

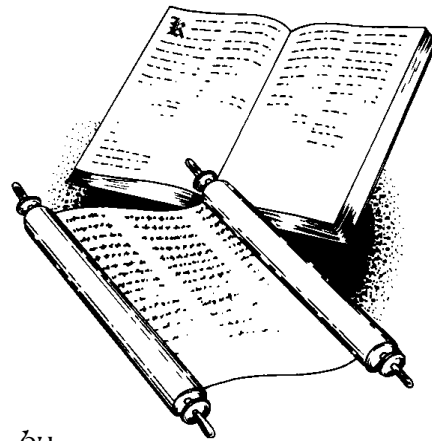
THE NEW TESTAMENT LEADER

And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.

2 Timothy 2:2

Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Hebrews 13:17



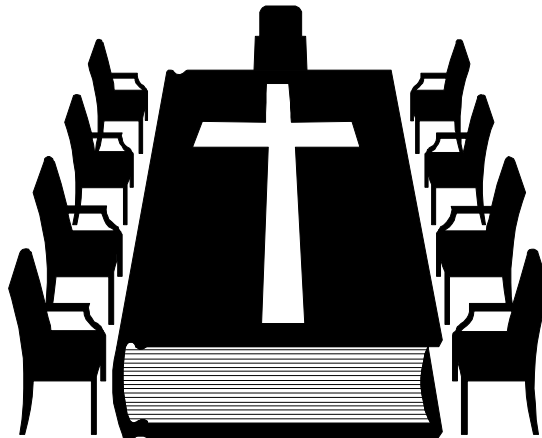
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INTRODUCTION¹

There are a variety of methods in which different churches choose to govern themselves. Some churches and denominations feel that there is no God-ordained method of church leadership so they take a pragmatic approach, i.e., whatever works to get the job done is permissible. Many use a Monarchical Bishop system in which one man, the Pastor, is the one in charge. If these churches have elders (or deacons) they are little more than advisors to the Pastor. Other churches are governed by denominational hierarchies and answer to their headquarters where ever they may be.

It is the presupposition in this class that if we expect God to bless the church we need to govern the church in the manner He desires. God saw fit to give the Church a pattern of leadership to follow in His Word. This course will help sort through the traditions and myths connected with Church Leadership and help to present an accurate Scriptural pattern for the Church to follow.

Preliminary Considerations

The church is *not* a democracy. The democratic way of thinking is a product of the American culture, not the New Testament. This manner of selecting elders and deacons leads to the “Good ‘ol Boy” mentality in many churches. It also makes church leadership a matter of politics, which in turn becomes a popularity contest. Hence there is the all-too-common occurrence of the spiritually blind man who has been an elder for many years and keeps getting elected because the congregation does not know nor take seriously the Scriptural qualifications of the office of elder, due in large part to the ignorance of the eldership. It also handcuffs the evangelist for his rightful authority has been given over to the congregation at large. The church is a Theocracy, governed by the laws of God, not by majority rule.

The Church presented to us in the New Testament is not led by a “Church Board.” Boards are never mentioned in the New Testament. The traditional church board in the Church of Christ has the elders and deacons meeting together making binding decisions for the congregation. In many churches the evangelist is left out of the decision-making process completely. When a church has a traditional board, deacons end up being “junior elders” having as much authority (i.e., voting power) as the elders yet without the responsibilities. This is neither right nor Scriptural. The church is to be led by elders and evangelist.

Elders are the “Pastors” of the church. They shepherd and oversee the congregation while at the same time make the spiritual decisions of congregational leadership. The Eldership is a great office to be desired. It is not only an honorable office but is a position of joy (Heb. 13:17).

As responsible and authority-laden as the office of elder is, elders are accountable to the evangelist. It is the responsibility of the evangelist to maintain order, doctrine and confront elders if necessary. This is *not*, and should never be, a power struggle but instead a **mutual ministry** and must always be viewed as such. The evangelist is also accountable to the elders.² It is the responsibility of the

¹ All Scripture quotations are taken from the New American Standard Bible.

² The same relationship existed between the Old Testament prophet and king. Although the king had the authority due his office, he nonetheless answered to the prophet of God. The prophet was also accountable to the king; e.g., Samuel ordained the king (first Saul and then David) and answered to him. However the king was always answerable to Samuel. Also, Nathan had a duty and the authority to confront David concerning Bathsheba.

evangelist to train up men as elders. This is the primary purpose of this study.

In the traditional board system, the primary leaders of the church are the elders and deacons. The word deacon (διακονος) means a servant or a minister. Deacons are to have **specific** ministries to the congregation. They should have no power of decision making in the church unless it falls within the realm of their ministry. Elders, evangelists, and deacons must all work together, fulfilling their different ministries and functions so that the Church can be God's Church and not a man-made social club.

This class will be as exhaustive as necessary in order to demonstrate that God has a method of church government and He expects His church to abide in it. This course will put Jesus Christ in His proper perspective in relation to His church. This course will show the authority of the office of apostle and prophet (offices of the past) as well as the offices of evangelist and elder (offices of the present). It will also demonstrate the proper role and ministry of the Deacon.

Ephesians 4 gives a basic outline for the offices of the Church. Although this study will examine all four offices mentioned, it will focus attention upon the elder, evangelist and deacon for reasons which will become clear during the study.

Alexander Campbell, although mistaken, said there are three classes of offices in the church:

1. Bishops, whose office it is to preside over, to instruct, and to edify the community -- to feed the church of the Lord with knowledge and understanding -- and to watch their souls as those that must give account to the Lord at his appearing and his kingdom, compose the first class.
2. Deacons, or servants -- whether called treasurers, almoners, stewards, doorkeepers, or messengers -- constitute the second.
3. Evangelists, however, though a class of public functionaries created by the church, do not serve it directly; but are by it sent out into the world, and constitute the third class of functionaries belonging to the Christian system.³

Campbell said the office of evangelist was created by the church.⁴ In this he was mistaken. Where did the office of evangelist come from according to Ephesians 4:11? It is a gift from the victorious Christ. The diakonate is a functionary created by the church (Acts 6:1-8).

Five Elements Relating to the Elders and the Evangelist

1. Both are gifts given by Christ to the church.
2. Both were given at the same time; one did not precede the other.
3. Both are directed toward the same PRIMARY purpose. [Look at the job-description passages (Acts 20:13-38; I Peter 5:1-4) to see how it was completed]
4. Both worked together in the early church. (I Timothy-Paul sent Timothy to a church with an eldership)
5. Both are accountable to the other for their conduct and work. (I Timothy 5:17-22; I Timothy 4:14)

³ Christian System by Alexander Campbell, Colledge Press Publishing, c1989, pp. 61-62

⁴ Remember that Campbell had come out of Presbyterianism and Church polity was not something he felt needed restoring at the time he wrote this.

Notice the similarities in job-descriptions:⁵

<u>JOB DESCRIPTION</u>	<u>ELDER</u>	<u>EVANGELIST</u>
Guard your own life	Acts 20:28	I Timothy 4:16
Feed the flock	Acts 20:28	I Timothy/II Timothy/Titus
Oversee the flock	Acts 20:28; I Peter 5:2	II Timothy 4:1-5
Deal with false teachers	Acts 20:29	I Timothy 1:1-7
Be an example	I Peter 5:3	I Timothy 4:12

There is much overlap of responsibilities between both offices. The eldership and evangelist form a team. The growth and maturity of the Church depend on how well this team works together.

⁵ A more complete Job Description will be presented later in this study.
THE NEW TESTAMENT LEADER

THE GIFTS ⊕ LEADERSHIP (An Examination of Ephesians 4:1-16)

Ephesians 4:1-16 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being **diligent** (σπουδασον = spoudason) **to preserve the unity of the Spirit in the bond of peace**. *There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."* (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And **He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers**, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

A. The Bare Basics of Doctrine.

These are given in order to preserve unity. Christ gives the Church unity - it is the Church's responsibility to preserve it. Unity is maintained by teaching the basic doctrines of:

1. One Body - not many parts of one body (denominationalism).
2. One Spirit - not a confused spirit.
3. One Hope - a confident expectation, not wishful thinking.
4. One Lord - not a schizophrenic
5. One Faith - not faith in our faith
6. One Baptism - immersion in water, not a falling of the Spirit nor sprinkling from a bird-bath.
7. One God - Who has given His Word of Truth, not word of suggestions.

B. The Victorious General

1. A comparison of verses.

Psalm 68:18 "You have ascended on high, You have led captive *Your* captives; You have **received** gifts among men,"

Ephesians 4:8 When he ascended on high, he led captive a host of captives, and he **gave** gifts to men.

2. Ancient Warfare viewed before and after.

C. Gifts of Jesus to the Church.⁶

1. Apostles (τοὺς μὲν ἀποστόλους = tous men apostolous)
2. Prophets (τοὺς δὲ προφήτας = tous de prophetas)
3. Evangelist (τοὺς δὲ εὐαγγελιστάς = tous de euaggelistas)
4. Pastor / Teacher (τοὺς δὲ ποιμένας καὶ διδασκάλους = tous de poimenas kai didaskalous)

D. Purpose of the Gifts.

1. Equipping the saints for the work of service.
2. The building up of the Body of Christ
 - a. Until we all attain unity of the faith
 - b. Until we all attain the knowledge of the Son of God
 - c. Which results in solid and mature Christians.

Leadership in the New Testament is not just a matter of authority and responsibility. It is Servanthood.

⁶ There are other Gifts given in the New Testament. Gifts given by the Holy Spirit are found in I Cor. 12:8-11. These were temporary gifts bestowed by the laying on of the hands of the apostles. There were also gifts of God the Father. These can be found in Romans 12:6-8. These too were temporary gifts to strengthen the Church until Scripture was completed.

JESUS CHRIST

Ownership: The Church belongs to Christ by virtue of the fact He purchased it.

Acts 20:28 Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Eph. 1:22 And He put all things in subjection under His feet, and gave Him as head over all things to the church,

Eph. 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

I Cor. 6:20 For you have been bought with a price: therefore glorify God in your body.

II Peter 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

Relationship:

A. Bridegroom

Ephesians 5:22-27

Revelation 19:7-9

Matthew 22:1-14

B. Head (see Addendum 1, p. 27)

Eph. 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

Col. 1:18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

Col. 1:24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions.

C. King (see Addendum 2, p. 29)

Above all else, it must be remembered that the Church belongs to Christ. It is of the utmost importance that those placed in positions of leadership are at all times aware of this fact. Church history is full of those who thought the Church was their personal possession. Examples would include those who call themselves pope, those who would deem themselves to be THE Pastor, as well as those who become elders or evangelists and seek after their own desires.

ΑΠΟΣΤΛΕ

Name: apostolos = ἀπόστολος = apostle (lit. one sent)

The names of the four gifts of Ephesians 4 denote their work. Apostles were ambassadors for Christ (see below).

Qualifications: Acts 1:22

- A. Must have been with Jesus from His baptism to His ascension.
- B. Must have been an eyewitness to the resurrection

NOTE: The debate rages as to whether Paul met both of these qualifications. The second qualification is not in question. Did he meet the first? There are at least two possibilities.

1. He was an antagonistic follower of Jesus, being one of those who stirred up trouble during Jesus' ministry, but nevertheless, was with Jesus from His baptism to His resurrection.
2. After witnessing the resurrection, Paul went to Arabia for three years (Gal. 1:17, 18). It is conjectured that he may have been taught by Christ those three years, the same amount of time as the original 12 disciples.

Authority and Responsibility:

- A. The apostle was an Ambassador of Jesus Christ (II Cor. 5:20; John 20:21-23)
 1. He had the Authority of Jesus (John 20:21-23; Mt. 16:19; 18:19, 20)
 2. He had and spoke the very words of Jesus (John 17:8; I Thess. 2:13; II Peter 3:1, 2)
- B. The apostle was to reveal the μυστηριον = musterion = Mystery (I Cor. 2:6-10; Eph. 3:4-5; I Peter 1:10-12; John 16:13)
- C. The apostle was to lay down the terms of the New Covenant (I Cor. 3:10-17).

PROPHET

Name: Prophetes = προφήτης = Prophet (one who has insight into the divine will and possesses the power of inspired utterance, i.e., one who speaks for God)

From pro = for (in behalf of, in place of) + phemi = speak. A prophet spoke the words of God (It sometimes involved telling of future events, but this was the exception, not the rule, even in the OT).

Qualifications: (See Addendum 3, p. 30) The New Testament prophet must have had the hands of an apostle laid upon him.

Authority and Responsibility:

Since there were no more than 12 apostles at any given time, and there were many more Churches than 12, prophets were a necessity before the Scriptures were written down. They spoke with the authority of the apostles; inspired. What they spoke and wrote were infallible. Although not named specifically, it is assumed that Mark and Luke were both prophets, for they wrote inspired Scripture - both had easy access to the apostle Paul, and the writings of both were accepted, without question, in the early Church.

- A. Foretelling of the future (Acts 11:27, 28; 21:10, 11)
- B. Receiving revelation (I Cor. 14:29, 30; Eph. 3:4, 5)
- C. Confirmation that messages were true (Acts 15:27-32; I Cor. 14:29)
- D. Laying the foundation of the Church (with the apostles) (Eph. 2:20)

Various Scriptures relating to the office of Prophet:

I Cor. 14:37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

I Cor 13:2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

I Cor 13:8 Love never fails; but if *there are gifts of prophecy*, they will be done away; if *there are tongues*, they will cease; if *there is knowledge*, it will be done away.

I Cor 14:6 But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

I Cor 14:22 So then tongues are for a sign, not to those who believe, but to unbelievers; but prophecy is for a sign, not to unbelievers, but to those who believe.

II Peter 1:20, 21 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

The Prophets were closely related to the apostles.

EVANGELIST

Name: euaggelistes = εὐαγγελιστής = evangelist (one who proclaims the Gospel; lit. good news proclaimer)

Qualifications: (See Addendum 4, p. 34) I & II Timothy and Titus

A. Man of Prayer (I Tim. 2:1).

1. Entreaties
2. Petitions
3. Thanksgiving

B. Know how to conduct himself and the Church (I Tim. 3:15).

C. Prepared and able to defend the Gospel (I Tim. 4:6; II Tim. 4:2).

D. Man of discipline (I Tim. 4:7).

E. Teacher (I Tim. 4:11).

F. An example (I Tim. 4:12).

G. Knowledgeable of the Word (I Tim. 4:13; II Tim. 4:2).

1. Preach
 2. Reprove
 3. Rebuke
 - a. Older men and women
 - b. Younger men and women
 4. Exhort
- } Titus 2

H. Sound in doctrine (I Tim. 4:16; II Tim. 4:3).

I. Determined.

1. Ready in season and out
2. Endure hardship

Authority and Responsibility:

A. Traditional view:

1. Evangelist brings new Church into existence.
Evangelist sets new Church in order.
Evangelist ordains elders.

Evangelist moves on to repeat the process.

2. Evangelist has seven good sermons and a fast car.

B. Putting Timothy and Titus together makes the traditional views impossible.

Job description of Evangelist⁷

I. Preacher of the Word.

- A. Public Ministry of the Word. I Tim. 4:13
- B. Herald the Message of Salvation. I Tim. 2:7
- C. Remind the Saints of Basic Christian Virtues. Titus 3:1,2; I Tim. 4:16; 6:17-19
- D. Rebuke Unchristian Attitudes and Actions. Titus 1:13; 2:15; II Tim. 4:3
- E. Warn Divisive People. Titus 3:10,11
- F. Preach the Word. II Tim. 4:1,2

II. Teacher.

- A. Teach. I Tim. 4:11
- B. Passing onto others what he has been taught. II Tim. 2:2

III. Oversight.

- A. Set things in order. Titus 1:5
- B. Train and install Godly men into leadership positions. I Tim. 3:1-12; Titus 1:5-9
I Tim. 5:22
- C. Rebuke those who sin and deal with them. Titus 3:10; I Tim. 5:20
- D. See that Widows are properly cared for. I Tim. 5:3-16
- E. Responsible for proper conduct within the Assembly. I Tim. 2 (Paul instructs Timothy on the proper conduct of men in prayer, women, etc.)
- F. Guarding against False Teaching. I Tim. 4:1-6; Titus 1:10-14

IV. Servant. II Tim. 2:24

V. Student. II Tim. 2:15 (The word *σπουδασον* - *spoudason* (“diligent” (NASB) or “Study” (KJV)) means to “become a Master-craftsman.”

If our theology does not allow us to practice an obvious passage of Scripture there is something wrong with our theology. For example, if someone’s theology is “faith only” they cannot practice the obvious teaching of Acts 2:38. How many evangelists can rebuke an elder in the Churches of Christ without having to shortly thereafter begin sending out resumés?

⁷ The job descriptions given here and for the elder are the work of Dean Mills, *Person to Person Evangelism*, Hillsboro, Ohio.

Name: Elder

Three names for the elder:

A. Presbuteros = πρεσβύτερος = elder (denotes age, i.e., over 30) Acts 20:17-28

B. Episkopos = ἐπίσκοπος = overseer, guardian, bishop, lit. one who visits (denotes authority)
Titus 1:5-7

C. Poimen = ποιμήν = shepherd, pastor (denotes activity) I Peter 5:1-4

Qualifications:

There are two lists of qualification for elders in the New Testament. The first list is found in I Timothy 3:2-7 and the second in Titus 1:5-9. From a cursory glance of Timothy, Paul lists 15 qualifications whereas in Titus 17. The view taken in this course is that there are but 15 total qualifications. Paul states these in both lists, although he does not use necessarily identical words, and some qualities he contrasts between positive and negative statements.

It is doubtful that the Churches in Ephesus and Crete had to get together to compare notes before they knew who was qualified to be an elder. The chart below demonstrates the equality of the commands in both lists. The Church must be sure that it does not add to these qualifications nor subtract from them.

I Timothy 3:1-7 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.

Titus 1:5-9 For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

A	ανεπιλημπτον ειναι = <u>Anepalempton einai</u> : Irreproachable conduct; Cannot be taken hold of	ανεγκλητον ειναι = <u>Anegkleton einai</u> : Irreproachable; without indictment; unchargeable
B	μιας γυναικος ανδρα = <u>Mias gunaikos andra</u> : One woman man	μιας γυναικος ανηρ = <u>Mias gunaikos aner</u> : One woman man
C	φιλοξενον = <u>Philoxenon</u> : Hospitable; Lover of strangers	φιλοξενον = <u>Philoxenon</u> : Same as Left
D	διδασκτικον = <u>Didaktikon</u> : Able to Teach; Skillful in Teaching	παρακαλειν εν τη διδασκαλια τη υγιαينوση και τους αντιλεγοντας ελεγχειν = <u>Parakalein en te didaskalia te ugiainouse kai tous antilegontas</u> : Able to exhort in sound doctrine and refute those who contradict
E	μη παροινον = <u>Me paroinon</u> : Not addicted to wine	μη παροινον = <u>Me paroinon</u> : Same as Left
F	μη πληκτην = <u>Me plekten</u> : Not pugnacious; not a bully; not given to violence	μη πληκτην = <u>Me plekten</u> : Same as Left
G	του ιδιου οικου καλως προισταμενον = <u>Tou idiou oikou kalos proistamenon</u> : manages household well	τεκνα εχων πιστα = <u>Tekna echon pista</u> : Having faithful children
H	σωφρονα = <u>Sophrona</u> : Prudent; thoughtful; self-controlled; decent; modest	σωφρονα = <u>Sophrona</u> : Same as Left
I	κοσμιαν = <u>Kosmian</u> : Respectable; well-ordered demeanor	μη εν κατηγορια ασωτιας η ανυποτακτα = <u>Me en kategoria asotias e anupotakta</u> : Not accused of dissipation; one who wastes money often on pleasures thus bringing himself to ruin.
J	επιεικη = <u>Epieike</u> : Gentle; yielding; kind; equity; lenient; reasonable	μη αυθαδη = <u>Me authade</u> : Not self-willed; arrogant; refuses to listen to others
K	αμαχον = <u>Amachon</u> : Uncontentious; peaceable; not a fighter	μη οργιλον = <u>Me orgilon</u> : Not quick tempered; inclined to anger
L	αφιλαργυρον = <u>Aphilarguron</u> : Free from the love of money	μη αισχροκερδη = <u>Me aischpokerde</u> : Not fond of sordid gain; not greedy of shameful gain
M	μη αεοφυτον = <u>Me aeophuton</u> : Not a new Convert	οσιον = <u>Osion</u> : Devout; holy δικαιον = <u>Dikaion</u> : Just
N	νηφαλιον = <u>Nephalion</u> : Temperate; sober; clear-headed; self-controlled	εγκρατη = <u>Egkrate</u> : Self-controlled; complete self-mastery
O	μαρτυριαν καλην = <u>Marturian kalen</u> : Good reputation; quality witness	φιλαγαθον = <u>Philagathon</u> : Loving what is good

Are these qualities a must or are they guidelines? Paul says in I Tim 3:2 that “an overseer, then, **must be** above reproach...” The Greek word δει (dei) literally means “of necessity.” These qualities cannot simply be guidelines. The office of elder is not to be taken lightly.

A. Above Reproach. This is a man who has “no handles.” He is to have nothing in his life in which someone else could control him, i.e., no vices, secrets, or other “handles” that someone could use against him. The word used is Titus means “above reproach” but in a way that he is unchargeable. Even if someone wanted to bring a charge against him they would be unable to do

so because his very nature would demonstrate that the charge is obviously false.

- B. A One Woman Man. He is to be faithful to one wife. It was customary for a man to have the woman who was his wife and bore his children, but also have women in which he carried out his sexual desires. For much of pagan cultures, this concept was very prominent and still is in some parts of the world. This is not referring to divorce.
- C. Hospitable. This command is identical in both letters. The word literally means “a lover of strangers.” This would be particularly important since Christians in the first century were despised by the pagan world and would therefore not be friendly toward any Christian travelers. But the elder is happy to receive a traveling brother or sister and help them on their journey. Another reason hospitality is important is that an elder will never intimately know his people without showing them kindness in his own home. As a shepherd to the congregation, this command is a must.
- D. Able to Teach. There must be a certain level of teaching skill. The elder must be able to both expound sound doctrine as well as successfully refute those who would teach false doctrine. This does not say that the elders must be the only teachers in the congregation. Nor does it say that elders must teach at all in the congregation. It only states the elder must be able to teach.
- E. Not Addicted to Oinos. If a man cannot control his habits, how can maintain control in the Church? The condemnations in Scripture of drunkenness are too numerous to list here. The elder is to be in control of himself, and an example to all.
- F. Not Pugnacious. This command is identical in both letters. The elder does not use his position or power to get his way. He is not to be a bully nor an extortionist. He is not to have a belligerent nature. If he is a defender of the faith (letter D above) he must be able to do so without getting in a fight.
- G. Manages Household Well. The Titus list says “having faithful children.” He must have a family life that is in keeping with the teaching of Scripture. That means his wife and children are in submission and are believers themselves. If a man cannot be the spiritual leader of his family leading them to Christ, how can he be expected to be the spiritual leader of the Church?
- H. Humble. This command is identical in both letters. The word used here means someone who is prudent, thoughtful, self-controlled, decent, and modest. The elder must be a man who thinks things through and does not go to extremes in his thinking.
- I. An Organized Man. The word used in the Timothy list, kosmian, means to have an orderly nature. This word has at it’s root the word kosmos, which means *the world*, or more accurately, *creation*. Behind this word is the underlying meaning of design and order, which can be clearly seen in the created universe. The elder is to be a man of design and order. The Titus list contrasts this idea by using the negative expression “not accused of dissipation.” The word that is used is kategoria, from which comes the English word “category.” This man is to be one that is orderly, having things categorized, i.e., in good order.
- J. Reasonable. Paul contrasts this quality with a positive statement in Timothy and a negative statement in Titus as he does the following three qualifications. The elder must be gentle,

yielding, kind, lenient and reasonable. He is not to be self-willed, arrogant, and he should not refuse to listen to others. He is to be someone that others feel comfortable in coming to with their needs or problems – a shepherd of sheep.

- K. Peaceable. He is to be a person who seeks after harmony within the congregation. He is to be uncontentious. Conversely, he is not to be quick-tempered nor inclined to anger. He is to be clear-headed. Whereas letter F above dealt with a bully mentality, this quality has to do with temper and the ability to keep it.
- L. Free From the Love of Money. The elder should not let the dollar sign get in the way of his leadership and doing what is right. The elder must be a man who cannot be bought off.
- M. Devout, Holy and Just. The elder must not be a new convert. The elder must be an elder in the faith, not necessarily an elder in age.⁸ He must have demonstrated a high level of holiness and devotion in his service to God.
- N. Self-Control. Clear-headed with complete self-mastery. This may also be translated as sober and temperate.
- O. Lover of Good. Here the list of qualifications comes full-circle. The man who is above reproach must have a good reputation, be a quality witness both inside and outside the congregation and have a love for what is good and right. There are many outside the Church who refuse to come inside because of what they perceive of as hypocrites in the Church. The hypocrite must never become an elder. The elder is to have a good reputation and be above reproach, he is to be “unchargeable.”

Authority and Responsibility:

Job Description of Elder

- I. Shepherd the Flock. Acts 20:28,29
 - A. Oversee the Church. I Peter 5:2,3
 - B. Be on Guard for False Doctrine.
 - C. Pastor (shepherd) and Teach. Eph. 4:11
- II. Responsible for Receiving and Distributing Money. Acts 11:29, 30
- III. Teach. Acts 13:1; Eph. 4:11

The work of the Elder and the Evangelist are closely knit together and complimentary as were the offices of Apostle and Prophet.

Once the evangelist has set things in order, and elders are ordained, does the relationship remain the same between elders and evangelist?

⁸ In the ancient world, no man was taken seriously until he reached thirty years of age. This is one reason Jesus waited until he was thirty to begin His ministry.

- A. Both offices are equippers (Eph. 4).
- B. Paul sent Timothy to a church that already had elders (Acts 20).
- C. Elders and evangelist are God's fail-safe checks and balance system.
- D. Sheep do not choose their own shepherd.

DEACON

Name: diakonos = δῖάκονος = deacon, lit. servant; minister.

Qualifications: I Timothy 3:8-12

- A. Men of dignity
- B. Not double-tongued
- C. Not addicted to oinos or fond of sordid gain
- D. Good grasp of the whole of Scripture
- E. Good household manager

There is debate as to whether the word γυναῖκος (gunaikos) in verse 11 should be translated as “wives” or “women.” The word means “women,” but depending upon the context of any given passage may mean “wives.” The next question is, does the context of I Tim. 3:11 mandate that it be translated as “wives?” Under the traditional board system of church polity it would be a necessity to translate this word as “wives” because having a woman on a board, making binding decisions, would violate I Timothy 2:12. That manner of translating however, is “the tail wagging the dog,” in that the meaning is determined based upon a presupposed idea. In verses 8 and 9 the first four qualities of the deacon are (1) to be dignified, (2) Not double-tongued, (3) Not addicted to wine or fond of sordid gain, and (4) holding to the mystery of faith. The qualities found in these women are to be (1) dignified, (2) not malicious gossips, (3) Temperate, and (4) faithful in all things.

Verses 8-10	Verse 11
Men of Dignity	Dignified
Not Double-tongued	Not malicious gossips
Not addicted to much wine or fond of sordid gain.	Temperate
Holding to the mystery of the faith	Faithful in all things

As the chart demonstrates, at least the first four qualities are the same or similar.

Deacons have no authoritative voice, therefore women becoming deacons does not go against I Timothy 2:12. It is known from history that women had certain ministries in the church (Titus 2:3-5).

Ross, “A Reconsideration of the Diaconate,” indicates that from the earliest times deaconesses visited the sick, acted as doorkeepers at the women’s entrance for the church, kept order among church women, assisted in baptism for women, taught females in preparation for baptism, and acted as sponsors for exposed children (153).⁹

⁹ Lea and Griffin, 1, 2 Timothy - Titus. (Nashville: Broadman Press, 1992), p.120.
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Paul makes a distinction between male and female deacons. There are no Scriptural prohibitions that women were not and cannot be deacons. To the contrary, Phoebe is called a deacon (Rom. 16:1) demonstrating that women were active in ministry to the church.¹⁰ Thus, if women are to become deacons, it must be in a ministry where no men are involved.

The list of qualities continues in verse 12. This verse is only pointing out that the deacon is to be faithful in marriage and have a family life consistent with the Scriptures. In other words; faithful. Paul singles out the men for they are the head of the household and must be men of God in family life as well as church life. The women have already been told to be faithful *in all things* which would include being in submission to her husband. A woman who is not submissive to her own husband would not likely be submissive to the elders and evangelist.

If gunaikos in I Tim. 3:11 should be “wives,” why does Paul not list the qualifications of wives for the elders, which is a much more responsible position? Why must a servant’s wife face scrutiny but none for the wives of the pastors of the Church?

The Church is to be led by elders and evangelist. Deacons are servants, not decision makers; they are ministers, not board members.

In the Christian life, joy and confidence come by ministry. God has given every person a gift of service. When a person is able to truly use this gift, the confidence level rises, both before God and in the faith. This explains Paul’s closing of the list in verse 13: *For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.*

Authority and Responsibility: Acts 6:1-6¹¹

A. Deacons are not a gift of Christ to the Church (Eph. 4). They have no God-ordained authority.

There is no indication that deacons had any authority whatsoever (Acts 6). They served in the ministry that was given to them. They were not making decisions with the apostles and elders. However, neither the apostles nor the elders at the Jerusalem Church mandated to the deacons exactly how they were to serve the people, i.e., no mention is made that only Philip could serve at table 5 or that the food had to look a certain way before being served.

Many deacons who wish to serve well get suffocated under the nit-picking rules that either elders or by-laws place upon them. We should remember how Jesus detested the Pharisees’ constant straining at the Law before the leadership burdens other people’s ministries.

B. Ministers (servants) to the congregation.

¹⁰ One line of reasoning states that Phoebe was just a servant girl, not a deacon. This understanding is unlikely because the word *διακονον* is in the masculine form, not the feminine form, indicating Paul is referencing the function of a Deacon rather than just a female servant.

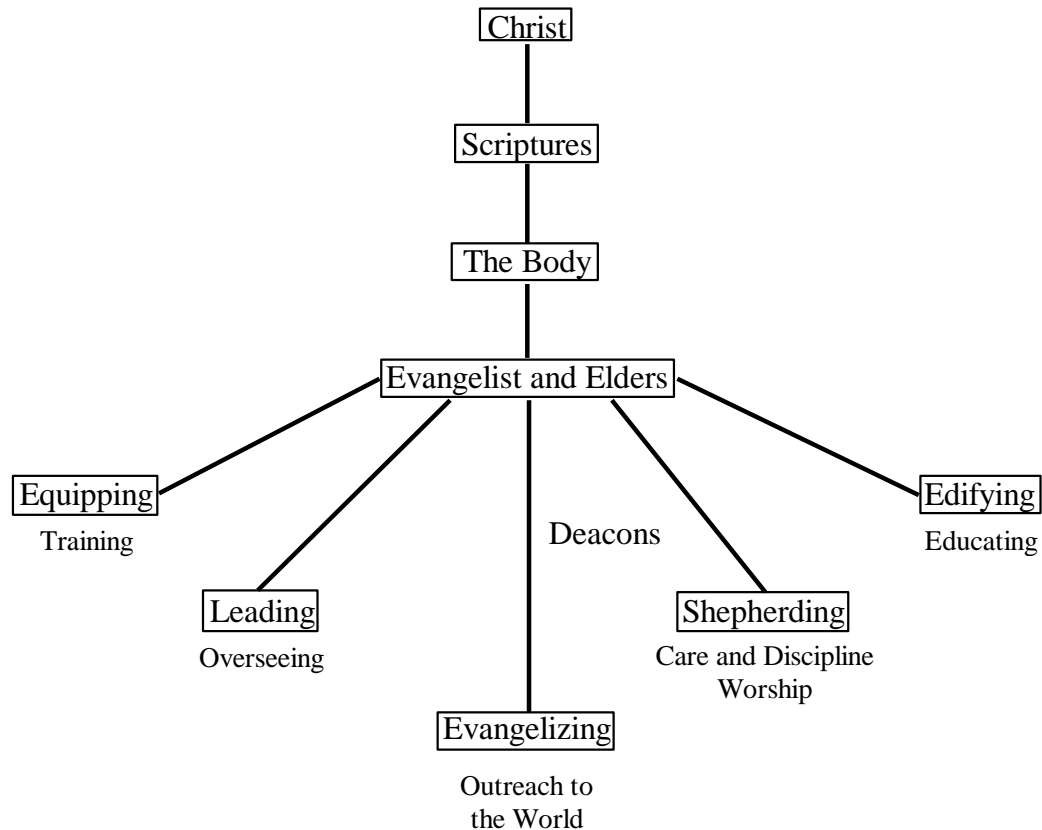
¹¹ Acts 6 is usually assumed to be where deacons were first selected. It was when the need of passing out food arose that these men were chosen. If these men are not deacons then (1) we do not know what they were and (2) we are given qualifications of a deacon in I Tim. 3 but do not know what deacons are to do for there is no example of a deacon anywhere else in Scripture. The deacons of Acts 6 were rather unique in that they had the hands of the apostles laid upon them, thus giving them miraculous abilities. Later, Stephen, one of the seven, was performing signs and wonders and was shortly thereafter martyred for his faith (Acts 7:8-7:60). Philip, also one of the seven, went to Samaria (Acts 8) and later became an evangelist (Acts 21:8) thus proving Paul’s statement in I Tim. 3:13.

C. Selected to perform a ministry (service). Once that ministry is fulfilled, there is no longer a need for a deacon to minister (at least in that capacity).

The traditional board “elects” deacons with no particular ministry in mind. They serve as office-holders having the same authority (voting power) as the elders. This is a corruption and perversion of the Scriptural role of the diakonate.

D. Must be selected from within the congregation, therefore, qualifications are needed.

LEADERSHIP AND THE CHURCH¹²



BIBLICAL LEADERSHIP

1. We have noted there are three offices in the church today.
 - a. Two of these are leadership positions given by Jesus to the church when He returned to heaven; elders and evangelists.
 - b. The office of deacon was created by the church under direction of the apostles and is a service position.
2. We have noted the nature of both.
 - a. Elders and evangelists are leaders.
 - b. Deacons are to serve in capacities directed by leadership so they can be freed to carry out their primary purpose.
3. Now it is essential to see how the leadership gifts of elders and evangelists relate to each other in God's plan.

I. BOTH OFFICES ORIGINATED IN THE SAME ORDER.

- A. Both given by the same Person: Christ Jesus
 - B. Both given at the same time
- One cannot, therefore, claim precedence over the other.

¹² The following chart and outline entitled *Biblical Leadership* was created by Dean Mills, *Person to Person Evangelism*, Hillsboro, Ohio.

II. BOTH OFFICES HAVE THE SAME MAJOR PURPOSES.

- A. Equipping the saints
- B. Work of Ministry
- C. Edifying the body of Christ

III. BOTH OFFICES CONTAIN SIMILAR JOB DESCRIPTIONS.

	<u>ELDERS</u>	<u>EVANGELISTS</u>
Guard own life	Acts 20:28	I Timothy 4:16
Watch over the flock	Acts 20:28	I Timothy 1:3ff
Feed the flock	Acts 20:28	I Timothy 4:1-6
	I Peter 5:2	Titus 2:1-3:8
Oversee the flock	Acts 20:28	I Timothy 5:3ff
	I Peter 5:2	Titus 1:5
Be an example	I Peter 5:3	I Timothy 4:12

IV. BOTH OFFICES EXISTED TOGETHER IN ESTABLISHED CHURCHES.

- A. I Timothy 1:3ff
 - 1. Timothy was left in Ephesus. Were there elders in this congregation?
 - a. Acts 20:17ff
 - b. Chronology: I Tim. written in 64 AD
 - 2. Had been elders here for at least five years.
- B. Timothy left to deal with false teachers, possibly coming from the elders (see Acts 20:29ff)

V. BOTH OFFICES ARE ACCOUNTABLE TO THE OTHER.

- A. I Timothy 5:17ff.
- B. Each placed into office by laying on hands of other.
 - 1. Elders: I Timothy 5:22, Titus 1:5
 - 2. Evangelists: I Timothy 4:14
- C. Accountability is to one who placed them in office.
 - 1. OT- Placed into office by anointing.
 - a. Saul, David: Anointed by Prophet Samuel.
 - b. When sinned; were rebuked by prophets.
 - 2. So in NT- Accountable to installer

THE CHURCH BOARD

When a new Church movement is started it usually takes a form of polity that is equal to, or very similar to, the form of national government in which the movement originated. The Roman Catholic Church has the same polity as empirical Rome. Rome had a Caesar and a Senate. The Roman Catholic Church has its Pope and college of Cardinals. The Anglican Church is based upon British political form. The Mormon Church is based upon U.S. political form.

Because we live in a democracy we tend to view Christ's Church in a democratic light. The Church is a Theocracy with Jesus Christ as Lord and King. The king has given His manner of polity as gifts to the Church (Eph. 4). It may try to be argued that deacons were voted on based upon Acts 6:3, "*But select from among you, brethren, seven men of good reputation, full of the Spirit and wisdom, whom we may put in charge of this task* (serving tables)." The seven may have been selected from among the congregation, but it was the apostles who put them in charge of the ministry. With no apostles left, it is the responsibility of the evangelist to "set in order" (Titus 1:5) the affairs of the Church. Therefore, elections are not taught in Scripture.

- I. Titus 1:5 "... appoint elders in every city ..." Appoint = lit. stretch forth the hand. This is not upward as in casting a vote, but outward in order to lay hands upon the one ordained.
- A. Moses appointed Joshua (Num. 27:15-30). No election took place.
 - B. Jesus was appointed (Luke 2:34). No election took place.
 - C. Apostles were appointed (Mark 3:14). No election took place.
 - D. Paul was appointed (Acts 26:16). No election took place.

II. Problems of a "Church Board."

A. Qualifications

1. Evangelist (evangelistic epistles)
2. Elders (I Tim. 3:2-7; Titus 1:6-9)
3. Deacons (I Timothy 3:8-13)
4. Board Member (Not Scriptural)

B. "Chairman of the Board" is just as unscriptural as "Pope" or "Reverend."

C. Women often serve on boards (I Tim. 2:12-15)

D. Boards make elders serve tables (i.e., deal with mundane things).

E. There is a loss of confidence of the people the pastors shepherd.

1. A situation may exist that elders know about but cannot explain it to the rest of the board for reasons of confidentiality. Instead must go against the rest of the board and cannot tell why (and for that reason may lose the vote).
2. Some people may not share what they would like to for fear non-elders might find out.

F. Boards are unfair.

1. Elders may get out-voted by others on the board, yet elders are responsible before God (Heb. 13:17).
2. Often the evangelist has no vote in decisions. Often the evangelist must present his material and then leave in order that a board may consider his proposals in secret. How is it possible for the one who is to set things in order (Titus 1:5) and make sure the church is conducting itself properly (I Tim. 3:15) to be sent out of the room while decisions are made. This can only happen when people are usurping authority that is not theirs.

G. Boards rob deacons of their Scriptural role.

H. Boards cause the true work of evangelist and elders to go undone.

Spiritual and private matters are never, or at best, rarely, brought up at board meetings.

I. Boards are a great cause of dissension because:

1. It is assumed the church is a democracy.
2. It is assumed that everyone on the board has equal insight.

III. Conclusion: The Church board is just as heretical as the papacy.

CHURCH DISCIPLINE

I. Why Church Discipline? I Cor. 5¹³

We get very upset with false terms of the plan of salvation, very upset with the concept of open-membership (and rightly so), why do so many churches let Church discipline slide? The same Scriptures teach fellowship as well as disfellowship. A person is not disciplined for what he's done but for his refusal to repent.

Church Discipline is for Teaching and Repentance.

A. The Church is the Bride of Christ. If a wife will not support her husband in discipline she is a negligent wife. If the Bride of Christ will not support her husband in discipline she is a negligent Church.

B. The Church is the Family of God.

1. The Church that does not practice Church discipline does not have any concept of Biblical fellowship.
2. If discipline is not used in the home, the Scriptures teach that you are treating that child as illegitimate (Heb. 12:7, 8). It is no different in the Church.

C. The Church is the Kingdom

1. Traitors of a kingdom greater than the United States need to be removed from the congregation. The Church has many draft-dodgers. Until repentance there should be no amnesty.
2. Christ did not command Church discipline if it can be "gotten away with." Christ commanded His Church to DO IT!
 - a. It is not to be done in a vengeful spirit. You treat him as a brother.
 - b. If Church discipline is not practiced because someone may get angry, we presume to know more about human nature than God.

II. Who is to be Disfellowshipped?

A. Sexually immoral (I Cor. 5)

1. Fornicators
2. Adulterers
3. Effeminate
4. Homosexuals
5. Do not even eat with such a person

B. One who refuses to work (II Thes. 3:6-15) This one is commanded to be disfellowshipped.

¹³ Much of this section is the work of George Faull, President of *Summit Theological Seminary*.
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C. A factious man (Titus 3:10) This person may be doctrinally correct, but may be divisive.

D. Teachers of false doctrine (Rom. 16: 17, 18; II John 9-11)

1. This one can be tolerated for a time if he is teachable and not teaching others.
2. Restoration is not the only purpose of Church discipline. A pure Church is also a purpose.
3. In Revelation, two churches were tolerant of false doctrine (Pergamum 2:14; Thyatira 2:20).
If we tolerate false doctrine, Jesus will have something against us as well.

III. How is Church Discipline to be accomplished? (Matt. 18:15-17 speaking to the disciples)

A. Make sure the problem is true. (John 7:24)

B. First, confront privately letting him know that if there is no repentance the congregation will be told. The Church should not be told unless the person will not repent. Try to be respectful, tactful and honest. Make sure your concern is made known.

1. Make sure confrontation is done in a spirit of gentleness and meekness (Gal. 6:1).
2. Nothing should be done showing favoritism (I Tim. 5:20, 21).
3. Admonish as a brother not an enemy (II Thes. 3:15).
4. Pray for repentance.

C. Confront with two or more in the same manner as above (Mt. 18:16).

D. Bring it before the congregation (Mt. 18:17).

E. If no repentance is found after these three attempts, he is to be put outside the Church and not to be associated with until repentance (Mt. 18:17; I Cor. 5:11).

Addenda

Addendum 1: Head - Source or Authority

Donald A. Nash

In some quarters the idea is being taught that the word “head” (Gr.-*kephale*) means “source” instead of in the sense of authority. This was claimed by Scott Bartchy in his article *Power, Submission and Sexual Identity Among the Early Christians* as it appeared in the book *Essays on New Testament Christianity* edited by C. Robert Wetzel, a festschrift to honor Dean E. Walker.

In the May 8th, 1994, *Christian Standard*, Jeannie S. Moss in an article on leadership dogmatically stated that the various translations of the New Testament had done us a grave injustice by translating *kephale* as “head” claiming it should be “source.” No documentation was given for this assertion as far as the proof of the position was concerned. This idea is definitely false despite the claims of some so called scholars.

In the first place, in regard to a person *kephale* definitely means “head” and nothing else, as in the story of the head of John the Baptist. Of course, Paul uses it metaphorically but even if one thought he was using it to mean figuratively “source” that would not be a proper translation but an interpretation. This is the trouble with many translations, they interpret rather than translate exact meanings and let the readers have the privilege of interpreting on their own.

In the second place, how could anyone think Paul was using it to mean “source” instead of “authority over” or “rule” in the light of what he says about Christ as the head of the church in Eph. 1:22 or 5:23 when the context plainly states he is talking about Christ being “over” the church and the church be subject or submissive to Him. This is about as an absurd twisting of Scripture as saying Acts 2:38 means “repent and be baptized because your sins have already been forgiven.”

The idea of “source” for a translation of *kephale* robs Christ of His authority over the church, despite the fact He is called Lord 400 times in the New Testament. In Eph. 5:23 it deprives the father and husband of his proper place in the home. Modern problems in society show that the absence of the husband’s authority causes disintegration of the family with its resultant social ills.

Authority is needed in any realm of life. Without it in government you have anarchy; in business, bankruptcy; in industry, confusion, accidents, loss of production; in school, lack of discipline and failure; in hospital, death; in home, delinquency, dysfunctional families, and divorce. Certainly in the church it results in heresy and division.

But mainly there is no linguistic evidence that head conveys metaphorically the idea of source rather than authority. This is the idea of certain revisionist of the New Testament without any real proof. Recognized New Testament lexicographers, Thayer and Cremer and the more recent Arndt and Gingrich do not list “source” as a possible meaning. Moulton and Milligan’s *Vocabulary of Greek New Testament*, based on papyri sources does not do so.

Kittel’s definitive and authoritative volumes, *Theological Dictionary of New Testament Words* says, “As regards the history of the term *kephale* in its theological significance the important point in secular usage is that it describes what is first, supreme or extreme.” It does not say source was a popular metaphorical usage. It does mention it was used of the source of a river but in the same sentence that it was also used of the mouth of the river. It says in that in the Septuagint (Greek translation of the Old Testament used by Paul) it is used of the “head or ruler of society.”¹⁴

W.E. Vine’s popular and authoritative Expository Dictionary of New Testament Words does not give “source” as a legitimate usage but says “metaphorically, of the authority and direction of God in relation to Christ, of Christ in relation to believing men, of husbands in relation to the wife.”¹⁵

Despite this Stephen Bedale says, “In normal Greek usage, classical or contemporary *kephale* does not signify head in the sense of ruler, or chieftain of a community.” But he never gives any evidence for this claim from any word study or lexical source. Then he goes on to claim the idea is generally “source.”¹⁶

It is claimed by some that Liddell-Scott lexicon which is primarily for classical usage does not list the sense of “authority” or “ruler” for *kephale*. Actually, it does give the idea that it referred to the chief of a tribe or group.¹⁷ There are

¹⁴ Gerhard Kittell, *Theological Dictionary of New Testament Words* Vol. III, Wm. B. Eerdmans, Grand Rapids, Mich..., pgs. 673-675

¹⁵ W. E. Vine, *Expository Dictionary of New Testament Words*, Fleming H. Revell, Westwood, NJ., pg. 202

¹⁶ Stephen Bedale, “*the Meaning of kephale in Pauline Epistles*,” *Journal of Theological Studies* 5 (1954), pgs. 211-215

¹⁷ Liddell and Scott, “*A Greek - English Lexicon*” - 7th. ed., 1882, Harper Bros. NY, pg. 801

at least 17 references in the Septuagint used by Paul where it has this meaning.¹⁸

The only real, but inadequate, evidence ever cited for the idea of “source” is in only two classical references cited by Liddell and Scott. One is in Herodotus 4.91 in which several head waters or beginnings of a river are termed *kephale* in the plural but in the singular in another reference it is used of the “mouth” or end of the river. Since Paul always uses it in the singular, this evidence would indicate that in Eph. 5:23 he is saying the husband is the mouth of the wife. (Facetiously, generally it is the other way around.) Anyway, it is incongruous to apply the same use in regard to an object (river) to a person (Christ or husband).

This double use of the singular and plural shows that the term “head” was not being used in the sense of “source” at all but meant “extremity.” It is so used in the Septuagint of the ends or extremity of objects twenty-two times as in the ends of the poles by which the ark was carried (I Kings 8:8 - in LXX 3 Kings 8:8)

The other classical reference is in Orphic Fragments 21a dated before Plato who quotes them (429-347 BC). The reading of *kephale* here in itself is uncertain and the meaning “source” is debatable. It more logically was used to mean “beginning” about Zeus in the same sense the Scriptures speak of Christ as the Alpha and the Omega, the beginning and the end.

Such is the only linguistic evidence for the idea of “source.” Should we let two vague references, whose interpretation is debatable, in classical Greek, hundreds of years before Christ, change what has been the respected and accepted view of scholars such as Thayer, Cremer, Arndt and Gingrich, Moulton and Milligan; a view substantiated by the frequent use of *kephale* as “ruler” or “authority” in the Septuagint Old Testament?

Wayne Grudem has made a statistical study of 2,336 examples of *kephale* from a computerized database at the University of California-Irvine, in sources ranging from Homer (8th century BC) to Libanus (4th century AD). It is used 2,034 times in its literal sense of the head of man or animal. Forty-nine times it means “authority” or “ruler” and never “source” as a person or thing from which something is derived. Other usages: “whole person” (119 times); “life” (as in capital punishment - 14); “beginning” (as in a series - 69); “prominent part” (6); “summary or main point of argument, conclusion”- (17); adverbial, as headlong, (28 times).¹⁹

It is also argued that in the New Testament era people did not think of the head as controlling the body as we do but rather the heart. It is true the New Testament speaks of the heart as the seat of intellect, emotions, will, and, conscience, but in the same figurative sense today we speak of “love with all the heart” or “I believe with all my heart.” Plato wrote in describing the human body, “the head is the most divine part and which reigns (as despot) overall the parts within us.”²⁰

Philo, contemporary of Christ, said, “As the head in the living body is the ruling place.”²¹

This effort to give new meanings to words with no justification (especially the word “head”) is an attempt to conform the teachings of the New Testament to modern culture. This is sometimes justified by saying some of Paul’s statements and terminology were just the culture of the day and not applicable today, so they should be changed to fit our needs. If this is carried to extremes, such teachers will be saying that baptism was part of that culture and so is not necessary today. As a matter of fact, such a statement was made in a letter to the editor of the *Christian Standard* a few years ago. The editor, Dr. Sam Stone, quickly refuted that statement.²²

This effort to avoid the idea of authority or, in other areas of theological discussion, rules that should be obeyed is the result of the impact of the situation ethic philosophy that has become so popular in the secular world in the last fifty years. Such philosophy which has invaded the church has no absolutes; every question is relative; there is no dogmatic “thus saith the Lord” that is authoritative. The only absolute is the absolute that there are no absolutes. As in the days of Israel between judges, “Everyone does what is right in his own eyes,” or ‘like’ “do your own thing.”

¹⁸ Judges 10:18; 11:8,9,11, 2 Kings (2 Samuel) 22:44; 3 Kings (1 Kings)8:1; Ps. 17 (18):43; Isaiah 7:8 (two times) 7:9 (twice); 9:14,16 (twice); Testament of Reuben 2:2; Philo “On Dreams” 2.207 Philo “Moses” 2:30; 2:82; Philo “On Rewards and Punishment” 1:25

¹⁹ Wayne Grudem, Appendix I - pg. 64, “The Role - Relationship of Male and Female,” George W. Night III, Moody Press

²⁰ Plato, *Timmaeus*, 44.d

²¹ Philo, *Life of Moses*, 2.30

²² *Christian Standard*, Feb. 19, 1978, pg. 14

Addendum 2: The Kingdom

Is the Church the Messianic kingdom or is the kingdom something that is to be revealed at the end of time? In order to have a proper understanding of the Church, this question must be answered. The answer will affect the way a person views, reacts, and esteems the Church.

During the public ministry of Jesus, the kingdom was spoken of as being “at hand” (Mt. 3:1,2; 4:17; Mk. 1:14,15). Jesus even promised that some of His generation would not taste of death until they saw the Son of Man coming in His kingdom (Mk. 9:1; Mt. 16:28). With statements like these it is difficult to understand the kingdom in terms of an end time kingdom only.

Kingdom preaching dominated the attention of Jesus as well as the apostles. There was an urgency about it. It characterized their preaching (Mt. 4:23; 9:35; Mk. 1:14; Acts 8:12; 15:13-18; 28:23). The kingdom was coming soon. It is quite possible that the apostles could have misunderstood when and what the kingdom was to be, but surely Jesus would have known when and what the Kingdom was, and He said, that His generation would see the kingdom. Either the Church is that kingdom or there are some very old people walking this earth that most of mankind is unaware of.

The ancient Jews as well as the apostles were looking for a physical kingdom. Even after spending over three years with Jesus, at the time of the ascension they were still looking for a physical kingdom (Acts 1:6). The idea that the kingdom will be at the end of time and established here on earth seems to be the very same misconception that the apostles had. However, Jesus told them that His kingdom was not of this world (Jn. 18:36; Rom. 14:17; I Cor. 15:50).

The terms *Church* and *kingdom* are synonymous in Matthew 16:15-19. In verse 18 Jesus tells Peter that upon his statement that Jesus is the Christ, He would build His Church. A little later on in verse 19 Jesus tells Peter that He is giving him the keys to the kingdom of heaven. The kingdom and the Church are the same thing. It is also of interest to note that before Pentecost the kingdom is always referred to as being in the future. However, after Pentecost it is referred to as being in existence (cf., Mt. 3:2; 4:17; 10:7 are all future tense; Acts 8:12; 28:23; Rom. 14:17; I Cor. 4:21; Col. 1:13 et al, are all present tense).

Some may wish to argue that the kingdoms of Christ, of God, and of Heaven are three different kingdoms. However, parallel passages in the Gospels use both kingdom of Heaven and kingdom of God (Eph. 5:5; Mt. 11:12; Lk. 16:16; Mt. 4:17; Mk. 1:14,15; Mt. 5:3; Lk. 6:20; Mt. 10:7; Lk. 9:2).

Christ, at His ascension, declared that all authority had been given to Him both in Heaven and on earth (Mt. 28:18). In other words, He was King. If He is King then He must have a kingdom. It seems quite silly to imagine Jesus, who has all authority and power, waiting to the end of time to establish His kingdom.

Much of the confusion concerning the kingdom originates in Revelation 20:1-7. The confusion stems from misunderstanding the meaning of the thousand years. Those who do not accept the Church as the kingdom claim that Christ has not bound Satan for a thousand years, nor set up His thousand year kingdom. Psalm 50:1 says that the cattle on a thousand hills belong to the Lord. Does this mean that the cattle on hill number one thousand one belong to someone else; that they do not belong to the Lord? Of course it doesn't have that meaning! II Peter states that with the Lord one day is as a thousand years, and a thousand years are as one day. Does this mean that the all knowing God cannot tell time? Of course not!! The number one thousand is used symbolically to represent the whole. All cattle belong to the Lord. God perceives all of time at once. Christ's kingdom is to last to the completion of time on this earth. The kingdom was established at Pentecost and will continue on earth until God decides to put an end to time, in which the kingdom will then continue on in Heaven throughout eternity. A person cannot allow one passage (in this case Rev. 20) to interpret the whole of Scripture concerning the kingdom. Instead, one should interpret Rev. 20 in light of what the whole of Scripture has to say on the subject.

Addendum 3: The Hands of the Apostles

James E. Smith

INTRODUCTION

The most important office in the New Testament church is that of Apostle (I Cor. 12:28). Failure to appreciate the unique role and function of the Apostles has resulted in religious confusion and false teaching. By way of introduction to this study, four important facts about the Apostles should be noted.

A. The Apostles Received a Special Call From the Lord. They were chosen and set apart for this work by Christ Himself (Luke 6:13; Gal. 1:1). Only those who had been eyewitnesses of the resurrection of Jesus were qualified for this office (John 15:27; Acts 1:21,22).

B. The Apostles Were Delegated Special Authority. Jesus gave to the Twelve Apostles “the keys to the Kingdom”. They would be responsible for setting forth the terms of entrance into the Kingdom. All commandments which they bound upon men would be bound in heaven. In other words, they would speak with the authority of God (Matt. 16:19; 18:18). Jesus said that these Apostles would sit on twelve thrones ruling over the tribes of Israel (Matt. 19:28). By “Israel” Jesus is probably referring to His Kingdom, the new Israel of God (Gal. 6:16). The authority of the Apostles in the church is further seen in the discipline which the Apostle Paul exercised over the members of the Church at Corinth (I Cor. 5:3-6).

C. The Apostles Were Endowed with Special Guidance. Jesus promised His Apostles would be aided in remembering the teaching which He had given to them during His earthly ministry (John 14:26). The Holy Spirit would also guide the Apostles into new truth (John 16:13,14). See also I Corinthians 2:6-16.

D. The Apostles Were Given Special Power. Just before His ascension, Jesus told the Apostles that they should tarry in Jerusalem until they received power from on high (Acts 1:4,8). Ten days later on the Jewish feast of Pentecost, there came a rushing as of a mighty wind. Cloven tongues of fire descended and rested over the heads of the Apostles and these twelve men began to speak in languages which they had never before studied (Acts 2:1ff). The Book of Acts abounds with examples of Apostolic power. In his second epistle to the Corinthians, Paul alluded to “the signs of an Apostle” (II Cor. 12:12). Apparently the Apostles possessed miraculous power which clearly distinguished them from other Christians of the first century.

All that has been said to this point is generally accepted by Bible-believing Christians. So what is the point? What bearing does the correct understanding of the Apostolic office have on the question of modern-day miraculous gifts.

It becomes clear as one reads the history of the early church that **ONLY THE APOSTLES AND THOSE UPON WHOM THEY LAID THEIR HANDS COULD PERFORM WONDERS, MIRACLES, AND SIGNS IN NEW TESTAMENT TIMES.**

I. BY THE HANDS OF THE APOSTLES MIRACLES WERE PERFORMED.

A. Who did the miracles in the earliest days of the church? The answer is clear if one will study carefully the first five chapters of Acts. Concerning the situation in the early Church immediately following that first Pentecost, the sacred writer says:

And fear came upon every soul; and many wonders and signs were done by the apostles. (Acts 2:43)

Acts 3 contains an example of the kind of wonders and signs being performed by the Apostles. Peter and John met a lame man at the gate of the Temple. In response to the begging of this man Peter said:

Silver and gold have I none; but such as I have give I to thee; In the name of Jesus Christ of Nazereth rise up and walk. (Acts 3:6)

It should be noted here that Peter did not hold a prayer service for this man. Apostles never prayed over sick folks. They commanded them in the name of Jesus to arise. God does answer prayer in reference to the healing of the body; but that is altogether different from the authoritative, instantaneous and miraculous healing performed by the Apostles. The narrative of the lame man continues:

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (Acts 3:7-8)

The healings performed by the apostles do not appear to have depended on the faith of the recipient, or prayer on the part of the agent. **THE APOSTLE COULD AND DID PERFORM INSTANTANEOUS HEALING MIRACLES BY VIRTUE OF THE POWER VESTED IN THEIR APOSTOLIC OFFICE.**

Acts 4 contains a prayer for miracles. In the face of threats by their enemies, the Christians prayed for two things:

Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of the holy Child Jesus. (Acts 4:29-30)

This prayer for boldness to preach the word and miracles to confirm that word was immediately answered. The Christians began to speak the Word of God with boldness (4:31). That God also answered the prayer as regards signs and wonders is indicated in the following words:

And with great power gave the apostles witness of the resurrection of the Lord Jesus. (Acts 4:33)

Not a single example of a non-apostle performing miracles can be found in the first four chapters of Acts. Who did the miracles in the earliest days of the Church? The Apostles!

B. Five years into the history of the Church, who did the miracles? New Testament scholars believe that the events recorded in Acts 5 transpired in about the fifth year of the history of the infant church. A husband and wife sold some property and pretended to donate the entire amount to the Lord. They blatantly lied to the Apostles and thereby to the Holy Spirit. Both dropped dead at the feet of Peter. Here again one can see the tremendous power which God invested in His Apostles.

The inspired author of Acts seems to go out of his way to stress that in the fifth year of Church history the miracles were still being performed by the Apostles.

And by the hands of the apostles were many signs and wonders wrought among the people. (Acts 5:12)

Five years into church history, who did the miracles? The Apostles! The sick were being laid in the streets so that the shadow of Peter might possibly overshadow them (Acts 5:15). The multitudes could see the Apostles had tremendous God-given power; but in the first five years of church history there is not a single example of a non-apostle who performed a miracle!

C. Paul also demonstrated the signs of an apostle. Since the apostolic credentials of Paul have been questioned by some, it is perhaps appropriate here to pause in this chronological survey of Acts to note that Paul certainly possessed the same power as the original twelve. Luke relates that

God wrought special miracles by the hands of Paul; So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (Acts 19:11, 12)

II. BY THE HANDS OF THE APOSTLES OTHER CHRISTIANS RECEIVED MIRACULOUS POWERS.

Six specific examples can be cited in the New Testament where the Apostles laid their hands on other Christians and transmitted to them supernatural power.

A. The Case of Stephen (Acts 6:1-8). The Apostles directed the Jerusalem Christians to select seven men to oversee the distribution of food to the needy widows. The seven men were placed before the Apostles, "and when they had prayed, they laid their hands on them." (Acts 6:6). One of those so honored was Stephen. Two verses after the statement that Stephen received the laying on of the Apostles' hands, the sacred historian writes:

And Stephen, full of faith and power, did great wonders and miracles among the people. (Acts 6:8)

Stephen is the first Christian other than an Apostle specifically said to have performed miracles. Is there significance in the fact that in the first five chapters of Acts no non-Apostle ever performed a miracle? Is it mere coincidence that immediately after Stephen received the laying on of the Apostles' hands he began to perform miracles? Or is the Holy Spirit through the Word attempting to indicate here the method by which God distributed special gifts to Christians in the first century?

B. The Case of Philip (Acts 8). The account of Stephen's ministry and martyrdom is found in Acts 7. Then in Acts 8 the attention shifts to Philip, another of those seven whom the Apostles had laid their hands (Acts 6:5-6). When forced by persecution to depart from Jerusalem, Philip began to evangelize Samaria. The sacred record states:

And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. (Acts 8:6-7)

The most notable convert during the Samaria campaign was Simon the sorcerer who for years had beguiled the populace with his witchcraft. The account of this conversion reads as follows.

Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. (Acts 8:13)

When did Philip get the power to perform miracles? At the same time Stephen got his power, when the Apostles laid their hands on his head and prayed over him. What other conclusion is possible in the light of the evidence thus far presented?

C. The Case of the Samaritans (Acts 8:14-20). When the Apostles in Jerusalem heard of the phenomenal success of Philip in Samaria, they dispatched Peter and John to go to Samaria to assist in the effort. In what way did the two apostles assist Philip?

Who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). (Acts 8:15-16)

The situation is clear. The new Samaritan Christians had been baptized with Christian baptism, and presumably had thereby received the indwelling presence of the Holy Spirit (Acts 2:38). However, the Spirit had not yet “fallen” upon them, i.e., they had not yet received any miraculous manifestation of the Holy Spirit. The Apostles were able to remedy this situation:

They laid their hands on them, and they received the Holy Spirit. (Acts 8:17)

The receiving of the Holy Spirit here must be equivalent to the falling of the Spirit alluded to in the preceding verse. **AGAIN IT IS CLEAR THAT THE MIRACULOUS GIFT OF THE SPIRIT WAS TRANSMITTED THROUGH THE LAYING ON OF THE APOSTLES' HANDS.**

D. The Case of the Twelve Disciples in Ephesus (Acts 19:1-7). During his missionary travels, Paul came upon some disciples of the Baptist at Ephesus. These men had not even heard about the Holy Spirit. Paul carefully explained to them the difference between Christian baptism and the baptism of John the Baptist. The record then states:

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them; and they spake with tongues and prophesied. (Acts 19:6)

Here again the record is clear. The miraculous gift of the Holy Spirit (and consequent miraculous manifestations) was transmitted by the laying on of the hands of the Apostles.

E. The Case of the Roman Christians (Romans 1:11). In the opening verses of his letter to the Romans, Paul expressed his desire to come to Rome to impart some spiritual gift to these new Christians.

For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established. (Romans 1:11)

It is interesting here to note that Paul could not merely pray for these Christians to receive the spiritual gift; nor does he encourage the Romans to pray that they might be endowed with such a gift. The Apostle had to be there in person to transmit the gift to them.

F. The Case of Timothy (II Timothy 1:6).

Therefore I put you in remembrance that you stir up the gift of God which is in you by the putting on of my hands.

Here some special gift had been given to Timothy through the laying on of the hands of the Apostle Paul. This gift was likely some special miraculous power which Paul gave Timothy to aid him in his ministry.

In the five cases stated above, the Scriptures make clear that the miraculous gifts of the Spirit were given to Christians through the laying on of the Apostles' hands. This is a Bible doctrine referred to in Hebrews 6:2. Only through the Apostles could Christians receive the miraculous gifts. Now, since there are no Apostles in the Church today--and since no one today could ever meet the Biblical requirements of Apostleship--**NO PERSON TODAY CAN POSSIBLY POSSESS THE BIBLICAL GIFTS OF THE SPIRIT.**

G. But what about Cornelius? At first glance, it appears that the episode in Acts 10 contradicts the conclusion just reached. The account states:

While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. (Acts 10:44-48)

That the episode in the house of Cornelius was unusual in the early church is made clear. In Acts 11, Peter recounts to the church leaders the events surrounding the baptism of Cornelius. He says:

As I began to speak, the Holy Spirit fell on them **AS ON US AT THE BEGINNING**. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but you shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying Then hath God also to the Gentiles granted repentance unto life. (Acts 11:15-18)

It is important to note that Peter compared the Cornelius incident to what had transpired at Pentecost eight to ten years earlier. If it was common that the Holy Spirit fell directly from heaven on the first century Christians, why does Peter liken this episode to the Pentecost experience when the Apostles received the Spirit directly from heaven? Why does he link the Cornelius episode to the prediction of John the Baptist--which prediction is also connected to the episode in Acts 2 (see Acts 1:5)? There can be only one reasonable conclusion. The Cornelius episode was unusual. Nothing like that happened since Pentecost.

But why did God overwhelm Cornelius with the Holy Spirit even before he had committed himself to Christ in Christian baptism? The answer is simple. Even though Jesus had commissioned His disciples to go into all the world and preach the Gospel to every creature, a decade had elapsed and not a single Gentile had been evangelized. It was necessary that God dramatically demonstrated to the Jewish leaders of the church that Gentiles were proper candidates for baptism and admission to the body of Christ. Peter immediately came to this conclusion upon witnessing Cornelius and his household praising God in foreign languages. When the leadership of the church in Jerusalem heard of what happened to

Cornelius, they too immediately reached the conclusion that Gentiles were from this point forward to be evangelized (Acts 11:18).

The old saying that the exception proves the rule is certainly applicable here. Cornelius received a baptism of the Holy Spirit directly from heaven before he became a Christian. This was an exception to the rule that men in the first century normally received special miraculous gifts of the Spirit after they became Christians through the laying on of the hands of the Apostles. New Testament Christians were never told to pray for miraculous gifts of the Spirit. Speaking in tongues is never said in the New Testament to be an evidence that one is a Christian or that one has the indwelling gift of the Spirit.

H. But what about Ananias? (Acts 9:10-18)? It is sometimes alleged that Ananias, a Christian who lived in Damascus, transmitted to Saul of Tarsus the gift of the Holy Spirit through the laying on of hands. If this conclusion is valid, the thesis of this paper would be refuted. But what says the Scriptures?

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto you in the way as you came, has sent me, that you might receive your sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. (Acts 9:17,18)

Here Ananias states two reasons for having come to Saul: (1) that he might have his sight restored; and (2) that he might be filled with the Holy Spirit. Ananias did two things for Paul: (1) He laid his hands on him; and (2) he baptized him. Ananias must have been a leader in the early Church who had received miraculous powers from the laying on of the Apostles' hands. As a consequence, through the laying on of his hands, miraculous healings could take place. After the healing took place Ananias baptized Saul so that he might receive the gift of the Holy Spirit (Acts 2:38) and thereby be filled with the Holy Spirit. No miraculous signs (e.g., speaking in tongues) accompanied the laying on of hands by Ananias. The phrase "filled with the Holy Spirit" does not necessarily refer to the supernatural falling of the Spirit (Acts 8:16), but rather is a general term by which any measure of the influence of the Holy Spirit in one's life is indicated. Frequently, the filling of the Spirit is connected with boldness in proclaiming the Word of God (See Acts 2:4, 4:8, 31, 13:9).

IV. WHAT OF MODERN-DAY "MIRACLES"?

When people step forward and claim to possess miraculous gifts of the Spirit, they should immediately be asked what Apostle conferred this gift upon them. Much strange behavior today is attributed to the influence of the Holy Spirit. But the Holy Spirit has indicated in the written Word that genuine, God-given supernatural powers were only through the hands of the Apostles. A Bible believing Christian who evaluates all religious claims in the light of the infallible Word can only conclude that the strange manifestations being observed in some quarters today are (1) a delusion of the devil (see Rev. 13:14; 16:14; 19:20; II Thessalonians 2:9); (2) a psychological delusion; or (3) a deliberate fabrication.

The question of course, is not what God can do, but what He has said He will do. God has made it plain to those who will study carefully the Word, that miraculous gifts were to be transmitted through the laying on of the hands of the Apostles.

Two Ways God Heals

MIRACULOUSLY	PROVIDENTIALLY
1. Timing - <i>Instant</i> 2. Method – <i>Spoken Word/Touch</i> 3. Result – <i>Always Successful</i> 4. Purpose – <i>To Authenticate A Message Or Messenger</i>	1. Timing - <i>Gradual</i> 2. Method – <i>Prayer</i> 3. Result – <i>According to God's Will</i> 4. Purpose – <i>To Show God's Mercy and Concern</i>

Addendum 4: The Work of the Evangelist

By Michael W. Pemberton

Is there no one to be evangelized? Have all heard the Gospel? Do all men believe in Jesus Christ? Can any one hear without a Preacher? Do all men understand what they read, and never need some man to guide them? Are there no churches that need to be set in order? Is there no need for Elders in the church and their ordination? Are the Elders to be left alone in the church without someone to correct them when they are in sin? Are there no congregations to be organized? Are there no errors and heresies to be exposed and confronted? Is there no need for churches to be planted? Is there no need for the preaching of the Gospel? Don't we need today the labors of a Phillip, Timothy, and Titus, as much as the people of Samaria, Ephesus and Crete? Have we attained unto the unity of the faith, unto a full-grown man, unto the measure of the stature of the fullness of Christ?

Is the Church to the point where we are no longer tossed to and fro with every wind of doctrine? (Most of the above taken from Millennial Harbinger)

AS WE ANSWER THESE QUESTIONS, IT MUST BE SAID THAT THERE IS A NEED TODAY FOR THE WORK OF THE EVANGELIST. AND WHO CAN DO THE WORK OF THE EVANGELIST BUT AN EVANGELIST.

2 Timothy 4:1-5 (ASV)

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry."

The Apostle Paul tells Timothy to do the work of an evangelist because (1) Jesus is the judge of the living and the dead, (2) Jesus is going to appear at His Second Coming, and (3) because of His kingdom.

Also Paul tells Timothy to do the work of an evangelist, BECAUSE THE TIME WAS COMING WHEN MEN WOULD NOT ENDURE THE SOUND DOCTRINE, BUT, HAVING ITCHING EARS, WILL HEAP TO THEMSELVES TEACHERS AFTER THEIR OWN LUSTS.

Is it still true that men are not enduring sound doctrine but listening to false teachers who are tickling their ears to turn them away from the truth? If so, then it is still true that there must be the work of an Evangelist who will preach the word in season, out of season, reproofing, rebuking, and exhorting, with all longsuffering and teaching!

BABYLON HAS INVADED THE RANKS OF THE CHURCH! THE DEVIL IS ATTACKING GOD'S PATTERN FOR CHURCH GOVERNMENT. THE PEOPLE OF GOD ARE BECOMING LIKE ALL THE DENOMINATIONS WITH THEIR PREACHER-PASTOR SYSTEM AND CHURCH BOARDS.

The work of the Evangelist has been lost and needs to be restored in the Restoration Movement. Maybe we have emphasized and focused on the Eldership and the necessary qualifications of this office to the neglect of preaching and teaching on the work of the Evangelist. And, now many congregations do not know that there is the work of an Evangelist and they do not know what this work is.

1. THERE IS THE OFFICE AND WORK OF AN EVANGELIST.

Our text in 2 Timothy 4:5 so declares as Paul told Timothy to do the work of an Evangelist.

But be thou sober in all things, suffer hardship, do the work of an evangelist.

Christ has given gifts to the church. We find these gifts in Ephesians 4:11-12.

And He gave some to be apostles; and some, prophets; and some evangelists; And some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ (ASV)

In Romans 12 we have the gifts that God the Father has given to the Church and they remain. In 1 Corinthians 12 we have the miraculous gifts to the church given by the Holy Spirit and they have ceased and fizzled out. And here in Ephesians 4:11-12 we have the gifts that the Son of God has given to the church and two have ceased, the apostles and prophets as they were the revealers of truth. We now have the completed revelation of God so these revealers of truth have ceased. Two gifts remain which are the Evangelists and the Pastor-teachers as these preach and teach what has already been revealed.

I bring to your attention that one of these gifts that Christ gives to the church that remains for today is the Evangelist.

May we notice that the work of the Evangelist is seen in Acts 21:8 as the Scripture speaks of Philip the Evangelist.

And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. (ASV)

Philip is called an Evangelist. Some today think that since all Christians are to evangelize that there is not the office of the Evangelist. It has been said that all Fords are cars but not all cars are Fords. All Christians are to evangelize, but not all do the work of an Evangelist. All Christians are to be their brother's keeper, but not all do the work of the Elders or Shepherds. All Christians are to be servants, but not all do the work of the Deacons.

Christ has given gifts to the Church and one of these gifts is the gift of the Evangelist. Christ gave some to be Evangelists. Philip was an Evangelist, and Timothy is told to do the work of an Evangelist (2 Timothy 4:5).

2. WHAT IS AN EVANGELIST?

The Evangelist is a Preacher of the Gospel, one who heralds the glad tidings, and good news, gospel. (Expository Dictionary of New Testament Words, W. E. Vine). It has been said that you learn about some one by their speech. We learn about the Evangelist by his speech because the gospel message is to be the speech of the Evangelist.

There are three words that appear to be very closely related to one another which are gospel, evangelize, and Evangelist. When you think of an Evangelist, you should think of the gospel message, as the Evangelist is one who proclaims the GOOD NEWS of Jesus Christ! We read of Philip the Evangelist in Acts 8:5, And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

“The Evangelist proclaims the Gospel *which is not of human word but the word of God (1 Pet. 1:12)*. The message of this Gospel that the Evangelist preaches is the message of Jesus Christ that Christ died for our sins according to the Scriptures; and that He was buried; and that he has been raised from the dead on the third day according to the Scriptures and that He has appeared to Peter, to

the twelve and to over five-hundred witnesses showing Himself for forty days to be alive by many infallible proofs (1 Cor. 15:1-4; Acts 1:3). That He is the Messiah *descended from David* (2 Tim. 2:8). This Gospel message *cannot be held by human chains as it produces a new birth and new life* (1 Pet. 1:23-25). This Gospel message of the Evangelist *brings peace* (Eph. 2:17; 6:15), and *draws together the near and the far off, the Jews and the Gentiles* (Eph. 3:1-9). This gospel message preached by the Evangelist *brings salvation* (Eph. 1:13) and *has brought 'life and immortality to light.'* (2 Tim. 1:10) Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 Vols. (Zondervan Publishing House, 1976) 2:113.

The Evangelist is the herald of this Good News and glad tidings. In fact, I have read some where that the Evangelist in their banquets was served the tongue for his meal. As he is the tongue, the proclaimer of the Good News.

3. THE WORK OF THE EVANGELIST.

Some Preachers today are saying that the Preacher is a Pastor and not an Evangelist because the Preacher does some of the same work as a Pastor or Elder. If they would study their Bible they would see that the Evangelist and the Pastor-teachers or Elders share some of the same work within the Church.

In Ephesians 4:11-12 that we just read we see that both the Evangelist and the Pastor-Teachers are mutual gifts to the Church (Eph. 4:11-12). Both have a mutual purpose (Eph. 4:12). Both are for the perfecting of the saints (Eph. 4:12). Both are for preparing God's people for works of service (Eph. 4:12). Both are for the edifying of the body of Christ (Eph. 4:12).

The Evangelist and the Elders (Pastor-teachers) are not to do all the work and all of the ministering. The Church is the body of Christ and each member must be functioning in ministry for the body to grow. The Evangelist and the Pastor-teachers are not to do all of the ministering, they are to equip the saints for works of ministry. Every Christian has a gift from God that is to be used for the body of Christ (1 Pet. 4:10).

According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

The Divine order of God in church government is for the Evangelist and the Elders to equip the saints for works of ministry, not to do all of the ministering. When the Evangelist and the Elders are doing all of the ministering you have a bottleneck and the growth of the church is hindered. But when the Evangelist and the Elders are preparing the Lord's people for works of service then the church is functioning as a body and the church will grow.

When I first came to the Coe Church of Christ I said to the congregation, I am your minister, and you are my minister. And, I am here to prepare and equip you for service and works of ministry. Both the Evangelist and the Elders have a mutual purpose within the church of educating, equipping and edifying the body of Christ. The Evangelist and the Elders working together do these things: (1) they edify, (2) they educate, and (3) they equip. They try to mature the church to the work of the ministry. They don't do all of the work. What they are to do is to equip others to do the work of service and ministry.

They have a mutual purpose and a mutual ministry.

They are both for the growth of the Lord's people (Eph. 4:14).

That we may be no longer children, tossed to and fro and carried about with every wind of doctrine.

Both the Evangelist and the Elders have mutual duties within the Church. Both are to guard the flock, teaching the Church so that we won't be children tossed to and fro with every wind of doctrine,

but that the body will grow up into the stature and fullness of Christ.

Both the Evangelist and the Elders are to watch out for false teachers, and to bring the Lord's people to maturity where they won't be taken in by false teaching. Notice Ephesians 4:14 also says,.

By the sleight of men and cunning craftiness, whereby they lie in wait to deceive; (KJV)

Both Evangelist and the Elders are to bring the Lord's people to maturity by leading the sheep not driving them (Eph. 4:15)

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. (KJV)

They are to speak the truth in love. It is to be a ministry where the Lord's people can grow and mature.

The Evangelist and the Elders have a mutual accountability. Evangelists ordain or appoint Elders, and Elders ordain Evangelists. In Titus 1:5 we read that Titus the Evangelist is to ordain Elders.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;

In reference to the Elders Paul tells Timothy the Evangelist in 1 Timothy 5:22.

Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.

The Apostle Paul is telling Timothy not to be quick in ordaining or appointing a man to the Eldership. Don't be fast in laying your hands on a man to be an Elder. We see in this text that when a man is appointed to be an Elder, he is to be ordained, and this is to be done with the laying on of the hands of the Evangelist accompanied with fasting and prayer (Acts 13:2-3).

This verse teaches us that an Elder cannot be put in by the vote of the congregation. An Elder cannot be put into office by another Elder or by a church board.

God's Divine order is for Elders to be appointed by the Evangelist and this is done by the laying on of the hands of the Evangelist upon the Elder accompanied with fasting and prayer. Now if an Evangelist is wise he will seek the counsel of the congregation as in the multitude of counselors there is safety. But the ultimate decision as to whether a man is to be an Elder is to be made by the Evangelist. The church today has strayed from God's Divine pattern in the appointment of Elders. Today they are elected without the appointment of the Evangelist. Elders are ordaining Elders. And some are even saying they are appointed miraculously by the Holy Spirit. The Evangelist is to appoint the Elders They are not elected by majority vote of the congregation, they are to be appointed by the Evangelist..

And the Elders are to appoint or ordain the Evangelists. We see that Timothy the Evangelist was ordained by the Presbytery, the Elders (1 Timothy 4:14). The Apostle Paul tells Timothy. . .

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Here we see that the Elders are the ones who ordained Timothy. Elders ordain Evangelists and the Evangelists are to ordain the Elders. Both the Evangelist and the Elders have mutual accountability. This is seen by their appointment and that they are to rebuke one another when they sin. Paul tells Timothy the Evangelist in 1 Timothy 5:19-20:

Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

The Evangelist is to rebuke the Elders who sin. In many congregations this would not be tolerated, as it is believed that the Evangelist is the flunky of the Eldership. And most Preachers who would try to correct their Elders would be fired. I am thankful that in the congregation where I serve this is not the case. The Elders where I serve have asked me to correct them if they are ever in error. And I want them to do the same for me.

God's Divine order is for the Evangelist to be able to correct the Elders and the Elders are to be able to correct the Evangelist as the Elders are to oversee the flock. This same pattern is found in the Old Testament, as kings did not rebuke kings. Who rebuked the kings? The prophets rebuked the kings. Even as Nathan the prophet rebuked King David. And kings did not ordain kings. Who ordained the kings? The prophets did. God had a check and balance in the Old Testament and God has a check and balance in the New Testament.

Some today believe that after Elders are ordained in the church that there is not to be an Evangelist in the Church. If there is no Evangelist in the Church then how can the sinning Elders be corrected since it is the Evangelist that God says is to correct the Elders. Also what happens to the teaching in Ephesians chapter four that we just read where the Evangelist is to work with the Pastor-teachers in the church edifying, educating, and equipping the saints for works of service or ministry.

In fact, the Apostle Paul did not leave a Church with just the Elders because we see in Scripture that he sent an Evangelist to a congregation that had Elders (1 Timothy 1:3).

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies,

Did the Ephesus church have an Eldership? Yes. Look back at Acts 20:1 where Paul called for the Elders of the Church. This was in about A.D. 54-58.

1 Timothy is written about A.D. 62 -65. So, when Paul sent Timothy to Ephesus, there was already an Eldership in Ephesus. So, Paul sent an Evangelist in with an Eldership already there to charge certain men not to teach a different doctrine.

Also, in 2 Timothy 4:9,12, Paul sends for Timothy who is at Ephesus and tells Timothy to come meet him in Rome. But notice that when Paul sends for Timothy he sends another Evangelist to take Timothy's place at Ephesus where there is already an Eldership.

Give diligence to come shortly unto me. . . But Tychicus I sent to Ephesus.

We see that Paul was not in the habit of leaving a church alone with an Eldership as Paul sent an Evangelist to be there also. This is further seen in Titus 3:12.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.

As noted above when Paul calls Titus the Evangelist he sends another Evangelist to take his place. Titus was not to leave until Artemas or Tychicus got there.

Paul did not leave an Eldership by themselves, he sent an Evangelist to be with the Elders. And didn't Jesus give this pattern in Ephesians chapter four that both the Evangelist and the Elders are to prepare God's people for works of service.

To better understand the work of the Evangelist may we compare it with the work of the Elders or Pastors.

THE ELDERS WORK IS WITHIN THE CHURCH:

As able teachers (1 Tim. 3:2).

As Soul watchers (Heb. 13:17)

As Protectors (Titus 1:9-11)

The Elders ordain Evangelists (1 Tim. 4:14).

As Overseers (Acts 20:28).

As Feeders of the flock (Acts 20:28).

Not as Lords (1 Pet. 5:14).

Visit sick Christians (James 5:15)

Equip the saints for works of ministry (Eph. 4:11-12).

The Elder is one who is older in the faith because the term Elder-Presbytery means a counsel of aged men. The Elders is the one who visits the members of the church in their home because he is a Bishop or Overseer and this word means that he oversees by visitation. He is a Pastor or Shepherd because he is the one who feeds and protects the flock.

THE WORK OF THE EVANGELIST IS WITHIN THE CHURCH AND WITHOUT THE CHURCH.

The work of the Evangelist is within the Church:

He edifies, educates and equips the saints for works of ministry or service (Eph. 4:11-12).

He is the one that sets the church in order (Titus 1:5).

He ordains Elders over believers (Titus 1:5; 1 Tim. 5:22).

He corrects disorderly churches (1 Tim. 1:3).

He rebukes sinning Elders (1 Tim. 5:17-20).

He recruits and trains workers (2 Tim. 2:2).

But, the work of the Evangelist is also outside of the Church. Just as there are some today who believe that when there are Elders in the Church, there is no need for an Evangelist to be there. There are also congregations that believe that their Evangelist is to be no where else but with their congregation. So, let me say this again, **THE WORK OF THE EVANGELIST IS ALSO OUTSIDE OF THE CHURCH AS THE EVANGELIST IS TO:**

Evangelize the world, and to plant, establish churches (Titus 1:5).

After he returns from his evangelistic labors he is to tell the church what went on, he is to rehearse his labors with the church (Acts 14:27).

He goes back to churches that he planted to strengthen, admonish, correct and confirm them in the faith (Acts 14:21-26).

This is the comparison between the work of the Evangelist and the Elders.

May we notice these duties of the Evangelist a little more in detail.

The Evangelist is the one who is to set the Church in order (Titus1:5). Not the Elders, not the Deacons, not the church board, not a men's meeting, **THE EVANGELIST IN GOD'S DIVINE ORDER IS THE ONE THAT GOD HAS APPOINTED TO SET THE CHURCH IN ORDER. 1 Timothy, 2 Timothy, and Titus are often called Pastoral Epistles or letters, but these letters are not written to Pastors or Elders, these letters are written to the Evangelist telling the Evangelist his duties and how to conduct his ministry.** It is the Evangelist that is told to see that these things are carried out. If things are not right and the Elders are not seeing that they are right, then the Evangelist has the responsibility to see that things are made right and set in place. If there is a wheel that needs to be greased and no one else is greasing the wheel the Evangelist is to see that it is greased. **THE EVANGELIST IS TO SEE THAT THINGS ARE SET IN ORDER. IF MOST PREACHERS TRIED TO DO THIS THEY WOULD BE FIRED. BUT THIS IS THE DUTY OF THE EVANGELIST.**

In 1 Timothy, 2 Timothy, and Titus, the Evangelist is told to make sure that certain things are set in place.

Let us notice some of the things the Evangelist is to set in place that is stated in 1 Timothy, 2 Timothy, and Titus (Letters to the Evangelist).

1. The Evangelist is to rebuke false teachers. (1 Tim. 1:3).
2. The Evangelist is to see that fables & questions which foster division are avoided in the church (1 Tim. 1:4)
3. He is to encourage love, good conscience, and true faith (1 Tim. 1:5).
4. He is to encourage prayer for all men (1 Tim. 2:1-2).
5. He is to see that the men lift up holy hands in prayer, without anger or
6. disputing. (1 Tim. 2:8).
7. He is to see that the women dress modestly and decently, and behave as women professing godliness and that a woman is not teaching or usurping authority over the man. (1 Tim. 2:9-14).
8. He is to ordain godly men as Elders and Deacons. (1 Tim. 3).
NOTICE THAT IT IS THE EVANGELIST THAT IS TO SEE ABOUT WHO IS APPOINTED AS ELDERS AND DEACONS BECAUSE THE QUALIFICATIONS OF THE ELDERS AND DEACONS ARE GIVEN TO THE EVANGELIST IN 1 TIMOTHY CHAPTER 3.
9. He is to remind men of false teachers. He is to warn them of those who forbid to marry and command to abstain from meats. (1 Tim. 4:1-5). He is to see that the word of God is not taken out of the worship services of the church as the Evangelist is to see there is to be reading, exhortation, and teaching_ (1 Tim. 4:13). (Note: It is the Evangelist that is to be seeing that the word of God is not being taken out of the worship services!)
10. He is to live so no one can despise his youth; He is to be an example for the believers in speech, in life, in love, in faith and in purity (1 Tim. 4:12). As he is to watch his life and doctrine closely as by this he will save himself and those that hear him (1 Tim. 4:16).
11. Timothy the Evangelist is told how relationships are to be in the church: The older men are not to be rebuked harshly, but exhorted as a father. The younger men are to be treated as brothers. The older women are to be treated as mothers. And the younger women are to be treated as sisters with absolute purity. (1 Tim. 5:1-2).
12. The Evangelist is to see that widows that are widows indeed are taken in and supported by the church (1 Tim. 5:3-16), and that none are taken in who are not a widow indeed.
13. The Evangelist is to see that the Elders that rule well are paid and put on the pay roll and supported. (1 Tim. 5:17-18). (Note: This is a little different as today the Evangelist is seen to be a flunky of the Eldership, but here the Evangelist is to see that the Elders are paid, in contrast to the Elders seeing that the Evangelist is paid).
14. He is not to receive an accusation against an Elder, except at the mouth of two or three witnesses (1 Tim. 5:19).
15. The Evangelist is to rebuke the Elders that sin. (1 Tim. 5:20) as we mentioned earlier.
16. The Evangelist is to keep all of these instructions doing nothing out of partiality and favoritism (1 Tim. 5:21).
17. He is to ordain or appoint Elders over believers. (1 Tim. 5:22; Titus 1:5)
18. He is to see that employees are counting their own employers worthy of all honor, and especially those whose employers are Christians (1 Timothy 6:1-2).
19. He is to warn that those who would be rich fall into temptation and a trap and into many

- foolish and harmful desires that plunge men into ruin and destruction. (1 Tim. 6:9).
20. He is to charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God. (1 Tim. 6:17).
 21. He is to see that God's people are doing good, rich in good deeds, being generous and willing to share (1 Tim. 6:18).
 22. He is to see that there is no godless chatter (empty discussions of vain and useless matter), and opposing ideas of what is called knowledge. (1 Tim. 6:20). Examples of this would be humanism, evolution, ect.
 23. He is to partake of the affliction of the Gospel. 2 Tim. 1:
 24. He is to be not ashamed but a partaker. . .2 Tim. 1:8
 25. To be not ashamed but persuaded. . .2 Tim. 1:12
 26. To be not ashamed of Godly brethren. . .2 Tim. 1:16
 27. He is to persevere in the Gospel.
 28. He is to be a good soldier and war. . .2 Tim. 2:3
 29. He is to be a good husbandman and be first partaker. 2 Tim. 2:6
 30. He is to be a good student and study the word. 2 Tim. 2:15
 31. He is to be a good vessel and be honorable. 2 Tim. 2:21
 32. He is to be a good servant and not strive. 2 Tim. 2:24
 33. The Evangelist is to keep reminding the church of the trustworthy saying:
 - If we died with him, we will also live with him;*
 - If we endure, we will also reign with him.*
 - If we disown him, he will also disown us;*
 - If we are faithless, he will remain faithful, for he cannot disown himself.* (2 Tim. 2:11-14).
 34. He must warn others before God against quarreling about words (2 Tim.2:14).
 35. When perilous times come he is to continue in the things he has learned (2 Tim. 3:14).
 36. And He is to PREACH THE WORD; TO BE URGENT IN SEASON, OUT OF SEASON; REPROVE, REBUKE, EXHORT, WITH ALL LONGSUFFERING AND TEACHING (2 Tim. 4:2). This word, *Reprove* means to convict, to show one his fault, to reprehend severely, to call to account. (*Thayers Greek-English Lexicon of the New Testament*, page 203, #1651.) The Evangelist must have convicting Preaching. (Note: Today, most preaching does not convict anyone of any sin)
 37. He is to teach the older men to be temperate, worthy of respect, self -controlled, and sound in faith, in love and in endurance (Titus 2:2).
 39. He is to teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good, so that the older women may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed (Titus 2:3-5).
 40. He is to teach the young men also to be self-controlled (Titus 2:6).
 41. He is to teach employees to have the right relationships to their employers. (Titus 2:1-10).
 42. He is to remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men. (Titus 3:1-2).
 43. He is to warn those who are divisive and after the second warning have nothing to do with them (Titus 3:10).

These things are given to the Evangelist as he is to set the church in order.

The Evangelist is to evangelize the world.

We may also understand the work of the Evangelist by studying the life of the Apostle Paul. (Acts 13:2-3):

And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: (1901 ASV).

Paul was already an Apostle, so what is he being ordained to do? The work that he is being sent out to do must be the work of an Evangelist as he was already an Apostle. We may also ask what work is Barnabas being sent out to do? And as we look at the labors of Paul and Barnabas we must say that they were sent out to do the work of an Evangelist which is evangelism, bringing the gospel to those who have not heard, establishing and planting churches.

THE EVANGELIST IS NOT TO BE A PASTOR, THE EVANGELIST IS TO EVANGELIZE. HE IS TO BE A CHURCH PLANTER.

*How then shall they call on him in whom they have not believed?
And how shall they believe in him whom they have not heard?
And how shall they hear without a Preacher?
And how shall they preach except they be sent?
Even as it is written, How beautiful are the feet of them that bring glad tidings of good things! (Romans 10:14-15).*

THE WORLD CANNOT HEAR THE MESSAGE OF THE GOSPEL WITHOUT A PREACHER. AND PREACHERS CANNOT PREACH EXCEPT THEY BE SENT.

The church must train and send out Preachers, Evangelists with support to preach the gospel and to establish churches. The church must send out the Evangelist to evangelize and establish churches. The Evangelist must be sent out by the church to preach the gospel.

How shall they hear without a preacher? Thousands of those who hear the gospel and who can read it do not understand it as the Ethiopian Eunuch in Acts chapter eight. How can they understand the gospel message unless there is someone to guide them.

There must be Preachers of the Gospel, there must be Evangelists, for God has chosen through the foolishness of preaching, of the message preached to save those that believe. (1 Cor. 1:21). Faith comes by hearing and hearing by the word of God (Rom. 10:17).

And as you send the Evangelist out to evangelize and establish churches he comes back and rehearses his labors with you, he tells you what was accomplished. In Acts 13:1-3 it was the Antioch church that sent out Paul and Barnabas to preach the Gospel and establish churches. And Paul and Barnabas came back to Antioch and rehearsed their labors. We read in Acts 14:26-28:

From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles. And they stayed there a long time with the disciples. (NIV)

4. ALSO, THE WORK OF THE EVANGELIST IS TO PERPETUATE HIS OFFICE.

And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (2 Timothy 2:2, ASV).

The Evangelist must perpetuate his office.

THE EVANGELIST MUST EVANGELIZE, HE MUST SET THE CHURCH IN ORDER AND ORDAIN ELDERS, AND HE MUST PERPETUATE HIS OFFICE.

Many Evangelists today have turned over this responsibility to the Bible Colleges. I do not oppose Bible Colleges. We do have some very good Bible Colleges. But in reality part of the work of the Evangelist is to perpetuate his office, COMMIT THE WORD TO FAITHFUL MEN WHO SHALL BE ABLE TO TEACH OTHERS ALSO.

There is the work of an Evangelist.

He is a Preacher of the Gospel, one who heralds the Glad Tidings.

The work of the Evangelist is in the Church.

He sets the church in order, and ordains Elders over believers.

The work of the Evangelist is outside of the Church.

He evangelizes the world, and plants churches.

And, the Evangelist perpetuates his office. He commits the word to faithful men who shall be able to teach others also.

Call to action:

Where is the work of the Evangelist today? Many of our Preachers or Evangelists are beginning to wear the name Pastor. Maybe it is because they are thinking that the Evangelist is a flunky of the Elders and unless they become an Elder or Pastor they will not be able to set the church in order. But, the truth is that the Evangelist is the one to whom God has given authority to set the church in order. And, his authority is to be obeyed when it is based on the word of God.

*These things speak and exhort and **reprove with all authority**. Let no man despise thee. (Titus 2:15, ASV).*

*These things **command** and teach. (1 Timothy 4:11, ASV)*

Many of the Evangelists today have become Pastors. Many Elders have become lords of God's heritage refusing to shepherd the flock by giving the shepherding to the Evangelist. Thus, the Evangelist becomes "The Pastor". The saints are not equipped for the work of ministry because we "hired" the Evangelist to be "The Minister". The Evangelist becomes burnt out, and the congregation becomes dissatisfied with the him because everything is not getting done. And to top it off it seems that many in our brotherhood are teaching that there is not the work of the Evangelist in the church but he should be called the "Pastor." To be successful we must become like the denominations around us, just like Israel wanted to be governed like the other nations in asking for a king!

We have been negligent in teaching and preaching on the work of an Evangelist and because of this, the people do not know good from evil, and the work of the Evangelist has been lost

We have become unconcerned about those who are lost and dying in sin so that little thought is given today about evangelism and the work of an Evangelist.

BECAUSE OF THESE THINGS THE CHURCH IS LOSING HER SALT AND HER LIGHT.

Because of the work of the Evangelist being lost in the church, some Elders who are wolves in sheep's clothing are left without rebuke and the Evangelist has become the flunky of the Elders.

The body of Christ has become lukewarm because we hired the Preacher to be The Minister. The Church is not set in order and because of this the church dwindles.

Souls are lost and going to hell because they cannot believe without hearing, and they cannot hear without a Preacher, and the Evangelist cannot go without being sent out by the Church.

Like any member of the body, when one member is lost the rest of the body suffers.

Because God's order and pattern has been added to and taken away from, God cannot bless us. You know that this is true in Scripture.

Let's restore the work of the Evangelist in the Church and in the Restoration movement:

1. We must start teaching and preaching on the work of the Evangelist.
2. We must contend with those who would change God's Divine order of church government as we must contend for the faith (Jude 3).
3. We must support and encourage those who are doing the work of an Evangelist. Those that preach the Gospel are to live of the Gospel.
4. We must pray for them and encourage them, and give liberally.
5. If you are an Evangelist, do the work of an Evangelist and fulfill your ministry.
6. We must see again that the fields of evangelism are white unto harvest.
7. We must pray to the Lord of Harvest to raise up laborers in His harvest.
8. And we must perpetuate the office of the Evangelist.

Are there faithful men today whom we may commit the word to **SO THAT THEY CAN TEACH OTHERS ALSO.**

GOD IS STILL LOOKING FOR A MAN TO STAND IN THE GAP AND TO SAVE THE LAND.

GOD IS STILL CALLING TODAY THROUGH THE GOSPEL MESSAGE 'WHO WILL GO FOR US?' WILL YOU SAY, HERE AM I LORD, SEND ME.

AND MAY GOD BLESS THOSE OF YOU WHO ARE ENDURING HARDSHIP, DOING THE WORK OF THE EVANGELIST, TAKE COURAGE, FOR THE LORD HOLDS THE MESSENGERS OF THE CHURCHES IN HIS HAND (Revelation 1:16,20). PREACH THE WORD!

Addendum 5: The Monarchial Bishop

by
J. Scott Sheridan

INTRODUCTION

In the current urge to “repent and be Baptist,” it is common to find congregations that have adopted the second-century model of church polity: the monarchial bishop. Preachers are declaring themselves the Pastor of the church, as if the biblical doctrine of leadership has somehow become irrelevant. It harmonizes with culture to give ecclesiastical authority to a winning and competent personality, but it defies the authority of Scripture, and it ignores the lessons of history.²³

What were the processes involved in the change from the biblical plurality of Elders to the single “Pastor,” or more accurately, the monarchial bishop? What are the lessons of history to be learned?

The word “Monarchial” means to have single rule (lit. one rule). “Bishop” comes from the Greek word episkopos (επισκοπος) and is used in Scripture meaning the elder or overseer. “Monarchial Bishop” therefore means that one Elder rules alone over others.

The monarchial bishop is not heard of in Scripture, therefore it will be the purpose of this essay to demonstrate the development and thinking behind this extra-biblical concept of a single ruling bishop, from its’ subtle beginnings to its’ fullest extreme, the Pope in Rome.

I. THE EARLY CHURCH

Organization of the First Century Church

The Church of the first century had a very defined method of leadership. Christ was the head and He had left certain gifts to His Church, which were the authority figures.

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.²⁴

First, He left His apostles to set His Church in order. The apostles were Christ’s representatives, having been with Jesus during His ministry and also eyewitnesses of Jesus’ resurrection (Acts 1:21, 22). The apostles possessed Jesus’ full authority (John 20:21-23; II Cor. 5:20).

The next in line of authority were the prophets. These were men upon whom the apostles had laid their hands, bestowing upon them the gift of prophecy. The prophets spoke through inspiration, the very words of God. Both the office of apostle and prophet were general offices and had authority in whatever Church they entered, wherever it might have been.

The third office mentioned is that of the Evangelist. The very word means “a proclaimer of good news.” He was equal in authority with the elders, but his primary responsibility was to preach the Gospel and keep things orderly.

The last group mentioned is the pastor/teacher. These men were the elders (presbyter) of the congregation.²⁵ Their qualifications are laid out in I Tim. 3 and Titus 1. They were the “overseers” of an individual congregation, having no authority other than the congregation they shepherded. They were always in plurality, i.e., there was never a single elder. It is from this office that the concept of the monarchial bishop had its beginnings.

In I Timothy 3:8 Deacons are mentioned, listing their qualifications. These were servants or ministers of individual congregations having no true authority except for what was involved in their particular ministry.

Early Influences toward Monarchialism

²³ Roger Chambers, Doctrinal Trends of the Restoration Movement (Florida Christian Convention/National Missionary Convention, 1985), p. 6.

²⁴ Ephesians 4:11-13 NASB

²⁵ The term “Pastor” comes from the Greek word ποιμην (poimen) which is the word meaning “shepherd.” Elders are called shepherd and described this way in other passages (Acts 20:28; I Peter 5:2). Other terms used for the elder were “overseer” and “bishop.” These terms were used interchangeably in many different passages,

Their were many, in the first century church, that had different teachings and ideas. Some insisted that a person must adhere to the Old Testament Law first to become a Christian. These were the Judaizers. Still others, called Antinomians, were saying that Christians are not bound to any law. Before the first century was over some were denying that Christ had come in the flesh. This led to Gnosticism which came to full strength in the second century.

There were many situations in the different Churches as well. In Corinth people were getting drunk at their meetings and there was a toleration of incest. There were power struggles occurring in many congregations (III John 9). As the apostles began to die and the spiritual gifts with them, many were looking for ways to replace the authority and stability that the apostles gave the Church.

II. GRADUAL CHANGES

One elder began to be singled out and was being called “The bishop.” Before this time, “bishop” had been used interchangeably with “overseer,” “pastor,” and “elder.” Now one elder was being singled out and called by the singular title “the bishop.” The earliest use of this new meaning of “bishop” comes from Ignatius. He writes as though it was a long standing practice and, as James North points out:

One of the interesting things about his writings is that he seems to assume everybody shares his views. He does not seem to be aware that his views are different from those of the New Testament...

Another factor is that although Ignatius seems to assume that all churches are like his own, the historical record indicates they are not. The church at Rome was still using the terms “bishop” and “presbyter” interchangeably until the year 140.²⁶

Although Ignatius never claimed the bishop to have apostolic succession, he placed the authority of the bishop on the level of Christ Himself: “Be ye subject to the bishop as to the Lord, for ‘he watches for your souls, as one that shall give an account to God . . . It is therefore necessary, whatsoever things ye do, to do nothing without the bishop.’”²⁷ He later goes on to distinguish the bishop from the presbytery: “And ye be subject also to the presbytery, as to the apostles of Jesus Christ, who is our hope, in whom, if we live, we shall be found in Him.”²⁸ It is believed by some that this concept of leadership -- singling one elder above the others -- is taken from the book of Acts when James was singled out from the other elders in Jerusalem; James being the bishop with his council of elders. However, there is no reason for doing so.

Nothing is known with certainty of when exactly these changes in Church leadership began to take place. Roman persecutions always went after the leaders and teachers of the Church, therefore, it is safe to assume that these changes took place mainly because the sound leaders and teachers had been killed and there was the fear of heresy and confusion coming into the Church. There are two ways to protect the Church from heresy (1) set up a man as a king, or for the purpose of this paper, a Bishop - which is the easy way, or (2) teach solid doctrine - which is the hard way. The effects of persecution were showing. Many of the great leaders in the second century were not great leaders. Or at least they would not be so considered had the truly great leaders and teachers survived. The second century Church was an immature Church. “The church missed the personal authority of the Apostles and those appointed by them. It takes more maturity to follow Scripture alone.”²⁹

III. ENTRENCHED DOCTRINE

It is not known if Ignatius was the first to be singled out as The Bishop, but he is the first one known. If tradition is correct he became the Bishop of Antioch in 69 AD. That would mean that Church polity was being corrupted even before several of the apostles had died. However this tradition is disputed.

The concept of the Monarchical Bishop anchored itself in the second century. This does not mean that Biblical eldership had been forgotten, just ignored. As stated above, Rome was under a plurality of elders up to 140 AD. Jerome, writing in the fourth century, says:

A presbyter and a bishop are the same . . . the churches were governed by a joint council of the presbyters ...
If it be supposed that it is merely our opinion and without scriptural support that bishop and presbyter are

²⁶ James B. North, *From Pentecost to the Present*, (Joplin, Mo.: College Press, 1983), p. 39.

²⁷ *The Ante-Nicene Fathers*, 10 vols., (Grand Rapids: Wm. B. Eerdmans, 1989), Vol. 1 *The Apostolic Fathers*, “The Epistle of Ignatius to the Trallians”, p. 66.

²⁸ *Ibid.*, pp. 66-67.

²⁹ Roger Chambers, *Western Civilization II syllabus*, (Kissimmee, Fla.: By the Author, n.d.), p. 27

one ... examine again the words the apostle addressed to the Philippians ... Now Philippi is but one city in Macedonia, and certainly in one city there could not have been numerous bishops. It is simply that at that time the same persons were called either bishops or presbyters.³⁰

The Monarchial Bishop was becoming more common as time passed. By the year 200 AD it was universal throughout the Church. However, there was no suggestion of Apostolic succession. There had been some that were claiming that the Bishop of a Church founded by an apostle had more authority than another Church that was not. Those advocating this teaching were Hegesippus (178 AD), Irenaeus (c. 120 AD), and Tertullian (200 AD). However, this was not universally accepted.

What had been an idea in the second century, Apostolic Succession, became Church dogma in the third.

(This is) the greatest single source of division in the Church historically. The Roman Catholic, Greek Orthodox, and Episcopal Churches do not recognize any Protestant groups as churches because they do not have apostolic succession, and they do not recognize one another as churches because the 'others' do not have the true apostolic succession.³¹

Apostolic Succession was first systematically worked out by Cyprian (250 AD), Bishop of Carthage. His premise was that the Bishops were successors of the apostles and therefore represented Christ. They are therefore mediators between God and man. Since they represented Christ, they, and everyone who followed them, were the True Church.³²

IV. MONARCHIAL DOCTRINE IN EXTREME

Stephen, the Bishop of Rome, believed that baptism from a heretical group was valid. Cyprian believed it was not valid. Stephen threatened to excommunicate Cyprian claiming authority from Matthew 16 (apostolic succession). The Church at Rome was at the heart of the Empire and was claimed to have been established by the two most prominent apostles, Peter and Paul. Stephen felt confident enough to make his threat. Cyprian however, had strong support from the Bishops in the east. Stephen's threat was an empty one, but it was an indication of things to come.

As time went on, particularly in the fourth century, councils were being called together. The first council was called to deal with the Montanists in 160 AD. The Council of Nicea (325 AD) ruled that councils should be held twice a year in every province. Certain Churches in major cities were called Metropolitan Churches. When the provincial councils would meet, the Metropolitan Bishop was the moderator. Ecumenical Councils represented the Church as a whole and were called as needs arose. It is through the Councils that the Bishops exerted their power. Their decisions were final and binding because they were considered to be divine revelation and infallible.

In the fifth century the Bishop of Rome began to claim authority over the whole Church. Innocent I (402-417) was the first Bishop to claim universal authority. Leo I (440-461) was the first to claim Matthew 16 (apostolic succession) as the ground for his universal authority. What he claimed then is exactly what the modern Roman Catholic claim is today, i.e., the Bishop of Rome represents Jesus, complete with the authority of Jesus.

V. MODERN EXAMPLES OF THE MONARCHIAL BISHOP

The concept of the Monarchial Bishop is not dead. The Roman Catholic Church still maintains the Pope as The Bishop of Bishops. The vast majority of denominations maintain the Monarchial Bishop. The term "Pastor" is applied rather than Bishop in order to make it sound less Roman Catholic, but the result is the same.

When a church is led by a Pastor rather than the body of elders, it is only a matter of time for the lessons of history to repeat themselves. In some denominations, elders have been eliminated completely. What's left is the Pastor at the helm with a body of Deacons to accomplish the Pastor's goals. This is the typical Baptist pattern, yet many other groups could be cited as examples.

This is a popular concept even in the confines of the Restoration Movement. Certain men are fond of the idea of not having to answer to the elders. A National Pastors' and Leaders' Conference has been held in a Restoration Church in

³⁰ The Faith of Our Fathers, vol. 2 p. 194 quoted in Alexander Strauch, Biblical Eldership (Littleton, Co.: Lewis and Roth Publishers, 1988), p. 131

³¹ Chambers, p. 27.

³² Cyprian gave this authority to all bishops. Roman Catholicism teaches that he was on his way to truth but had not yet seen full light. See Chambers, p. 29.

Phoenix, Arizona. At the 1988 North American Christian Convention in Cincinnati, a workshop was given to determine if a Preacher should call himself Evangelist or Pastor.³³ The lessons of history seem to go unnoticed.

VI. CONCLUSION

Christ's Church was given a simple yet complete method of government through the elders and evangelist. It took very little time for men to construe other means of polity and the effect has been confusion and division. The result of this confusion and division has plagued the Church for the last two millennia.

If the Restoration Movement is to be true to her name, restoring the place of the Elder and Evangelist must be high on her list of priorities. Uninspired men have no business tampering with God's ordained ways.

³³ North American Christian Convention, July 7, 1988. Current Issues Forum "Ministerial Identity: Evangelist or Pastor". Gary D. York advocating the Pastor position and Tom Gerds advocating the Evangelist position.

Addendum 6: Church By-Laws

Many Churches have a set of by-laws they use to help govern the local congregation. By-laws are a requirement in many States. However, they may become a local church's creed if not handled carefully. If there must be by-laws in the church it should only say that (1) This church is autonomous and (2) The New Testament is our governing document. Anything more becomes a creed and then we must ask ourselves if there is any difference between us and our denominational neighbors?

A good example of actual Church by-laws is the following:

BYLAWS for the
CHURCH OF CHRIST OF _____

ARTICLE I

SECTION 1:

This church shall be known as the Church of Christ of _____, _____

SECTION 2:

The New Testament shall be the only rule as to faith, doctrine and way of life.

SECTION 3:

Our purpose is to maintain public worship, provide religious instruction and promote the kingdom of God. Members shall be known as Christians only; and the church shall be undenominational. Baptism will be by immersion only and the Lord's Supper shall be observed each Lord's Day. The church will be strictly congregational in form of government. This church shall be legally and ecclesiastically independent of and beyond the control of any and all real, actual, or advisory religious denomination, by whatever names now or hereafter known. Furthermore, this church shall be independent of all denominational or interdenominational agencies such as publishing houses, missionary societies, funds, bureaus, colleges or seminaries, evangelistic or benevolent associations, local, state, district, county, national or international conventions or other denominational organizations, religious or otherwise; now existing or ever to be formed, nor shall this church ever be forced to support any of the above, financially or any other way.

SECTION 4:

In all things pertaining to system and order, the New Testament shall guide us when it's teaching is clearly apparent. In matters not taught in the New Testament we shall do that which is most expedient to the purpose of the church.

SECTION 5:

No section of Article I can be amended in any way.

Most states require that Trustees must be named to take responsibility for any debts should the Church dissolve. This can easily be stated in the by-laws without adding to Scripture simply by making any and all elders the Trustees.

Another example:

BYLAWS for the
CROWN HILL CHURCH OF CHRIST
currently meeting at
9257 14th Ave., NW
Seattle, WA 98117

ARTICLE I

SECTION 1:

This Church shall be known as the Crown Hill Church of Christ.

SECTION 2:

The New Testament shall be the only rule as to faith, doctrine and way of life.

SECTION 3:

Our purpose is to maintain public worship, provide religious instruction and promote the kingdom of God. Members shall be known as Christians only, and the Church shall be undenominational. Membership in the Church shall consist of all persons who - have heard and professed their belief in the Gospel, believe in Jesus as the Christ, the Son of the Living God, and have obeyed Him in accordance with the Scriptures in repentance, public confession of faith, and baptism by immersion for forgiveness of sins, and who continue steadfastly in the fellowship of the Church, in the Apostle's teachings, in the breaking of bread, and in prayers (Acts 2:38, Acts 2:42). The Lord's Supper shall be observed each Lord's Day. The Church will be led strictly by Elders and Evangelist. This Church shall be legally and ecclesiastically independent of and beyond the control of any and all real, actual, or advisory religious denomination, by whatever names now or hereafter known. Furthermore, this Church shall be independent of all denominational or interdenominational agencies such as publishing houses, missionary societies, funds, bureaus, colleges or seminaries, evangelistic or benevolent associations, local, state, district, county, national or international conventions or other denominational organizations, religious or otherwise; now existing or ever to be formed, nor shall this Church ever be forced to support any of the above, financially or any other way.

SECTION 4:

In all things pertaining to system and order, the New Testament shall guide us when it's teaching is clearly apparent. In matters not taught in the New Testament the Leadership shall do that which is most expedient to the purpose of the Church.

SECTION 5:

Leadership of the Church consists of Elders and Evangelist. The Elders of the Church shall be the Trustees. In the event of an absence of an Eldership, three (3) men will be chosen from the existing Leadership by the members thereof, serving a three (3) year term as Trustee with no authority in the Church except as legal representatives. When an Eldership is established the Elders shall immediately become the only Trustees of the Church. In the event that only two Elders hold that office, the Elders shall choose one man to serve as a third Trustee with no authority in the Church except as a legal representative.

SECTION 6:

In the absence of an Eldership, the Evangelist shall diligently work to set the Church in order and the existing Leadership of the congregation shall support him with their prayers and wisdom. Once established, the Eldership shall lead the congregation with co-equal authority to and mutual accountability with the Evangelist. In the absence of Evangelist and Eldership the men of the congregation (fellowshipping consistently for five years or more as per Section 3) shall work to build up the Church and work toward acquiring a qualified Evangelist.

SECTION 7:

Should this congregation cease to exist the property shall be given in its entirety to any doctrinally sound organization within the Church of Christ/Christian Church at the discretion of the existing Trustees.

SECTION 8:

No section of Article I can be amended in any way except by unanimous (100%) approval of existing leadership.