presiding.

In I Thessalonians 5:12 Paul admonished the people to have regard for those who are *Προιστάμενοι*—

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1. Titus 1:5-9; cf. Plummer, ad. loc.
2. I Timothy 3:7; cf. Calvin, ad. loc.
3. I Timothy 3:2; cf. Calvin, ad. loc.

over them in the Lord. This word comes from *πρὸς Τῆν* and carries with it the root meaning of superintending or presiding. The presbyters and bishops were the ones who presided at the regular meetings of the assembly. There needed to be someone to act as a monitor in the regular assembly of worship in order to keep decorum and to see that each prophet and teacher was allowed to speak. They also presided when there was discipline to be evoked. Beside this they had charge of the Lord's Table and administered the sacrament of the Eucharist. One of them was chairman when the board of presbyters met. Any presbyter presiding at one of the above occasions was called a bishop. Probably each member of the presbytery was a bishop on various occasions.

Their relation to the Church was very similar to that of a father to a family. They acted as protectors and guardians of the flock.

2. Managing.

In the papyri the word *πρὸς Τάμερος* is applied to the men who were the superintendents of the sacred revenues.¹ Thus in the Greek of Paul's day the word was applied to someone who managed the finances of sacred places. The presbyters, as managers of church property and

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1. George Milligan: St. Paul's Epistles to the Thessalonians, p. 72.

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and finance, were the representatives of the Church to the outside world. This is one of the reasons for electing superior persons to such an office.

3. Disciplining.

The Christians were bursting over with their new freedom, and they were apt to go to extremes in both personal living and in public worship. There were also enemies of the true Gospel, seeking to corrupt and destroy it. These problems often called for firm discipline.

Since the elders had to admonish against loose moral living, it was necessary that the Apostles choose men of proven moral purity. Such men they charged to keep the flock up to their own high standard of morality in order that no reflection should be cast on the name of Christ.

Wrangling and contention in the Church also called for discipline. If a man were self-willed and contentious, the elders were to warn him. If he persisted in his stubborn way after a second warning, the elders were to exclude² him from the Christian community. Some men, like the Judaizers and the gnostics were not only self-willed, but they actively tried to corrupt the Church by preaching a³ false gospel. Such men were disciplined very severely.

With all this authority given into their hands the

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1. Schaff, op. cit., p. 496.

2. Titus 3:10.

3. I Timothy 1:3-7; cf. Calvin, ad. loc.

elders might become autocratic and dictatorial. This was guarded against by subjecting their decisions to the approval of the churches. Even Paul realized that it was better for the church itself to make a united declaration of guilt and punishment than for him to make it alone.¹ The elders were the guides and rulers, but they were subject to the approval of the congregation.

4. Ordaining.

The right of the presbytery to ordain raises a very interesting problem. It is the question of who chose the clergy and placed them in their offices.

It must be kept in mind that ultimately the choice of a minister rests in the hand of God.² Before he took the office he was set aside by the church. This was accomplished through ordination. Paul sent Titus for the express purpose of placing administrative officers over the churches in Crete. In his instructions, Paul explicitly directed Titus not to appoint an officer of whom the church did not approve. Thus it appears that God chose the minister, and the church voiced its approval by the ceremony of the laying on of hands. The bishops and elders were the ones delegated by the congregation to perform this ritual.

It was a serious thing to ordain a man to a position

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1. I Corinthians 5:4.

2. Ante, pp. 56-58.

of responsibility in the Church and those performing the task were repeatedly urged to exercise the utmost caution in their action lest they be held responsible for the sins¹ of those whom they appointed.

5. Teaching.

The ministry of teaching was discussed at length² in a previous chapter. Elders were required to be skilled³ in this art since they were to judge the teaching of others and, upon occasion, act as teachers themselves.

D. Summary.

The Apostles, in the strict sense, and their appointed delegates, such as Timothy and Titus, held a unique place which no officer today can justly claim. There were officers, however, (presbyters and bishops) who functioned under them whose duties devolve upon the ministers today.

Both presbyter and bishop were evidently used to refer to the same person, the title bishop applying to the one who was presiding at the time. They were required to be of spotless character, to have governing ability, and to hold the true doctrine. Their duties consisted in presiding

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1. I Timothy 5:22-25.
2. Ante, pp. 68-70.
3. M.R. Vincent: The International Critical Commentary -- Philippians and Philemon, Excursus on Bishops and Deacons, p. 46.

at the public and private meetings of the congregation or presbytery; seeing that order was kept; managing the affairs of the affairs of the society; representing the Church to the outside world; ordaining its ministry; and teaching sound doctrine, being careful that no heretical teachers were allowed to corrupt the Church.

CHAPTER VII
GENERAL SUMMARY AND CONCLUSION

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GENERAL SUMMARY AND CONCLUSION

A. General Summary.

1. Paul's Background.

The Old Testament reveals an early cleavage in the worship of the Hebrew Nation. The priesthood had been established under Moses for the purpose of reconciling the people to God. This they did by means of sacrifices and offerings. Gradually the people and even the priests adopted the prevalent pagan attitude that the mere performance of the required sacrifices insured their acceptance with God regardless of their motives and actions. At this stage the prophet was raised up by God to lead the people back to spiritual worship.

During the vicissitudes of the exile and the later subjection to foreign domination in their own land, the Jews developed the synagogue as a place of instruction and worship. When the New Testament was written the synagogue had become a clear-cut organization with officers for administration, instruction, and social service.

The Gospels picture Jesus continually condemning the pride and hypocrisy of the religious leadership of His day. In place of this He demanded worship in spirit and in truth. His demand for His own followers, as future leaders of His Church, show His high regard for their office. They included a denial of self, a devotion to His cause, and an

imitation of His example, both in private life and in public service.

Luke's account in the Acts takes up the history of the Early Church from the Ascension until the imprisonment of Paul. It gives valuable information concerning the activities of the church in Jerusalem. Apostles and deacons were mentioned there. Everyone was spreading the glad tidings of salvation. When missionary churches sprang up under Paul, presbyters and elders were appointed to oversee the work. As long as the Apostles were in personal charge at the Jerusalem Church there was no need of presbyters. At all times the Holy Spirit was recognized as the ultimate authority in the Church.

2. General Characteristics of the Ministry in the Pauline Epistles.

According to Paul there was a distinction between the minister and the laymen in the Early Church although the distinction was not as sharp as it is today. There was also a division of function in the ministry, but no indication that one function or office carried a priority in rank or position. Considerable stress was placed, however, on the qualifications of the ministers. They were to be of sound character, moral integrity, and religious fervor. The final qualification was a call by God and an endowment with special gifts for their task by the Holy Spirit. Such ministers were privileged to financial support and the

high esteem of those to whom they ministered.

3. Activities of the Ministry According to the Pauline Epistles.

Religious leaders in the Early Church fall into three general classes: Ministers of the Word, Ministers of Service, and Ministers of Administration.

Ministers of the Word were of two types depending upon their place of service. Those who were engaged in carrying the Gospel to new regions (apostles, evangelists, and sometimes prophets) were itinerant ministers. Their great concern was to preach the Gospel to the pagans and to persuade them to become Christians. Other (pastors, teachers, and sometimes prophets) labored to instruct and perfect these newly converted Christians. Theirs was a local ministry, since their activities were more or less confined to a local church.

Deacons had the special responsibility of caring for unfortunate people. Christianity was preached to all men, and many poor people were converted. They needed care. Beside this persecution broke out and drove Christians from their homes. The inns of that time were poor and often of an evil character. To safeguard such unfortunate people and to show them Christian hospitality, there was need of some one to care for them. Thus very early in the history of the Church, men and perhaps women also were set aside as ministers of service to the poor in their midst and to

travelers who needed help. There is no indication that such ministers were considered menial or inferior to the others.

The Christian Church rapidly outgrew the stage in which the Apostles could personally direct and supervise its activities and churches. This was especially true when Paul began his missionary journeys. As a result presbyters and bishops were set up in each church to manage its business affairs, to direct its worship, and to supervise the teaching and service program of the church. Both the name presbyter and the name bishop were probably used of the same person under differing circumstances. Gradually the term bishop came to be applied to the member of the presbytery who was the presiding officer at the time. These men were required to be of spotless character, to hold fast to the true doctrine of Christ, and to have ability as administrators. Besides presiding at both the business meetings and the worship services of the society, they represented the church to the outside world, ordained ministers, and taught sound doctrine, being careful that no heretical teachers corrupted the church.

B. Conclusions

The principles of the Christian ministry in the light of the Pauline Epistles have been stated in the above Summary. The following conclusions seek to apply

these principles to the present day by suggesting answers to the problems raised in Chapter I.

1. Christ did away with sacrifices and all earthly mediators through His final sacrifice on the cross. Therefore the Christian minister is not a priest who stands between the worshipper and God and atones for sins.

2. Physical, mental, and moral fitness are not enough to make a minister. These qualities must be accompanied by a fervor of spirit which results from a definite Divine call to the office. The Church of Christ would be more effective in evangelizing the world today if all its ministers served because of such a sense of Divine compulsion.

3. The rite of ordination is significant as the confirmation by the Church of God's choice of a minister.

4. The exposition of God's message for the purposes of evangelism and edification is the most essential part of public worship.

5. The minister must be willing to devote his time and labor toward the alleviation of the physical and social ills of his community and especially those of the members of his parish.

6. No person or persons have the final authority in the Christian Church. The Apostles and their delegates were in a unique position of authority in the Early Church, but even they were subject to the Holy Spirit. There is

no evidence that they passed on their authority.

7. There is a division of duties in the Christian Ministry. Some men are called upon to supervise others. Such apparent superiority is an arrangement of the Church for purposes of administration. No one office is more important or more honorable than another.

8. Paul insisted upon soundness of faith and life among the ministers. It is essential that such soundness be required today in all forms of church life, such as:

- a. The present denominational program
- b. Independent movements
- c. All efforts toward Church union.

The principles discovered in this study comprise Paul's ideal of the Christian ministry. This ideal was placed into operation in the Apostolic Church; history has proven its worth; and its principles are unsurpassed for our own time.

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