An investigation into Pauline Church leadership and ministry towards a reduction of the clergy/laity gap in a West African Sahelian context

by

Mamadou NDIAYE

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Supervisor: Dr Bill Domeris

The opinions expressed in this dissertation do not necessarily reflect the views of the South African Theological Seminary.

DECLARATION

I, the undersigned, hereby acknowledge that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purpose.

Signed: _____ Date: September 2013

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ABSTRACT

The post-apostolic Church fathers, facing deviating teachings and movements, reinforced the authority of Church leadership at the expense of non-leaders' involvement in ministry. This is the root of a clergy/laity gap that was to deepen throughout the centuries. The Protestant Reformation was right in reasserting the priesthood of all. They questioned the clerical and hierarchical structure of Roman Church leadership and ministry. However, the Protestant movement, in wanting to correct the Roman Church order, engaged in a wrong track. The priesthood of all was dealt with in terms of authority rather than service. The results have been different forms of Church order, confined to a restructuring of Church leadership that do not reduce the clergy/laity gap. Furthermore, they do not reflect the sovereign uniqueness of Christ's headship.

This thesis set then to investigate Pauline Church leadership and ministry in search of a potential solution towards a reduction of the gap. It is structured into three main parts addressing the background of the issue, the investigation of Pauline Church leadership and ministry, and the contemporary significance of the study. The research shows that the nature of the Priesthood of all in Paul is *diakonia* (Eph 4:12), not authority. The "*diakonia*" of the body, the "pastoral task" and "participative christocracy" are the three paradigms that emerge from the exegetic study based on 1 Corinthians 12:27-31 and Ephesians 4:11-16, paying heed to New Testament related texts.

The theological significance of the paradigms for a reduction of the clegy/laity gap has been applied to a West African Sahelian context, part of the Mandingo cluster. The application leans upon socio-cultural positive values that help implement Church leadership and ministry in ways potentially conducive to a reduction of the clergy/laity gap while safeguarding the christocratic nature of authority in the Church.

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ABBREVIATIONS

Dictionaries and Encyclopaedias

BDT	Baker's Dictionary of Theology
BEB	Baker Encyclopedia of the Bible
BEPC	Baker's Encyclopedia of psychology and counselling
DBT	Dictionary of Biblical Themes
DEB	Dictionnaire Encyclopédique de la Bible
DEBB	Dictionnaire Encyclopédique de la Bible-Brepols
DLNT	Dictionary of Later New Testament and its developments
DPL	Dictionary of Paul and his letters
DTB	Dictionnaire de Théologie Biblique 2006
EBD	Easton Bible Dictionary
EDT	Evangelical Dictionary of Theology
EDWM	Evangelical Dictionary of World Missions
GDB	Grand Dictionnaire de la Bible (Le)
HIBD	Hollman Illustrated Bible Dictionary
ISBE	International Standard Bible Encyclopedia
LBD	The Lexam Bible Dictionary 2012
NASD	New American Standard Hebrew-Aramaïc and Greek Dictionaries
NBD	New Bible Dictionary
NDB	Nouveau Dictionnaire Biblique (Emmaüs)-OLB
NDB	Nouveau Dictionnaire de la Bible-1975
NDT	New Dictionary of Theology
NIDCC	New International Dictionary of the Christian Church
NTD	New Testament Dictionary
TDNT II	Kittel's Theological Dictionary of the New Testament-Vol. 2
WBE	World Book Encyclopaedia
WNDS	Webster's New Dictionary of Synonyms
WNWD	Webster's New World Dictionary of the American language

Lexicons

BDAG	Walter Bauer's Greek-English Lexicon of New Testament and other early Christian literature
BAGL	Moulton and Holly- Bagster's Analytical Greek Lexicon
GELKu	Sakae Kubo's Greek-English Lexicon
GELL	Liddell and Scott's Greek-English Lexicon
GELNi	Louw and Nida's Greek-English Lexicon

Bible Commentaries

CBC	Commentaire Biblique Contemporain
NCB	Nouveau Commentaire Biblique Emmaüs-2001
WBC	Wycliffe Bible Commentary 1976
HNTC	Holman New Testament Commentary

Bibles

English versions

ASV	American Standard Version
AV	Authorized Version-1769
Diaglot	The Diaglot New Testament -1865
DBY	English Darby version
JB	Jerusalem Bible
KJV	King James Version
KJV 2011	King James Version 2011
LBV	Living Bible Version
MLV	Modern Language Version
NAB	New American Bible
NASB	New American Standard Version
NAV	New American Version
NIV	New International Version
NKJV	New King James Version
RSV	Revised Standard Version
TEV	Today's English Version
TNT	The Translator's New Testament
Wey	Weymouth New Testament 1912

WNT	Wuest New Testament
WTNT	William Tyndale-New Testament
YLT	Young's Literal Translation of the New Testament
OLB	Online Bible-Special version 2011

<u>French versions</u>

BBA	La Bible Annotée
DRB	La Bible Darby
LSG	Bible Louis Segond
Mar	La Bible Martin-1744
NBS	Nouvelle Bible du Semeur
NEG	La Bible-Nouvelle Edition de Genève
OST	La Bible Osterwald
PVV	Parole Vivante- Nouveau Testament
SER	La Bible Segond Révisée
TOB	La Bible-Traduction œcuménique de la Bible

<u>Greek texts</u>

IGNT	Interlinear Greek New Testament
LXX	The Septuaginta
NA^{26}	The New Testament-Nestle-Alland – 26th edition
TR	The New Testament-Textus Receptus-1550
UBS^{4}	The New Testament-United Bible Societies-4th edition
WH	Westcott-Hort Greek New Testament

<u>Others</u>

AFPC	American Foreign Policy Council
AGEMPEM	National Fellowship of Evangelical Churches and Mission (Mali)
ANSD	Agence National de la statistique et de la démographie-Sénégal
EDSM III	Enquête démographique et de santé 2001-Mali
PWCM	Perspectives on the World Christian Movement
SWAC	Sahel West African Club
UNWPP	United Nations World Population Prospects
WPP	World Population Prospects

An investigation into Pauline Church leadership and ministry towards a reduction of the clergy/laity gap in a West African Sahelian context

PART ONE: PRELIMINARY

CHAPTER 1 INTRODUCTION

1.1 Background

The issue of Church leadership remains one of the hottest topics in African Christianity. African churches have been facing a quantitative and qualitative Church leadership challenge since the fifties and sixties. In many areas, the ratio of pastors/communities presents a persistent critical gap and the inherited clergy/laity divide is still a characteristic of the Church in Africa (Johnstone 1993, Mandryk 2010). It is not rare to find one minister, over all in rural areas, in charge of two or three communities while there is a noticeable lack of involvement of lay members with regard to the activities of the communities (Ndiaye 1995; Agempem 2007). This is one side of the clergy/laity gap which has not yet found a suitable solution. Many have pointed to Ignatius's hierarchical distinction of leaders from the remaining of the Church constituency[1] as constitutive factors of the persisting clergy/laity dichotomy in Christian history (Garland 2009; Ormerod 2000). The issue of Church leadership is not settled yet though a considerable amount of writings has been devoted to it.

Another aspect surfaces when one surveys the literature that relates to issues of New Testament Church leadership. The literature shows that theological debates on New Testament Church order revolve much around three major themes: ecclesial structural patterns and/or offices (Root 1984; DeGruchy 1987; Viscuso 2003; Fitzmyer, 2004; Stylianopoulos 2004; Mannion

[1] Epistles of Ignatius: to the Ephesians; to the Trallians 3:1; to the Smyrnians 9:1 www.ccel.org/ccel.schaff/ anf01.v.vii.ix.html Accessed on 2009-17-10.

2007)[2], authority in the Church (Carroll 1981; Kärkkäinen 1999; Lovegrove 2002; Conley 2009; Garland 2009), and more recently a focus on the concept of ministry (O'Meara 1983; Kinast 1985; Fox 1999). Some have attempted to solve the problem through debates on charismatic and institutional Church (Sohm 1892; 1923; Harnack 1910; Campenhausen 1953; Käsemann 1964; Küng 1967).[3] This was also the case with D'Ailly (Pascoe 2005:54) who pointed to an evolutionary shift from a charismatic to a structured Church, he saw already as apparent in Ephesians. There are those who revisit the old debate on temporary and permanent spiritual gifts (Walvoord 2008; Schwertley 2009). The rediscovery of the priesthood of all believers by Luther, after centuries of mono-episcopalism, was a refreshing paradigm but the Western ministerial models proposed since then have not reduced the tensions that arise due to the gap (Davidson and Hoge 2007). They have rather led to a dead-end that urges a need for further investigation.[4]

African Church leaders (Ouedrago 2002:91-118; Daïdanso 2002:191-212, Soro 1999: 3-11) who have dealt with the leadership crisis have also called for innovative change. It is widely admitted that a solution to the leadership challenge necessitates a critical re-examination of the Scriptures if any innovative change is expected (Zokoué 2002:79). In Kärkkäinen's words (1999:144): "Every theological tradition nowadays agrees about the importance of the non-ordained but nothing much seems to change either in praxis or even in theology". Whether one addresses the issue of intra-Church activities or that of the mission of the Church in the world, the situation has not improved

[2] Varied forms of restructuring have been put into practices over against the old hierarchical system. Presbyterianism emerged as a reaction against the mono-episcopalism of the Roman Catholic Church (Carson *EDT* 1985:229). Congregationalism was also a further reaction against the state Church (Morris *EDT* 1985: 240; Linder *EDT* 1985:235) as well as "the idea of ordained ministry" (Bosch 1993:469).

[3] Rudolph Sohm *Kirchenrecht* Leipzig: Dunckeer and humblot, 1892; Walter Lowrie and Rudolph Sohm, *The primitive Church and its organization in primitive and Catholic times: an interpretation of Rudolph Sohm's Kirchenrecht*, New York, NY, USA: Longmans Green, 1904; Adolph von Harnack *The Constitution & Law of the Church in the First Two Centuries*. ET, 1910; Hans von Campenhausen *Ecclesastical Authority and Spiritual Power in the Church of the First Three Centuries*, 1953; E. Käsemann, *Essays on the New Testament themes*; Montague (transl). London: SCM, 1964; H. Küng. *The Church*, New York: Sheed and Ward, 1967

[4] Thompson (1984:143) rightly underlines, "Confusion over ministerial models is derived today not only from the biases of diverse traditions. We have seen a shift in the paradigm in many traditions toward a new interest in the functions of the minister as counselor, administrator, social critic, and helper of the needy in addition to the traditional functions of preaching and teaching. The many conflicting paradigms are undoubtedly a source of confusion for both minister and congregation, leading to renewed interest in the evidence of the New Testament."

significantly. Today's worldwide economic crisis resulting in a growing reduction of mission expatriates is worsening the crisis and the African Church is left with no choice but to face its responsibility. In fact and despite an abundant literature on the issue, we are still at the point reached by Kuen, more than a decade ago, when he concluded in his book, *Les ministères dans l'Eglise*[5]: "The only remedy to the present situation is to re-establish the authority of the Word of God for all that concern the structure of the Church as well as its ministries [my translation]" (Kuen 1993:205).

1.2 Problem

Five centuries after Luther's paradigm of "priesthood of all believers" and notwithstanding the Second Vatican openness to the ministry of the laity (Kinast 1979:383), the universal priesthood has not found yet a fertile soil for its expression. Despite Vatican II's openness to charismas and lay involvement to the ministry of the Church, a century-old Protestant scholarship's contribution to issues related to the priesthood of all believers, and the use of modern management tools to improve leadership efficiency, the constitutive factors of the gap have not been overcome. The gap persists and affects the qualitative development of the Church in Africa.

The thesis is therefore set to investigate the extent to which an understanding of the Church's *diakonia* provides a ministerial setting open to a wider implication of the laity as a potential way to reduce the clergy/laity gap. It will attempt to build upon an integrated view of the various dimensions of the ministry of the Church. Given the scope of the topic of leadership and ministry in the New Testament, the research will follow an alternate path by focusing on a study on Pauline Church leadership and ministry with the view to reach to a synthetic outcome. The main question that will guide the research is: What contribution a Pauline view on leadership and ministry may bring for innovative change with regards to Church leadership and ministry in a WAS context?

As regards the exegetical and hermeneutical component, the research will be conducted based on 1Corinthians 12:27-30 and Ephesians 4:11-16 as anchor texts. It will address relevant New Testament texts, as needed, for a

[5] Alfred Kuen. *Les ministères dans l'Eglise, (*3e edition) Saint-Légier, Suisse: Editions Emmaüs, 1993.

good grasp of Paul's conception of Church leadership and ministry. At this stage some related questions need to be answered in chapter three:

- What do 1Cor 12:28 and Eph 4:11-16 teach on charismas and ministry?
- What is the central raison d'être of Church leadership and ministry in Eph 4:11-16?
- How do the anchor texts relate to the wider context of the Pauline corpus with regards to the topic?
- What other biblical texts are relevant to the study and what light do they shed on the findings from the Pauline corpus?

Subordinate questions related to these core questions are:

- Are charismas only for the building of the Church?
- What is the Pauline meaning of *diakonia* in Eph 4:12 and related Pauline and other New Testament texts?
- What are the Pauline understanding of the relation between the core gifts of Church leadership and other spiritual gifts in 1Cor 12?
- What are the purpose and the place of charismas in a holistic view of ministry from a Pauline understanding of *diakonia*?

The findings of the exegetical and hermeneutical study will be used later to identify any paradigmatic element of Pauline theology of Church leadership and ministry with regards to the guiding objective.

1.3 Objectives

The guiding objective of the study is the search for a contribution of Pauline church leadership and ministry to a potential innovative change in the clergy/laity gap with regards to a West African Sahelan (WAS) context.

To help reach this main objective, the thesis will address the following key questions:

- What is the theological significance of the findings and its potential contribution to innovative change?
- What are the particulars of the WAS context relevant to the issue of Church leadership and ministry?

- What application of the findings may one expect with regards to innovative change in a WAS context?

1.4 Purpose

The identification of the problem as one of Church leadership and ministry has generated, since the fifties, a great amount of energy. During the last decades, emphasis on the universal priesthood of believers has helped motivate many lay members to engage in auxiliary Church activities. Paradoxically, this movement has not led to a drastic shift as regard the clergy/laity gap. All these efforts, in fact, have helped correct many of the deficiencies in Church leadership but they have not brought about the radical change the challenge requires.

The African Church needs therefore to go beyond correcting the deficiencies of its leadership and move to a fruitful understanding of Church leadership and ministry. We need to stop, to sit and to rethink what the so-called laity is all about. We need new perspectives; we have to question the inherited models and to innovate, as Zokoué (2002: 79) suggested. This is the motivation behind this research that will be conducted with the view of contributing to Evangelical African theology through relating the findings to an African context. For this to be done effectively, we will go back to the Scriptures because only Scriptures can provide the valid basis for Church leadership and ministry

An investigation of Pauline ministry and teachings will certainly bear helpful elements that will nurture our thinking for innovative shifts towards meeting the challenge and towards implementing a more effective Church leadership and ministry in context open to a reduction of the clergy/laity gap. At a personal level, as a developer of Church leaders who has been confronted with the issue for more than twenty years, the research is an opportunity to thoroughly rethink some of the questions my ministry confronted me with. It is an opportunity to let the Scriptures challenge my understanding of Church leadership and ministry, a necessary step also for personal growth.

1.5 Delimitations

Church Leadership and ministry is a very wide topic within the Bible. It is the reason why the research will centre on Pauline Church Leadership and ministry. The Pauline corpus and Paul's ministry in the book of Acts have played an unchallenged role on the theology of Church leadership and ministry throughout the many centuries of Christian history and theologies. The alternate path this thesis follows sets 1Cor 12:27-30 and Eph 4:11-16 as anchor texts to be related to other relevant texts. The study aims at attempting to build a synthetic view of Pauline Church leadership and ministry.

The second delimitation concerns the contextualization of the study for contemporaneous and practical significance. The WAS countries which constitute the chosen context share such socio-cultural and religious commonalities (history, culture, religious perceptions, social, political and economic conditions, leadership paradigms) that make of the area a quite homogeneous context with regards to leadership and ministry. The thesis will further focus on the more reduced context of one of the WAS countries belonging to the Mandingo culture. The WAS countries concerned are from West to East: Senegal, Gambia and Mali. These countries are religiously Islam-dominated, culturally anchored in their traditions and consequently resistant to Christianity which is a minority religion in all three countries.

1.6 Design

The thesis is a literary research aimed at finding what in Pauline Church leadership and ministry may provide a view that helps go beyond the present situation. Following the introduction in chapter one, the thesis therefore is constituted by three main components and the closing chapter.

The first main component is the literature review, an exploration of the literature on historical background and on debates related to the clergy/laity gap with the purpose of understanding the background of the issue and the present state of the debates. The second main component is the heart of the research. It is a three-stage literary research with a first stage being the exegetical study of the anchor texts (1Corinthians 12:27-30 and Ephesians 4:11-16). The second stage will address the broader NT passages dealing with Pauline theology of leadership and ministry in the Church relevant to the discussion.

Passages like Rom 12:3-8; 1Tim 3:1-7; 5:17-20. At both stages, the thesis will interact with non-Pauline biblical material as well as the existing related extra-biblical literature. The synthesis of the findings is the third stage of the exegetical study and will help articulate the paradigmatic aspects of Pauline Church leadership and ministry that may convey potential elements for change.

Towards a contextual application of the findings, the socio-historical study of the WAS context will constitute the third components of the main parts. It will articulate the challenges the Church faces or will be facing in the near future. Interaction with historical and social literature will be required into this component. The concluding component will use the synthesis of the findings and their formulation into a guiding paradigmatic view towards an application for innovative change in a way (or in ways) biblically and contextually sound.

1.7 Methodology

An innovative change, in our African context, to be effective requires that the issue be treated in an African perspective, as pointed above. It is now an unquestionable duty, not a simple alternative for sub-Saharan theologians to address issues related to the life and the mission of the Church in Africa from a contextual perspective (Bediako 2007: 9)[6]. This is why it will be conducted as a contribution towards an Evangelical African theology of Church leadership and ministry.

Though African Theology, as some rightly underline, is still in the making (Fashole-Luke 2001:78; Ukpong 2001); Mashau and Frederiks 2008:121)[7] its legitimacy is no longer questionable (Escobar 2005:150; Kenzo 2002:337).[8] The Roman Church and overall Vatican II have shown a new openness to inculturation as reflected in Pope Paul VI statement that Africans "may and must have an African Christianity" (Sundkler and Christopher 2000:1018).

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[6] "...since the significant cultural crossings of the Christian gospel are taking place in the churches of the south, it is to these theatres of Christian interaction that we must turn for the reorientation that is needed for embracing the task of theology afresh in our time" (Bediako 2007:9).

[7] In Fashole-Luke's words, "…African theologians have not yet begun to wrestle with the fundamental issues connected with the creation of African Christian Theologies." He concludes: "One can therefore say that the quest is at the drawing board stage and we are able to alter the plans and strategies, before we begun to build the structures" (Fashole-Luke 2001:78).

[8] It is not questionable, at least, in the way Vanneste's modernist argument defended a universal context-free theology, "scientific and *catholica*" (italics mine) (Kenzo 2002:337) which should confine the African initiative within the limits of praxis.

There was from the inception of African theology the need to de-Eurocentralize our inherited theology. There has been, however, without doubt a no less tendency to reject *in toto* the baby with the bath-water. De-Eurocentralization, in my opinion, does not mean unquestioned rejection of Western theologies. Christian theology south of the Sahara desert cannot be done in total discontinuity with the theology of Western Christianity, in my view. Therefore I find commendable that any African Christian Theology worth its name interacts in some way with the Eurocentric Western theology[9]. The over-reaction of the first phase of the enterprise must come to an end to make possible a dialogical interaction between African theologies and Western theologies (Odozor 2008). This thesis will then methodologically interact with the inherited models critically not antithetically.

In addressing the various issues, this thesis will search more in the direction of the fundamental raison d'être of Church leadership in Pauline conception. It will do so in view of establishing the right distinction, I think, we need to make between Church leadership and Church ministry. The choice of Paul leans on the fact that among the New Testament writers, the Pauline corpus provides the most extensive treatment on Church leadership and Church ministry. One finds a wealth on Paul's dealings with the local communities of Asia Minor, and one finds also expressed within the traditional Pauline corpus the apostle's thought, at least partially, regarding the issues I aim to address.

I have chosen 1Cor 12:27-30 and Eph 4:11-16 among the various texts addressing the leadership of the Church and ministry in the extended Pauline corpus as the anchor texts for my research on Pauline Church leadership and ministry. Eph 4:11-16 though important contains but succinct affirmations on Church leadership and ministry; secondly, understanding Paul's conception on Church leadership requires that one pay attention to related New Testament strata rather than focusing only on one specific letter. Ephesians still presents, at this point of my understanding, the core thought of Pauline fundamental view

[9] Tschibangu Tarcisse quoted by Bujo and Muya (2002:175), called African theologians to examine "without fear Christianity as implanted in Africa and frees it of all Western *impedimenta* that are not integral part of it." It is true that for African Christian theology, the received Christian doctrines "need to be re-examined" because "biblical truth" has been "interpreted in a Western way" (Dickson 2001:44)

on Church leadership and ministry, in fact its quintessence. But dealing with Charismas and ministry, one cannot grasp the concept/concepts of ministry in Pauline churches without due attention to 1Cor 12. While for Calvin (1978:186; 1995), Eph 4: 11-16 speaks on the government of the Church, most commentators put emphasis on the purpose of the ministries listed by Paul (Martin 1959:57; Foulkes 1963:117, Wood 1978:58; Dunnam 1982:203; Maxwell 1988:184; MacDonald 1989:751). Working with the latter view may bear more promise, I think.

There is also a need to relate 1Cor 12:27-30 and Eph 4:11-16 to other New Testament texts that reflect Paul's view and behaviour regarding Church leadership and ministry. The thesis will pay attention to semantics too where it may help elucidate some aspects of the New Testament conception of Church leadership and ministry. The exegetical study aims at finding a Pauline conception of Church leadership and ministry that will be the guiding vector in reaching to the final objective. The lexical-syntactical analysis of various key words, particularly words in the anchor texts will also be of importance for understanding the relation of the activity of the characters in verse 11 with regards to the *diakonia* of the community, in verse 12.

The socio-historical study of the WAS context will bring out the different aspects of the challenges the Church is facing or will be facing in the near future overall as to understand the particular implications for leadership and ministry in context. The final portion of the research will be an application of the synthetic view from the exegetical and hermeneutical findings to the context towards an innovative change. The thesis will interact with the historical and thematic literature dealing with issues related to the inherited clergy/ laity gap. This will be the case overall in reviewing the models of Church leadership and ministry inherited from the Western missionary enterprise.

1.8 Hypothesis

Should a holistic view of Pauline Church leadership and ministry be potentially conducive to a reduction of the inherited clergy/laity gap in a WAS context?

1.9 Definitions

While the phrase "clergy/laity gap" is abundantly present and mentioned in Christian literature and writings, and is seemingly well understood, there are sometimes differing points of view in what the gap is referring to. To avoid any misunderstanding, this thesis will set a clear view on how it understands it.

Clergy: the word comes from the Greek word *kleros* which means "inheritance", "lot", "heritage", "part" (Thomas *NASD* 1998[10]). In the New Testament, there are five occurrences of *kleros* (Acts 1:17; 8:21; 26:18; 26:18; Col 1:12; 1Pet 5:3). Only in 1Pet 5:3, where it is translated "(God's) heritage", is the word referring to "a group of Christians", interpretatively in parallelism with "flock' (Michaelis 1988:285). Its transition from the New Testament usages to a latter meaning with regards to Church office-bearers remains obscure; it might have been due to its extra-biblical usage for a "magistrate" (Parker 2008:4). Its usage for Church office-bearers was consecrated in Tertullian's time before it extended to members of religious orders, and finally to all the ordained in contradistinction to the laity (Morris, *EDT* 1985:254). This is its contemporaneous usage and so, in this thesis.

Laity, It does not come from the Greek λαός which means "people" (Bromiley, *EDT* 1985:617). It is used in the NT in Peter 2:9 and designates the "whole people of God". Laity comes from the Greek λαϊκός meaning in pagan usage "the non-educated", and in Jewish usage "those who are not priest nor levite" (Küng 1972:82). This Jewish usage might have influenced its Christian usage. In Christian literature, it was first coined by Clement (1 *Clement* 40.5*)* in contradistinction to the "high priest", "the priests" and "the levites" of the Old Testament sacerdotal order, and in analogy to Church members who where not part of the two-tiered ministry of bishops-presbyters and deacons.

Nowadays, its Roman Catholic meaning one captures in *Lumen Gentium*, the dogmatic constitution of the second Vatican council which states: "The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church" (LG IV, 31). In Protestant usage "laity" is used to distinguish ordain from the

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non-ordained members of a congregation. So, in general, the word will be used in contradistinction to ordained members of a priestly system or ordained ministers in non-priestly models.

Clergy/laity gap, clergy/laity divide and clergy/laity dichotomy are different appellations of an existing separation between ordained and non-ordained members of the Church, going beyond a mere distinction. The thesis understands the gap to encapsulate a twofold dimension of the separation. On the one hand, the gap is of a qualitative nature. On the other hand the gap has a quantitative or numerical dimension. The qualitative aspect, in its extreme form, is well expressed in *Lumen Gentium* (II, 10), according to which the priesthood of the laity and that of the clergy "differ from one another *in essence* and not only *in degree* (italics mine)" (Abbott 1966:27).

This qualitative distinction may be seen in the exclusion of the laity or its marginalisation in decision-making on matters regarding Church life and ministry, or in the implied status of participants to the ministry of the ordained. This qualitative aspect is more pronounced in the hierarchical clergy/laity division of the Episcopal Roman Catholic Church order. Other Church government systems are not safe since complaints exist within all denominations worldwide. The numerical or quantitative aspect is, in part, a consequence of the qualitative divide. It is visible through the fact that the "laity" as the larger group of Church members, by way of such class-division, is marginally involved (if they are) in most of the activities of the congregation, which remains the sphere of the ordained.

CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

The clergy/laity gap is a long lasting issue that has caused much ink to flow. Investigation into the topic soon confronts one with the ecclesiological issue of Church leadership and ministry that has raised debates over many centuries. Nowadays the debates are going on without a potential consensual view, at least within the near future. As Cowan remarks "How the Church is structured and what officers it ordains (and who ordains them) impacts who does what in the ministry of the Church as well as how it is done" (Engle and Cowan 2004:17). As an ecclesial issue the clergy/laity gap has a historical as well as a theological dimension. It cannot be treated as a mere theological issue since often times theology has rather been led by the events. The review will take into account the historical evolution of the clergy/laity gap, and the theological debates related to the issue. Therefore, this chapter will be a twofold literature review aimed at bringing to light the multi-dimensional aspect of the gap. It is divided into two subsections.

The first subsection of the review of the literature will consider the historical background of the clergy and laity issue throughout different periods of Church history. The second subsection will centre on the debates on issues related to the priesthood of all believers[11] which the researcher assumes to be the key in dealing with the clergy/laity gap. Western Church leadership and ministry models, matters of controversy, claim to have their roots in the New Testament. It is necessary then to review debates over these issues in view of capturing their theological rationales and to bring to light their relation to the gap.

[11] The heart of the matter is well expressed by Akin (2004:35, 36) who writes, "The issue is how this doctrine is to be understood and how it is related to other doctrinal issues such as Church government and pastoral authority and leadership."

2.2 Historical background

Christianity arose as a non-clerical movement. His promoter and most of his followers who went to work towards its expansion were not of priestly background (Bosch 1992:191). According to Orlandis (2001), the first Christian communities were made of converts of all social and economic background but most Christians were of humble condition.[12] The very first Christian communities of the apostolic era used to congregate in private homes, as abundantly witnessed by the various books of the New Testament: (Acts 2:46; 5:42; 12:12; 20:20; Rom 16:5, 23; 1Cor 16:19; Col 4:15; Phile 3:2).[13] Outside the provinces of Judea and Samaria, the Christian communities were implanted along the commercial routes of the Empire. This was, at least, the case for Pauline churches (Green 1981:313, 314). Where there was one house Church[14], it constituted the local Church in that area, but multiple house churches in a given area have been also labelled "Church" of that area, as in the case of the house churches community of Jerusalem, Acts 8:1.

Vorster (1985:26) thinks that "the NT churches were structured according to the theological point of views of their organizers." However, it seems to me reasonable to conceive that since the first communities were essentially made of Jewish constituencies and their leadership was of Jewish background, the very first communities followed the religious societal model they were more acquainted with, that is the Jewish communal gathering, the synagogue.[15] The

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[12] "But it is an undoubted fact that, even early on, some members of the Roman aristocracy embraced Christianity: so much that one of the edicts of Emperor Valerian was specially directed against the senators, gentlemen and imperial officials who were Christians" (Jose Orlandis *A Short History of the Catholic Church*, 2001).

[13] See the "Decree on the Apostolate of the Laity", *Apostolicam Actuositatem* 1, "Sacred Scripture clearly shows how spontaneous and fruitful such activity was *at the vey beginning of the Church* (italics mine) (cf. Acts 11:19-21; 18:26; Rom 16:1-16; Phil. 4:3)" (Abbott 1966:489).

[14] According to Linton (2005:230), following Krautheimer's four-stage chronology of Christian meeting places, "From AD 50 to 150, Christians gathered in domestic residences called *house churches.*" He refers to Lampe who also thinks that Christians did have no "real state" even in the second century.

[15] The word συναγωγή "synagogue" was used first for the gathered community, and later the word was applied to the place of gathering of the community (See Giles, *DLNT* 1997:221). It was managed by a college of elders assuring discipline within the community. There were some clerks charged of the external security during religious services which were led by a ἀρχισυνάγωγος, appointed member from among the elders, was in charge of choosing some for the prayer and some for the preaching. The plural ἀρχισυνάγωγοι in Acts 13: 16 shows unusual. There was also a ὑπηρέτης "servant" who was in charge of the maintenance of the synagogue; he was the one who usually handed the text to the designated persons for the readings of passages of Scriptures. He was in charge also of teaching the children (Oscar Cullmann, *DEB*, 1973:705).

first communities did not radically root out their Jewish practices (Ladd 1984:492). They kept praying in the temple (Acts 3:1), and probably prayed according to Jewish customs when meeting daily in houses to be edified in narratives of messianic significances of Jesus' life and in his teachings with connection to Hebrew Scriptures, Acts 2:42-47.

These house meetings were like new synagogues, and Ladd (1993:493) thinks that Paul replicated the same schema. This is the opinion of Jeffers (1991:41) who writes, "Like the synagogues each house church would be ruled by elders." According to him (1991:40), communities in Rome did not have a centralized organisation and stayed with a synagogue-like organization as long as Gentile Christians did not significantly outnumber their fellow brothers of Jewish background. Nonetheless, one may agree with Giles (*DLNT* 1997:220) that the Christian communities were of more charismatic characters than the synagogues and modification of the replicated social and religious model occurred in the course of time.

A certainty remains that is the leadership of the twelve was assumed from the very beginning as of divine election and, being agreed upon, was endorsed by the community, Acts 1:21-26. Though they functioned autonomously from each other, Christian communities were somehow related through apostolic ties. "The various house churches might have cooperated with each other to some degree, but, like the synagogues, undoubtedly they lacked a single ruling council or individual" (Jeffers 1991:41). It seems that local leaders evolved in the background during an era where apostolic authority was so emphatic. None of the letters of the New Testament is the product of some local leader. There are of course some apostolic writings that are feedbacks to communications from churches like First Corinthians. As Horrell (1997:327) puts it, "Although there was therefore some resident leadership within the earliest Christian communities, the primary locus of power and authority was with the itinerant missionaries who traveled [sic] between the churches."

Whatever the dominant structure in Pauline communities, it is obvious from First Corinthians that many members of these household communities were involved in various activities (1Cor 12 and 1Cor 14). First Corinthians

cannot be taken as an exception but rather as very representative of what went on in Pauline household communities (Gal 3:5), even in some non Pauline communities (Rom 12:6). I agree with Stamoolis (*EDWM* 2000:439) and McConnel (*EDWM* 2000:565) on the involvement of ordinary believers as vessels of Church planting. For instance, ordinary members of the Jerusalem Christian community have contributed to the establishment of communities in Joppa and Antioch (Acts 8:1; 11:19).

There are some indices of non-leaders involvement in the activities of the community before the election of those many estimate to have been the first deacons (Acts 2:42-46; 6:1) and there had been people volunteering in administration tasks who were obviously not in leadership positions (Acts 4:35; 6:1). The New Testament evidences a wide range of Church activities in which non-leaders have been involved, from prayer to hymnody in worship services, (Acts 4:24; Eph 6 :18-20; Col 4 :2,3; Eph 5:19 ; Col 3 :16), to the performing of other charismatic activities (Rom 12 : 6-9; 1Co 12:8-11), in the spread of the gospel (Acts 8:4; 11:19; Php 1:14, 15), and in exercising liberality and solidarity (Acts 6:1-3; Rom 12 :13; 2Cor 8:14; Phil 4:15, 16; 1Tim 5:16). According to Orlandis (2001), "In the Roman communities" that shown "solidarity" as well as "greater internal cohesion" while persecuted.

It is in moving into post-apostolic era that one finds factual evidence of a clergy/laity divide.[16] Throughout the very instable[17] transition period of the second and third centuries, when the Church struggled to survive, one notices a progressive reinforcement of local leadership in the making through the writings of some Church fathers. It seems that after the death of the apostles and their delegates the settled Church leadership developed into a more structured pattern to strengthen their authority over their local communities. In the early second century, the charismatic ministries of itinerant preachers were still

[16] A sociological approach to the divide suggests that the post-apostolic Church Fathers have been influenced by the Roman class boundaries of *ordo* (patrician, senatorial class) and *plebs* (citizens who did not qualify for the senate) as well as the legal distinction between *honestior* (elite classes) and *humilior* (ordinary citizens) (See Rankin 2004).

[17] The historical circumstances of the second and third centuries that caused such instability have been met differently in the West and in the East. Easterners engaged in the intellectual defence and preservation of the Christian faith, while their Western counterparts, "successors of the Latin statesmen" (Hodges 1915:96) met the challenges through the administrative ordering of the life of the Church.

exercised according to the *Didache* 10:7[18]. The rising opposition between the charismatic power of wandering preachers and the appointed power of settled leaders, a feature evident in second century Christianity[19], has weighed significantly in the marginalisation of the laity. But the causes of the lessening of charismatic ministries were numerous. Boer seems to account for a more natural cause among many others. According to him, "The *Didache*… gives extensive rules for recognizing and helping traveling prophets and teachers. As these died, they were not replaced" (Boer 1976:31).[20]

There are other causes pointed out by many which, in my view, have been more determining in accounting of the gap, keeping in mind that the post-apostolic Church faced very difficult challenges in the second and third centuries. First, after the death of the Apostles, the issue of authority became crucial at a time when the believing Church had no canonical body (Carrington 1957:465; Conniry 1994:251; Chadwick 2001:49; Packer et al. 1997:211)[21]. Second, it was necessary to preserve the truth of the gospel face to emerging false teachings (Marcionism, Gnosticism) (Tiller *NTD* 1988:431; Nicole, 1996:35). Third, the expansion of the Church in gentile areas raised the opposition of paganism and pagan philosophers as well. Fourth, not to ease the situation, the hostile and fierce opposition of pagan emperors that led to frequent persecutions (Kaufmann1996:12) which coupled with the rising post-apostolic heresies called for a strong leadership. Authoritative episcopacy revealed efficient in decision-making at a moment of crisis (Taylor 2004:89). Another probable cause, as Boer (1976:31) points out, was a need for more

[18] Unless otherwise mentioned, references to the Church Fathers' writings are from "*Apostolic Fathers*", volume I or II, translated by Kirsopp Lake, 1970.

[19] The rising tension between itinerant preachers and the settled leadership is evident in the way each defended his opinions: Hermas, considered a prophet would claim a direct vision where Clement, the bishop called to traditional authority (See Jeffers 1991:145, 152).

[20] It is a very interesting and insightful point because what we see here is that ministries invested with administrative authority turned into offices while ministries related to charismatic authority (prophet, evangelist and healer) tended to disappear with their performers, as with the apostles. Now we can ask if the nature of the ministry was the determinant factor or something else like the fact that charismatic ministries were not appointed while administrative ministries were.

[21] This at the same time seems to evidence that apostles did not choose their successors.

centralised management because of the expansion of Christian communities and of a great number of poor to care for.[22]

Reinforcement of the authority of the settled leadership seemed therefore unavoidable after the death of the apostles and the emergence of false teachers. The *Didache,* though it evidences and holds in high esteem the itinerant ministry of Prophets (*Did.* 10.7; 11.3-12; 13.1-4), asks also no less esteem for the settled leadership of local congregations (*Did.* 15.1-2). Two names are mostly pointed out as having largely contributed to the increase of the authority of bishops in the second century, Clement of Rome and Ignatius, bishop of Antioch.

If as supposed, Clement is the author of *1 Clement*, he tended to overvalue the authority of bishops and deacons in this specific letter. Witherington (2010) thinks that Clement assumes that Paul used this leadership structure in Corinth. Chadwick (2001:46, 47) sees in Clement and the *Didache* a two-tiered hierarchy. If Clement's view is taken as hierarchical, it is nonetheless secure to affirm that he was far from promoting monarchical episcopalism (Kelly 1988:8, Kuen 1993:173). 1 Clement 42:4, 5 suggests rather that household churches were still led by a group of bishops and deacons (Giles *DLNT* 1997:224) and that the bishops and the elders were seemingly the same persons, (see *1 Clem 44:5*). Clement has undoubtedly his share in the reinforcement of the authority of bishops, but in Kunnumparam's view (2000) Clement advocated only functional distinctions rather than a hierarchical ranking. The reinforcement of settled leadership took only a new turn with new paradigms of monarchical and hierarchical episcopacy. As Edwards (2000:317) puts it, "The first (monarchical episcopacy) seems most unlikely at this epoch, so it is reasonable to surmise…that the new concept of a monarchical episcopate was not yet so well established as to prevail without a charismatic sponsor."

As far as written documents are concerned, the reinforcement of the authority of the settled leadership took a further development with Ignatius. In Ignatius's letters one finds a threefold hierarchical view of Church leadership

[22] Toon suggests another probable cause; according to him, because the New Testament canon was not settled yet, the Church, in focusing on the Old Testament scriptures for meditation and study, has tended to reproduce Old Testament patterns (Toon 2004:101).

distinguishing the bishop[23] from the presbyters and the deacons. It is a monarchical episcopalism over a council of presbyters (*Eph 6*). He wrote to the Trallians: "It is therefore necessary that, as ye indeed do, so without the bishop ye should do nothing, but should also be subject to the presbytery" (*Trail 2:2*), and to the Ephesians: "It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself" (*Eph 6:1)*.[24]

It may be that Ignatius was concerned with the strengthening of the power of the bishop and the catholicity of the Church, but by calling the Church of Rome "the head of charity", Ignatius was pointing to the idea of its "supremacy over the whole Church" (Orlandis 2001). From Ignatius, then, there has been a hierarchical distinction between a bishop and a college of presbyters that was to progressively increase not only in honour but also in prerogatives (Faivre 1990:112). Furthermore, one can notice that while at first, Ignatius threefold hierarchical ministry (bishop, priests and deacons) was not widespread, it became so afterwards (Engle and Cowan 2004:52).

Irenaeus (AD 120-202), the bishop of Lyons contributed also to the development of the hierarchical episcopacy (Tidball 2003:148,149). In defending the unity of the faith against the Gnostics and Marcion, he grounded his argumentation on apostolic succession and the primacy of Rome. He used apostolic succession as defensive apologetics against Gnostics who claimed apostolic support and the exclusive access to hidden teachings of Jesus. It seems that the core issue during the second and third century was not really one of charisma against office but rather of authority. According to Hodges (1915:95), "Ignatius, it is true, urges obedience to bishops, but what he has in mind seems to be a loyalty to the local minister in the face of divisive individualism. Bishops are important in Irenæus' eyes as "persons to whom inquirers or doubters may be referred to for information with regards to Christian faith" (Hodges 1915:95). For Irenaeus, "…the correct understanding of apostolic teaching was preserved in the churches which went back to apostolic

[23] The office derived from the presbyterate, but "the process by which a bishop came to be distinguished from his fellow presbyters and at last to occupy a place of authority over them can no longer be traced" (Volz 1989:363).

[24] Mono-episcopalism was not as widespread in Ignatius time. Probably, we are at the beginning of a recent development that was going to turn into a rule later. Polycarp does not seem to distinguish a single bishop from the presbyters (*Phil. 5:7; 6:1*).

times and had personal acquaintance with the apostles" (Ferguson *NDT* 1988:341), overall, "the church of Rome enjoyed a singular preeminence [sic] and was the touchstone for judging what the true teaching of the faith was" (Orlandis, 2001).[25]

It is thinkable that Second century and Third century fathers, in endeavouring to meet the challenges, intended not to create a gap but rather to strengthen the leadership of the Church, to secure unity and to preserve orthodoxy. However, Hodges's analysis illustrates well the impact the opposition to ecstatic prophecy had on the laity after the long lasted influence of Montanism. According to him, "The Montanists perceived the beginnings not only of secularism, but of formalism. Emphasis was being put on order, and authority, and regularity" (1915:99), but as he adds:

> *A difference was being made between the clergy and the laity* (italics mine). There were now appointed persons to whom were given all the old rights of free speech and free prayer. Other people were expected to keep silence. (Hodges 1915:99)

Cyprian seems to be the first evidence of a reinforcement of the power of a three-stage leadership that was to grow hierarchical and unchallenged (Reymond 2004:117). In the third century, when faced with the controversial issue of the *lapsi* he leaned upon Episcopal authority as the decisive factor in dealing with the issue, and thus he further reinforced the authority of bishops. After having taken precedence over the itinerant preachers in the second century, the settled leadership took advantage over the people of the congregations.

The circumstantial[26] case of the rising influence of lay confessors speaks clearly of the determination of the clergy to restraint the authority of non-clerics. Cyprian managed to lower the influence of the lay confessors who tended to constitute a middle class between other non-clerics and the clergy after the Decian persecution. One may ask if it was not out of fear of the mounting influence of lay confessors that the archdeacon, Caecilian of Carthage opposed

[25] For Irenaeus, the primacy of Rome did not mean that all churches were to subject themselves to Rome. Irenaeus appealed not to allegiance to Rome but to see in her the reference of orthodoxy. See Irenaeus, "Against the heresies" *Book III*, 3.2.

[26] This was not properly speaking a movement, and in any case, it was an avenue that faded after the end of the persecutions.

people who gathered outside prisons where lay confessors were detained (Frend 1963:58). Faced with the increasing veneration of lay confessors, the solution has been sometimes to enrol some of the confessors into the ranks of the clergy (Burns 2002:4).[27]

Despite these developments, up to the third century, the priesthood of all believers had its advocates. Justin Matryr wrote ". . . being inflamed by the word of his [Christ's] calling, we are the true high-priestly race of God' (Williams 1963:31)[28]. Even Irenaeus thought that "All who are justified through Christ have the sacerdotal order" (Williams 1963:31). Tertullian[29], in the late second century, was still defending the priesthood of believers[30] when he wrote:

> Are not also we laity priests? It is written, He hath made us a kingdom of priests to God and His Father. It is the authority of the church which distinguishes between clergy and laity, which has assigned in the congregation a special rank and special seats for the clergy. When there are no clergy, you make the offerings and baptize and are priests solely for yourselves. When three are present, there is a church, although they be laymen. Because you have the power to exercise the functions of a priest when it may be necessary, you should also submit to the discipline to which the priests are subjected. (Allen 1897:126)

According to Williams (1963:37), "The laity also participated with the presbyters and bishops in the corporate discipline of the Church." There was a teaching order involving non clerics known as the "choir of teachers" to which Justin Martyr and Origen[31] were members (Williams 1963:41). But laypeople lost progressively their participation to the teaching ministry. Pope Leo opposed lay preaching (Küng 1967: 377) and the African clergy allowed lay preaching only in the presence of the clergy. Even for Ambrose, who had been elected by popular acclamation, the "most effective service" of the laity during the liturgy was to sing antiphonally in choirs (Frend 1963:60). Widows

[27] Chadwick (2001:184) writes "There could be debate whether a confessor needed ordination to act as a presbyter (Apostolic Constitutions 8. 25. 2). He already possessed the charism."

[28] Justin and Tertullian were "lay" thinkers whose work has had a lasting impact on Christian thought.

[29] Though he upheld the priestly character of all Christians, Tertullian was probably the first to ascribe to the Christian minister the name of "priest" (See Rainy 1902:232).

[30] There was a period of resistance from the part of those who identified with a charismatic view of the Church, who were in this case the prophetic movement of the Montanists. Tertullian who had espoused their cause became a chief defender of ecstatic prophecy.

[31] Origen taught catechumens to make a living for his family and was so noticed that some bishops in Jerusalem and Caesarea asked him to preach. Origen's bishop, Demetrius, did not agree and opposed Origen after he received ordination as presbyter in Caesarea (Fergusson, *NDT*, 1988:481). Fergusson suggests that the bitter opposition of Origen's bishop, Demetrius, was perhaps due to jealousy but one may well ask if it was not due to the interference of another jurisdiction on Origen's life.

benefited from the honour to them accorded by the Early Church and by the traditional opposition to second marriages, and were estimated among the laity. To them was committed "the preparation of catechumens for baptism" (Frend 1963:60), but as for the remaining of the laity they were not allowed to teach or to baptize.

These restrictions were seemingly related to the deepening of "sacramentalism" which has also contributed to the increasing authority of office-bearers. The privilege in ordination and the other prerogatives and authority it procured to the high clergy not only widened even more the gap (Faivre 1990:115)[32] but also endangered the office[33]. From the early second century on, Church Fathers (*Clement, Tertullian*) assumed a degree of continuity with the sacerdotal order of the Old Testament which they applied analogically in reinforcing the episcopacy identifying the bishop with the high priest and presbyters to the priests of the Old Covenant (Tiller *NTD* 1988:431).

It was required of laymen that they respect the vicarious authority of the bishop as a demonstration of their piety, the bishop being the "high priest of God". Furthermore, non-clerics were not to administer the sacraments, they were rather "to sit 'quietly and seemly' in their places" (Frend 1963:59). The over-sacralisation of rites (baptism, Eucharist) leading to the sacralisation of the person performing them (Kuen 1993:168,169) ended up in the move of office-bearers into a vicarious and therefore a special priesthood. "The laity have [sic] their function, to support the intercessions of the clergy, to escort them during the great processions on feast days, and on these occasions to assemble in their thousands and do them honour." (Frend 1963:60) Kuen writes:

> we recover…the dualism that appears in all world religions, that is the distinction between the 'profane' and the 'sacred'….The Church will more and more focus on the organ that dispense sacramental grace…Those who preside to the Eucharist came naturally to the highest rank in the Church since they had the means of grace at their disposal [my translation]" (Kuen 1993:170).

[32]For Hans Von Campenhausen, cited by Volz (1989 364), ordination was not a clerical privilege over the laity in ante-Nicene period. According to Volz, "The laying of hands was a visual sign of continuity with the apostolic tradition. It served to accent a succession in office rather than of consecration, done with reference to a definite community of Christians who participated in the selection"

[33] The clergy's immunity from taxes, Bishops' jurisdictional status equalling the civil institution and even sometimes substituted to it, their privilege in ordaining candidates for the priesthood attracted many "city councillors to apply for clergy status" (Volz 1989:364).

From then on, office-bearers turned into a *qualitatively* distinct class whose status made of the remaining of the faithful a subordinate category.

By the end of the third century, another stage of this Episcopal development has been a paradigmatic shift from an ecclesiology of local congregation to that of a territorial Church. From the first century autonomous local communities but, in some ways inter-related (Nicole 1996:18) within the apostolic networks, third century Christian communities moved into a monarchical episcopacy that evolved towards a centralised management with the diocesan bishop, and finally into a metropolitan administration of the Church later in the fourth century (Taylor 2004:42, 46; Babbage, *EDT* 1985:244; Volz 1989:367; Schöne 1993).[34] Another factor to be taken into account is the emergence of a low clergy in post-apostolic centuries. Minor orders made of sub-deacons[35], acolytes, exorcists, readers, doorkeepers, were added as ecclesiastical grades into the hierarchy (Hastings 1969:39; Morris, *EDT* 1985:722; Faivre 1990:115). By creating these new layers of "professionals" that ranked between them and the non-clerics, the system widened the gap (Faivre 1990:115) so much that it would take a long *cursus* for an aspiring layman to climb the ladder to the Presbyterate (Frend 1963:61).

The laity retained their privilege to elect bishops for a while (Rainy 1902:43). Caecilian had been elected in 312, bishop of Carthage, and Ambrose was elected bishop in 374 by the people of Milan (Keith, *NDT* 1988:16). The African Church required the ascent of the people before the election of a bishop be endorsed (Frend 1963:62).[36] But the Church becoming institutionalised and more and more structured[37], a new official was introduced, the metropolitan, whose approval was necessary for a valid ordination. As Hefele, quoted by Volz, comments,

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[34] "Bishops were increasingly becoming the supervisors of churches within a geographical area which followed Roman political boundaries. The jurisdiction of bishops in principal cities extended over larger territories (the province); these bishops assumed the title of metropolitan. The entire hierarchy was salaried by the Roman government…" (Volz 1989:367)

[35] Sub-deacons moved into the major orders in 1207 (See Morris, *EDT* 1985:722).

[36] "The election of Caecilian at Carthage in 312, for instance, was said to have been by 'the voting of the entire populace', and the new bishop appealed to the 'whole body'" (Frend 1963:61).

[37] "As the office of bishop became increasingly associated with civil duties and privilege, as well as with supervising clergy, alienation developed between priests and bishops, and to that Jerome reacted, "The Apostle clearly teaches that presbyters are the same as bishops. Who is the bishop to arrogantly exalt himself above "those at whose prayers the body and blood of Christ are confected?" (Volz 1989:365)

> [This] [sic] takes away from the people the right previously possessed of voting in the choice of bishops and makes the election depend entirely on the decision of the bishops of the province/' Despite this canon, the people retained some influence in selection of clergy well into the fifth and sixth centuries. (Volz 1989:364, 365)

Naturally, the hierarchical organisation would finally not only subordinate presbyters to the bishops but also the bishops themselves to a higher authority with the metropolitan claims of the Roman bishop. The theological basis of the Roman hierarchical organization is anchored to the Petrine succession and leans much on the writings of the Church fathers. The Petrine succession sets the position of the Roman Bishop as successor of Peter[38] who is said to have been bishop of Rome from where he exercised a universal authority over the Christian communities. As Kuen (1993:173) underlines "the evolution towards a monarchical episcopacy and towards the separation of clergy and laity went together [my translation]."

In the fourth century, the new status of Christianity under Constantine, legally and socially accepted, favoured increasing nominalism. Masses joined the Christian communities so much that the majority of the population became soon assimilated to Christians.[39] From the small communities of the preceding centuries, Christian communities, mainly in the cities, became sizably less manageable and the ministry became less participative. As Frend (1982:57) remarks: "The Church in the first two centuries had been a small and closely-knit body scattered through the cities of the Roman Empire. So long as it remained such, the laity retained an important role in its organization and liturgy." The massive adhesion of the empire's population from Constantine has had its impact in the decline of the laity. The nations of Western Europe became the laity and this also contributed to widen the gap between the clergy and the rest of the community. Not much was to remain of the priesthood of all believers as exercised in apostolic times with the Christianisation of the imperial society.

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[38] "In Italy the term `pope´ came to be applied to all bishops as a title of honor, and then to the bishop of Rome exclusively as the universal bishop" (Boettner 1972:125).

[39] Mass conversion from the fourth century to the tenth century partly through monastic evangelism, and partly by coercion, assimilation or through identification with rulers, turned Western Europe into a virtually Christianized society (LaTourette 1975:342-352, Nicole 1996:90-96 Stamoolis 2000:441).

If the identification of Church and empire has set back the involvement of the laity in the life of the Church, it contributed nevertheless to the rise of Christian monasticism that was to compensate its detrimental effects on the evolution of Christianity. Christian monasticism emerged from the dissatisfaction of the faithful faced with the declining integrity of the Church after the massive adhesion of barbarians who brought increasing pagan practices into the Church (Cairns 1979:164). Succeeding to the fading influence of lay confessors, it became a significant lay movement that has, for good or worse, played an enduring role in the history of the Christian Church and of the medieval movement for the evangelisation of Western Europe (Winter 1981:182). The Celtic movement spread over the continent (Stamoolis, EDWM 2000:441).

According to Winter (1981:183), the monastic movement and the hierarchical episcopacy reproduced the two structured modality and sodality that prevailed in first century. One can agree to a certain degree but if functionally speaking, they were "the same"; nevertheless there is a meaningful difference between the structures of each epoch. The "missionary band", as Winter (1999:221) qualifies it, was the initiative of the community while monasteries emerged when some separated from the community. The synthesis of these post-apostolic structures did happen only later in the Middle-Ages. Winter recognizes, "it is, in fact, the relative *weakness* and *nominality* (italics mine) of the diocesan structure that makes the monastic structure so significant" (Winter 1999:223).

The role played by religious orders in the Middle-ages constituted a definite separation of the life of the Church and its mission. These religious orders were a link between the internal and external ministries in that they provided human resources to the Church. On the one hand, they mingled sometimes in leadership affairs[40], and on the other hand, they were the vessels for evangelism and social care to the needy (Cairns 1973:167, 168). Medieval monasteries were centres of devotion as well as work. Their contribution helped in maintaining scholarship and in initiating in many areas the

[40] One monk, Hildebrand, is known as a pope-maker before accessing the papal throne to take the title of Gregory VII (Latourette 1975:469-471; Nicole 1996:98).

improvement of the social life of the masses (Nicole 1996:76). Besides their undeniable social involvement, the monks have been also the missionaries of medieval Europe. In planting new monasteries throughout Europe, they reached out to tribes which they won to Christianity (Cairns 1973:167; Pierson, *EDWM* 2000:654).

As in the case of the lay confessors, the institutional Church slowly but surely managed to pull this lay movement into its ranks. Brooke notes "…the essentially lay character of the early friars was quickly abandoned, and with it one of the few really serious attempts to find an evangelistic function for laymen in the medieval Church" (Neill and Weber 1963:121). Throughout the Middle-ages the Church managed to keep the laity within its secular duties. The majority in Western societies were illiterate: peasants, merchants, knights. Many civil servants were clerics (Tidball 2003:173). Laypeople were forbidden access to Church offices, even "to act as ecclesiastical judges", and Scriptures were called to for a case, as Brooke reports,

> Thou shalt not plough with an ox and an ass together', says the book of Deuteronomy (22.10).… It was to this canon, as quoted in Gratian's Decretum (c. 1140), that an educated cleric would first turn in the later Middle-Ages if he wanted to know about the layman's place in church affairs. (Neill and Weber 1963:113)

Compartmentalised at the periphery of the inner activities of the Church, the laity found however an outlet. Some educated Christian laymen contributed as theologians beside the clergy. There have been also Christian merchants and Christian captives who contributed to the missionary tasks of the Church (Frend 1963:66). However, apart from the interference of kings in ecclesiastical affairs that became, at some point, a matter of conflict between secular and spiritual powers in the West[41] there was a fixed separation of clergy and laity (Brooke1963:114).

I agree with Brooke who pinpoints to the theology of the sacraments and to the standard of learning of the clergy as two pivotal causes in the widening of the gap between the clergy and the laity in the Middle-Ages. Conflicting

[41] Charlemagne and emperors involvement in Church affairs, the controversy about lay nominations from the eleventh to the twelfth century that opposed Emperors and feudal lords to the Church, disputes about who represents divine sovereignty on earth between emperors and popes, all these issues embittered the relationships of Church and State to end up with the separation of Church and State (Nicole 1996).

relationships between the laity and the clergy were partly due to the failure of the clergy to pay due account to the aspirations of the laity to give expressions to its religious zeal. The papal reforms of the eleventh century in ruling out simony and lay investiture, and by enforcing the celibacy of the priests[42], reinforced clerical authority, as well as the clergy/laity gap. The synod of Lateran in entrusting the election of the Popes unto the cardinals re-established the superiority of the popes over the European monarchs by removing lay control over the church's affairs and the authority of appointment of the secular monarchs (Latourette 1975:469). The affirmation of clerical primacy led the papacy to entitle itself the status of "Vicar of Christ" (Brooke 1963:115). In a feudal medieval society which was warlike and aggressive, the Church allotted princes the secular duty of protecting Christendom from the infidels.

The secular world was the open area where the laity found occasions to express one's religious devotion, even if under a tight scrutiny of the hierarchy. But there were also opportunities for the laity to reach out to the closed areas of the episcopate. The rise of the universities opened a path for new opportunities to the laity. Learning became within the reach of the laity. Rupp (1963:136) identifies three classes among the laity whose influence have been vital. They were the lawyers, the merchants and the scholars. The learned layperson, specifically the humanist, acquired the language that enabled one to engage in theological matters. Before the Protestant reformation, there were three points of entry for lay involvement into the vital space of the life of the Church managed by the episcopate. The first was through religious orders, the second through simony, and the third through learning.

From the twelfth century on, beside the traditional monastic religious orders, new non-monastic religious orders were established from lay initiative. At first, those new types of religious orders adopted the three vows of poverty, chastity and obedience of monasticism but not the monastic lifestyle (Nicole 1996:106). Some of these new popular movements committed themselves to

[42] Ambrose of Milan and Jerome, using the parable of the sewer, identified the seed that brought a hundredfold to virgins (Kuen 1993:178). The promotion of virginity led many young people to embrace celibacy as a way to greater dedication to Christ. Later on, the celibacy of priests eliminates the possibility of passing heritage over to heirs, and thence to the laity. Likewise, the practice of simony was in fact an exercise of lay authority over the offices of the Church since it was a prerogative of princes and feudal lords.

the task of winning souls to the Christian faith (Latourette 1975: 447)[43] while others engaged in social activities (Nicole 1996:106). Many of these confraternal lay associations remained within the Catholic Church and operated "under the authorization of the bishop" (Latourette 1975:448). Many others went by themselves or were considered heretics by the institutional Church.[44] Considered as heretics, the Waldenses were very appreciative of the layman's role in Church and world (Brooke 1963:118). Their founder espoused the life of paupers and the movement became one of lay preachers. The stepping in of laymen into the area of learning showed pivotal for the coming reformation and the involvement of learned lay blurred the gap. As Brooke (1963:133) puts it: "Thomas More, lawyer and humanist, took his place beside Erasmus the regular canon and Colet the secular priest. The layman's role was changing."

The Reformation was going to radically disrupt the unshakable dominion of Roman Catholic clerical system. The Reformers took a strong and aggressive anticlerical stand. Luther pinpointed three decisive principles for the promotion of the laity. First was the principle of salvation by faith that is the salvation of the individual soul unmediated through fellow human beings or any human institution. By this first principle, as Trueman (2002:19) puts it: "Luther effectively undercut the whole elaborate medieval sacramental and penitential system, rendering it unnecessary." The principle of salvation by faith alone is essential to a second principle that is Christian freedom. A third principle is the calling of all. Together, these three principles constitute the basis of the priesthood of all believers. These foundational principles, anyway, could have helped break down the idea of a separate class of secular Christians versus a sacred one made of monastic saints and institutional clerics. In his writing addressed *to the German nobility,* Luther attacks the clergy/laity divide as the first of three walls the Romanists have built as a fortress "to protect themselves against reformation; Luther writes,

> It has been devised, that the Pope, bishops, priests and monks are called the Spiritual Estate; Princes, lords, artificers and peasants, are the Temporal Estate; which is a very fine, hypocritical device. But let no one be

[43] The Dominicans and the Franciscans endeavoured to reach out to Muslims through education and by persuasion (Cairns 1979:242).

[44] The Beguines after having been authorized ended being treated as heretics by the Council of Vienna (Latourette 1975:449).

> made afraid by it; and that for this reason: That *all Christians are truly of the Spiritual Estate, and there is no difference among them, save of office alone* (italics mine). (Luther 1885:21)

Some of these principles have been carried further than intended by the reformers. This was the case with the radical wing as well as the peasants who understood Luther's principles as a promotion of democracy. At this point, Luther got caught between the potential excesses of libertines and radicals on one hand, and the Roman hierarchy on the other hand. In Luther's view, the principle of priesthood of all believers and that of Christian freedom were intended to democratizing neither the institutional Church nor society.[45] The establishment of an Episcopal leadership after he left the Wartburg castle and the disapproval of the revolt of the peasants are expressive examples of Luther's understanding of these two principles.

One can qualify Luther's theology as anticlerical rather than anti-hierarchical because Luther visibly did not have in mind the ending of the hierarchical structure of Church leadership in favour of its democratizing. What is at stake is the abolition of the mediatorial status of the clerical system. In fact, these two principles, anyway, broke down the idea of a separate class of secular Christians versus a sacred one made of monastic saints and institutional clerics. "What he (Luther) is doing is to allow for a universal, egalitarian attitude to grace and conversion, while setting up barriers which prevent this Reformation programme being carried across into the secular field" (Trueman 1963:22).

Unfortunately, in Germany, the historical context and circumstances did not facilitate the implementation of Luther's postulate. The priesthood of believers supposes a community of spirit-born Christians while a large segment of the population were nominal Christians. The radicals and the peasants misunderstood the principle of Christian freedom and endangered the reformation. One consequence of the social disturbances of radicals and libertines was that the princes who were pivotal for Luther's enterprise became cautious towards the revolutionary principles brought to the fore. Lutheranism finally adopted in practice a pattern of Episcopal order which reminds one of

[45] The restitution of an Episcopal leadership after he left the Wartburg castle and the disapproval of the revolt of the peasants are expressive examples of Luther's understanding of these two principles.

post-apostolic episcopalism rather than something near Luther's paradigmatic priesthood of all:

> In Lutheran Churches, it was always possible to feel that the minister, the holder of all ecclesiastical authority (*plenitudo potestatis*), stood in the sharpest contrast to the lay people, who had no rights and were there simply to listen to sermons and to receive the sacrament; and that the old medieval distinction between priest and laymen was in fact maintained unimpaired. (Schmidt 1963:156)

Luther as well as Calvin operated within the Constantinian framework which prevailed since the fourth century. Therefore, in Germany, Lutheranism substituted to the Roman Catholic sacerdotal and monarchical hierarchy, an episcopalism with "the supreme ecclesiastical power in the hands of the civil magistrate, who appoints ministers, superintendents, and church counsellors as executive officers" (Schaff 1882:517), but the common people had no voice in the election of their pastor nor any share in the administration of their congregation. Elsewhere in Scandinavia and in England, the Episcopal hierarchy was maintained subordinate to the state.

Church government had been given high priority by John Calvin (Taylor 2004:90).[46] In the reformed churches, Calvin redefined Church order according to the reformer's understanding of Eph 4:11 and Rom 12 (Calvin *Inst; Chr. IV. 3, 8*) a model in which the single ruler, preacher and minister of the sacraments left room to a leadership made of pastors/preachers, teaching elders, ruling elders and deacons, constituting the consistory. It was a collegial structure which, with the congregation "was felt to be the incorporation of the Church" (Schmidt 1963:157). Calvin's understanding was that the ministry of the word required a fourfold leadership structure made of the pastor, the doctor (teacher), the elder and the deacon (Akin et al. 2004:118). Calvinism was then convinced that its Presbyterian model was a return to the authentic New Testament Church order.

Calvin's model, however, as well as Luther's, operating within a Constantinian concept of *Ekkesia*, was designed according to an Erastian[47]

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[46] (See Calvin John *The necessity of Reforming the Church* Audubon, NJ: Old Paths Publications; and Calvin John *Institutes*, Book IV, I-XX).

[47] Named after Thomas Erastius (1524-1583), who defended the supremacy of the state over the Church and hence the right of civil authorities to intervene in Church affairs, mainly in the discipline of its members (Renwick *EDT* 1985:361).

conception of Church order leaving room to the State's lead or to its involvement in Church matters. This was to be questioned later in England where a third pattern of Church government emerged in independent churches dissatisfied with the Episcopal form of the Anglican Church order as well as the Presbyterian model of dissenters. Its initiator was Robert Browne (1553-1633). Browne understood the Church to be a company of believers under the headship of Christ being subjects neither to bishops nor magistrates (Morris *EDT* 1986:240). In restoring the autonomy of local congregations and democratizing decision-making within the community Congregationalists thought they had recovered the New Testament Church order and the priesthood of all believers.

One may ask, however, if for its strong anti-clericalism motive Protestant reformation has not favoured unwittingly the "priesthood of each and every believer" rather than the postulated principle of "priesthood of all". According to Truemann (2002:23), Luther's did not intend to promote a radical individualism. As Giles (*DLNT* 1997:220) remarks: "Belonging to the worldwide Christian community brought into existence by Christ was always primary reality as far as the earliest believers were concerned." Nonetheless, the individualistic understanding of the principle has weighed much in Luther's time and throughout Protestant history politically as well as ecclesiastically**.**

In the eighteenth century, Pietism reacted to the gap by promoting the priesthood of believers in family life and in conventicles (*ecclesiolae in ecclesia*), through bible studies and group exchange, and by promoting ministries based on the New Testament (Kuen 1993:188). After having fought against the Roman Catholic hierarchism, Protestantism had not been able to avoid the trap of clericalism. Wesleyans tried to overcome it trough lay preaching but by the end these lay preachers were to become pastors in traditional fashion.

Lovegrove's account (2002:121-126) of the dissenting voice of the clergy of the established Church of England against the mounting phenomenon of lay preaching and lay catechizing in England in the eighteenth century is very illustrative of the potential clash that can arise between the clergy and the laity.

The phenomenon emerged independently from the established Church.[48] As it was amplifying, it encountered an upsurge from the clergy of the established Church. The clergy was concerned with the danger of jeopardising the "vital principles of Christian belief and practice" (Lovegrove 2002:121). Their criticisms included lacks of authorisation and of learning, the danger of creating schism, "the undermining of church order" and the non-respect of apostolic succession (Lovegrove 2002:121, 122). The clergy raised voices against the danger of compromising the integrity of the Church notwithstanding the fact that classically, lay preachers were carefully selected and underwent careful trial. It was difficult for clergymen to accept the suitability of these lay preachers with regards to the professionals' lengthy preparation of the clergy.

As Lovegrove (2002:126) underlines. "If any active role were possible for the lay Christian it was simply that of promoting true religion in the station in life in which God had placed them." It must not be overlooked however that not all the clergy dissented against the lay phenomenon. The movement found advocating voices even among that part of the clergy that identified and supported lay preaching. Nineteenth century Protestantism failed also to implement the priesthood of all believers. Neander contended against it, so did Merle of Aubigne and Agenor of Gasparin (Kuen 1993:188). It is worth noting with Kuen an attempt of the movement of the brothers to which belonged George Mueller whose ministry has impacted the nineteenth century. In these communities, every member was given the freedom to bring words of exhortation or teaching if they feel moved for community building (Kuen 1993:188).

The reactions of the Roman Catholic Church to the changes in Church order and in the relationship of clergy and laity in Reformed confessions are well reflected by the council of Trent. The Tridentine Catholic Counter Reformation, in facing the assaults of the reformers adopted a defensive stand which entrenched the Roman Church into the fortress of its clerical hierarchy. As Kunnumpuram (2000) aptly puts it, "Trent laid great stress on the hierarchical structure of the Church, while totally ignoring the universal

[48] The use of itinerant lay preachers was by no means new. In a minor way it had formed part of the English Dissenting tradition since the middle years of the seventeenth century. (Lovegrove 2002:119)

priesthood of believers. This council in many ways contributed to the widening of the gap between the clergy and the laity." The same can be said of Vatican I which in maintaining the sacralisation of the power of the priest went deepening the gap in the nineteenth century. Very expressive of the mentality that was prevailing at the time of the first Vatican council is a draft prepared for the council and reaffirming the divide.[49] Dulles quotes it in *Models of the Church*:

> But the Church of Christ is not a community of equals in which all the faithful have the same rights. It is a society of unequals [sic], not only because among the faithful some are clerics and some are laymen, but particularly because there is in the Church the power from God whereby to some it is given to sanctify, teach, and govern, and to others not.
> (Dulles 1974:35)

Roman Catholicism underwent notable changes only from Vatican II (1962-1965). Yves Congar impacted the Second Council of Vatican by contributing to the new concept of "People of God" that Catholic ecclesiology took as a defining concept for the nature of the Church. Congar pushed for reform asking for a greater role for the laity in the ministry. Vatican II seemed a promising step towards liberating the laity.[50] From the pre-Vatican II lawless position of the laity, the Council's reversed the centuries old status of its laity by recognizing "the apostolate of the laity" in a primary not a derivative role (Smith 1992:88; Phan 2010).

Many factors have played in the treatment of the laity by the Church. Some of them were the Protestant debates on the relationship between charisma and office and its impact on Catholic theologians (Nardoni 1992:655; Collins 2006), the rising charismatic movement in Catholic circles, the work of Catholic theologians urging the Church towards change (Congar, Schillebeeckx, Küng) and the pastoral crisis due to a shortage of vocations (Jordan 1990:189). Vatican II's doctrinal affirmation on the whole faithful (hierarchy and laity) as "People of God" , its official recognition of the apostolate of the laity not only in the World but also in the Church, and its acknowledgement of the charismatic and institutional constitution of the Church have provided the basis for the implementation of the "Priesthood of all believers".

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[49] According to Kunnumpuram (2000), "this draft was probably never discussed at the council."
[50] Compared to Trent and Vatican I, the second Vatican council had been a highly reforming council.

Two elements were unfortunately to constitute heavy obstacles. There was, first, the ambiguity of Vatican II. The council's distinction of the common priesthood (to which all laity and clergy belong) and the special priesthood of the clergy (to which the laity *participates*) was, as stated, a re-affirmation of the qualitative gap between clergy and laity. The other obstacle was and still is a practical one. It is the fact that Vatican II's ambiguous openness to the priesthood of all does not satisfy many in either group. Efforts invested to involve the laity in the ministry of the clergy have been met with varying attitudes.

Pin (1969:50) identifies three reactions in the Church with regards to lay involvement in the ministry of the clergy. In one extreme, there are some who continue to hold the dualistic sacred versus secular view; at the other extreme are the optimists who, come what may, hope and try to conciliate the holy priesthood and the secular laity. In between these two extremes, the sceptics are wondering if there is any possibility of reconciling the ministry[51] and the ministries (Pin 1969:50). Nowadays, though there is a greater involvement of the laity in the activities (liturgical as well as missional) of the Church, the qualitative dividing wall still remains: the common priesthood stands still in a "secular" position under the sacred ministry of the ordained.

On the ecumenical side, the WCC efforts towards the role of the laity can be traced down to the late 19th century with lay Youth movements like the YMCA (1855) and the YWCA (1894) and led to the creation of the department on the laity that was to play a central role on the promotion of the role of the laity in the world and on lay training. These Youth movements were not anticlerical but had "a great evangelistic commitment, a deep concern for what happened in society and the conviction that Christians of all continents and confessions must band together for their world-wide task" (Weber 1995). Efforts have been invested to close the gap, as the 1997 consultation statement underlines: "The work on "Church as koinonia," on the viability of theological education, on theology by the people/ecumenical spirituality - all have been attempts in diverse ways to restore the unordained [sic] to their rightful place in

[51] Theologically meaningful is the fact that the word "ministry" has replaced the word "hierarchy" since the latter is not biblical. It has been originally used in the fifth century by the pseudo-Denys (Rigal 1985:186).

the mystery of the Church."[52] After having been high on the agenda of the WCC, concerns for the laity faded in the 1970s. The WCC's concern for the vocation of the laity is trying since then to find a new lease of life.

One thing stands remarkable in the history of the Christian laity. Notwithstanding all the vicissitudes it has gone through, the laity has never been totally muted. Throughout History, there always been under one form or another, expressions of the *dynamis* of the life in the laity. From the beginning of the Christian Church and throughout these past twenty centuries, the laity has initiated if not impacted all the great movements of Christianity. Lay confessors, the monastic movement, the forerunners of the Reformation (Waldenses; Lollards)[53] , many among the Reformers themselves (Calvin, Knox, Beze), the nineteenth century lay movements (YMCA, YWCA) and the innumerable Catholic lay movements always pulled into the ranks of the clergy, all testify of an inner dynamic that keeps the laity active. That is a truth Hodge's statement[54] in his address to the Presbyterian Historical society, delivered in 1885, expresses well:

> Everything organic has…an inward force, by which it is impelled to assume the form suited to its nature. This inward impulse may, by circumstances, be impeded or misdirected, so that the normal state of a plant or animal may never be attained. Still, this force never fails to manifest its existence, nor the state to which it tends. (Hodge 1855)

But in many of the historic occurrences mentioned beforehand, the active life of the laity has operated in the margins of the institutional Church. The picture that emerges from the scene is one of two parallel lines. The laity is like a huge iceberg the emerging part of which, being the smaller, is active while the bigger part is immersed and maintained inactive under the waters of the clerical structure of the Church. Para-church lay enterprises seem to me to reflect the "misdirected", "impeded", not the normal state the Church's life and ministry.

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[52] "Towards a Common Understanding of the Theological Concepts of Laity/Laos: The People of God" Consultation Statement. Le Cénacle, Geneva, 7-10 May 1997 http://www.oikoumene.org/en/resources/documents/search-wcc-documents/advanced-search.html?tx_docdb_pi1[descriptors]=54785 Accessed on 2011-08-06

[53] We may mention earlier groups like Paulicans, Cathari and Albigenses which, though considered then as heretics, were passionate "for a pure Church and a biblical ministry" as Stitzinger (1995:157) puts it.

[54] Hodge's address (1885) was on defence of Presbyterianism as a "divine institution" and "the genuine product of the inward life of the Church".

With regards to the gap itself, Kuen's point in the last decade of the past century expresses the state of the priesthood of all:

> Theoretically speaking, it is acknowledged that laypeople are full members of the people of God; nonetheless in practice they are not committed but to subordinate tasks. The pastoral crisis has demonstrated that they can well perform many of the ministries in the Church. Yet 'spiritual' functions (preaching, administration of the sacraments other pastoral tasks) remain the privilege of the ordained clergy. The legitimacy and the authenticity of some charismas are acknowledged but there is hesitation to commit their beneficiaries the corresponding ministries in the Church [my translation]. (Kuen 1993:202)

2.3 Debates

The historical background shows that post-apostolic circumstances impacted changes upon the Church that led to the marginalisation of those who were not members of the forming hierarchy. This is why the priesthood of believers raised some concerns among Church Fathers in post-apostolic era. Tertullian, Jerome and Augustine called into question the developing episcopalism of their day (Reymond 2004:117, 118), but their claims did not weigh heavily enough as to prevent the widening of the gap between clergy and laity. The issue emerged early in the first centuries and lasted beyond the sixteenth century Protestant reformation but debates over issues in relation to the clergy/laity gap did not take a consistent shape before the reformation. From the Reformation on, issues related to Church order, on one hand, and the relationship between charisma and office, on the other hand, have been going on. This subsection deals with the review of debates on Church order as well as debates on the relationship between charisma and office.

2.3.1 Debates over Church order and ministry

It was against the Romanists' spiritual/temporal structuring[55] of the Christian people that Luther opposed the equality of all believers and the individual believer's freedom of access to God which became the paradigmatic "Priesthood of all believers", a principle all sixteenth century reformers adhered

[55] In *The Addresses to the German Nobility*, 1885, p. 20, Luther denounces this ordering of society consecrating the superiority of spiritual and sacerdotal clergy over the remaining of society, princes, lords, artisans and peasants, who formed the temporal estate or the laity; It was, in his view, the first of three walls Romanists cleverly built to prevent against reforming the Church. The *magisterium* of the hierarchy and the *exclusive authority* of the Pope are the other two walls.

to. Then this calling into question of the sacerdotal clericalism of Roman Catholicism and the necessity to organize the reforming communities urged for a different pattern of Church order. Luther who "did not regard all the accretions of the centuries as evil" (Latourette 1975:721) retained a form of Episcopalism deemed not contrary to Scriptures. Calvin, on the other hand, took a more radical view and revisited the Scriptures to come up with what he thought was the recovering of the biblical model of Church order, later labelled Presbyterianism.

A third form of Church order took roots in independent churches in England over against Episcopalism and Presbyterianism as well, with a more democratic approach to Church order, Congregationalism. From the Protestant Reformation on, Episcopalism, Presbyterianism and Congregationalism have been the three main forms of Church government (with their variants) that have been replicated worldwide. Over against the clerical hierarchy of Roman Catholicism, these three forms have claimed a recovery of the priesthood of all believers but since Reformation time, all three have been matters of ongoing debates. With regards to the problem this research is set to investigate, the researcher will now pay much attention to modern debates[56] on Church order with regards to the priesthood of all believers.

Episcopalism or prelacy is the monarchical ruling order that has been, for about fifteen centuries, the unchallenged model of Church government in Christendom. It is mainly based on apostolic succession and distinguishes the bishop, from the elders in a three stage hierarchical distributions of Church offices. Some call to the position of James in the Jerusalem community and to Timothy and Titus who are said to have received the laying of hands and to have ordained their successors (McLeod, *NDT* 1988:146). Episcopalism's main argument is essentially that sacramental continuity has been secured from the apostolic age up to present times (Morris, *BDT* 1960:184). Acts 6: 6 and 1Timothy 4:14 are invoked regarding the rationale of this sacramental view.

[56] As recently as in 2004, two magisterial books on Church order in counterpoint form have been published. *Perspectives on Church government-Five views*, edited by C. Brand and R. S. Norman, Nasville, TN: B&H Academic. *Who runs the Church?* Edited by E. Engle and Steven B. Cowan, Grand Rapids, MI: Zondervan. They constitute a diversity of views on each of the three main reformed Church orders. My review of debates on Church order will be highly indebted to these two books.

Episcopalism is fundamentally structured around an initial threefold ministry of bishop/presbyters/deacons. The weakness of this position is that evidence of a monarchial *"Episkopos"* is to be found only in post-apostolic era, in the second century with Ignatius (Giles, *DLNT* 1997:222; *n.a. NIDCC* 1974:346; Morris, *EDT* 1985:238) who distinguished sharply a bishop from an elder, the former being the chief pastor and administrator of the community and its possessions.

The Roman Catholic hierarchical clericalism is the most developed and the purest form of Episcopalism. Authority follows a top-down line. Its support is built around two assumptions, the apostolic succession and the primacy of Peter, as head of the Apostles, Vicar of Christ and Bishop of Rome. Apostolic succession relies on biblical passages like 1Timothy 4:14 with the further assumption that Timothy and Titus received their authority through laying of hands (ordination) and that the process continued from generation to generation so that the beneficiaries of such unbroken process are the only ones qualified for giving the sacraments.

In the debates on Church order, there is a clear distinction in attitudes and thought between pre-conciliar Roman Catholic theology and its conciliar and post-conciliar theology. Up to Vatican II the laity in Roman Catholicism was not considered to have an apostolate of its own but only to collaborate "in the apostolate of the hierarchy" (Kunnumpuram 2000). But Vatican II stressed two concepts in Roman Catholic theology that were paradigmatic in the definition given them in the decrees of the council: "People of God" and "Apostolate of the laity". With the new pneumatological ecclesiology promoted by Congar, these two concepts should have been the seedbed for the implementation of the priesthood of believers in the Roman Church. The laity received a new and positive definition: the layman, by virtue of baptismal incorporation, shares in the threefold ministry of Christ.[57]

This, however, was just one side of the coin. The other side one finds in *Lumen Gentium* (*LG*) that distinguishes clearly and qualitatively the priesthood of all believers from the office of priest that is proper to the hierarchy. They both belong to the priesthood of Christ but the "common priesthood of the faithful" differs "not only in degree" but also "in essence" from the "ministerial

[57] See also the "Decree on the Apostolate of the Laity", *Apostolicam Actuositatem* I, 2;

priesthood" of the clergy (*LG* II, 10) (Abbott 1966:27). The decree (*LG* IV, 31) maintains also a dividing wall between the "sacred" and the "secular" and reaffirms the proper sphere of the laity as being the secular, temporal world, (Abbott 1966:57). Vatican II seems to have tempered the absolutism of papal authority in affirming the collegiality of the episcopate including the Pope and all the bishops (*CD* I, 2, 3) but the "decree on the bishops" clearly restates the monarchical privilege of the Pontiff over the bishops (*CD* II, 8a, 9) (Abbott 1966:397, 401). Post-Vatican II's developments evidence two poles in the debates over Church order, each claiming to be in tune with the spirit of the council. Some theologically more liberal thinkers (Schillebeeckx; Fiorenza; Swindler)[58] ask for full *agiornamento* and advocate for non hierarchical forms of church order while more conservative theologians (Ratzinger; von Balthasar; Kasper)[59] hold to the hierarchical structure (Groppe 2001:466).

I tend therefore to think that the language of Vatican II is ambiguous and was seemingly trying to reconsider the status of the laity without a high leadership determination to really bridge the gap. Patterson reports Pannenberg's acknowledgement that "the doctrine of the priesthood of all believers is a major barrier between Protestants and Catholics", and his hope that a "strategy" will one day be found to overcome the gap (Engle and Cowan 2004:141). Patterson is not so optimistic as long as two types of priesthood are maintained.

Besides the absence of a biblical basis for the threefold ministry and its hierarchical form, the following objections have been and are still raised against the Roman Catholic Church structure:

-The lack of scriptural basis for apostolic succession. No evidence exists to show that the apostolic "office" was of permanent nature and went on beyond the earthly lifetime of the Apostles.

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[58] E. Schillebeeckx, *Church: the human story of God*. NY: Crossroad, 1990; E.S. Fiorenza, *Discipleships equals: a critical feminist ecclesiology of liberation*. NY: Crossroad 1994; L. Swindler, *Toward a Catholic Constitution*. NY: Crossroad, 1997.

[59] Joseph Ratzinger. *Called to communion: understanding the Church today*; Transl. by Adrian Walker, San Francisco: Ignatius, 1996; Hans Urs von Balthasar, "Christology and Ecclesial obedience", *Explorations in Theology IV: Spirit and Institution*. Transl. by Edward Oakes, San Francisco: Ignatius, 1995; Walter Kasper, The Church as a sacrament of unity. *Communio14*, 1987

- The absence of a liturgical priesthood in contradistinction with the spiritual priesthood of all believers (1Pet 2:9). The division of the community into a sacred class and a secular one impacts negatively the priesthood of all believers by maintaining a qualitative distinction.

A serious contention, in this line, concerns the maintenance of a linear Episcopal schema, clerical and hierarchical, that makes non-clerics dependent on the ministry of the clergy. An over-centralised organisation represents a danger for the involvement of the laity (Rigal 1997:233). Is it possible to maintain an ecclesiocentric arrangement of Church order without conflicting with the pneumatological ecclesiology of Vatican II? One may echo Saucy (1972:111) who asks: "Does not this schema constitute a denial of the headship of the living Christ, implicitly at least, "when in reality the living Christ through his Spirit indwells the total Church *corporately* (italics mine)?"

The Anglican Church represents another type of Episcopalism. As a reformed Episcopalism, the high Church's view of Anglican Church order is a model[60] built upon Tradition and Scripture. Anglicans who hold this view justify their method on the basis of a lack of a specific biblical Church order. There is, insists Toon (2004:28) "no one form of ordained ministry and Church government" in the New Testament, rather a variety of "forms and types". This is why Anglicanism turns to the "historic episcopate" of the first five centuries.[61] This is why Taylor (2004: 48) contends that for Anglican Episcopalism, the "historic perspective" has the same authority than Scripture.

Zahl (2004:239) who defends Anglican episcopalism on utilitarian grounds finds justified the recourse to Tradition on a hermeneutical basis. His hermeneutical method is what he calls the "three-legged tool": Scripture, Tradition and reason respectively constitutes a three-legged tool for Anglican

[60] Toon prefers to define it as a "synodical government" consisting of a house of bishops, a house of clergy (presbyters and deacons), and a house of laity, all three's support being necessary for major decisions. An Archbishop presides as head of a college of bishops in a given province.

[61] To his defence, Toon while advocating the "historic episcopate" perspective thinks that Church order belongs not to the existence (*esse*) of the Church, that is the position of "High Church Episcopalism", nor to its well-being (*bene esse*), the position of some liberal and some Evangelical Anglicans, but to the perfection of the being of the Church (*plene esse*) because he recognizes that all existing "branches or denominations" whether they are led by a bishop or not, are deficient because none possesses the full marks of holiness, catholicity and apostolicity (Toon 2004:37).

Church polity, according to Zahl.[62] In his view, because Scripture lacks not only an explicit and normative model but also (implicit in his recourse to the "three-legged tool") enough "grounds" for Church order, then Anglicans' appeal to Tradition is warranted. For Zahl (2004:239), Church order is an "*adiaphora*, and therefore OK". Reymond (2004:244) wonders if Anglicans' marginalisation of Scripture is not due to a lack of biblical support for Episcopalism.

Zahl's position seems to me slightly different from that of Toon. One finds in Scripture, according to Toon (2004:28), principles, doctrines and seeds in Jesus and the Apostles teachings and practices but "no one form of ordained ministry and Church government"; there is rather a variety of "forms and types". He writes: "This Church recognizes and adheres to Episcopacy, *not as of Divine right* (italics mine), but as a very ancient and desirable form of Church polity." Anglicans see principles of Episcopal gradation in Scripture, hence the bishop's leadership over the clergy and the laity, even principles of Episcopal synods in biblical passages like Matthew 18:20; Acts 15:28; 21:18; 1Corinthians 16:15, 16; 1Thessalonians 5:12; Hebrews 13:17. They rely heavily on Acts 15 and Matthew 18:20 to defend their supra-congregational system. The logic of the 1930 Lambeth Conference is that if the historical development of the canon of Scriptures is accepted there is no reason for rejecting the evolution of the episcopate within that same period (Toon 2004:28).

Though Toon agrees that in passages like Acts 20:17, 28, and Titus 1:5-7, πρεσβύτερος and ἐπίσκοπος apply to the same person, he contends that the evolution towards mono-episcopacy, not towards presbyteral episcopacy, "is a fact that one cannot set aside", but the process must be understood as "…directed by the Holy Ghost" (Toon 2004:26). This means that Toon advocates an evolutionary concept of Church order which, in my view, means that what we have in Scripture is embryonic and foetal stages of Church order which developed into a fully-fledged Episcopal form in the course of the first five centuries of Church history. Toon's evolutionary view raises one fundamental question in my mind: Does it mean that God did not reveal to the Apostles

[62] He explains: "Here is how it is supposed to work. When we run into a proposal such as 'the blessing of same-sex unions,' we run it by Scripture. If we cannot grounds for it in Scripture, then we solicit tradition, if the idea does not square with tradition, then let's pull reason" (Zahl 2004:239).

sufficient “ingredients” for the ordering of the Church but left its fully-fledged form to be realized by the post-apostolic Church?

Furthermore, within the first five centuries of Church history, Toon (2004:40) distinguishes two kinds of bishop, “the monarchical bishop of second and third centuries”, the “local bishop-celebrant”, the bishop “pastor”, and from the fourth century, the “ruler over a diocese”, “the bishop-administrator”. He suggests that the Church is in need of recovering the “bishop pastor” (Toon 2004:41). This implies, in my view that second-century Episcopacy was more in line with Scripture and/or the *bene esse* of the Church. Toon’s suggestion contradicts his assumption on an evolutionary development of the episcopate which should rather warrant a five century “bishop-administrator” over against a second century “bishop-pastor”. This is why Patterson qualifies the “historic episcopate” perspective as being conjectural (Patterson 2004: 51).

Patterson’s basic contention against Toon is on the “*authority for determining Church government and polity* (italics his)” (Patterson 2004:50). He contends against the “historic episcopate” on the basis of the fallibility of “post-apostolic writings and conclusions” He argues that it is not to be assumed “that because the church of the first five centuries came to appropriate conclusions in some matters (Christology and the Trinity), all its conclusions were either directed by the Holy Spirit or allowed by God” (Patterson 2004:51). Waldron also points to Toon’s appeal to tradition rather than Scripture as one fundamental point of contention (Toon 2004:57). In the same line, Akin and Garrett contend against the methodological approach to Church order, mainly the “three-legged tool” as a hermeneutical key (Akin 2004:249; Garrett 2004:254). So Taylor (2004:48), and Patterson (2004:52) who questions Anglicanism’s reason for determining authoritative the first five centuries rather than the previous four or the following centuries and Toon’s crediting of Ignatius’s ecclesiology as the normative form of his time (Patterson 2004:52).

Another point of contention to the high Church Episcopal system is its view of “Apostolic succession”. Against the apostolic succession of bishops, one should remind that local leadership of bishops/presbyters co-existed along apostolic authority. Those bishops/presbyters did not share the same authority

than the Apostles and their apostolic co-workers (delegates and itinerant prophets/evangelists), as Toon (2004:26) acknowledges. That the apostles and their delegates did not pass on their authority to the settled leadership seems evidenced by the energy Church Fathers invested to vindicate their authority after the death of the Apostles. One would think of a smoother transition after the death of the Apostles if that was the case. The fact that the canon did not integrate any of the Church fathers' writings also speaks loud enough. If there is any continuity between apostolic and post-apostolic eras, it should be between First century local leadership and Second century Church Fathers.

A positive feature of Anglican Episcopalism is the unique position of Jesus, the High Priest (Zahl 2004:227), which constitutes a significant difference between Catholics and Anglicans. Anglican Episcopalism may be credited to be theologically more open to the priesthood of all believers than the Roman Catholic Church order. Practically, the place given to lay representative in a house of laity (Toon 2004:22) provides for lay involvement in decision-making. Episcopalism, in principle, should secure greater cohesion and stability because of its centralized system. The system should also provide strong leadership in time of crisis. Were not post-apostolic crises that helped pave the way towards mono-episcopacy, when the Church was facing persecutions and heresies during the second and third centuries?

There are other contentions, however, against the "High Church" view of Episcopalism. The "historic episcopate" perspective anchored in the first five centuries, is questioned for it is a historical not a biblical argument, and Taylor (2004:44-48) points to it as being subjective and arbitrary. As for me, the analogy between the development of the episcopate and the development of the canon of Scripture, as a rationale for endorsing the first five centuries raises questions. The fixation of the inherited message of the Apostles was necessary *after they passed away* without leaving a canon while Church order was necessary even *during their lifetime*. For this reason, the dogmatic character given to the "historic episcopate" based on this analogy is not biblically warranted.

Zahl, while defending Anglican Episcopalism, identifies three weaknesses in the Anglican system: as it stands, it encourages "Churchiness", may lead to

prelacy, hence to power abuse, and also does not facilitate the discipline of heretic bishops (Zahl 2004:233-234, 240). A fundamental weakness that lies in the high Church's view is the historical approach used and justified by the insufficiency of the biblical data. Despite his high view of Scripture, Toon (2004) advocates for Episcopalism as if the principles contained in Scriptures are not sufficient to help shape a pattern of Church order biblically defendable. The rationale for crediting the "historic episcopate" over against other reformed forms leaves Scriptures deficient so much that it is better to search a well-rounded post-apostolic model which commands itself for its fullness. Was Church order so secondary a point in the life of the Church that not enough was revealed by the Holy Spirit regarding the way apostolic communities were to be led?

Methodologically, the "three-legged" hermeneutical tool is detrimental to the authority of Scriptures. While Zahl (Zahl 2004:239) claims that priority belongs to Scripture, and Toon (2004:24) affirms "the authority of Scripture is not in question or doubt", the "historic episcopate" preference raises a question, in my mind: even if Scripture does not recommend one biblical form of Church government but a variety, why not, at least, adopt one of these "biblical varieties" rather than the "historic episcopate" which is a post-apostolic model? Should not a synthetic form of these "biblical varieties" more in tune with Scripture than a historical form that lacks biblical ground?

In discussing Church order with regards to the priesthood of believers, one cannot ignore the issue of ordination. Toon (2004:27) thinks that the commissioning of the seventy (Lk 9-10), that of the twelve, and the cases of Timothy and Titus and those they appointed in Ephesus and Crete are valid examples of ordination. But Patterson (2004:53) contends that he Priesthood of all (1Pet 2:5, 9; Rev 1:6; 20:6) "…suggests that the limitation of "ordination" almost certainly did not apply to the earliest churches in their practices of evangelism, teaching, or the administration of the ordinances".

One fundamental characteristic of the sixteenth century Protestant reformation had been its rejection of the hierarchical prelacy of the Roman Catholic Church. The Priesthood of all believers was, first of all, a Lutheran argument against the pretension of the Pope, "Vicar of Christ", and of bishops

and priests to stand as mediators of God's grace to the faithful. From Reformation times on, Presbyterianism emerged as a reaction against the mono-episcopalism of the Roman Catholic Church (Carson *EDT* 1985:229). Congregationalism emerged later as a further reaction against the state Church (Morris *EDT* 1985: 240; Linder *EDT* 1985:235) as well as "the idea of ordained ministry" (Bosch 1993:469). These are the two principal models born out of pretensions to restore the New Testament biblical church leadership and ministry. Congregationalism, moreover, understood and still understands itself as the most adequate model for the priesthood of all believers (Akin 2004:34; Garrett 2004:185).

Presbyterians believed that Scriptures teach a representative system of Church government led by elders elected by the people of God.[63] McMahon (2011) writes "Presbyterianism was the form of Government that was duly sanctioned by Christ and of *Divine Right*". Contrasted with the monarchical episcopalism of the Roman Church and the pure democracy of Congregationalism, Presbyterianism is to be assimilated to a republican government (Reymond 2004:98). In its functioning, its "key officer" is the elder (Erickson 1986:1076). Presbyterians do not hold their system as essential to the being of the Church but rather to its perfection (Reymond 2004:98). The system is built on a synthetic approach of both the Old and the New Testaments.[64]

John Calvin, the "father" of sixteenth century Presbyterianism in his interpretation of Ephesians 4:11 distinguished the extraordinary temporary offices (Apostles, prophets and Evangelists) from the ordinary but permanent office of pastor/doctor) (Calvin 1978:195). The temporary offices were to disappear after the death of the Apostles and the closing of the Canon. The

[63] Charles Hodge (1855) wrote: "We do not regard it as a skilful product of human wisdom; but as a divine institution, founded on the word of God, and as the genuine product of the inward life of the Church" Nowadays, while there are notable advocates of Presbyterianism, not all consider it as of *Divine right*; the argument is less trenchant, more subtle: "Presbyterians do not argue that the minute details of church government are to be found in the Bible, but that the general principles of ecclesiastical polity are to be derived from Scripture" (Taylor 2004:76; See Reed 1994).

[64] Reed who defends vehemently the Presbyterian model expresses well this synthetic approach, "The apostles did not create something radically new; they built upon the foundation of previous biblical revelation. When the apostles described church officers, their hearers recognized much of the governmental framework which was found in the Old Testament. Therefore, a presbyterian rule (rule by elders) is not simply New Testament church government; it is *biblical* (italics his) church government" (Reed 1994).

Evangelists, he identified in the apostolic delegates like Timothy and Titus, were also among the temporary offices (Calvin 1978:194). Pastor, in his view synonymous to "bishop" and "minister" is a permanent office. Like the office of teacher, it concerns the ministry of the Word. These permanent offices are that of the presbyters/elders. From 1Timothy 5:7, Calvin distinguished two types of elders, the teaching elders and the ruling elders (Calvin and Pringle 2010). The third group is that of the deacons (Rom 12; 1Cor 12: 28) that is rather a lay ministry concerned with the administration of mercy in Calvin's view.

Calvin's reformed model has been developed later in Seventeenth century Scotland through "polemical interaction with episcopal Anglicanism" (McLeod 1988:144). Reed identifies four tenets of Presbyterianism; they are: church officers, church courts, confessional standards and biblical church membership (Reed 1994). According to Hodge, Presbyterianism holds three principles in opposition to clericalism, apostolic succession and independency that are:

> 1. That the people have a right to a substantive part in the government of the Church. 2. That presbyters, who minister in word and doctrine, are the highest permanent officers of the Church, and all belong to the same order. 3. That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole. *It is not holding one of these principles that makes a man a Presbyterian, but his holding them all* (italics mine). (Hodge 1855)

Presbyterianism as a supra-congregational model consists of local sessions, presbyteries, synods, and at the highest level, the general assembly. Each local congregation is represented by ruling elders; it elects its session and its pastor who is examined and confirmed by the board of elders. One can identify five characteristics of biblically-based Presbyterianism in Reymond's exposition and defence: plurality of elders and representative government (Reymond 2004:93,94), continuity with the Old Testament (2004:94), connectional unity (2004:96), elders selected from below but authority from above (2004:95, 131)

Presbyterians defend their connectional approach to Church order on the ground of Acts 15 which they interpret as a supra-congregational gathering. Waldron (2004:210) contends against Presbyterians that Ac 15 was not a gathering of elders from many churches. Patterson (2004:108) is right to object that no evidence of such connectionalism as in Presbyterianism, "consisting of

sessions, presbyteries, synods, and general assemblies" exists in the New Testament. According to him, only from tradition can one find a basis for these courts, and tradition, as Patterson remarks, is not infallible. He also points to the fact that Presbyterians' analogical use of the Old Testament underestimates the hermeneutical continuity/discontinuity principle between the two covenants (Patterson 2004:109, 110).

Toon's main contention against Presbyterianism is its inconsistency in appealing to the Fathers. According to him (2004:103), they are selective in their commitment to Church Fathers because they welcome the Trinity and the Canon of the New Testament that belong to Patristic era while rejecting the "historic episcopate". As far as time and space count, Episcopalism has more credence than Presbyterianism. It is older than Presbyterianism which is rooted in sixteenth century Protestantism in Europe, with no evidence in Scriptures, and until the sixteenth century, "episcopal polity was in place…in the whole of the known Christian church…" Toon (2004:104).

Presbyterians argue that their Church order is not merely a New Testament model but a biblical one being a synthesis from Old and New Testaments patterns and principles. Waldron (2004:113) retorts that Presbyterians fail here in not taking into account the discontinuity between the two testaments. Patterson suggests that Presbyterianism should avoid "…the complications of paradigms drawn either from the Old Testament or from later development of Christian traditions whether Roman, Orthodox, or Reformed" (Patterson 2004:110). When considering a de-Eurocentralised approach to the issue of Church government, I may well agree with the second part in Patterson's proposition, but I disagree with the first part of his statement regarding the Old Testament. Patterson's suggestion seems to me to induce a total discontinuity between the two Covenants, as if he ignores the continuity/discontinuity principle in the relationship between the two covenants.

Patterson (2004:109) rejects also the differentiation between teaching elders and ruling elders, the former belonging to the clergy and the latter from the rank of the laity. He indignantly asks whether there is any New Testament basis for any clergy/laity division, objecting that Ephesians 4 ignores such classification. In like vein, Waldron reproaches Presbyterians their "improper

accentuation" of the distinction between ruling and teaching elders which turns to exclude some elders-overseers from the pastoral ministry; he raises three interesting questions with regards to Presbyterians' distinction of teaching and ruling elders: "Are there *two types* of elders? Are there *lay* elders? Are all elders not pastors? (Italics mine)" (Waldron 2004:115).

Waldron (2004:118, 121), further, contends that Church government is neither "strictly and legally representative" nor "strictly and legally congregational". He points to major passages on Church discipline (Mt 18:15-20; 1Cor 5:1-13) as implying the whole Church rather than the elders. Likewise, Acts 15, he contends, is far from supporting the connectional form one finds in Presbyterianism (Waldron 2004:122).

Presbyterianism finds its stronger biblical support in the plurality of elders which is seen normative in New Testament Church polity (Reymond 2004:137). For this reason it can be credited for its team-approach to Church order that may lessen the danger of authoritarianism. Further strength should come from the interdependence of local churches that may be profitable to weaker local communities. However this model of Church order may stifle local church initiative and lessen congregation participation, so consequently, it may affect the priesthood of believers because of supra-congregational management. Local churches may also suffer in case of wrong decision-making from high courts.

Four main weaknesses in the defence of Presbyterianism may be pointed out. Its connectionalism lacks sufficient biblical support. All debaters have found Acts 15, the main text for a connectional view, unsuited for supporting the kind of modern Presbyterian connectionalism. Its distinction of teaching elders and ruling (lay) elders seems to favour the clergy/laity gap (Patterson 2004:109; Waldron 2004:115) and, methodologically speaking, the degree of continuity between Old and New Testament it presumes seems to disregard the continuity/discontinuity principle that needs to be taken into account, overall with regard to Israel and the Church. Last not least, Akin's reproach to Reymond about his silence on the priesthood of all believers in his defence of Presbyterianism is worth noting. It can also be raised against Taylor. Akin writes:

> …there is no mention or theological analysis of the doctrine of the priesthood of all believers and the *impact* (Italics mine) of this doctrine on ecclesiology. This is simply inadequate for anyone who wishes to build a doctrine of Church polity that is full and comprehensive in handling all that the bible contributes to such discussion. It also ignores one of the major contributions of the Reformation. (Akin 2004:153)

Congregationalists are also convinced that they, not Presbyterians, have recovered the true New Testament model of Church order, through self-governing local churches and democratic exercise of authority. Congregational democracy means, according to Waldron (2004:210), "the right of the church to decide on the basis of the Bible what the will of the King is." He clarifies, "It is not the right to vote as one pleases regardless of the will of the King." Erickson (1986:1072) seems more explicit and realistic: "By democracy we mean that every member of the local congregation has a voice in its affairs." The heart of this form of Church order is that "the seat of authority" resides in local congregation[65] as compared to Presbyterianism (Erickson 1986:1072). But Congregational polity can be practised according to different patterns. The "single-elder led congregation" (Akin 2004:25-74; Patterson 2004:133-152) and "the plural-elders led congregation" (Garrett 2004:188; Waldron 2004:187-220). Internal structuring may take differing shapes: "the pastor-deacons structure, the pastor-deacons-committees structure, and the pastor-deacons-committees-church council structure" (Garrett 2004:158).

Congregationalism appeals to texts like Matthew 18:15-17, Acts 6:1-7; 11:22; 14:27; 15; 1Corinthians 5; 6; 7; 12; 16; 2Corinthians 2:5, 6 which, in their view, underline the congregation's authority as a final court in decision-making regarding doctrine and practice (Akin 2004:30-32; Garrett 2004:159-171; Patterson 2004:145-146; Waldron 2004:210,211; White 2004:255-284). Schelkle, though he holds an Episcopal view, thinks that Matthew 18:15-17 and 1Corinthians 5:4 are evidences of congregational management of jurisdictional matters (Schelkle 1969:15). Congregationalists insist on the fact that New Testament epistles, in their majority, were written not to bishops and elders but to local churches (Akin 2004:33); they deny apostolic succession as understood by Catholics and Episcopalians and point to the lack of evidence as regards a

[65] Cooperative affiliation is possible in a voluntary basis and without affecting the autonomy of the local congregation.

territorial organization of Church government in the New Testament. In their view, post-apostolic churches, as evidenced by the *Didache* (Akin 2004:39), practised a congregational church order.

While defending a single-elder led congregation model of Church government, Patterson (2004:150) recognizes that "…a case for a single elder or the case for mandatory multiple elders, in my estimation, cannot be established on the basis of Scripture." However, he conceives the single-elder pattern as one that might have existed even in apostolic era where there was but a little community, and as a general pattern that emerges in Scripture, as in the case of Moses and the book of Judges, even in the case of Peter's leadership at the beginnings of the post-Pentecost Christian community. Other arguments in favour of a single-elder pattern include historical precedents as in the case of the synagogue's ἀρχισυνάγωγος and the "angels of the Church", if read as "pastor" in Revelation 2 and 3. Given the fact that there is "no commandments" on the issue of a single elder or multiple elders", the case then must be made on the basis of what can be determined from observing leadership practice throughout the Scriptures (Patterson 2004:150). Taylor (2004:74) denounces the single-elder led congregation as a return to second century mono-episcopacy.

Congregationalists think their model is the most adequate recovery of the priesthood of all believers (Akin 2004:35; Garrett 2004: 185; Patterson 2004:139-141; Waldron 2004:211). But with regards to what the paradigm means, Congregational self-understanding stresses more governance by all believers as the essence of the model (Garrett 2004:184). Garrett asks "if all the believers are to exercise the royal priesthood (1 Pet. 2:9) through the offering of various spiritual sacrifices, then why should not those same believers together participate in and be responsible for the decision-making of the congregation?" (2004:185); but is democratic governance of the Church the real significance of the priesthood of all believers? Does even the Priesthood of all believers imply democratic governance? Do elders receive non mediated authority over the flock or is their authority mediated through the community which would be then the recipient and dispenser of divine authority?

Waldron defends a moderate plural-elder congregational model that allow for partial divine authority not mediated through the community (2004:220), and he denounces the one-sided arguments of radical defenders of the democratic principle who tend to be so parochial as to relativise or to "forget" biblical data that seems to be aristocratic or monarchical (Waldron 2004:218). I wonder also if the advocates of Congregationalism do realize that they defend a transcendental pattern of Church order that hangs in free space unrelated to the real context of apostolic era and that, in their view, must be validated everywhere at any time. Was really congregationalism generated by Scriptures or was it the result of some socio-historical and religious context of Seventeenth century England.

Congregationalism down-top approach to decision-making may be a blessing or a curse. *If well managed* it is inclusive of all Church members in principle, and should be conducive to the *bene esse* of Church order. But Congregationalism, where there is a very large base for decision-making, may be potentially harmed by leadership deadlock when high level disagreement occurs within the congregation. The larger the congregation the higher the potential may be. This is why Taylor (2004:74) points to the impracticability of a congregational Church order for large congregations. The model works better for small congregations but seems also too susceptible to individualism.

Almost all debaters agree that the Bible does not command a dogmatic form of Church government. This, however, is far from holding that there is no blueprint in the available data nor does it mean that a model cannot be built. Advocates of these three models are parochial in their approach either by ignoring or relativising biblical data that do not fit into their models[66]. With regards to the priesthood of all believers, Congregationalism is highly convinced that the priesthood of all believers is only accomplishable and accomplished by Congregational Church order. Roman Catholic hierarchical clericalism while having re-evaluated the status of the laity through the concept of the apostolate of the laity (Vatican II) has maintained the qualitative clergy/laity divide (*Lumen Gentium*).

[66] As Morris (*EDT* 1985) expresses it, "A consideration of all the evidence leaves us with the conclusion that it is impossible to read back any of our modern systems into the apostolic age. If we are determined to shut our eyes to all that conflicts with our own system we may find it there, but scarcely otherwise".

Can really Congregationalism be warranted the status of the "only model" that has recovered the biblical Church order and ministry, and to be "the most adequate model for the priesthood of all believers"? The Congregationalist view of the priesthood of all believers as democratic power sharing seems to me a deficient view of the priesthood of all believers. Again, the issue is about the real significance of this doctrine (Akin 2004:35). At this point, in light of the historical background of the clergy/laity gap, and of the debates on Church order, I would cautiously think that it goes *beyond* the ontological equality of believers and individual free access to the Father. If, as Patterson (2004:142) affirms, "Christianity is far more about servanthood than it is about personal rights", can we make of democratic ruling the basic feature of the priesthood of believers? Moreover, as Köstenberger (2007) underscores, some reproach to congregationalism its reflection of a more secular democracy than "apostolic tradition", and its confusion of "congregational rule" with "congregational participation".

One reason for the diversity of models resides in the fact that they have been built using different methods. As acknowledged and assumed by Toon, the Anglican Church order is not a biblical but a historical model that regards mainly the "historic episcopate" as of Divine right. This approach implies either there is no pattern, no blueprint or the biblical blueprints Scripture provides are not sufficient for a model to be built uniquely from the biblical data. Moreover, the Anglican assumption is that the "historic episcopate is a development of the episcopate stemming from apostolic succession understood as succession of office bearers through uninterrupted ordinations.

Episcopacy in its diverse expressions suffers mainly from the impossibility to contend against the scriptural fact of New Testament identification of "bishop" and "elder". Its top-down structure hinders the priesthood of all believers and is potentially open to authoritarian leadership. However, each of the three models intended to supersede it suffer some deficiency. Presbyterianism and congregationalism though maintaining their pretension to be restored New Testament models underestimate scriptural passages that are not favourable to their defence. Anglican Episcopacy, beyond the fact that it is not a biblical but a historical model, suffers from a seemingly arbitrary fixation on the first five

centuries. The analogy of the development of the Canon of the New Testament with the development of the "historic episcopate" given as their rationale may not be convincing. While John 16:3 may well support the development of the Canon as "Truth", the episcopate cannot claim such status. Presbyterianism has put too much on the continuity between the Old and New covenants at the expense of discontinuity. Congregationalism seemingly reverses the Presbyterian excess by overemphasizing discontinuity.

Patterson (2004:147) defends congregationalism but he acknowledges that "any reading of the New Testament reveals examples of all three forms of church government, or at least provides passages which could be so interpreted". This is the reason put forth by Anglican Episcopalism in favour of a model from the "historic episcopate". Taylor (2004:48, 96) maintains that "the Bible (both Old and New Testaments) teaches the *principles* (italics mine) of the Presbyterian-representative form of Church government through explicit statements, examples, and precedents", and is "…the system most closely in general conformity to the principles of biblical polity." Waldron is convinced that "there is a clear, biblical *blueprint* (italics mine) for Church government and that the New Testament is a sufficient guide in these matters" (Waldron 2004:58). White (2004:257) also holds that the matter is clearly set and taught in Scriptures.

Notwithstanding such strong convictions, the majority among debaters of all side agree that no normative model is given in the New Testament. Half a century earlier, Edward Schweizer (1960:1) pointed out that there is "no one form" of Church government in the New Testament. This is the Lutheran understanding also, according to Schöne (1993:4). The objection Waldron (2004:118) raises against Taylor that is "New Testament polity is *not strictly and legally* (italics mine) representative" can be returned against his own position (Congregationalism) as well as against the remaining systems (Episcopalism, Presbyterianism). The truth remains that there is no dogmatized system, no *strictly and legally* imposable system given by the New Testament. In most cases, the parochial approach of debaters seems to vitiate the debates. They all tend to advocate the model to which they "belong" and this certainly is their Achill knee.

Neither reformed Episcopalism nor Presbyterian and Congregationalist pretensions seem to offer a satisfying solution to the priesthood of believers so as to allow for a reduction of the clergy/laity gap. In the light of all this, one may question any of these forms of Church order given the persistence of the qualitative clergy laity gap. The cul-de-sac leads one to pay attention to another debate which has taken place since late Nineteenth century and which is still going on. It deals with the issue of structure and ministry, and has mainly taken the form of debates on the relationship of charisma and office.

2.3.2 Debates on Charismas and ministry

Opinions on the roots of the gap are almost consensual in linking it to changes in the evolution of Church structure and ministry. As already noticed, the Church started as a movement, but turned afterwards into an institution. But no consensus exists as to the moment of its institutionalisation. Scholarly debates on Church leadership and ministry with regards to clergy and laity roles rapidly lead to the issue of charisma and office that has been and remains one of the hottest issues of the nineteenth and twentieth centuries. The relationship between charisma and office has been mostly debated by Protestant theologians from the nineteenth century on while Catholic theologians have fully entered the debate from Vatican II on.

When we consider the post-reformation debates, Rudolph Sohm's view[67] serves as a starting point. Sohm contended against a consensual nineteenth century theory among Protestant scholars for whom the early Church was made of "voluntary associations" administered by democratically elected leaders (Nardoni 1992:647).[68] Sohm contended that the apostolic Church was, by origin and nature, a charismatic community in which leadership authority was first based on *charismata* but only later evolved into formalized offices after the death of the Apostles (Ridderbos 1982:438,439). There are many who, espousing Sohm's view, see the early Church as a charismatic community that

[67] Rudolph Sohm was a German lawyer. He exposed his view in his book *Kirchenrecht* (1892). His thesis on the charismatic origin and nature of the Church was part of an intra Protestant debate which later provoked Catholic reactions defending the pre-eminence of offices over charismas (see Nardoni 1992:647).

[68] Protestant scholarship was influenced by the anticlericalism of the Lutheran reformation as well as the anthropocentrism of Eighteenth century rationalism.

underwent a process which, from a radically charismatic community, turned into an institutionalized Church (Küng 1967; Boff 1981; Jeffers 1991)[69]. The charismatic leadership has been formalised into offices when the Church was facing heresies and persecution beginning with second century threats (Edwards 2000:316).

Harnack's view did not square Sohm's radically charismatic structure. Harnack[70], though he agreed partially, contented against Sohm that there were in the early Church "two distinct kinds of ministry", one of universal scope, and the other being a local leadership, both co-existed "side by side" (Streeter 1929:75). In Harnack's view, Acts 13:1 seems to reflect the making of the first kind, the charismatic, constituted of Apostles, prophets and teachers, while the local leadership was an elected hierarchy comprising a two-tiered presbyters/bishops and deacons structure (Ridderbos 1982:439)[71] The coexistence of two types of leadership was also the position of Von Campenhausen[72] but he thought that the two distinct types of ecclesial organizations in the Apostolic Church were the non charismatic Jewish Christian community and the charismatic Gentile Pauline churches (Ridderbos 1982:439). The two structures, according to his view, merged later at the expense of the charismatic churches.

Campenhausen's view seems to have influenced Blasi, according to whom *presbyterion* and *episkopos* reflect two patterns of early Christian leadership. He writes: "In short, there is a Pauline Gentile pattern of bishops and deacons, a Jewish pattern of presbyters, and evidence of bridging the two patterns in a redactive passage in the Acts of the Apostles and in two "pastoral" deutero-pauline letters–first Timothy and Titus" (Blasi 1995:251). Horrell, who seems to agree with Harnack (Horrell 1997:327), thinks that «the primary locus of power » was exercised by itinerant missionaries despite the existence of some local leadership. In his view, these itinerant missionaries exercised power over the local communities. Hall while adhering to Harnack's binomial

[69] See also D'Ailly (Pascoe 2005:54).
[70] Adolph von Harnack *The Constitution & Law of the Church in the First Two Centuries*. ET, 1910
[71] According to Goguel (1954:98), "Pneumatism" was a characteristic of Greek Christianity and it had little impact on the Jewish community.
[72] Hans von Campenhausen *Ecclesastical Authority and Spiritual Power in the Church of the First Three Centuries*, 1953

view contends nevertheless that the two types have always coexisted even to the present (Trigg 1981:8). These different views softened Sohm's radical charismatic by maintaining the validity of charisma as well as office but they still see charisma and office as antithetical.

In the debates on the prevailing structure(s) of early Christian communities, views can shift from one extreme to the other. Liberation theologian Leonardo Boff's view[73] is even hyperpneumatocentric at the expense of the Christological aspect of the Church that has been, according to him, overemphasised at the expense of its charismatic nature. Charisma not office must be the guiding principle of Church order, according to Boff (1981:155). On the other extreme, there are those who think that offices existed from the very beginning, some of them thinking even that charismas were not only secondary but also transitory (Streeter 1929; Kirk 1946, Farrer 1946; Menoud 1949; Dix 1957; Cerfaux 1966; Riesenfeld 2010)[74]. Some locate the institutionalization of the Church from the beginning (Carrington 1957; Cairns 1973; Riesenfeld 2010).

Carrington points to the importance of the family of Jesus in the tradition. He follows the view, according to which, James became the first bishop of the Jerusalem church, and after him came Symeon, "who is said to have presided over the fortunes of the original Jerusalem community till after A.D. 100" (Carrington 1957:40). Streeter (1929:77) also seems to argue for the existence of what he terms the "mon-episcopal" [sic] presbyter, which he identifies in the person of James in the Jerusalem Christian community, along but hierarchically over the ordinary presbyterium visible in Acts 11:30; 15:4. Riesenfeld (2010)[75] goes as far as to suggest that the priority of the universal Church as "the community of the redeemed, the New Israel" over its local articulation leads "to ask whether the "public offices or ministries" are not rooted in Christ himself?

This would mean that soon after the establishment of the Jerusalem community, there was already a two-stage leadership in the community, with

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[73] Leonardo Boff. *Church, charism and power-Liberation Theology and the institutional Church*, 1981

[74] Kenneth E Kirk (ed) "The Apostolic ministry" 1946; A.M. Farrer, "The Ministry in the New Testament," 1946; G. Dix, "The Ministry of the Early Church," K.E. Kirk, (ed), 1957.

[75] Found in "*Theologia"*. The article was originally published in *The Root of the vine: Essays in biblical Theology*. Anton Fridrichsen, editor. New York: Philosophical Library, 1953.

one particular Presbyter over the many ordinary presbyters. That James played a prominent role in the early Church, one needs not deny but it is far from evident that he did it from a monarchical position (Saucy 1972:107). Ladd (1984:496) seems closer to the truth in affirming that the first real structuring to emerge was when the circumstances led to the election of deacons in Acts 6. There are still those (see Packer, Tenney et al. 1997:543) who think even that organisation was not on the agenda since the apostolic Church held to an urgency of the *Parousia*, an expectation that left no room for an enduring view of the Church necessitating an organisational structure.

The two-structure view is advocated in Twenty century debates somehow in the identification of "the missionary band of Paul" as "sodality" compared to local settled leadership labelled "modality" by Winter (1999:224).[76] Cairns also distinguished two leadership classes in a different fashion, one of charismatic origin[77] and the other non charismatic, elected by the congregation (Cairns 1973:85). In his understanding, there were offices in the Church from the beginning but they were not hierarchically structured, neither did they constitute a sacerdotal class, even a special priestly class with regards to other community members (Cairns 1973:84). Jeffers disagrees who approaches the issue of Church leadership from a sociological perspective and identifies one charismatic structure on the basis of the nature of its leadership. He writes:

> The source of authority to which a leader appeals in order to legitimate the position of leadership reveals a great deal about the nature of the group. Nearly all Christian leaders in the apostolic era appealed to charismatic authority. They claimed to receive their authority to speak or lead directly from Jesus Christ. The Apostle Paul's claims of authority are the most obvious example of this. Hermas, considered by tradition a prophet, appealed to charismatic authority. Clement, called a bishop of the church, appealed to traditional authority. (Jeffers 1991:145)

It is seemingly that during most of the apostolic era the dominant pattern of leadership has been that of the itinerant leadership of the apostles and their

[76] According to Ralph Winter (Winter and Hawthorne 1999:221, 224), the two structures have been perpetuating throughout Church history. There was first the apostolic Pauline missionary band as opposed to the settled local leadership of presbyters/bishops, deacons, then after the monastic band in opposition to the clergy in medieval times, and the mission societies in modern times paralleled to modern church leaders.

[77] According to Cairns, the apostles were charismatic leaders because they have been chosen by Christ and "endowed with spiritual gifts" while administrative officials, chosen by the congregation "under the guidance of the Holy Spirit" were not charismatic (Cairns 1973:85).

delegates. Leaders like Timothy worked under the umbrella of an apostle as itinerant apostle's delegates rather than "local" leaders (Kruse 1993:604). As Horrell (1997:327) puts it: "Although there was therefore some resident leadership within the earliest Christian communities, the primary locus of power and authority was with the itinerant missionaries who travelled between the churches."[78]

Käsemann,[79] who adheres to Schweizer's view,[80] is considered as prominent among those who think that the charismatic structure was the fundamental structure of the Church (Nardoni 1992:650; Collins 2006:13). For Käsemann (1969:245), "There is for Paul no extension of the earthly Jesus in the church as the earthly deputy of the exalted one…. [I]t is in borrowing from Jewish Christianity that the church compelled to bind the Spirit to the offices" Though adhering partially to Campenhausen's two-structure view, he contends against him that charisma and office are services discharged under the impulse of the Spirit but offices have developed in a way as to extinguish the connatural charismatic structure (See Küng 1967:394; Nardoni 1992:650; Collins 2006:13).

In Käsemann's view, the concept of charisma in 1Cor 12, means not only "gift" but also the "function". Therefore, all charisma holders (that is "all Christians") are office-holders and this remains so as long as office-holders do not claim permanency. Käsemann's view, according to Fung (1980:195), means that when an office-holder becomes permanent, it is no longer reconcilable with charisma. If Sohm, Harnack and Campenhausen have been more radical in opposing charisma and office, Schweizer and Käsemann also assumed to a lesser degree that charisma and office are not compatible.

Towards the end of the nineteenth century and in early Twenty century, Lauteburg and Lietzmann challenged the antithetical approach to charisma and office. According to Lauteburg's interpretation of 1Corinthians 12:28, offices originated in charisma and are the consolidation of charisma (Nardoni 1992:652). A charisma becomes visible through its functioning in serving

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[78] Horrell (1997:325) himself tempers his statement in recognizing the settled leadership of the Jerusalem "pillars": James, Peter and John.

[79] E. Käsemann, *Essays on the New Testament themes*. Montague (transl) London: SCM, 1964; *New Testament questions today*. Montague (transl) Philadelphia: Fortress Press, 1969

[80] E. Schweizer, *Church and order in the New Testament*. Clarke (transl) London: SCM, 1961.

others. At the difference of Lauteburg, Lietzmann held that charisma and office coexisted from the beginning without any opposition though office (bishop and deacons) was not charismatic. Lietzmann's reading of 1Corinthians 12:28 distinguishes charismatic from non-charismatic structures: "helpers and administrators" in 1Corinthians 12:28 are not charismatic and hence the corresponding offices of bishop and deacon in Philippians 1:1 (Burtchaell 2004:104). Grau opposed Lietzmann's view: he regarded office as "a special mode of charismatic activity" (Nardoni 1992:652).

In the period before Vatican II, Catholic scholars who entered the debates were still holding a reactive theology regarding office as permanent and charisma as secondary and transitory. A case in point is Philippe Menoud (1949)[81] who defended the institutional character of the Church rooted in apostolic succession. He rejected the evolutionary view from a purely charismatic to an institutional church because offices existed from the beginning. According to Nardoni (1992:653-666), Catholic scholars (Wickenhauser, Soiron, Brosch, Cerfaux) considered charismas as transitory and secondary. In fact, the Roman Catholic Church was operating from an ecclesiocentric Christology with a linear Church order comprising Christ, the hierarchy and the Church seen as the community of the faithful (Rigal 1997:168). It is this linear schema that Congar pointed out as pneumatologically deficient. For him, the Church's systematic ecclesiology was divorced from its pneumatology (Congar 1984:104).[82]

Vatican II operated a shift by recovering Pauline ecclesiology and the charismatic dimension of the Church (Küng 1967:179,180). The pre-conciliar strictly institutional Church gave way to a binomial concept of Church structure: the council recognised that offices as well as charismas are constitutive of the Church[83] and are necessary for the apostolate of the laity in the Church and in

[81] Philippe Menoud. *L'Eglise et les ministères selon le Nouveau Testament*, Delachaux & Niestlé, 1949.

[82] For Congar, there cannot be an *"a-pneumatological"* Christology any more than an *"a-christological"* Pneumatology. Pneumatology without Christology is adventurous and Christology without pneumatology leads to legalism (Congar, *La Parole et le souffle*, 1984:104).

[83] Thirty years later, this has been clearly re-stated by Pope John Paul II, ""The institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's People. Pope John Paul II 1998. "Holy Father's speech for the world congress of ecclesial movements and new communities" *Vatican archives*.

the world. The decrees of the council are very expressive of the new integration of charismas and ministries with regards to the special priesthood of the hierarchy as well as to the common apostolate of the laity. *Lumen Gentium* (II, 12) affirms that, the gifts of the Holy Spirit are allotted, to "the faithful of every rank" for the "various tasks and offices", according to Paul's teaching, (1Cor 12:7, 11; 1Thess 5:12, 19-21) (Abbott 1966:30). *Apostolicam Actuositatem,* the constitution on the apostolate of the laity (I, 3) states:

> From the reception of these charisms or gifts, including those which are less dramatic, there arise for each believer the right and duty to use them in the Church and in the world for the good of mankind and the upbuilding of the Church. (Abbott 1966:492)

Ad Gentes (IV, 23), the decree on the Church's missionary activity, reads:

> Therefore, through the Holy Spirit, who distributes his charismatic gifts as He wills for the common good (1 Cor. 12:11), Christ inspires the missionary vocation in the hearts of individuals. At the same time He raises up in the Church certain groups[84] which take as their own special task that duty of preaching the Gospel, which weighs upon the whole Church. (Abbott 1966:613)

Since debates on Church order and debates on charisma and office are naturally related, one finds in Catholic theology the same opposition between conservative and more liberal views. Rahner (1964:73) considers that charisma and office coexist in tension and this tension is legitimate. Rahner uses the categories non institutional charisma and charisma of office to avoid opposing charisma to office (Rahner 1964:43, 49). On the other hand, there are theologians like Küng (2011) who think that the priesthood of all believers require a more "democratic" Church order. Küng (1967:179) (and on this he follows Käsemann's view) sees the early Church as a charismatic structure. Despite these differences, from Vatican II on, the point for this research is that Catholic theologians and Protestant debaters alike, in the majority, agree on the binomial structure of the Church.

Online document: http://www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_pc_laity_doc_27051998_movements-speech-hf_en.html Accessed on 2011-18-05.

[84] The Vatican archives read "institutes": *Ad Gentes*: Decree of the missionary activity of the Church. Second Vatican Council; Online document: http://www.christusrex.org/www1/CDHN/v16.html Accessed on 2011-08-08.

Whatever the predominant type of Church leadership during the apostolic era, it is hard to find a two-class Church division into clergy and laity. No conclusive evidence of a clergy/laity gap exists regarding the structure of apostolic churches. It is truly difficult to locate the roots of the gap within the New Testament texts. First Corinthians is an evident piece of corporative dynamism when it comes to the exercise of charismas, and no dividing line between leaders and non-leaders seems to transpire in this epistle. As far as charismas are considered, there was no separating line in their exercise based on a division into clerical and non-clerical classes. As Horrell writes,

> Now, while this sense of the diffusion of spiritual gifts was so vivid, it was impossible that there should be the same sense of distinction between officers and non-officers which afterwards came to exist. Organization was a less important fact than it afterwards became... The officers who had the control of order and administration came inevitably to have a higher relative status than they had before (Horrell 1997:323)

With regards to the priesthood, Phan (2010) recalls us that in the early Church, there was rather diverse functions "performed by various persons" and "no function in the church is dispensable". Functions were "mutually complementary". He refers to Faivre who admits "a hierarchy of service" rather than "a hierarchy of power or holiness".[85] The concept of "laity" did not apply to a segment of the Church in contradistinction to Church officers.

I can at this point affirm, primarily, that evidences of early Church non-leaders' involvement in the life and activities of the Church are quite undeniable. Secondly, it is not out of reason to presuppose the binomial structure of the apostolic Church, a view that seems more tenable than the radical charismatic view of Sohm (Lowrie and Sohm 1904:147, 149; Nardoni 2001:647). His view sparkled however the debates towards the recovery of the charismatic dimension of First century churches. On the basis of the review of the debates, one can conclude that with regards to the New Testament Church leadership and ministry, the debate is not over yet but there is now a quite universal agreement on its binomial structure. Furthermore, the charismatic nature of the Church seems not to have been incompatible with the regulating

[85] Alexandre Faivre. *The Emergence of the Laity*, Paulist Press (1990: 9).

ministries of local presbyters, as it was long thought by Harnack, Campenhausen, even Schweizer and Käsemann.

Even if Pauline texts like Romans 12 and 1Corinthians 12 have helped recover the charismatic dimension of the Church, the spiritual gifts remain a debated issue between cessassionists and continuationists. John Calvin's interpretation of Ephesians 4:11, which is the basis of Presbyterianism, distinguished the temporary and extraordinary offices (Apostles, prophets and Evangelists) from the ordinary but permanent office of pastor/doctor). But Pentecostalism holds all charismas as necessary and permanent, including the offices of apostles and prophets, even if one does not adhere to apostolic succession.

With regards to permanent and transitory gifts, Waldron (2004:69) notes "Since the cessation of the office of the Apostles of Christ is the crucial premise of the argument for the cessation of the miraculous gifts of the Spirit, the reader should be warned that to permit apostolic succession is also to leave oneself defenseless [sic] against the arguments of charismatics." I do not agree with Waldron at all and I will address this point later. The issue is then unavoidable for a right understanding of charisma and office in Church government and ministry, and hence for a right understanding of the priesthood of all believers.

The issue is further complicated by ongoing discussions on ministry and ministries in Roman Catholic theology and the fivefold ministry. The latter now advocated by Pentecostal New Apostolic Reformation movement reads Ephesians 4:11 as unfolding the five ministries the recovery of which is essential and necessary if the Church is going to be effective. Only a biblical theology of the Priesthood of all believers that articulates adequately the relationship between charismas and ministry will help recover the full meaning of the Priesthood of all believers and to point towards a meaningful bridging of the clergy/laity gap. The next chapter will investigate Pauline church leadership and ministry for a comprehensive and holistic view of Church leadership and ministry.

2.4 Summary

This twofold review of the literature has investigated the origin and development of the clergy/laity gap as well as the debates on Church order and on the relationship of charisma and office. The historical background evidences of a gradual depreciation of the involvement of non-leaders in communitarian life and ministry of early Christian churches. Apart from their more charismatic character, First century Christian communities espoused the Jewish communal gathering model, the synagogue (Ladd 1984; Jeffers 1991; Giles 1997). The New Testament evidences a wide range of Church activities in which non-leaders have been involved, from prayer to hymnody in worship services, to the performing of other charismatic activities, to the spreading of the gospel, and the exercising of liberality and solidarity. No evidence of a clergy/laity divide seems to exist within the New Testament texts.

One notices however, from the second century onwards, changes in local leaders' self-understanding that affected gradually the whole ministry of the Church as time went. Facing the hostility of its pagan environment and confronted with the rising danger of heresies, the Church's local leadership lacking a constituted canon after the death of the last apostles responded by reinforcing its status towards a clerical understanding of the ministry (Clement, Ignatius, Cyprian). The reinforcement of the local leadership, however necessary in time of hardship, was to effect the survival of the subsisting itinerant ministries that did not probably last beyond the second century. In the process, there has been a tendency to set back the involvement of non-clerics in the life and activities of the Church (Hodges 1915; Frend 1963; Faivre 1990). By the end of the third century, monarchical episcopacy became widespread and dominated the wide landscape of Western and Eastern Christendom till the sixteenth century when Martin Luther and the Reformers challenged the monarchical episcopacy of the Roman Catholic Church on the basis of Martin Luther's anticlerical affirmation of the priesthood of all believers.

One notices, however that despite its early marginalisation, the laity found from time to time, under one form or another, ways to express the *dynamis* of their religious aspirations. Throughout History, many lay initiatives have impacted the great movements of Christianity (lay confessors, monasticism, Calvin, Knox, YMCA, YWCA...). Nonetheless, the anticlerical abandonment of

hierarchical clericalism by the Reformation has had mitigated results. The Presbyterian and Congregational church orders modelled over against all existing forms of Episcopalism, pretended to be recoveries of New Testament Church government. But from Reformation times up to the present, the issue of the priesthood of all believers has not found a satisfying implementation in either of the existing Church orders. This is why, since Reformation times, debates over Church order and the ministry of the Church have been going on. These two issues are the most related to the priesthood of believers and the consequential clergy/laity gap.

Review of the debates on Church order (see Cowen 2003; Brand and Norman 2004; Engle and Cowan 2004), on one hand, shows that they seem tainted by the parochial approaches to the issue. In closely analysing the debates, I find that they are not conducted with the priesthood of all believers as a central concern. It seems rather that what is at stake is each model's concern with its historical or biblical vindication with the pretention of some models to be the full and exclusive recoveries of the original form of Church order. By and large, this is the case with Presbyterianism to some extent and of Congregationalism to a greater extent. Episcopal systems, on the other hand, seem rather concerned with being defendable (Toon 2004; Zahl 2004). Congregationalism, as an anticlerical alternative to the Roman Catholic hierarchical clericalism pretends to provide the friendlier environment to the priesthood of all believers. It seems more convinced to represent the only appropriate model because of its basic democratic form, in principle (Erickson 1986; Akin 2004; Waldron 2004).

With regards to the relationship of charisma and office, the review has started with post-reformation debates since Nineteenth century Rudolph Sohm's contention against the free-association model of German theologians (Ridderbos 1982; Nardoni 1992; Kung 1967). These theologians tended to treat the Church as a mere human organisation. Sohm postulated a quite distinctly and radically charismatic Church in the very beginning that turned unduly institutionalised afterwards. Since Sohm, the debates on the relationship between charisma and office (Harnack, Von Campenhaussen, Käsemann, Kung), have helped recover progressively the charismatic dimension of Church.

Roman Catholicism up to Vatican II reacted negatively and defended the institutional character of the Church. In the wake of Vatican II's reforming spirit, Roman Catholic ecclesiology and pneumatology have been reconciled (*Ad Gentes; Apostolicam Actuositatem; Lumen Gentium*). Nowadays, greater consensus on the charismaticmatic nature of the Church exists across all confessions (Protestant, Catholics and Easterners). It is fairly accepted that Charisma and office are constitutive of the Church, but their proper relationship is still debated.

The state of the debates requires that one searches for a biblical view of Church leadership and ministry that articulate adequately the relationship between charismas and ministries. It is hoped that this will reveal fruitful for a recovery of the significance of the priesthood of all believers and point towards a meaningful bridging of the clergy/laity gap. The recovery of Pauline ecclesiology has helped Protestantism and Catholicism, afterwards, to recapture the charismatic dimension of the Church. 1Cor 12:28 and Eph 4:11 are the main Pauline texts on which the different models of Church structure and leadership seem to have based their understanding of the *constitution* of Church. They form part of the texts in the light of which the thesis will anchor its search into Pauline Church leadership and ministry in the next chapter.

PART TWO: STUDY OF PAULINE CHURCH LEADERSHIP AND MINISTRY

CHAPTER 3 THE INFORMING THEOLOGY

3.1 Introduction

The debates on charismas and office have moved from Sohm's theory of a radical charismatic church to Harnack's contention against Sohm[86]. Sohm as well as Harnack, and other Twenty century debaters (Von Campenhausen, Käsemann and Schweitzer) tended to set charismas against office (see Ridderbos 1982:467; Volz 1989:360; Nardoni 1992:647). Nowadays, the opposition of a strictly charismatic church view to that of a strictly institutional church belongs to history. The issue seems now focused on their proper relationship (Kruse *DPL* 1993:605). The central objective of this second part of the thesis is to search into Pauline Church leadership and ministry for an understanding of Pauline conception of the relationship of charismas to church leadership and ministry.

As a contribution to Evangelical African theology, this research assumes that the Bible, in its entirety, is the Word of the living God inerrant in its original autographs and transmitted as to convey God's revelation to humanity in a meaningful way. Assuming that every biblical author has communicated God's revelation in a meaningful way, the research aims at recovering a biblical author's one primary intended meaning for each and every passage under scrutiny. The research assumes also that the one primary intended meaning is a timeless truth of universal validity. In encountering the world's various cultures throughout time and space, however, biblical timeless truths allow a

[86] For Sohm, the church was strictly charismatic and a "legal ordering" would be antithetic to its charismatic nature, and Harnack contended that there was a legal constitution from the beginnings; that was not antithetic with the charismatic nature of the church. Harnack's theory, as reported by Streeter (1928:69) is that the church had two types of organisation: "a universal (Apostles, Prophets, and Teachers), and a local (Presbyter-Bishops and Deacons". The former was charismatic and the latter administrative (Conzelmann 1969:314; Schwarz 2007:54). Harnack latter modified his view (Nardoni 2001:649)

diversity of applications, in ways that abide respectfully under the integrity of the message.

The exegetical study of 1Corinthians 12:27-31 and Ephesians 4:11-16 will be conducted in the light of the informing theology, and be followed by the developing theology of Pauline Church leadership and ministry. The research will cover the contextual, literary, lexical and syntactical elements of 1Corinthians 12:27-31 and do the same with Ephesians 4:11-16. The exegetical study should afterwards search into the developing Pauline theology for a more comprehensive understanding of the issue. The synthesis of the findings will close the exegetical study in chapter seven.

Chapter three studies the informing theology prior to 1 Corinthians, paying heed to the elements of the New Testament strata that provide data related to Paul's ministry before the writing of 1 Corinthians, and taking into account chronological aspects of the Pauline corpus. It will be based on Pauline ministry and letters prior to 1Corinthians and on passages of the book of Acts prior to the end of Paul's third missionary journey while Paul was staying in Ephesus (Acts 19). Hence, Galatians, 1 and 2 Thessalonians and Acts 13:1-19:10 constitute the material for the informing theology. This part of the research will investigate Paul's conception of the Church, and church leadership and ministries in the Pauline established communities.

3.2 The Church in early Pauline letters

3.2.1 The nature of the Church

Pauline ecclesiology prior to 1 Corinthians does not conceal yet all the metaphoric wealth the Pauline corpus will make use of from the Apostle's first letter to the Corinthians concerning his understanding of the community of faith that is the Church. The data in the first three letters seem to show a focus on the identity of the Christian community defined by way of its continuity and its discontinuity with the people of God of the Old Covenant. Though Paul does not use the phrase "People of God", it is, as Ridderbos (1982:327) underlines, the meaning "*a priori*" that Paul has of the Church (see also Moore 2003:295)[87].

[87] This seems the case in three passages where Paul uses the word "people" (Rom 9:25; 2Cor 6:6 and obviously Titus 2:14).

The Pauline terminology in these first epistles develops two concepts, "Ἀβραὰμ σπέρμα" and "ἐκκλησία", that are collective expressions of the people of God of the New Covenant.

3.2.1.1 Ἀβραὰμ σπέρμα

First, using the allegorical illustration of the story of the children of Abraham, drawn from Sarai and Hagar's story, Paul distinguishes in a historical and redemptive perspective the introduction of a breaking line in the understanding one needs to have of the real identity of the people of God. Through the story of the two sons of Sarai and Hagar, Paul gives his readers to understand that the history of God's redemption is in continuity not from the point of view of the alliance of the law but from that of the promise made to Abraham (Gen 12:3; 21:10-12). From this perspective, the Church is, in Christ[88], the fulfilment of the universal scope of the promise to Abraham (Gen 12:3b; Gal 3:14). The Church joins in the continuation of those of the descendants of Abraham who trust in the promise rather than in their biological link to the patriarch[89].

With regards to this, the phrase "Israel of God" (Gal 6:16), has been interpreted diversely. Many a commentator (Lenski 1961b:321; Grelot 1967:60[90]; Ross 1968:1014; Conzelmann 1969:266; Motyer 1988; Gerhard 1969:162; Bonnard 1972: 131; Lightfoot 1974:225; Cole 1978:185; Boice 1976:507; Keck 1985:60; Fung 1989:310, 311; Hendriksen 1989:247; Longenecker 1990:288; Ciampa *DTB* 2006:345; Arichea and Nida 1993:159; Motyer 2006:673; Cowan 2010:82; Grudem 2010:945) identify the Church as the "new Israel". In this view, the phrase "Israel of God" is taken as covering

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[88] The expression "Abraham's seed" applies, naturally, to all Israelites as forming the physical posterity of Abraham through Isaac and Jacob (Gen 17: 19; Ps 105:6; Jn 8:37; Rom 11:1; Phil 3:5) and in a special way to the posterity of the promise (Gal 3:16), "embodied in Christ" (Saucy 1980:75), that incorporates all (Jews and non-Jews) "who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised" (KJV).

[89] Burton (1971:210) suggests the possibility that "σπέρμα" in Galatians 3:29 may be referring to the exclusive meaning it has in 3:16b. It is true that Paul uses the phrase in this exclusive import for Christ, but also in a broader sense for all whose faith rests upon the promise made to Abraham (Rom 4:16, 18; 9:7, 8. In 3:29), the word in the nominative cannot be a complement of Christ, and the rendering of the Diaglot version "if but you of Anointed, *certainly of the Abraham seed* (italics mine) you are, and according to promise heirs" would be pleonastic if "σπέρμα" has an exclusive sense.

[90] One notices that a shift of mind occurs later in "Les ministères dans le peuple de Dieu" where Grelot insists on discontinuity rather than continuity: "one should not understand that the Church of Jesus Christ replaced Israel" (Grelot 1988:16).

the same meaning than "καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν", equivalent to the whole people of God of the new covenant, the Church. Others (Richardson 1969[91]; Burton 1971:357,358[92]; Harrison, *WBC* 1976:1298; MacDonald 1989:714; Campbell *DPL* 1993:446) limit the phrase to Jews who follow the κανών.

Correct interpretation of the phrase "Israel of God" depends on the meaning of two words κανών and καὶ, in context. Κανών: lit., "a *straight rule* to detect crookedness" (Jamieson, Fausset and Brown 1997) or "cane, reed, measuring rod" (Arichea and Nida 1976:158). It may refer to "a surveyor's measuring line to mark out a path..." (Spence 1909e:312). It may also refer to a "rule", a "principle", 33.335 (Louw and Nida *GELNi* 1989:427), a standard (*BDAG* 2000:507). Many scholars identify the κανών to what is asserted in verse 15 (Lenski 1937:320; George 1994 439; Lange et al. 2008c:159): "regeneration", "a new creature". For Arichea and Nida (1976:158), the rule is Paul's injunctions in verses 14 and 15. It seems however that the rule is the line followed by Paul in the main proposition, verse 14, rather than in the explanatory sentence in verse 15 (Spence 1909e:312). In that case, the rule in verse 14 is: "nothing more, nothing less than the cross of Christ", in which case, Paul is asking Gentile Christian to adopt this principle, which he exposes more in Philippians 3:3-11.

Galatians 6:16 is problematic too because the preposition και lends to two different interpretations (Saucy 1972:72). "Israel of God" indicates a replacement of Israel by the Church if kai is epexegetic, explicative. If read as a connective kai, the expression distinguishes simply the Jews who become attached to the promise from those who base their faith on their natural, biological link with Abraham[93]. In any case, it should be underlined that the

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[91] Cited by Cowan (2010 :82).

[92] Burton insists on the logic of the syntactical construction "εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος" and the fact that it differs from other Pauline combinations of εἰρήνη and ἔλεος (1Tim 1:2; 2Tim 1:2; 2Jn 2) in which ἔλεος precedes εἰρήνη (Burton 1971:357, 358). This means that, here, the first part of the blessings "εἰρήνη" is to be attributed to "ἐπ' αὐτοὺς", and the second part regards a distinct group, Israel of God. Lemon (1996:227) thinks that the distinction was intentional because he did not want to be perceived as an anti-semite by Judeo-Christians.

[93] Prat (1961:332) remarks that Paul does not name the Church "people of God" except through OT reminiscences. He takes Titus 2:14 as alluding to Exodus 19:5 (but this is debatable). There is also the awkward syntax with the last "*καὶ*", "εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ". The metaphor of the olive tree in Romans 9-11 authorises a distinction between the natural branches (Israel of

identity of the Church as the eschatological people of God[94] does not rest just on this phrase but on the general argumentation developed in and through the epistle (3:6-29; 4:21-31) (see Hendriksen 1989:247). For the phrase “Israel of God”, in Galatians 6:16, lends to different interpretations and Paul uses it only here, it seems to me necessary to stress that the Church of the new covenant is not a mere dismissal of Israel from the divine project (Rom 11:1,2) (see Saucy 1980:72, 73)[95], but the extension of the *qahal haElohim* (קָהָל הָאֱלֹהִים)[96] of the old covenant (Neh 13:1) through the grafting of the Gentiles (Rom 11:17-19; Eph 2:13-19, 25).

3.2.1.2 Εκκλησία

Paul’s dominant terminology used for the new community of those who believe in Christ is the phrase “ekklesia". The use of this word which in the Greek language and culture has no religious connotation would follow especially the translation of the LXX (Lacoste, *ECT* 2005:300; Nisus, *DTB* 2006:537; Grudem 2010:936). The LXX uses it to translate the Hebrew קָהָל, “*qahal*”, which designated certain gatherings of the people of God of the old covenant (Num 10:7, Deut 5:22; 10:4). This calls for two remarks:

a) If Paul had in mind the Hebrew expression קָהָל, "*qahal*", then he could have the choice of alternately using ἐκκλησία and συναγωγή. But Paul never uses "συναγωγή" to name the people of God of the new covenant. So, the choice of ἐκκλησία is not fortuitous. The word "συναγωγή" indicated *generally*

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the promise) and the savage ones (Gentile Christians). Paul distinguishes, on one hand, the race of Israel, ἐκ γένους Ἰσραήλ (Phil 3:5), he belongs to, even as a Christian (Rom 11:1; Phil 3:5). On the other hand, there is the “natural Israel” (Rom 9:6), which is inclusive of two distinct groups: Israel according to the flesh and Israel, according to the promise. The Church is made of the latter and the grafted members from gentile background (Rom 11:17; Eph 2:14, 15). In light of all these remarks, one may incline to think that “Israel of God” designates Christian Jews, Israel according to the promise (Rom 9:8). In this case, the distinction does not make sense vis-à-vis the Church. As Campbell (1993:205) remarks, “Paul does not designate the new entity as Israel; the term retains its reference to empirical Israel.” Therefore, the antithesis of “Israel of God” is not the Church or Gentile Christians but those Jews seeking justification through the law, and contextually, the Judaisers (for further investigation, see Betz, *Galatians*. NY: Fortress Press. 1988, pp. 322,323; also Bruce *Commentary on Galatians* Grand Rapids, MI: W. B. Eerdmans 1990, p. 275). According to Witherington (1998:452), distinction between Jewish Christians and Gentile Christians exists elsewhere in the Pauline corpus. He points to Romans 15:25, and Ephesians 2:11-3:6.

[94] The Church does not exist in discontinuity but rather in continuity with Israel in the sense that non-Jews, as Paul makes it clear with the metaphor of the olive tree in Romans 11, *are grafted* (Rom 11:17).

[95] “The consistent witness of Scripture is to the distinctiveness of Israel and the Church” (Saucy 1980:73)

[96] Hebrew words are generated from Logos Bible Software 2013, Oak Harbor, WA, USA: Logos Research Systems.

the place of worship, the place of gathering[97]. We know that the Church of Jerusalem met in many houses but is always presented as "ἐκκλησία" (Acts 2:47; 11:22; 15:4). The use of ἐκκλησία shows that Paul thinks of the community gathered rather than the gathering as such (Nisus, *DTB* 2006:537). It is reasonable then to think that the corporate dimension prevails in the use of the word. In the Pauline conception, for this period when the Pauline usage of imagery was very limited compared to subsequent periods, the Church is not a gathering of individuals but the community of Jewish and heathen constituting together the seed of Abraham (Gal 3:27-29). Εκκλησία is then an expression of the essential corporate nature of the new covenant community (Ridderbos 1982:327; Manser *DBT* 1999).

b) In Paul's view, the Church is "ἐκκλησία" in its local dimension as well as in its universal dimension (Mare 1988:372; Ladd and Hagner 1993:391; Easton 1996; Reymond 2000:496; Nisus *DTB* 2006:538)[98]. In the introduction to his letters (1Thess 1:1; 2Thess 1:1) where he uses the singular, the Church is the local community. Paul uses apparently the plural for the communities of a given region (Gal 1:2, 22; 1Thess 2:14) not for the city of Thessalonica. In the testimony he gave in Galatians 1:13, however, the inclusive usage indicates the universal dimension of the Church. Therefore, for Paul, the "ἐκκλησία" is still a whole in its local expression, where two or three are gathered together in the name of Christ (see the "church of the Thessalonians" (1Thess 1:1, 2Thess 2:2) as well as in its universal expression, (Gal 1:13). Paul speaks of Churches (Gal 1:1, 1Thess 2:14) or church: ἐκκλησία having always in mind the essential wholeness of God's people.

Paul sees all believers as generated by the Spirit with a new status before God, drawn by the Spirit of God by virtue of the redemptive work of the Son, (Gal 4:5) (Küng 1967:166; Boice 1976:473; McDonald 1989:703). They are individually, "son" (Gal 3:26, 4:6, "heir", Gal 4:7) but collectively they are the

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[97] The Old Testament uses two words to designate the "assembly": *qahal* and *ehad*. The latter "*ehad*" is rendered "συναγωγή"; the former translated ἐκκλησία by the LXX is used for the Church in Paul who never uses the word "συναγωγή" for the Church. Prat (1961:334) may be right in noting that this was because the Apostle wanted to distinguish the Christian assembly from its Jewish counterpart.

[98] As Reymond (2000:496) underlines Paul links local believers "τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ" with the universal Church "σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν" in 1Corinthians 1:2.

"seed of Abraham" (Gal 3: 29), and the "ἐκκλησία τοῦ θεοῦ", “Church of God” (Gal 1:13). In the formative period of the Pauline mission to which belong the epistles to the Galatians and Thessalonians, Paul's thought is therefore committed to the essential identity of the Church as an expression of the eschatological (Gal 4:4,5) and supra-national people of God (Gal 3:28). It is like in these first years of his missionary work, the ecclesiology of Paul was dominated by an awareness of the nature of the church as, first of all, the undiscriminating gathering of Jews and Gentiles (Gal 3:28) into a universal “people of God” in Christ. One will not find in Paul the phrase “λαὸς θεοῦ” instead he uses the phrase “ἐκκλησία τοῦ θεοῦ”, in all three letters (Gal 1:13; 1Thess 2:14; 2Thess 1:4).

3.2.2 Inter-communitarian relationships

3.2.2.1 Jerusalem and Antioch

It is in the light of the relations of the Church of Antioch with that of Jerusalem, and of Paul's relations with the leaders of the Church of Jerusalem that one may get a grasp of Pauline conception of inter-ecclesiastical relationships as regards the period covered by the three epistles. After the foundation of the Church of Antioch by Christians fleeing persecution, the apostles having been informed sent Barnabas to Antioch (Acts 11:22). We may wonder at this point about the nature of the information that urged the sending of Barnabas. Did the settlers and founders of the Christian community of Antioch request assistance from the apostles, or was it just because the Jerusalem leaders, having heard otherwise of what had taken place, took the initiative to send Barnabas?

Whatever the answer, for one reason or another, the Jerusalem church has contributed to the strengthening of the church of Antioch. It seems however evident that at a certain point, and soon after than later, the new community in Antioch entered into a real autonomy (Ac 13:1-3). The autonomy of Antioch did not mean absolute independence from Jerusalem (see Wood and Marshall 1996:202). The fact that the new community referred to the leaders of the Church of Jerusalem in front of the threat of Judaisers indicates the referential role of Jerusalem in the early stage of the development of

Christian churches (Blaiklock 1959:98; Toussaint 1986:383; Wood and Marshall 1996:201).

The historical status of the Jerusalem church is also visible in the resolutions of the Jerusalem council which will constitute a standard for churches established among the heathen (Acts 15:28, 29; 16:4). This recognition did not mean, however, that the church in Antioch was under the supervision of Jerusalem, nor did it mean Paul's unconditional allegiance to the leaders of the Church of Jerusalem. Galatians 2:2 shows rather that the apostles were aware that for the autonomy of the various missionary enterprises to be constructive, it was necessary to foster cooperation and collaboration for the preservation of the unity of the Church.

The autonomy of the community of Antioch is reflected in the decision of the Church to send missionaries without referring to Jerusalem (Acts 13:3). In spite of the administrative autonomy of Antioch, this church maintained real links of solidarity with the Church in Judea (Acts 11:29, 30). A brotherly fellowship between Antioch and the churches of Judea (Acts 18:22) is visible through the movements of people from one area to the other: Paul visits the Jerusalem community on his trip back to Antioch (Acts 18:22); itinerant servants of God, like Agabus (Acts 11:27, 28), operate from Jerusalem to Antioch; Peter and James's delegates visited Antioch (Gal 2:11, 12).

3.2.2.2 Antioch and Pauline communities

One notices that though Antioch sent Paul and Barnabas to the mission field and functioned as their home Church and mission "headquarter", as to speak (Acts 13:3; 14:26; 15:35; 18:23), churches established by the Pauline mission did not evolve into a hierarchical system headed by Antioch. It is true that the missionaries themselves remained accountable to their home Church (Acts 14:26; 18:22) but Antioch's managerial authority over churches established by Paul and Barnabas (Wood and Marshall 1996:202). These were also autonomous in the way they organized under the guidance of the Pauline team, not under the administrative supervision of an Antiochene board (Wood and Marshall 1996:202). It seems also evident that these churches were not dependent from each other but functioned autonomously (Dunn 1975:263)

though they also were sensitive and actively helpful to Christians living elsewhere when an occasion made it necessary (1Cor 16).

3.3 Leadership in early Pauline communities

3.3.1 Paul and the Jerusalem leadership

Before his conversion, Saul, the young and dynamic Pharisee evolved inside a system where he was subordinated to the Jewish religious leaders, (Acts 9:1; 22:5; 26:10). But a new spirit presided over Paul's novel conception of ministry after his conversion. In the light of the data, Paul appears to be of an independent mind after he embraced the new faith in Christ (Goguel 1954:217; See also Lenski 1961a:58; Bruce 1984:180; O'Connor 1997:90, 93). His new state of mind seemed to have arisen from the consciousness that his call to the ministry came directly from God, through his experience on his way to Damascus, (Acts 22:16-18). In the defence of his apostolate (Gal 1:10-2:21) Paul insists on the fact that his ministry does not depend on any humanly set managerial body, not even on the outstanding leaders of the Jerusalem Church (Gal 1:15-17). If he maintained a dynamic relation with them and stayed in touch with them, it was first of all in view of collaborating for the preservation of the integrity and the unity of the evangelical message (Gal 2:1, 2). A fact, at least, proves that he was not dependent on them: the Jerusalem conservatives, still marked by Jewish practices, did not require the circumcision of Titus (Gal 2:3).

This independence of spirit did not mean that Paul was an individualistic freelance with little concern for anyone's authority who was justifying one's insubordination under the guise of his divine call. Maintaining a message free of human traditions (Gal 2:16), Paul collaborated not less with the leaders of Jerusalem who were of more conservative mind (Gal 2:11-13). Between Paul and the other apostles, there was a mutual recognition of ministries entrusted by God and a rationalization of the activities (Gal 2:8, 9) an effective collaboration, which Paul wanted frank but irrespective of deviating human authorities (Gal 2:11, 12, and see Belleville *DPL* 1993:56). By calling Pauline communities to abide under the standards set by the "Apostles and elders of

Jerusalem (Ac 16:4), and to contribute freely and willingly to the relief of needy Judean communities (Gal 2:10)

Paul demonstrated that the autonomy of Pauline communities should be balanced with a view and an active consciousness of the one universal Church, the "ἐκκλησία τοῦ θεοῦ", "Church of God" (Gal 1:13) (George 1994:114; Jamieson et al. 1997). In Paul, the local body of believers is the local reflexion of a broader body as Paul implies in 1Corinthians 1:2: "τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ...σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *ἐν παντὶ τόπῳ*" and in Ephesians 2:19: "...ἀλλ' ἐστὲ *συμπολῖται τῶν ἁγίων* καὶ οἰκεῖοι τοῦ θεοῦ (italics mine)." As Strong (1907:892) puts it: "Local churches are points of consciousness and activity for the great all-inclusive unit, and they are not themselves the units for an ecclesiastical aggregate. They are faces, not parts of the one church."

3.3.2 Leadership in Pauline communities

3.3.2.1 Structure of Pauline communities

The letters to the Galatians and those to the Thessalonians reflect partially the first decade of Pauline Church leadership and ministry (Kuen 1989; Carson and Moo 2007; Walton 2000). They do not provide evidence of any hierarchical church structure (Wescott and Schulhof 1909:150; Wood and Marshall 1996:203). Data from the narrative book of Acts covering that period does neither support a hierarchical structure with regards to Pauline church leadership and ministry (Lenski 1961a:586). Pauline letters, even if they were sent to the leadership of a church, were addressed to the community at large, meaning, at least, that the leadership of the churches did not constitute a mediating body standing between Paul and the community as local authoritative body[99].

This does not mean that Paul sometimes treated matters without the involvement of local church leaders. It is more than probable that each one of these letters was sent not to an individual or to a group within the community, not even the community as a whole with no regards to their leaders. One should keep in mind that the simple fact that Paul himself found necessary to

[99] I do not press this argument because many Patristic letters were addressed to communities at a time when mono-episcopalism was making its way and was emerging as a dominant structure.

appoint or to have leaders appointed makes unlikely their marginalisation by Paul in the treatment of local church problems.

3.3.2.2 Appointment of local community leaders

The data the three epistles provide bear only little information on the management of the local communities to which they were sent. In the epistle to the Galatians and in the second epistle to the Thessalonians, there is but little indication about how the leadership came into being and how it functioned. 1 Thessalonians only offers instructive elements on the local leadership. It would be difficult to have a more tangible image on the leadership of Pauline churches, before the writing of 1Corinthians, without resorting to the book of acts. Acts 13:1 to 19:22, which covers the period that elapsed from the ministry of Paul and Barnabas in Antioch to his Ephesus sojourn, offers some significant indications for a better grasp of Pauline church leadership.

One gets, from Acts 14:23, information on the appointment of elders in churches planted in Galatia during Barnabas and Paul's first missionary journey. A number of questions come to one's mind with regards to this issue. What has been the mode of appointment? Was it by election or direct appointment?[100] Does the word "elder", if we follow Luke's naming, means that Paul followed the model of the synagogue? What qualifications presided over the choices of those who were appointed? Was it their teaching skills or their management skills, or the combination of both? Did Paul choose members of Jewish background who were already learned-people having a valid religious training before embracing the new faith? Were the elders appointed by a democratic vote, or did Paul and Barnabas appoint directly elders without a choice made by the group? Did they ask the assembly to propose names and after that appoint some to eldership?

Χειροτονήσαντες: 1-aor., act., part., nom., masc., pl., of χειροτονέω may be understood either as meaning "to chose or select presumably by a group and possibly by the actual raising [sic] of the hand", 30.101, or "to formally appoint or to assign somebody to a particular task", 37.103 (Louw and Nida

[100] Grelot (1983:85) thinks that the head of families who hosted the congregation would have some ministerial responsibility in the management of the congregation, but he recognises that it is just a conjecture.

GELNi 1989:484). Compounded from χείρ: "hand" and τείνω: "to stretch", it meant originally "to vote by showing a hand" but the verb evolved to mean "to appoint with the approval of an assembly", according to Robertson's comment on Acts 14:23 (Robertson *OLB*-2011:¶1) and has been even used to mean "to appoint" without referring to an assembly (Josephus, *Ant* XIII.2, 2)[101]. From Bauer's point of view (*BDAG* 1979:881), "here the word means *appoint, install* (italics his) w. the apostles as subj." The idea of a democratic choice cannot therefore be imposed here undoubtedly on the basis of a potential meaning of χειροτονήσαντες, because the participle is not decisive. At this point of the research, I will rather keep in mind the fact that these were very young and untrained communities with regards to the tasks of Christian Church leadership, as one may notice from the texts covering this period.

It is evident that the Church of Thessalonica was led by elders. When and how were they appointed? They had been appointed probably shortly after the establishment of the community because some of their duties are mentioned in the letter (1Thess 5:12, 13) written not too long after "the evangelization of Thessalonica" (Bruce 1982: xxxiv). But one recognizes with Schürmann (1967:101) that the difficulty with so early an appointment comes from the fact that Paul had to leave this city soon after the foundation of the Christian community, because of the persecution which will pursue him to Berea urging his departure to Athens (Acts 17:5-7, 13, and 15). Between the foundation of the Church of Thessalonica and the writing of the letter, he will have hardly time to appoint or to have the community appoint elders.

There are optional solutions suggested by Bassin (1991:166): the leadership in Thessalonica appeared spontaneously, or the appointment was done under Timothy (1Thess 3:1, 2), while he presided over the early management of the community as a delegate of the Apostle. This second probability seems to me reasonable since it is certain that Timothy stayed in Macedonia before joining Paul in Corinth (Acts 18:5; 1Thess 3:6). As to the laying on of hands in the process, there is little evidence that it was institutionalized for the access to the ministry. We have no means to clarify its

[101] This passage speaks of the appointment of Jonathan as high priest on the sole discretion of Alexander without consulting an assembly (Josephus, *Ant* XIII 2.2, translated by Whiston 1995:337).

requirement for these early Pauline church leaders. Acts 13:1-3 speaks about the laying of hands on Paul and Barnabas who were to be sent to the mission field whereas the appointment of elders in the Pauline churches does not seem to have required it (Acts 14 23).

Were local leaders called “elders”? To answer the question, one needs to take into account New Testament texts which inform us about the period prior to 1 Corinthians. According to the book of Acts, Barnabas and Paul considered necessary for the young communities of Galatia to have local leaders whom the author of Acts considers as elders (Acts 14:23). One recognises that while the events reported by Luke belong to this first period of the Pauline mission the term “elder(s)” does not appear in the corresponding Pauline letters. One considers also that they are not named so in Acts 13:1 which is about the leadership of the Church of Antioch of which Paul was a member. Notwithstanding, if we consider that eldership existed earlier in the Jerusalem Christian community and if we take into account the appointment of elders in Pauline communities established on his first missionary journey (Acts 14:23) it would be difficult to consider the leaders in Acts 13:1 otherwise than elders.

Given Paul’s Jewish and Pharisee background (Ridderbos 1982:459), it is reasonable to think that he was informed as to the organization of the synagogue and the structure of his leadership. The existence of elders in synagogues and the replication of this model by the Church of Jerusalem could have influenced the Pauline conception to some extent concerning the management of a local Church (Ladd and Hagner 1993:577). But there is no evidence that the term functioned as a “title” of dignity (Grissom 2003:472).

3.3.2.3 Authority of local community leaders

One finds indication in Acts 11:29, 30 that Paul, Barnabas and the Church of Antioch recognized the authority of the elders of the local community of Jerusalem to some extent. What Paul demands for the local leaders of the Church of Thessalonica gives us a glimpse onto what should include the authority of local leaders in a Pauline community of the earlier period. However, as already underlined, 1Thessalonians does not provide an exhaustive view of the charge. Despite the limited data, the verb εἰδέναι in

1Thessalonians 5:12 and Paul's exhortation in verse 13, ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, are suggestive of the attitude Paul expected from believers towards their local leaders.

Εἰδέναι in 1Thessalonians 5:12 is the perfect, active infinitive of οἶδα which means "to know", 28.1 (Louw and Nida *GELNi* 1989:735), "to remember", 29.6, "to acknowledge the high status of a person, an event", "to honor", "to respect", 87.12 (Louw and Nida GELNi 1989:735). It is translated "to know" (KJV, DRB, WBC), "to recognise" (MLV); "to honor" (LBV), "to respect" (RSV), "to have respect" (TOB), "to have consideration" (LSG, BBA). The meaning adopted by KJV and DRB seems not the best with regards to the whole exhortation. The Thessalonians did not ignore certainly who were their leaders. It is possible that Paul was asking them to distinguish particularly the ones who were dedicating themselves seriously to the task. As a possibility, this is not to be discarded with regards to the general meaning that is very close to the exhortation one finds in 1Timothy 5:17. If this is the case, we have here an indication that for Paul the authority of church elders has to do with their dedication to the task they are called to carry out.

The rendering "to recognize" or "to honor someone" (*BDAG* 1979:556), seems favoured by the use in verse 13 of ἡγεῖσθαι, pres., mid., inf., of ἡγέομαι: "Have an opinion, a view" 31.1 (Louw and Nida *GELNi* 1989 366) "respect, esteem, to consider" (*BDAG* 1979 343), the figurative sense we find in 2Thessalonians 3 15; 2Corinthians 9:5; Phillipians 2:3, 6; 1Timothy 1:12. The verb is followed by the significant adverb "beyond all measure", "most highly" (Kubo *GELKu* 1975:187). What Paul expected from the believers of Thessalonica is the acceptance of the leadership of their local leaders and a genuine and affectionate respect, a "*big* respect" as the justified consequence of their effort in performing the work entrusted to them. Paul is not putting the persons on a pedestal but rather the character of the work which they were carrying out: "God's work". The limit of this authority seems well expressed by the phrase "εἰδέναι": "have consideration" (1Thess 5 12). "Εἰδέναι" is widely used in the Pauline corpus but with various connotations[102]; here it denotes the "framework" or "direction", and in any case the verse points somehow to the

[102] (1Cor 2:2; 8:2; 11:3; Eph 1:18; Col 2:1; 4:6; 1Thess 4:4; Titus 1:16)

limit of the authority of the charge by indicating what should characterise their authority: “προϊσταμένους ὑμῶν *ἐν κυρίῳ* (italics mine)”, “in conformity to the Lord”; “probably refers to matters concerning the Christian life, 36.1(Louw and Nida *GELNi* 1989:465).

3.3.2.4 Apostolic interferences and local leaders’ authority

In the addresses of the three letters prior to the writing of 1 Corinthians figures the expression "Church" (1Thess 1:1; 2Thess 1:1) or "Churches" (Gal 1:2). The epistle to Philemon is not an exception to what seemed to be the general rule (Phile 1:1, 2); it was unmistakably sent to an individual (Phile 1:4) and addresses a personal problem of the addressee (Phile 1:18). The same is true of the Pastoral letters with the exception that they had more to do with the community than the letter to Philemon. They were nevertheless addressed to Paul’s team members, Timothy and Titus. It is therefore a feature of Pauline epistles to have a church or churches as addressees, if we except letters sent to individuals. We would nonetheless miss the point in thinking that in addressing his letters to communities rather than a board, Paul was a first century congregationalist.

The epistle to the Romans remains in line with other Pauline letters. It was sent to a community but interestingly enough is the fact that the Roman church was not established by Paul or a Pauline team member (Boa and Kruidenier 2000:41; Toews 2004:21; Locatell 2012). It was thus a community on which he could not *a priori* impose his authority in the same way as in Corinth or in Thessalonica. It would then be little reasonable to deduce from the address that Paul wrote to the Roman community bypassing its leaders. It seems to me more reasonable to think that Paul's letters, not sent in the first place to individuals directly, concerned all the community but through the leaders if the contents addressed the community. The local leadership was a part of a basic structure which the apostle deemed necessary soon after he established communities at the beginnings of his missionary work (Acts 14 23).

The use of “ἡγεῖσθαι”: “to command”, “to govern”, 37.8 (Louw and Nida *GELNi* 1989:479); figuratively “to deem”, “to consider”, “to be of opinion”, and “ὑπερεκπερισσοῦ”: “exceedingly”, “beyond what would be expected” indicating

the request of "more considerable respect" would tip the scales towards an appeal to correct a deficiency with regards to respect or consideration for the local leaders. That Paul calls Thessalonians to have consideration for their local leaders betrays probably the difficulty which certain local leaders met in exercising the authority their duties required in Pauline churches. In the case of Thessalonica where the problem seems to have been the reluctance of those who "lived in the disorder" (1Thess 5 14) to consider the "warnings" or "reprimands" from the local leaders (McDonald 1989:858). The persistence of the problem in 2Thessalonians 3:11, 12, shows that there were determined members who could indeed resist the authority of the local leaders. It could thus have been in the church of Thessalonica a gap between what Paul expected from church members towards their local leaders and the behaviour of certain believers.

The solemn request of 1Thessalonians 5:27 "I charge you by the Lord that this epistle be read unto all the holy brethren" (KJV) seems to confirm that the letter arrived at the hands of the persons in charge who were then held responsible to get it read publicly (Bassin 1991:182). Where settled leaders had encountered internal opposition or a weakening of their leadership authority, we may think that, in some cases, without the Apostles intending it, the importance and the interference of apostolic authority has probably stifled to some extent the authority of many a local leader.

3.3.2.5 Congregations and local leaders' authority

I have already underlined that for the three letters under scrutiny, it is necessary to admit the very limited amount of information on the local leaders. The epistle to the Galatians, which contains extended elements on Paul's apostolate and on his relationships to the leaders of the Church of Jerusalem, is practically silent regarding the local leadership of the churches of Galatia. Galatians 6:6 may nevertheless help to seize aspects of the relationship of local leaders and other church members.

The verb κοινωνείτω has been rendered variously. It is the present imperative active of κοινωνέω: “to communicate” (KJV); “to share” (MLV, RSV); “to help” (LBV); “to make a share” (TOB; Calvin); “to share one’s possessions,

with the implication of some kind of joint participation and mutual interest, 57.98 (Louw and Nida *GELNi* 1989:569). Lenski (1961b:303) contends and argues that the letter is not concerned with money and the immediate context (Gal 6:7-9) opposes “flesh” to “spirit” being concerned with spiritual things rather than material ones, and so translates κοινωνείτω: “participate”. According to him, it is the one receiving instruction who is exhorted to participate to all the good things of the instructor “conducive to salvation”. Paul is then calling Galatians to receive, to harvest all that may contribute to their salvation in what is taught to them by their “teachers”.

However, according to Lightfoot (1974:218), the verb is accompanied by the dative of the person “τῷ κατηχοῦντι”; it may point to the “receiver” or the “giver”, but Lightfoot thinks the latter is intended. This is also the meaning conferred to “κοινωνείτω” by Bauer which translates “to give”, “to share with somebody” (*BDAG* 1979:438). The verb implies here the idea of partnership (*BDAG* 1979:438). In that case, Paul introduces here a principle of reciprocity legitimising a concrete “contribution” from the part of Galatians as to support those who invest themselves to teach them. This verse indicates that from the very beginnings Paul found appropriate from church members a concrete contribution to support those dedicated to the teaching ministry. Given that Paul was reluctant to call to churches for the financial support of his ministry (1Thess 2:5, 9-10) it would be difficult to believe that Galatians 6:6 is a plea to his personal advantage or for members of his missionary team. It would thus be more reasonable to identify the "teacher" to a local leader in charge of the teaching service.

3.4 Ministries in early Pauline communities

3.4.1 Management ministries

1 Thessalonians although containing more information on the local leadership is not very prolific either. In 1Thessalonians 5:12, Paul uses three meaningful participles with regards to the activity of the local people in charge of the Christian community in Thessalonica. The three participles are governed by the same article τοὺς indicating that they relate to the same persons. Some (Morris 1979:165; Grelot 1983:81; Cowen 2003:83) identify the participles as

three different offices. The very general character of the first participle, κοπιῶντας, pres., act., part., nom., masc., pl., of κοπιάω: "To engage in hard work, implying difficulties and trouble", 42.47 (Louw and Nida *GELNi* 1989:515), would indicate, in my opinion, that the term applies globally to their whole responsibility and insists especially on the effort they invest in serving the community. If this is the case, the expression covers aspects of their responsibility, indicated by the other participles but not limited to them.

"Προϊσταμένους"[103] and "νουθετοῦντας", the other two participles, indicate more precise aspects of their responsibilities. Προϊσταμένους: "to guide" (GELNi, TEV), "to have charge on" (NAV), "to exercise authority" (NAB), "to supervise" (*BDAG*, HNTC, WBC), relates to direction. Νουθετοῦντας, pres., act., part., acc., masc., pl., of νουθετέω: "to provide instruction as to correct behaviour and belief", 33:231 (Louw and NIda *GELNi* 1989:415), may also mean "to exhort", "to admonish", "to warn". These different acceptations are found in translations: "instruct" (*BDAG*, WBC), "give instruction" (NASB), "counsel" (TNT), "admonish" (*BDAG*, HNTC, KJV, NAB, NIV and RSV), "exhort" (LSG, NEG, Mar), and "warn" (BBA, DRB, NBS). The expression is apparently Pauline, being found elsewhere only in Acts 20:31 where it belongs also to Paul's address to the church leaders of Ephesus (Morris 1979:166). The verb appears in 1Thessalonians 5:14 is an exhortation that favours the following connotations: "admonish" and "warn", but conveying always the idea of instruction.

There are then two aspects emerging from the texts with regards to their charge: one is managerial, "leading", "directing", and the other is pedagogical, "teaching", "instructing", "warning", "exhorting". It would nonetheless be too early to limit the charge to these two participles. At this point of the research, I notice that 1Thessalonians 5:12 seems to imply a plurality of leaders, and Galatians 6:6, does not mean that only one teacher there was in the community. The existence of a plurality of leaders with regards to that first period may also be supported from Acts 14:23 reporting the appointment of "πρεσβυτέρους": "elders", "κατ' ἐκκλησίαν": "in every church". Furthermore, contrary to Cole's suggestion (1978:175), there is at this point no division of

[103] For Grelot, the plural "προϊσταμένους" indicates "collegiality".

labour, as to clearly distinguish between elders who are committed to administrative duties and others who teach. The local leadership of these first Pauline communities appears as one whole group supervising and instructing the whole community.

3.4.2 Other ministries

The gathering of the redeemed characterises these letters that belong to the formative years of the Pauline mission. The Apostle is concerned with establishing Christian communities on a firm historic-redemptive foundation (Gal 3:25-29; 1Thess 1:4). The integrity of the Gospel (Gal 1:6-9; 2:2; 1Thess 2:3-5; 3:2; 2Thess 2:14) takes precedence over the edification of the communities that will be given greater emphasis in the next period. Nonetheless, a closer look into the parenetic elements of these letters soon shows that the edification of the communities was part of the Pauline mission since the beginnings (1Thess 5:11). If the Church by its very nature is the "gathering of the people of God", the "ἐκκλησίᾳ τοῦ θεοῦ", her spiritual origin confers a dynamic dimension to its identity that is pneumatic and charismatic (Wood and Marshall 1996:1130; Küng 1967:179).

The community in Thessalonica was active in many areas. 1Thessalonians 1:8 authorises to identify among the activities of the community the spreading of the Gospel "ἐξήχηται ὁ λόγος τοῦ κυρίου"[104]. One reminds that the community was from its debuts confronted with the opposition of the Jews. Paul under the pressure of the events had had only a short stay in Thessalonica. How thus had been made this propagation of the Christian message? "This expression is understandable by the harbour situation of Thessalonica: people of everywhere made it stopover and the Christians of Thessalonica found average to evangelize them " (*WBC* 1976:1349). Next to evangelism, we shall note the teaching ministry as evidenced in Galatians and 1Thessalonians. As already underlined, two texts allow to identify the core of this ministry (Gal 6:6 and 1Thess 5:12) as part of the responsibilities of the leaders (1Thess 5:12).

[104] According to Moffat, as reported by Robertson (*OLB* 2011:¶1), Thessalonica was "a great commercial and political center". The geographical location of Thessalonica as a harbour on the Via Egnatia has probably played on the spread of the Gospel from that city (Thomas 1978:247; Lightfoot *OLB* 2011:¶7)

The dynamism of these very first communities is visible also in the striking manifestation of the Spirit in "miracles" (Gal 3:5) and "prophecy" (1Thess 5:20). Whereas the other activities such as evangelism (1Thess 1:8) or the teaching ministry seemed to the community to be "natural", miracles and prophecies, when these last ones were predictive, were more impressive. The warning of 1Thessalonians 5:19 shows the risk that these two spiritual gifts, because of potential or actual excesses may become awkward, and may provoke distrust and rejection (Ellingworth 1976:123; Lange et al. 2008f:93; Shenton 2006:110). The speculations on the return of the Lord and the negative impact which they had on Thessalonians can explain the distrust which some members (Jamieson et al. 1997) including possibly some among the leaders could feed. Even if one considers the recommendations in 1Thessalonians 5:19, 20 as destined to the whole community, the fact does not mean that the community leaders were underestimated.

The charismatic dimension emphasised in subsequent epistles is not articulated in these three letters. The pneumatic dynamism of Christian communities is barely evoked in the epistle to the Galatians. Paul seems to be worried by the conduct to follow in front of the heretical teachings of Judaizers. He just argues for the "ἐνεργῶν δυνάμεις" as proof of God's answer to faith not works (Gal 3:5). The phrase "ἐνεργῶν δυνάμεις" is rendered "miracles" (KJV; LBV; RSV), "wonderful works" (MLV). The recommendations in 1Thessalonians 5:19-23 allow us to include the existence of charismatic activities in Thessalonica (Dunn 1975:269; Becker 1995:240)[105]. However there are few indications which bear witness of such "charismatic" activity in these communities, and perhaps in the other Pauline communities.

Galatians 3:5 is the one text in all three epistles which informs us about the occurrence of such "δυνάμεις", "miracles" in the churches of Galatia. The passage mentions two operations, ἐπιχορηγῶν and ἐνεργῶν, that share the same subject, "ὁ". "Δυνάμεις", the plural of " δυνάμις ", translated "strengths", "powers", "acts of power" (*BDAG* 1979:208), relates to a supernatural strength, 76.7 (Louw and Nida *GELNi* 1989:681). It is probably the generic and

[105] Concerning Thessalonica, Schürmann (1967:107) thinks that Paul's exhortation (1Thess 5:20, 21) indicates a lack of interest in charismatic activity, and the Apostle was trying to motivate them.

encompassing meaning that explains why Paul uses it for all the notorious demonstrations of the activity of the Holy Spirit in the communities of Galatia. As such, it is almost systematically translated "miracles".

The dative "in you" is understood as locative and translated "among you" by most of the versions (KJV; MLV; LBV; RSV; TOB; LSG), "in the middle of you" (DRB), "into you" (Mar, Lightfoot). It is important for this research to know if the human agents of the divine operation of the "δυνάμεις" include one or several members of the community or if it is just about Paul and Barnabas. Campbell (1986:597) thinks that "δυνάμεις" relates to the miracles operated through Paul and Barnabas in Acts 14 3, 8-11; so, also, Lenski (1961a:131). This interpretation finds support from verse 3 (in the context of 3:1-5), where the apostle seems to refer to the experience of the beginnings of the community, when they received the Spirit by faith through the preaching of Paul and Barnabas (Burton 1971:142). But if the argument limits the human agents to Paul and Barnabas, it would explain only an indirect link between "πνεῦμα" and "δυνάμεις". It would mean that Paul was trying to prove the presence of the "invisible" Spirit received by Galatians by referring to the "visible" miracles he and Barnabas operated. The demonstration would not be truly convincing in that case[106].

I agree with MacDonald (1989:697) who, though he includes the phenomena reported in Acts 14 8-11, underlines also that the tense of the participles, ἐπιχορηγῶν and ἐνεργῶν, pres., act., favours a situation which continues at the time of the writing of the epistle. If Paul wanted to refer strictly to the perfectly past events, he would certainly have used another tense than the present. It is also necessary to keep the strength of the argument by assuming that if Paul and Barnabas are not excluded (Acts 14:3) the Galatians too, as human agents of the work of the Spirit, should not either. The translation "among you" would be preferable from this point of view.[107]

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[106] As Kruse (1993:603) puts it, "Paul's question would have had no point unless the presupposition underlying it were [sic] true, that is, that God was supplying them with the *Spirit* (italics his) and working miracles among them…."

[107] The translation of "ἐν ὑμῖν" by "in you", according to Lightfoot (1974:136) who calls to 1Corinthians 12:6, is according to him preferable. He places "in you" to mean "in you, Galatians", and has certainly the advantage to avoid localizing the miracles in Paul or Barnabas. But, in my opinion, this does not render more convincing the argument because the condition of its force resides in the tangibility of the

We can support that the miracles mentioned by Galatians 3:5, on this basis, included also those carried out through members of the community and representing an aspect of the activities of the Church although the precise nature of these "δυνάμεις" remains, at large[108], to be determined. Hendriksen suggests that the word can include tangible demonstrations such as "healings, speaking in tongues, interpretation of tongues", and also spiritual and moral internal qualities such as "faith, hope, love" (Hendricksen 1989:116); see also Bonnard (1972:64). For the time being, one may just underline the evidence of charismatic activities without specifically determining the diverse workings of the Spirit. The Pauline language in Galatians 3:5 and 1Thessalonians implies that the presence of the Spirit was variously demonstrated through the Spirit energising activities of these communities. These activities ranged from striking manifestations, such as miracles (Gal 3:5) and prophetic pronouncements; (1Thess 5:20) to less impressive activities such as the deliverance of the Christian message (1Thess 1:8) as well as other acts of solidarity in and through the community (Garland 1999:365).

We cannot exhaustively speak about activities of the churches of Galatia and Thessalonica without mentioning what Paul expected from members of the community. The exhortations of the apostle call the members of the community to be actively involved in the growth of the community by mutually contributing to each other's progress and to the progress of the whole community (Martin 1995:169; Larson 2000:71). The verb οἰκοδομεῖτε (1Thess 5:11) may include all the aspects of the contribution to the community's self-fulfilment which we find in these three letters: Galatians 5:13 (mutual prevention); Galatians 6:2 (mutual moral support); 1Thessalonians 5:11; 5:14 (mutual exhortation and edification); to all this, it is necessary to add the expression of charity and Christian conduct in the midst of outsiders (Gal 6:10; 1Thess 4:12; 1Thess 5:15; and 2Thess 1:3).

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miracles; what Lightfoot think Paul does assume but the question remains: where is the tangibility of miracles operated internally unless there is some external sign? I think it more reasonable to keep with the rendering "among you", as do even the most literal translations (DRB, Diaglot, YLT).

[108] If we include the miracles performed by Barnabas and Paul, we can, at least, identify the healing of the impotent in Acts 14:8-10, as one specific miracle.

CHAPTER 4 EXEGETICAL STUDY OF 1 CORINTHIANS 12:27-31

4.1 General background

Corinth was located south of the gulf of the same name in the isthmus separating the Corinthian Gulf on the West and the Saronic Gulf on the East. The isthmus, at the crossroads of the Aegean Sea and Western Europe, was also a land bridge connecting the Peloponnese to mainland Greece northwards (Mare 1975; Kuen 1989). The landscape of the region was made of a variety of terrains including the coastal plain, relatively flat areas, sloping hills and mountainous parts. The Acrocorinth, an 1800 feet hill, constituted its natural defensive point (Arnold *DLNT* 1997:148). Corinth was geographically favoured by its two main ports, Cenchreae on the eastside and Lechaeum on the opposite side (Kuen 1989; Thiselton 2000).

The geographic location of Corinth made of the peninsula a strategic land that unfortunately suffered many times. Populated since the Bronze Age, the city was abandoned until 1500 B.C. after having been invaded in the Bronze Age (Mare 1976:175). New settlers turned the city very prosperous by the time of the Trajan war (Brown 2000:559). For having hosted the Hellenic league under Philip II and Alexander the Great, Corinth was to suffer again when Mummuis, a Roman consul, attacked and destroyed it in 146 B.C (Clavier *DEBB* 1973:236). The city was rebuilt only one hundred years later in 46 B.C. under Julius Cesar. So strategic a centre it was that it became under Augustus the seat of the Roman government of Achaia, governing most of Achaia and Macedonia (Hillyer *NCB* 1978:1096; Mare 1997:176; Kuen 2000:108). There were around the *Agora,* the market place, many buildings among which the tribunal “where Paul appeared before Gallio (Acts 18:1, 2)”, according to Mare (1976:176).

The vicinity of Corinth may have been the earliest populated area of Greece. Historically, Corinth had been inhabited since the Bronze Age and the city itself goes back to 900 B.C. (Kuen 2000:109). After having been

depopulated, the city was reconstituted from 46 B.C by Julius Caesar into a Roman colony, repopulated by Roman war veterans and freedmen from Italy (Houston *NIDCC* 1974:263, O'Connor 1986:104; Brown 2000:559).[109] The city attracted anew numerous Greeks. By the time of the early Christian Pauline mission, the city should have counted 600.000 to 700.000, including the population of its colonies (Mare 1976:175; Kuen 2000:109). Corinth was not an egalitarian society: two third of its population was constituted of slaves (Kuen 2000:109). First century Corinth counted also a Jewish colony (Brown 2000:560).[110]

The narrower part of the isthmus was 3.75 miles wide and made of it therefore the shorter passage from the Aegean Sea to the Adriatic Sea, westwards. Its two seaports, Lechaeum and Cenchreae, enabled Corinth to benefit from the transhipment industry from one sea to the other. Small ships were dragged from one gulf to the other across the isthmus, through a stone road.[111] The ground installations allowed also for the transportation of the cargoes of the larger ships by land vehicles to avoid bypassing the Southern part of the peninsula, a far longer route[112] studded with numerable reefs (Mare 1976:175; Kuen 2000:109). This industry was a source of great income that contributed to the thriving of Corinth. A sign of continuous prosperity may be identified in the numerable buildings erected under Augustus and Tiberius (31 B.C to 37 A.D) (Arnold *DLNT* 1997:148). Corinth owed also its prosperity to its numerous painters, potters and other craftsmen (Mare 1976:176; Kuen 2000:110), not to underestimate the substantial resources generated by the isthmian games. In such an unequal society with a heavy and cheap workforce, the majority of which being slaves[113], the wealth generated contributed rather to the development of a rich class living in luxury besides a large and precarious population made of workers and slaves (Kuen 2000:110).

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[109] The large presence of Latinized citizens is evidenced by the numerous names of Latin origin in 1 Corinthians, chapter 16.

[110] This Jewish colony had its own functionaries and it is probable that its population grew up with immigrants expelled by Claude from Rome (Brown 2000:560)

[111] This stone road called *Diolkos* was discovered in 1957 (Kuen 2000:109).

[112] 300 kilometres, according to Bryant, *Introduction to 1Corinthians* (*OLB* 2011:¶2)

[113] "Many among Paul's converts belonged to the lower and middle classes of society: craftsmen and slaves outnumbered the riches" (Brown 2000:561).

The religious life of the Corinthians was greatly marked by the cult of Aphrodite, the Greek goddess of love. The Roman colony had its temple of Venus, the Roman Aphrodite, and sanctuaries for other Roman gods, replicas of the Greek pantheon. The presence of Easterners also explains why the cult of Isis and Serapes as well as that of the Syrian Astarte were making their ways in Corinth. "The orgiastic expressions of these religious cults contrasted strongly with the sobriety of the Jews whose moral standards and exclusive monotheism did not facilitate their integration in this hosting society [my translation]" (Kuen 1989:111). According to Kuen (1989:111), there was a "latent anti-Semitism" that explains why Gallio did not care when Sosthenes was bitten by the local population (Acts 18:17). Nonetheless, the Jews had their synagogue in Corinth (Acts 18:7). The temple of Poseidon that hosted the isthmian games was dedicated to the worship of Aphrodite, the goddess of love. The games were an occasion for immoral happenings in a city which was also the centre of the cult of Aphrodite. Its dedicated temple was built on the Acrocorinth with a thousand of religious prostitutes at one time (Mare 1976:176)[114]. Corinth had got bad reputation because of the "population's penchant for sexual immorality" (McNeely 1988:514; Harrop 1996:224; Mare 1997:176)[115].

Corinth was a cosmopolitan city (Glaze 2003:343). Its population was constituted of Romans, Greeks and people of Eastern provenance: Asians, Egyptians and the Syrians. This flourishing city attracted also many Jews (Morris 1960:16; Easton, *EBD* 1996; Kuen 2000:108; Talbert 2002:4). Individualism may have also been a dominant trait of the Corinthian society. Morris describes the Corinthian type (in the words of von Dobschütz):

> The ideal of the Corinthian was the reckless development of the individual. The merchant who made his gain by all means, the man of pleasure surrendering himself to every lust, the athlete steeled to every bodily exercise and proud in his physical strength, are the true

[114] "This temple, as most of the city, was destroyed in an earthquake about 150 years before Paul arrived, as it was again in A.D. 77. It is uncertain whether the fertility cult continued in Paul's day" (Utley 2002, vol. 6, x-1).

[115] Much of Corinth's bad reputation was the result of rival Athenians, according to Beal, who contends against Strabo's report about 1,000 cultic prostitutes as "unrealistic" (Beal *LBD* 2012). Nonetheless, even in the apostle's time, the city's immorality remained notorious (McNeely 1988:514; Easton *EBD* 1996; Glaze 2003:343) despite Beal's remark that "…sexual immorality was at least as much of a problem in Corinth as it was in any other part of the Mediterranean" (Beal *LBD* 2012).

> Corinthians types: in a word the man who recognizes no superior and no law but his own desires. (Morris 1960:17)

There were, in the city, social elements that constituted a challenge to Christians: the exaltation of human wisdom, the moral condition of the Corinthian society with a propensity towards sexual licentiousness (1Cor 1:17-31; 5:1). Rivalry with Athens has probably played a role in the Corinthians' pretensions to philosophical wisdom (Morris 1960:16). The Corinthian society was stratified with a rich class living besides a large population of workers and slaves reduced to evident poverty (Kuen 2000:110). The religious prostitution that favoured licentiousness could not but mark the Corinthian city with a bad reputation (Mare 1976:176)[116]. Corinth had been for Paul a painful but very instructive missionary experience in that he met there a microcosm of the world in terms of variety of people and human inclinations (Lange et al. 2008b:6; Easton *EBD 1996*). It is during a Corinthian sojourn that Paul wrote his epistle to the Romans describing a very deprived society which may have been the reflection of the Corinthian society (Kuen 1989:111; Harrison 1976:24; Dockery et al. 1992:552; Glaze 2003:343 and see Rom 1:22-32).

Christianity was introduced in Corinth during the second missionary journey of Paul (Knowles 2001:575; Utley 2002:2)[117]. After the clash with Barnabas, Paul and Silas left Antioch for a journey to Macedonia and Achaia. Forced to move after the persistent persecution by a group of Jews from Thessalonica, he stayed in Athens (Acts 17:13-15). After his encounter with the Athenian philosophers and the mitigated result he got, Paul extended his missionary outreach to Corinth (Acts 18:1). Paul stayed with a Jewish couple, Aquila and Priscilla, expelled from Rome (Acts 18:2, 3). While he was waiting for Silas and Timothy to join him, he made some living in working besides Aquila and Priscilla who were tentmakers (see Utley 2002:2)[118] like him. During

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[116] Corinth, according to Brown (2000:560) was labelled the "city of love". Κορινθιαζομαι "to korinthize" meant "to live like a Corinthian in the practice of sexual immorality" (Mare 1976:176). There is some debate about whether the prostitutes were part of the staff of the temple or simply worked near the temple.

[117] This is not Pratt's opinion which places the letter within the third missionary journey (2000:1).

[118] The word is rendered also « leather worker » (see WBC 1976 :1158), «weaver of tentcloth" (see *BDAG* 1979:755) but with regards to the varieties of translations, Bauer remarks that they owe more to "awareness of local practices" than to "semantic precision", and he adds: "absence of any qualification in the NT, lack of unanimity in the tradition and ambivalence in rabbinic writings respecting the religious

the Sabbath, he attended the local synagogue trying to persuade attendants. But once his two young delegates joined him with the encouraging news that the Thessalonians were persevering despite the opposition of the Jews (1Thess 3:6) Paul regained confidence (1Thess 3:7, 8) and devoted himself to trying to convince synagogue-goers that Jesus was the Christ. The Jewish leaders finally opposed his message so much that Paul departed from them to relocate next door in Justus's home (Acts 18:7). Some converts from among the Jews and a larger number of God-fearing non-Jews accepted his message, and constituted the first Christian community[119] in Corinth (Acts 18:8). Another characteristic of the Corinthian community is that the large majority was from humble condition and just a few were well-to-do members (1Cor 1:26).

Paul became convinced of the unfinished task in Corinth (Acts 18:9) and decided to stay longer in that city. He devoted himself fully to teaching the new Corinthian converts; a ministry that lasted eighteen months (Acts 18:11). The fact that some Jews had embraced the new faith and that the Christian community gathered in a place just next to their synagogue must have contributed to resentful feelings and bitter attitudes that ended in adversity (see Lenski 1961a:749; Ladd *WBC* 1976:1158; Polhill 1995:385)[120]. The Jews decided to bring a lawsuit against Paul, a strategy that did not pay because the Roman proconsul was not favourable to the Jews. (Acts 18:14-16), and the book of Acts seems to make it clear that the incident did not impact Paul's decision to leave Corinth (Acts 18:18).

When Paul, a while after the incident, decided to go to Jerusalem, he and his friends, Priscilla and Aquila embarked from Cenchrea to Ephesus where he left the couple after a brief stay on his way to Jerusalem (Acts 18:21, 22). Later on, Apollos stayed in Corinth and joined with those in the teaching ministry (Acts 18:27, 28) making a noticeable impact on many in the community. In the light of 1Corinthians 1:20; 2:1-5, one would agree with Kuen (1989:113) who

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and social status of specific crafts or occupation preclude certainty beyond the denotation "*tentmaker*" (*BDAG* 1979:755).

[119] See Morris's suggestion on the motivation of these new converts (Morris 1979:18).

[120] De Lacey (*GDB* 2010:359) suggests that the coming of Silas and Timothy (Acts 18:5) has probably added to the susceptibilities of the Jews.

thinks that those who identified with him were probably Greek members who were fond of rhetoric (see also Hofemann *DPL* 1993:165).

4.2 Historical context

4.2.1 Occasion and purpose

During his ministry in Ephesus (Acts 19) Paul wrote to the Corinthians a letter (1Cor 5:9)[121], considered as lost (Morris 1983:91), in which he stressed the necessity for believers of the Corinthian community to distance themselves from those who indulged in sexual misbehaviour. After his quite long sojourn in Corinth, Paul's next meeting[122] with members of the Corinthian community seems to have been when people from the house of Chloe met him during his Ephesus stay. The meeting took place after he already wrote that lost letter (Lowery 1986:506; Schenck 2006:22; Carson and Moo 2007:388). They briefed Paul with regards to the situation of the Corinthian community and they reported to him on some issues that might endanger the community's progress and the credibility of its witness. This was alarming enough as to decide the apostle to project a personal visit (1Cor 16:5, 6). But being retained by the necessity not to lose the favourable momentum to advance the work in Ephesus (1Cor 16:9), he sent Timothy to Macedonia first (Acts 19:22), and to reach further to Achaia to visit the Corinthian community (Spence 1909c:117; Robertson 1933; Lenski 1963:197) with the commission to help them clarify aspects of the apostle's teaching before Paul's personal visit to Corinth (Acts 19:21).

Soon after the passage of the people of the household of Chloe however, Paul received the visit of a Corinthian delegation. It was a trio made of Stephanas, Fortunatus and Achaicus (1Cor 16:17) carrying a letter inquiring on supplementary issues (Mare 1976:180). The report of those members of the

[121] Those who interpret Ἔγραψα as an epistolary aorist do hold that the letter is 1Corinthians and that 1Corinthians 5:9, 10 applies just to the situation mentioned before (6:1-5), for many the reference is to a previous letter lost (Calvin; Lightfoot; Mare)

[122] Was Paul responding to a previous letter from the Corinthians raising the question on how to behave towards fornicators, or did he just take the initiative of writing on the issue knowing how degraded was the Corinthian society making it a potential danger for Christians? We do not know. The probability of a "contact" is not to be totally excluded for Paul was very concerned with regards to the communities established through his ministry. Furthermore, there were people travelling from Achaia to the Asian coast. But as far as evidences from the Pauline texts allow, one can take the next contact with someone from the Corinthian Christian community to be the encounter with the people of Chloe's household.

Chloe's household, and the letter brought by the three emissaries of the Corinthian Church reflected problems affecting three crucial areas: divisions and partisanship (1Cor 1-4) behavioural disorders in the social life of many church members and during community meetings (1Cor 5-14) and finally doubts on Paul's teaching on the resurrection disseminated by some people (1Cor 15). All these bad news decided Paul to write 1Corinthians. The purpose of the letter was to meet the community's most pressing needs before Timothy's arrival in Corinth and before Paul's personal visit. The three delegates of the Corinthian Church may have been the carriers of the epistle which the Corinthians received before Timothy's visit (Kuen 2000:118).

4.2.2 Date and place of writing

Paul affirms in 1Corinthians 16:8 that he was going to stay in Ephesus until Pentecost. For scholars who support the unity of the letter, unanimity seems to prevail then regarding Ephesus as the place of writing (Mare, 1976:180; Morris 1983:28; Kuen 2000:120). This is not the case with Senft (1979:17) who adheres to Schenk's thesis[123] according to which 1Corinthians is the combined result of four different letters[124]. However, none of the four arguments involved is honestly-speaking convincing (Mare 1976:179; Bromiley, Harrison, Lasor, & Smith, 1979:775; Carson and Moo 2007:409). Senft (1979:18) considers 1Corinthians a product of a well-intentioned "post-Pauline school" concerned with making available the content of Paul's original writings to Christian communities in a more palatable form. But if it was the case, some evidence of those ill-assorted individual primitive Pauline letters should exist, in my opinion.

It is more than improbable that a "post-Pauline school", however devoted, would have been able to withdraw all those primitive documents so as to totally erase any memory of them in first and early second century Pauline

[123] Since Hage raised the question with regards to the length of the letter, and after Weiss, in 1910, advanced the hypothesis of a writing combining two different letters, and latter in 1914, a collection of three letters, many have postulated that 1Corinthians is a "collection of letters" (Thiselton 2000:36). It is a view that, according to Senft (1979:17), is supported by "Hering (1949) and Schmithals (1956)" but contested by "Marxsen (1963), Conzelmann (1969) and Fischer (1975)". Boer has proposed a "two-stage" writing which is reasonable but not conclusive, according to Thiselton (2000:38, 39).

[124] Goguel postulated six different letters in 1 and 2 Corinthians, and a remaining unclassifiable part. His method rejected by Clavier (*DEBB* 1973:239) consisted in grouping elements of near similarity to make a particular letter, as if Paul was not free to deal with an idea in different part.

communities. This is important because the evidence at hand is that 1Corinthians was already known as a letter of Paul by early Church Fathers[125]. As Thiselton (2000:34) remarks: "It is not necessary…to postulate elaborate theories about a 'collection of letters' which supposedly make up our '1Corinthians'." One agrees with Fee (1991:16) that "When one can make perfectly good sense of the document as it comes to us, such theories are as unnecessary as they are improbable."

The real issue with 1Corinthians concerns the time location of its writing. Paul had been twice to Ephesus from the time he left Corinth (Acts 18:1-18) to the writing of 1Corinthians. He made a short stay at Ephesus on his way to Jerusalem, leaving Aquila and Priscilla there (Acts 18:19-21). Paul's brief stay at Ephesus is too close to his departure from Corinth to assume that the Corinthian community had experienced so many difficulties, and had so departed from Paul's teaching, as reflected by 1Corinthians. To this one should add the time necessary for the writing and sending of the first letter (1Cor 5:9). As Morris (1979:28) simply puts it, "we must allow time for this."

Paul's three-year ministry in Ephesus and its vicinity offers a more appropriate time location for the writing of 1Corinthians. Acts 19:1 locates the Apostle in Ephesus from where he projected to visit Macedonia and Achaia (Acts 19:21) and from where also he sent Timothy and Erastus to Macedonia (Acts 19:22) with the perspective to help the Corinthians later. It seems to me reasonable to think that Paul, at first, was not so disturbed by the briefing of Chloe's people, and he found it sufficient to ask Timothy and Erastus to make their way to Macedonia first, and only later to visit with the Corinthians. This presumes a calm decision that contrasts visibly with the urgency the Corinthian situation took after the visit of the delegated trio. By the time the letter was written, Timothy had already left (1Cor 4:17) but the letter reached Corinth before his arrival there (1Cor 16:10).

[125] The issue of partisanship dealt with in 1Corinthians 1 and 3 is mentioned in *1Clement 47:1-4*; Polycarp's letter *to the Philippians*, *11:2*, alludes to the problem of Christians suing each other (1Cor 6:2; see Lake, *CF1* 1970:89, 90; 297).

The archaeological document found in Delphi,[126] attesting that Gallio was the proconsul of Achaia by the time of Paul's first sojourn in Corinth constitutes the extra-biblical historical anchorage of Paul's ministry (Bruce *DPL* 1993:685). On the basis of the date indicated in the document, scholars locate Gallio's arrival at Corinth, as proconsul, in 51 AD (Ladd *WBC* 1976: 1159; Kuen 2000:46; Carson and Moo 2007:413). In taking into account the two and half year spent at Ephesus and the probability that Paul wrote 1Corinthians towards the end of his sojourn there, the letter was probably written as early as 53 and, as Collins puts it, "no later than 57" AD (Thiselton 2000:32). Godet (1965:4) leaned towards 57 AD while Kuen (2000:141) proposes 56 AD. A number of scholars however locate the writing between 53 and 55 (Barrett 1968:5; Fee 1987:5; Bruce 1992:23).

4.2.3 *Authorship*

If, as it seems reasonable, one leaves aside the theory of a "collection of letters", it is widely recognized that Paul is the author of 1Corinthians in its canonical form (Hafemann *DPL* 1993:175). Paul's authorship has strong external evidence in the numerous allusions and citations made by early Church Fathers. From 1 Clement[127] and quotations made by Ignatius and Polycarp, already mentioned, one can add Irenaeus, Clement of Alexandria and Tertullian (Morris 1960:27; Mare 1976:179; Kuen 2000:122). The letter has also strong internal evidence. It reflects first century Corinth* and though it does provide a rather negative image of the Corinthian community, it has been jealously preserved by the Corinthians as an authentic letter from Paul (Morris 1960:27).

4.3 Literary context of 1 Corinthians 12:27-31

4.3.1 Genre

1Corinthians, as most of the Pauline writings, is more than a letter as usually known in first century literature. According to (Kuen 1989:55) letters did

[126] The Delphic document is an inscription with a rescript of the emperor Claudius to Delphi citizens mentioning Gallio as proconsul of Achaia dated on the 26th imperial acclamation held in Claudius's twelfth year which places the writing of the imperial letter in 52 AD, between January 25 and August 1 (see Guthrie 1981:566; Carson and Moo 2007:335). O'Connor (1986:225) thinks that Paul met Gallio between July and October 51.

[127] Clement cites the name of Paul as the author, *1Clement,* 47.1 (Lake and Brannan 1912-1913:89).

not exceed more than 250 words while the shortest Pauline epistle, Philemon, is made of “355 words” and Romans contains “more than 7000 words” (Kuen 1989:55). 1Corinthians, like the remaining of the Pauline corpus, differs also from the epistolary literature of the Hellenistic period. Pauline epistles are more of the kind of official letters, as known in Jewish literature, which were not destined to publication, like that issued by the leaders of the first Jerusalem council (Acts 15: 23-29) (Kuen 1989:55).

This kind of literature existed for a long time among the Jews (Jer 29:4-28). Though they were not destined to publication, they were intended for “public use” within congregations (O’Brien *DPL* 1993:551). 1Corinthians was seemingly intended for a public wider than his first addressees, the Corinthians, as 1Corinthians 1:2 seems to imply: “with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:” (KJV). Some Pauline epistles were intended to be read beyond the single addressee, be it a community (Rom 1:1; Eph 1: Col 4:16; 1Thess 5:27; cf. 2Pet 3:16). Paul's letters thus seem "to inaugurate a new literary genre: the theological essay with epistolary shape, sent to a precise addressee, charged possibly with his distribution to a wider public [my translation]" (Kuen 1989:55).

4.3.2 Composition

The structure of 1Corinthians follows that of the other epistles of the Pauline corpus. Customary to a Pauline letter is the introduction of 1Corinthians (1Cor 1:1-9) starting with the address followed by the opening greetings and words of thanksgiving. The body of the epistle evidences two distinguishable parts. The first part covers 1:10-6:20. The second, characterised the introductory “περι δε” (1Corinthians 7:1; 8:1; 12:1 and 16:1), deals with issues raised by the Corinthian church (covering 7:1-16:9). The closing part, in chapter 16:10-24, contains practical recommendations, exhortations and greetings, a procedure typical of Pauline epistles intended for communities[128] (Rom 16; 2Cor 13:11-14; Eph 6:19-24; Col 4:7-18; 1Thess 5:25-28; 2Thess 3:13-18).

[128] According to Fee (1991:825), Paul followed the standard schema of letters from the Greco-Roman period “but thoroughly adapted it to the realities of the Gospel.”

4.3.3 Central theme

Since the epistle is an answer to numerous issues confronting the Corinthians, it discloses a variety of themes. However, closer attention seems to support the view that Paul is pinpointing a fundamental theme as a solution to all the evils that were eroding the well-being and the spiritual state of the Christian community at Corinth. That fundamental theme concerns the implications of the Cross of Christ for believers. For Paul, the Cross cannot be reduced to oratorical or intellectual performances but should lead to transformed behaviour and Christian ministry (Rom 6:11-13; 1Cor 5:7) (Mounce 2000: lxxvii, lxxviii; Ridderbos 1982:208). The death of Christ is at the heart of the *Euaggelion*, the message he delivered to the Corinthians during eighteen months (1Cor 1:17, 23; 2:2). The Corinthian Christians were not applying the Cross to their lives, deviating into a wrong understanding of Christian freedom[129].

4.3.4 Text context

The wider context of the anchored text (1Cor 7:1-16:11) deals with questions raised by the Corinthian church. Particularly noticeable is Paul's use of περὶ δὲ as an introductive marker of transition from one question to another 7:1 on marriage and celibacy; 8:1 on sacrificed meat; 12:1 on the spiritual gifts, and 16:1 on the collection for the Judean Christians. This wider context constitutes the second of the two major parts of the body of the letter and is the largest part of all. Used with the genitive each time, it points "to the object or pers. to which (whom) an action refers or relates–" (*BDAG*, 1979:644). Περὶ δὲ introduces not only the section to which belongs our anchored text but the one subject of the discourse unit (12:1-14:40) easily identifiable by its delimitation and its content. It is followed by chapter 15:1, on the resurrection, which is the one issue lacking the transitional marker. The discourse unit itself belongs more specifically to 11:2-14:40, a subdivision of the second larger part of the letter that treats various issues of worship services (Mare 1976:185).

[129] This may explain why in such short period a community that has received Paul's teaching during eighteen months was in trouble. As Becker (1995:233) remarks: "the change occurred just about two years."

The subject matter of the discourse unit (12:1-14:40), is expressed by the substantive adjective "τῶν πνευματικῶν", gen, masc., or neut., pl., of πνευματικός. It means literally "spiritual people" or "spiritual things", the latter being preferable given the context and the content. It is translated diversely: "spiritual gifts", (ASV; BBA; KJV; RSV; WNT; YLT), a translation that may claim legitimacy from the internal evidence of the whole discourse that is dominated by issues of spiritual gifts in the Corinthian community (Dunn 1975:208). The translation "spiritual manifestations", (DBY; PVV), is also convenient and is perhaps more inclusive of what was going on in the Corinthian community, including behaviours whether approvable or questionable[130] (12:1-3). "Spiritual abilities" as rendered by Nelson (2007:1) seems to me too restrictive while Fee's suggestion (*DPL* 1993:341), "Spirit matters", gives a more inclusive meaning[131].

The core issue in 1Corinthians 12:1-14:40 deals apparently with Corinthian believers' undue interest for some impressive gifts raising conflict at the expense of the whole community[132]. Structurally, the discourse unit may be divided clearly enough into three parts, each representing a section of the discourse: chapter 12:1-31 represents the sectional context to which belongs our anchored passage. In it Paul deals with right understanding of the unity of the body[133], and the diversity and necessity of spiritual gifts. The next concern of Paul is dealt with in 14:1-40 regarding the exercise of spiritual gifts in the community. In this last section, he lays out practical guidelines for the right exercise of spiritual gifts. Chapter 13 that links together the two sections deals with the vital importance of a healthy motivation. The chapter addresses both

[130] The Greeks thought that more one was under the inspiration of the divine less she/he was directed by his "nous", intelligence (Godet 1965:186).

[131] The same word being used in 1Corinthians 14:1 that apparently resumes 1Corinthians 12:31 where Paul uses "χαρίσματα" has led to various interpretation of "πνευματικά". Some take it as a more comprehensive term than "χαρίσματα"; others do think that the word is the Corinthian elitists' equivalent of "χαρίσματα", while still others take the two terms as interchangeable in this context; the difference in connotation is best expressed by Fee (*DPL* 1993:341) based on the roots of the two words: "πνευματικά" stressing the spiritual nature while "χαρίσματα" emphasises God's grace, (See also Thiselton 2000:910). For Bryant (2008:272), "it is better to keep the ambiguity of the Greek and understand: 'as regards (all) that is spiritual' because Paul had also addressing the attitudes of the elitists."

[132] The context (14:1-33) suggests that glossolalia "because it was the most noticeable was the main source of conflict" (Brown 2000:578).

[133] The way Corinthian Christians were behaving during the Lord's Supper shows how little they understood regarding unity as the "wholeness of the body" (see Keck 1985:64).

the “possession” (reception), chapter 12, and the “right usage” (exercise) of spiritual gifts, chapter 14, bringing forth “love” as the supreme and healthier motivation for aspiration to and exercise of spiritual gifts (Talbert 2002:108).

The section 12:1-31 is breakable into three sub-sections or pericopes: 1-3; 4-11 and 12-31. One may discern a chiasm-like construction in 12:4-31: AB/B’A’, disclosing the extent each part of the binomial themes of diversity (A) and unity (B) is given. A (12:4-11) focuses on diversity, B (12:12) on unity, B’ (12:13) on unity, and A’ (12:14-31) focuses on diversity (Wiersbe 1996). The extent allotted to each theme may help understand that the focus on chapter 12 is on diversity, but “diversity grounded on unity” as formulated by Thiselton (2000: 928) with regards to verses 4-7. In 12:4-11, Paul begins by grounding this diversity in the Triune God, verses 4-6. There are diverse gifts but the overall activity that should stem from these gifts is attributed to the one Triune God, verses 4-6. Unity and diversity find their origin in the divine who is at work in the community; the spiritual gifts come from the Holy Ghost and the services they generate should be under the unique lordship of Christ, evoked in verse 3.

From this Trinitarian affirmation on diversity in verses 4-6, Paul moves to a pneumatological distribution of the spiritual gifts, verses 7-11. The operation, ἐνεργημά (working), that is affirmed as being of the Father, verse 6, is also affirmed as being the working of the Spirit, verse 11. If the “manifestation” is diverse, the Spirit at the source is unique and sovereign. This is the third lesson to the Corinthians: the diverse gifts have their source in the same and unique Holy Spirit. Paul underlines that however diverse the gifts might be they all serve one *single purpose*: πρὸς τὸ συμφέρον, that is “for common advantage”[134], verse 7. Paul enumerates diverse gifts in 12:8-10 to develop the point he has made in verse 7a: ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος: “to each the manifestation of the Spirit has been given”. The exclusivity and the sovereignty of the Holy Spirit in the distribution of the gifts exclude any human interference as to who receives what: no member of the community controls the Holy Spirit in the distribution of the gifts, verse 11.

[134] Thiselton (2000:995) shows that the metaphor of the body found a parallel in the political rhetoric of many Greek thinkers. He signals Epictetus’ use of “mutual advantage”. The Corinthians were then probably acquainted with the rhetoric of the Apostle.

The most immediate context of our anchored text (1Cor 12:12-26) is metaphorical and is part of the wider pericope (12:12-31). The metaphor of the body is brought into this section, verses 12-26, in comparison with the Church to help Corinthians understand what happen to the community and its members "in Christ", verse 12. The argument for unity has been already built on Trinitarian ground, verses 4-6, with a focus on the role of the One Spirit (Fee 1984:604; Datiri 2008:1501) in the distribution of the spiritual gifts. This probably explains why Paul, who has already given a sacramental ground to the metaphor in 10:17, reintroduces it on the pneumatological ground of the unifying ἐνέργημα of Spirit baptism, verse 13.[135]

The main idea of the metaphor of the human body (12:15-26) is the necessity and the importance of each and every member of the body. From the inferential thesis of verse 14: "a body is not a body without its many members", he develops the metaphorical argument that each and every member is so necessary that body members become interdependent[136] as to render impossible for any and each individual member to do without another one (12:15-26). It is this argument of plurality and necessary diversity in the human body that Paul now sets to apply to the Church (Godet 1965:229) in verses 27-31, which is the anchored text from 1Corinthians for this thesis.

4.4 Exegesis

4.4.1 Textual criticism

In 1Corinthians 12:1-14:40, there are more than fifty variants listed in UBS^{4} and far more in NA^{26}. Most variants are omissions or additions of words: λαλῶν is omitted by D F G while F G vg^{c1} have θεου in 14:4), modifications or substitutions of words (12:25 σχίσματα rather than σχίσμα in א D* F G L 323. 2464 pm a vg^{ma} and the substitution of δὲ by γὰρ in 14:5) and other types of variants. In verse 27, D has ἐκ μέλους in place of ἐκ μέρους. The reading ἐκ μέρους supported by א A B C is however better. Metzger (1971:497) notes that

[135] Ridderbos (1982:372) points to the translation one finds in the ASV: "For in one Spirit we were all *baptized into* (italics mine) one body, whether Jews or Greeks, whether slaves or free, and we were all made drink with one Spirit". Water baptism, from what he underlines, « denotes that the one baptized is brought into relation with an already existing person or unity.

[136] Datiri (2008:1501) quotes an African proverb: "it is the right hand that washes the left hand and it is also the left hand that washes the right hand."

ἑνὶ in 12:9 “ἐν τῷ ἑνὶ πνεύματι” which is argued to be an addition for avoiding “the monotony of three successive instances of the phrase “the same spirit”, in fact, is strongly supported by A B 31 81 104 1739it$^{ar\ d}$ vg Ambrose et al.. One may also signal two differing readings in verse 31: TR privileges κρείττονα, a Graeco-Latin and Byzantine reading against the Alexandrine reading, μείζονα that is the reading retained by NA^{26}, UBS^{4} and WH, and that seems more in line with the Pauline argument in chapter 14.

There is no major difficulty regarding 1Corinthians 12:27-31 and none of the variants affects seriously the interpretation of the overall discourse unit apart from 14:34, 35 which with minor variants follows verse 33 in many manuscripts but is placed after verse 40 by D F G it$^{ar,\ b,\ d,\ f,\ g}$ vg^{015} Ambrosiaster, Sedulius and Scottus. The verses themselves are strongly attested in solid and early manuscripts particularly after verse 33, but due to internal considerations scholars have raised some concerns with regards to their authenticity.

Fee (1987:699) esteems the verses to be spurious because they seem to run against Paul’s argument in 11:5 which apparently admits women’s involvement in prophesying and the presence of terms foreign to Paul. Fee esteems also that they obscure Paul’s argument on tongues and prophecy. Given the fact that the reading is strongly supported and they are not omitted in all known manuscripts they should be kept after verse 33 which has the stronger support. Metzger (1994:499) considers the interpolation as “scribal alterations” attempting to “find a more appropriate location in the context for Paul’s directive concerning women.”

4.4.2 Tentative translation

27 You are the body of Christ and the members individually. 28 And God has placed in the Church, first the apostles, second the prophets, third the teachers, then acts of power, then gifts of healings, helps, directions, kinds of tongues. 29 (Are) all apostles? Are all prophets? Are all teachers? Do all (perform) miracles? 30. Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31 Continue to desire earnestly the greater spiritual gifts and I will show you a far better way.

4.4.3 Syntactical analysis

1Corinthians 12:27 is a single independent predicative proposition and a simple statement. The particle δὲ left untranslated by a number of translations (LSG; NBS; PDV; SER; WNT; WTNT) is diversely rendered "Now" (ASV; AV; BBA; DRB; KJV; Mar; PVV; RSV) or "But" (Diaglot). The verse is related to the metaphorical development it follows and it introduces also the application in 12:28-30. It provides the reason for the applicability of the preceding "parable" to the Corinthians (Godet 1965:227) but it is from it that Paul proceeds to the application (Fee 1991:618). Ἐκ μέρους, lit: "from a part" may mean "being a part of", "partially" (Louw and Nida *GELNi* 1989:615). It is translated: "severally" (ASV); "in particular" (AV, DRB). The French translation "chacun pour sa part" (LSG, NBS, Godet (1965:228) should not be taken to point to individual roles because Paul does not intend to let the Corinthians understand that they are members by virtue of their individual role. The phrase may be rendered by "separately", according to Thiselton (2000:1012). It indicates rather the "state of being part of something" 63.15 (Louw and Nida *GELNi* 1989:615). It can be rendered more clearly by the following paraphrase: "each one of you being a part (member) of it)" (see Fee 1991: 618; KJV-2011-OLB). The verse then embodies the main idea developed from the metaphor in 12:15-26 on unity and diversity: "It is together that you are the body of Christ, all of you; each of you being a member of it."

Verse 27 restates the introductive statement of the parable of the body (1Cor 12:12, 13). Verse 13 points to one single point of entry unto the body that is "Spirit baptism" which is also the ground for charismas and ministry.[137]. By now, however, I agree with Thiselton's (2000:1000) handling of "ἐποτίσθημεν" as an "explanatory aorist passive", in which case "Spirit baptism" is not only the point of "incorporation" or "conversion" of individual members but also the initial point of entry unto charismas and ministry for body members.

1Corinthians 12:28: the connective καὶ coordinates 12:27 and 12:28 that are two independent propositions and the particle μὲν introduces the

[137] Depending on how the two verbs ἐβαπτίσθημεν and ἐποτίσθημεν are understood, one finds two interpretations of ἐβαπτίσθημεν, and also divergent interpretations of the last phrase "ἓν πνεῦμα ἐποτίσθημεν". The bearing of one's understanding of 1Corinthians 12:13 on charismas and ministry requires a more thorough exposition of the reasons why this research agrees with Thiselton's view, and this will be done in the next chapter.

restatement of the sovereignty of God that was already stated in verse 18. It may have the meaning rendered by the Diaglot version "indeed" or be left not translated as most translations do. The relative pronoun οὓς is the accusative plural nominative of ὁς, a pronoun that looks unnecessary and grammatically disturbing[138]. First, as a pronoun it seems to replace μέλη which is a neuter; secondly, as far as the overall construction may stand meaningful, it may be taken away without prejudicing the meaning of the whole proposition.

In commenting 1Corinthians 12:28, Barnes (*OLB* 2011:¶3) suggests that it be translated "whom" in order to render the sentence as follows: "they whom God hath constituted in the church in the manner above mentioned are, first, apostles, etc." This however does not solve the grammatical incongruity. To translate οὓς : "some", as do ASV, KJV, WNT, even YLT is to admit a restriction in the distribution contrary to Paul's argument in 12:7 "To each one, the manifestation of the Spirit is given".

It seems preferable either to avoid translating the pronoun (BBA, KJV2011; LSG; NBS; NEG; RSV) or to keep it while considering the enumeration as non exhaustive, which seems to be the case. It is still possible to render it by an inclusive "these" as does the Diaglot version. The translation in the DRB "God has set certain in the Church" is not without connoting restriction. In any case, the pronoun is not intended to mean that there are members without a spiritual gift.

Ἔθετο, 2nd aorist, middle indicative, 3rd sing of τιθημι: translated "to appoint" in some versions (BBA, LSG, MLV, NEG, PVV, RSV). The middle voice can effectively be rendered "to appoint" (*BDAG* 1979), in the sense of assigning "someone to a particular task, function or role", 37.96 (Louw and Nida, *GELNi* 1989:483). Others, following probably verse 18, translate "set", "placed" (DRB; KJV; LBV; WNT; YLT).

There are three reasons why ἔθετο should not be translated "appointed: First, one should keep in mind that the core argument of chapter 12 is about unity of the body and diversity of *charismata*, and runs against division and inequality (1Cor 12:25). Second, given the enumeration of ministries and

[138] Robertson, (*OLB* 2011: ¶1) suggests that "Paul begins as if he means to say οὓς μὲν ἀποστόλους, οὓς δὲ προφήτας (some apostles, some prophets), but he changes the construction and has no οὓς δὲ but instead πρῶτον, δεύτερον, ἔπειτα (first, second, then, etc.)"

charismata, objects of ἔθετο, the verb applies to the whole range of enumerated items, persons as well as gifts. Given that the idea of appointment cannot apply to *charismata,* one should not therefore apply it to the persons in this list as to read into the enumeration a hierarchy of status. Third, in keeping with the parallelism in the parable, v. 18, one cannot translate the verb "placed" in one case and "appointed" in the application. Consistency requires that one gives the same meaning to both as do many translations (ASV, AV, DRB, Diaglot, YLT) as opposed to others that give different meanings to the verb (BBA, LSG, RSV). Given these reasons, I rather maintain "set", "placed" instead of "appointed".

Ἐν τῇ ἐκκλησίᾳ: Paul applies the metaphor to the broader perspective of the universal body than the local body, the community of Corinth. If Paul intended the local community, the apostolate should not have been listed, as Godet (1965:231) rightly remarked. The presence of the apostolate in the list, whether one reads ἐκκλησία as the local community of Corinth or the universal Church, indicates that the application of the metaphor goes beyond the local community (Ridderbos 1982:329; Leenhardt 1995:60)[139]. Paul was a member of the local community of Antioch (Ac 13:1) but he belonged to the universal Church as one of the Apostles of verse 28.

One notices that the first three in the enumeration are qualified persons. They are introduced by numeral adverbs indicating a succession of order "πρῶτον…δεύτερον…τρίτον": these adverbs are the neuter of their corresponding adjectives. They may indicate either a chronological sequence (Louw and Nida *GELNi* 1989:631), or a "sequence in enumerations" very close to a chronological sequence (*BDAG,* 1979:726), or an enumeration of various particulars (Vine 1979:107). The first meaning may indicate the order of emergence of these ministries while the latter leaves one to ask whether Paul's enumeration is intended for ranking, or is a simple enumeration without implication of hierarchical status, of degree, of importance or of rank. The plurality of doctors in 1Corinthians 12:28 should not be interpreted directly in

[139] As Leenhardt (1995:60) writes, "...for when 1 Cor 12:28 says, 'God has appointed in the church first apostles...', Paul has more in view than the Corinthian congregation."

terms of collegiality in authority because function rather than authority is the focus of the verse as well as its sectional context.

The enumerations continue with ἔπειτα: indefinite adverb indicating a point of time following another point, 67.44 (Louw and Nida, *GELNi* 1989:635), "then", "next", "after", "afterwards", later". It may denote temporal succession, as in Galatians 1:18, Ἔπειτα μετὰ ἔτη τρία ἔπειτα…: "then after three years..." It may also denote succession in enumerations with chronological sequence or simple succession (*BDAG* 1979:284). The use of this adverb allows Paul to continue the sequence more generally.

For Allo (1934:333), Paul intended a ranking with ἔπειτα introducing the ministries of the faithful as distinguished from the first part of the enumerations which concerns the special[140]. If Allo's view is true, then we have a distinction between "clergy" and "laity" in verse 28. But does Paul really intend any ranking? To answer in the negative means, in my understanding, that Paul would have done it in any order. To think so seems to me obviously wrong because the reverse order "first doctors, second prophets, third apostles" would render the adverbs meaningless since we have no understanding of the relation of these ministries that gives precedence of any kind to doctors over apostles. On the contrary, all other enumerations, where two or all three of these ministries appear in the Pauline corpus (1Cor 12:29; Eph 2:20; 3:5; 4:11), respect the order in verse 28[141]. The adverbs are therefore intended for some kind of ranking. If so, at least where the adverbs of order are used, we are still left with a vital question. Is the ranking one of importance, of dignity or of chronological order?

For Godet (1965:231), the ranking is of importance, dignity as well as of chronological order, the apostolate having come first chronologically and in dignity as "in the founding of Christian churches" and as "supreme director". Godet thought furthermore that the ranking in dignity is more in view because when it comes to prophets and teachers, the chronological order has no meaning (Godet 1965:231). Morris (1983:178) also thinks that it is an order of

[140] This author considers that the different lists are about the *organisation* of the "body of Christ" (see Allo 1934:335).

[141] One finds a different ordering in Luke 11:49 that apparently has no intention of ranking and furthermore may have a different perspective.)

“honour”. But, as already underlined, the main argument of chapter 12 runs against a hierarchical understanding of ministry and charismata that would create compartmentalised degrees of importance, and therefore of status. For that reason, the ranking of the first three objects is of importance but for a different reason. The ranking cannot be simply one of itinerant versus settled ministries since some prophets would have local as well as itinerant ministry (Acts 13:1 and 1Cor 14:29).

Fee (1991:620) suggests that apostles come first because in the light of 1Corinthians 12:28 and 14:37, Paul wanted to subordinate prophets to apostles. But then it would be difficult to deduce that Paul is not concerned with authority in his listing in verse 28. I think however that authority is not Paul’s priority in ranking these “διαιρέσεις χαρισμάτων”. As Grelot (1983) rightly notices, “The essential functions of the congregation are not defined in terms of authority but, on the contrary, in terms of services (*diakonia*)”. Ἔπειτα introduces spiritual gifts, not a segment of members of the community set against the segment of performers of the ministry of the word (Apostles, prophets and teachers). Bryant (1968:293) also points to the foundational role of apostles and prophets (1Cor 12:28a). Therefore, one should not introduce any idea of a clergy/laity divide or of a hierarchy, *in any sense*. 1Corinthians 12:28 is not concerned with a distribution of authority but a functional and sequential ordering, or chronological ranking, within the ministry of the word. There is no hint as to the ranking of other spiritual gifts.

It is true that most of the apostles had the gift of teaching (Paul, Peter, John…) and had also an itinerant ministry even if they held membership in some local setting (the Jerusalem Church, Acts 8:14; Antioch, Acts 13:1). It is worth noting that the enumeration is constituted of two parts, the first of which uses the numeral adverbs, “πρῶτον, δεύτερον and τρίτον”, and the second, the indefinite adverb ἔπειτα. The first part of the enumerations concerns people committed to diverse services “διαιρέσεις[142] διακονιῶν” (see verse 5) while Paul

[142] As Allo (1934:322) signals, διαιρέσεις may mean “diversities” or “distributions”. The most solid argument for those who favour the latter is the use of διαιροῦν in verse 11 which obviously means “distributing”. However, the context militates for the former: τὸ δὲ αὐτὸ πνεῦμα in verse 4 is evoked as an argument against but if Paul is contrasting diversity and unity rather than avoiding differences, then the contrast between “diversities” and “same Spirit ” is deeper than between “distributions” and “same Spirit ”. So, Ridderbos (1982:447) suggests “variegated distribution”.

uses the more general ἔπειτα for the diverse spiritual gifts, "διαιρέσεις χαρισμάτων" (see verse 4). At this point of the research, I rather think that the ranking is of chronological sequence with regards to the "*diakonia* of the word"; the first two, "apostles and prophets" come first as recipients of revelation, and "teachers" come necessarily after them, being the ones who explain, teach, edify in transmitting the revealed word to the community.

Prophets are second to apostles given that to the latter has been first committed the *diakonia* of the word from the beginning (Mt 28:18-20). Prophets seem to have emerged from Pentecost not before, the apostles having been commissioned by the risen Lord (Acts 1:2, 8) not the prophets[143]. The teachers, as a group distinguished from the Apostles and the prophets, may well be seen hypothetically as local leaders rather than itinerant servants not committed to a local community. This needs to be further established. The ranking therefore concerns more the ministries listed than the gifts themselves. What seems to me most obvious is that the ministries represented by these persons have one thing in common: they all belong to the encompassing "ministry of the word", and here resides, in my view, the importance they are given by Paul. It shows the primacy of the "ministry of the word" (Barrett 1968:295; Ellingworth 1995; Prime 2005:113) over all other ministries stemming from the various other χαρίσματα.

As regards the listing of the gift of "kinds of tongues" in the last place, I agree with Fee that the reason of the dropping of the gift in verse 28 is not because *glossolalia* is the least of the gift but because "it is the problem" (Fee 1991:619). Nelson (2007:2) holds that it is a ranking "in order of value. If so, performing miracles is more important than "healing", and "interpreting tongues is less important than "speaking in tongues" while without "interpretation" "speaking in tongues becomes useless for others. But one should keep in mind that Paul has already made it evident that all gifts are necessary and important, and none of the lists in 1Corinthians 12 is strictly given in order of importance. One should not therefore infer from this listing that "glossolalia" is the least of all "spirituall gifts". As I have already underlined, in using ἔπειτα Paul departs from

[143] Some (Godet 2011; MacDonald) interpret Luke 11:49 as relating to Christian prophets. In any case Christian prophets do not appear before Pentecost.

the idea of ranking present in the first half of the enumerations of verse 28 into a more general ordering. Spiritual gifts, as Paul will show next in chapter 14, are not to be ordered in importance unless they do not fulfil the purpose they are given for (14:5).

1Corinthians 12:29, 30: these rhetorical questions are quite borne from the listing of verse 28. However, in these verses, Paul does not simply repeat the whole series of spiritual gifts: two are left unlisted, ἀντιλήμψεις and κυβερνήσεις, and he adds the gift of ἑρμηνεία that he first mentioned in verse 10. This latter gift he probably lists here because of its relation to the gift of tongues. Fee (1991:622) suggests that "Nothing should be made of these differences since the rhetoric itself indicates the point Paul is trying to make". The formulation of the questions has the obvious intent to force the readers to answer: "no". If a member may receive more than one gift as was the case with Paul himself who was a preacher of the Gospel, a teacher of the word, and one who had the gift of tongues (1Cor 14:18), no one spiritual gift is shared by all members of the body and none of the ministries is the share of all members of the body (Fee 1991:622).

However, it must be underlined that should Paul use all the items of verse 28, ἀντιλήμψεις, κυβερνήσεις, or leave aside the one he inserts, ἑρμηνεία γλωσσῶν, the point that dominates the rhetoric would have not changed at all. Then one may well search a reason for this particular elaboration. In so doing, one remarks that there are two groups of rhetorical questions in the whole section (12:1-31). The first group (12:15-17) seems to address the situation of those members who were undervaluing their spiritual gifts. In 12:29,30, the second group of rhetorical questions lists those χαρίσματα that were characterised by a high potential of impressionable overtone that, like the gift of tongues, led some to boast about the spiritual gifts they took as the highest manifestation of the Spirit: δυνάμεις, χαρίσματα ἰαμάτων [144], γένη γλωσσῶν and ἑρμηνεία. The elaboration of these rhetorical questions, in my view, reinforces their destination: Paul wants to help those enthusiasts who would

[144] The word ἴαμα: healing is exclusively Pauline. It is always in the plural, not alone but always as object χαρίσματα. It is used only in 1 Corinthians 12 (12:9, 28, 29).

indulge in a self-centred deceptive spirituality so that they do not boast about impressionable gifts but change their mind.

Some New Testament scholars (Elwell and Beitzel *BEB* 1988:1993; Furnish 2011:990) have noticed three different enumerations of spiritual gifts in this section: 12:8-10, 12: 28 and 12:29, 30[145]. The first enumeration (12:8-10) is rather general[146], without any hint of order while part of the second (12:28) uses adverbs inducing some kind of ordering and points partially to persons rather than endowments. The three enumerations differ in content in that the number of gifts is different from one to the other. In 12:8-10, Paul does not mention the three "ministers" that appear first in 12:28 and in 12:29. There are two spiritual gifts found in 12:28 lacking in the first enumeration, verse 8-10, and in the third (12:29, 30): ἀντιλήμψεις and κυβερνήσεις, while four of the χαρίσματα mentioned in 12:8-10: λόγος σοφίας, λόγος γνώσεως, πίστις, διακρίσεις πνευμάτων are lacking in verse 28. As regards the enumeration in 12:29, 30, it shares with 12:8-10 the mention of the gift of interpretation of tongues, "ἑρμηνεία γλωσσῶν", but lacks six of the gifts mentioned in 12:8-10, λόγος σοφίας, λόγος γνώσεως, πίστις, διακρίσεις πνευμάτων, and in 12:28: ἀντιλήμψεις and κυβερνήσεις. The logical inference from these differences is that Paul did not intent in any of them an exhaustive enumeration of the gifts of the Holy Spirit.

1Corinthians 12:31: this verse is differently handled because its relation to the various parts of the discourse unit does not seem evident at first glance. Senft (1990:166) and Fee (1991:625; *DPL* 1993:340) take the verse to be an introduction to chapter 14 as if Paul bifurcated into a digression on ἀγάπη before resuming his thought in 14:1. Mare (1976:266, 267), MacDonald (1989:61) and the NIV divide the verse into 31a with the first proposition closing the section on unity of body and diversity of spiritual gifts, and 31b with the second proposition introducing chapter 13:1-13; so do NA[26], UBS[4], RSV and LBV.

[145] There are properly speaking two lists of spiritual gifts in 1 Corinthians 12:1-31 (Ridderbos 1982:447; Fee *DPL* 1993:342, 343; Djaballah *GDB* 2010:441) since verses 29, 30 are rather rhetorical questions.
[146] It is not Wilson's view (1971:177) who writes about Romans 12:8-10, "Paul begins with the highest of these gifts and proceeds to the least useful of them.

Thiselton (2000:1024) pleads for keeping the whole verse connected to the preceding part, the sub-section (12:12-30) on the rhetorical metaphor of the human body and its application ending with verse 30. In this case, the second half of the verse, ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι, would in fact be an ironic rhetorical "redefinition" of "'high status' gifts" (Thiselton 2000:1024). Be it so, but since, properly speaking, the redefinition is done in chapter 13 and 14, the relation of 12:31 to the remaining of the discourse unit cannot be denied.

One may agree with Thiselton (2000:1024) that the logical force of the verse is to be derived from what precedes. Whether Paul is ironical (as argued by Smit (Thiselton 2000:1024) or not, his view of "high status gifts", τὰ χαρίσματα τὰ μείζονα, departs from that of the elitists and therefore constitutes a shift that will be evident in chapter 14. For this reason and as the repetition of his exhortation in 14:1b shows, the first proposition, ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα, relates to chapter 14. As to the second proposition, Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι, I agree with MacDonald (1989:61) that it introduces chapter 13. Only if one interprets ὁδὸν as pointing to the spiritual gifts can one understand it as introducing chapter 14 thus making chapter 13 a mere digression[147].

I disagree with such interpretation because if one takes the whole chapter 13 away then Paul's exhortation to "continue to desire earnestly the greatest spiritual gifts" (12:31a; 14:1b) would seemingly distract his readers from the main purpose of the whole discourse unit (Staton 1987:223). It is, in my view, the very reason why Paul suspends his thought in verse 12:31a so that to cut the grass under the feet of the elitists before resuming it in 14:1b. That chapter 13 is not a mere digression is also evidenced by the fact that more than sixty-five percent of its content is related to the issue.[148] As regards the meaning of

[147] It seems to me that Foulkes (1983:180) misses Paul's point when he writes: "Some feel that Paul means that love is the more excellent way to the gifts. This is possible grammatically, but Paul's treatment of love does not leave the impression that it is simply a means to an end. Love is to be pursued for its own sake." Paul is treating love not as a means but as the most excellent motivation or behaviour that will protect his readers against those problems they were facing with regards to spiritual gifts.

[148] Only five verses out of thirty (verses 4, 5, 6, 7 and 13), taken apart, are not directly related to spiritual gifts. One may speculate that these five verses have been inserted from an independent source but as to the remaining verses they are tightly related to the discourse unit. Fee (1991:626) puts it moderately in qualifying the chapter of "something of a digression" with regards to those who take it as a simple insertion, "Although that is possible, one must note finally that in its present form it is not only fully

“ὁδός”, while many take the “way” to be “love” itself (Vincent 1946: 261; Mare 1976:267; Morris 1983:180; Fee 1991:628), some others disagree: “the pursuit of ἀγάπη” (Senft 1990:167) or “a manner of life preeminently characterized by love” (Lowery 1986:534). There are even scholars (Godet 1965:239; Mare 1976:267; Senft 1990:167) who hold that the “way” is one of the spiritual gifts under scrutiny.

Syntactically, the particle δέ is taken adversatively by Godet (1965:238) who follows de Wette, and many English versions (ASV, AV, *DBY*, KJV, RSV, Wey) while many French versions (LSG, NBS, NEG, PVV, SEM, SER) do not translate it making of the first proposition an exhortation standing by itself. To keep with the relevant remark of Thiselton (2000:1024) on its relation to 12:12-30, it is preferable to use the particle as a link to what precedes. YLT renders the particle “and”.

Ζηλοῦτε may be pres., act., ind., or imp., or subj., 2-pl., of ζηλόω: “to have a zeal for”, “to be zealous towards” (Vine I 1979:299); “to be jealous”, “to desire earnestly” (Vine III 1979:249). Given that at the point of resumption in 14:1b Paul without doubt uses the imperative form, it is more likely that the imperative is also more indicated in 12:31a. In 12:7, Paul has already evoked and insisted on the sovereignty of the divine in the distribution of the gift as to dismiss human authority and purely human initiative. Because of the potential negative overtone of “covet”, the translation of AV “covet earnestly” is not the best with regards to what precedes. “Desire earnestly” (ASV, BBA, DBY, KJV, OST, RSV, and YLT) seems preferable. To keep with the continuous form of the imperative, one may translate “continue to desire earnestly” or “continue to be zealously concerned” as Thiselton (2000:1024) takes it.

Χαρίσματα, acc., neut., pl., of χάρισμα, from χάρις: grace, favour. The meaning of the word, taken separately, is properly speaking “gracious gift”, the accent being on the “gratuity” (Romerowski 2006:526). It is used about sixteen times in the Pauline corpus for diverse kinds of gracious gifts: in Romans 5:15, 16, the gracious gift of grace; in Romans 6:23, the gift of eternal life is a gracious gift; the privileges accorded to Israel are Χαρίσματα, (Rom 11:27); in

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Pauline, but also has been so thoroughly adapted to the context that such questions seem ultimately irrelevant.”

1Corinthians 7:7 it is used for the gracious gift of continence to Paul; in 2 Corinthians 1:11, Paul considers the favourable answer to the intercession of the Corinthians a gracious gift. I agree then with Allo (1934:322) who points out that “in Paul, it may designate all divine favours.”

The point just made means that out of context, the word does not carry a precise content as to its nature and its substance. In one instance, Romans 1:11, Paul uses the qualifier πνευματικὸν to specify its nature. In all instances in the Pauline corpus however, χάρισμα is used for a divine grace and, for this reason, can be said to be a spiritual gracious gift. It is synonymous sometimes with δωρεὰ: χάρισμα is equivalent to δωρεὰ ἐν χάριτι in Rom 5:15. However, in 1Corinthians 12, all the gifts mentioned constitute διαιρέσεις χαρισμάτων, diverse gracious gifts (12:4) and are given for diverse services, “διαιρέσεις διακονιῶν” (12:5). It is reasonable then to qualify them, in a technical sense, of «diaconal gifts», even « diaconal spiritual gifts », given the fact that they are distributed by the Holy Spirit (12:11).

Μείζονα, acc, neut., pl., of comparative degree of μέγας, “greater” is taken by some as a superlative “greatest” (Thiselton 2000:1025). It is also Godet’s opinion, who prefers the reading κρειττονα; he thinks that the Alexandrine reading μείζονα is influenced by Paul’s use of μείζων in 13:13 and 14:5 (Godet1965:238). Morris (1983:180) thinks the comparative may be maintained since Paul has ranked certain gifts. “Greater” (ASV, DBY, RSV, WEY, WNT) or “better” (YLT) is the more natural meaning of μείζονα (Godet 1965:238). There are those who translate it by the superlative “greatest” (Thiselton 2000:1025) or “best” (BBA, KJV, LSG, NBS, NEG, WTNT). In either case, one needs to have an understanding of 12:31a that fits the context of the whole discourse unit. Three main remarks need to be made.

First, it should be stressed that it is less than probable that Paul is downplaying some gifts as to suggest a true hierarchical ranking of diaconal spiritual gifts as if he is encouraging the Corinthians to downplay some and magnify others. In so doing, Paul runs against the core argument of the body metaphor in 12:15-26 and encourages the emergence of a different group of elitists with a new “high status” view if there is such hierarchical ranking of

diaconal gifts. Then competition and elitism become hardly avoidable. But if this is not the case, then what does Paul mean by "greatest" or "greater"?

Second, there is no ranking of diaconal spiritual gifts in 12:28 and 12:29, 30. The ranking in 12:28 addresses three groups of servants or ministers: apostles, prophets and teachers, not spiritual gifts. As to the diaconal gifts, properly speaking, they are listed in a more general fashion as already demonstrated in my analysis of ἔπειτα.

Third, one does not find, in the different lists in the Pauline corpus (1Cor 12:8-10[149]; 12:28; Rom 12:6-8) a hierarchical enumeration of diaconal spiritual gifts. Μείζων is used in chapter 13:13 to compare virtues rather than gifts and in chapter 14:5 to compare "gifted people" with regards not to their gifts but to the way they exercise them. Paul does not say: "The one who prophesies is greater than the one who speaks in tongues" which would imply that prophecy is greater than speaking in tongues. Paul's argument is apparently not difficult to grasp: "One who prophesies, *since he is edifying the "body"* is "greater" or "better", μείζων, than one who *speaks in tongues without interpreting for the benefit of the body*.[150] But when this is done, the one who prophesies is not greater than his fellow who speaks in tongues. If elitism is the problem, turning upside-down the existing "high status" view would just help promote a different group of elitists by modifying the polarity instead of solving the problem.

There are three possible meanings of verse 31:

a) One may understand τὰ μείζονα according to Smit's "sharp irony view" (see Thiselton 2000:1024). This view that does not seem to me evident but may be envisaged[151], in which case Paul is rejecting the "high status view" of spiritual gifts of the elitists ironically as Smit, quoted by Thiselton (2000:1024) puts it: "*do not stop being* zealously concerned about the "greatest" gifts,

[149] This is not Allo's opinion who finds a layout with "λόγος σοφίας" and "λόγος γνώσεως" as "gifts related to the highest degrees of the teaching ministry", with wisdom being of highest level than "gnosis" (Allo 1934:323) but this goes against Paul's core argumentation in chapter 12, and this would also mean that "interpretation of tongues is of a lower degree than "speaking in tongues", being at the bottom of the list.

[150] For a spiritual gift to function as ministry, it must serve the "common good", therefore as Rigal (1980:160) puts it: "the ministry does not find its justification in itself but by the function it fulfils to the benefit of the (body as a) whole."

[151] Irony is among the literary forms used in Paul's time and by the Apostle, as in Romans 5:11 (Kuen 1989:59).

provided that you follow me in transposing and subverting your understanding of what counts as 'the greatest' (italics and bold his)"

b) One may also translate ζηλοῦτε in the indicative: "You desire the greater (greatest) gifts…", in which case, Paul is still ironic but does not endorse a "high status" view of spiritual gifts. However the imperative in 14:1 and in 14:39 makes it less than probable that the verb in 12:31a is in the indicative;

c) A third possibility is that Paul means really what is written. In this case, one finds a clue and perhaps more than a clue in 14:12 where, while avoiding the repetition of μείζων, Paul points to what should be the canon of a "better" or "greater" gift: its fruitfulness for the building of the body. In this view, Paul intends the Corinthians to understand that the value of a diaconal spiritual gift is determined by its being beneficial or not to the "whole body", not just a "member". The greatness of a gift in 12:31a therefore is not *de facto* but depends on its being used properly as compared to one that is not.

The conjunction "Καὶ": coordinates the two propositions of 12:31. Ἔτι may be taken as adverb of time: "now" (PDV, Wey); "still" (RSV); "yet" (LSG, NEG, WTNT, YLT) or an enhancement of comparison in the first proposition: "even", with καὶ, to mean "yes even" (Thiselton 2000:1026). Καθ' ὑπερβολὴν: ὑπερβολὴ marks a degree "which exceeds extraordinarily a point on an implied or overt scale of extent" 78.33 (Louw and Nida *GELNi* 1989:689). If related to τὰ μείζονα, the comparative in the first proposition, extends to the extreme in intensity, and means "far more better". Ὁδὸν: acc., fem., sing., of ὁδός: "way", as already pointed out relates to the subject in chapter 13: "love"[152] which is a virtue rather than a diaconal gift.

For a good grasp of chapter 13, one needs to distinguish the diaconal gifts from the "theological virtues", faith, hope and love. The antithesis is not between diaconal gifts (prophecy and tongues) and love, but between love and other theological virtues (faith and hope). Δείκνυμι, pres., act., ind., 1-sing.,: "I show" or "I point out" may be rendered by the present, "I show" (Spence 1909d:400; Robertson 1933; Lange et al. 2008b:543) or is translated by the

[152] If one keep in mind that no diaconal gift is given to all members (12:17, 29-30) and that the exhortation in 14:2 concerns each and every member, it becomes clear that love should not be counted among the diaconal spiritual gifts.

future of the present: “I am going to show you”, “I am about to show you”, “I will show you” (Lenski 1963:543; Jamieson et al. 1997; Mare 1976:266; Talbert 2002:109).

4.4.4 Lexical study

Verse 28, Thiselton (2000:1013) underlines, “is an exegetical and lexicographical minefield.” It is anyway a key verse for one’s endeavouring to grasp Paul’s view of church leadership and ministry. Therefore this part of the research will now focus on the key words of Paul’s enumerations with regards to the research.

Ἀποστόλους: acc., masc., pl., of ἀπόστολος (one sent forth). According to Lightfoot, it means more than just being a “messenger” and indicates also that the one sent is a “delegate of the person who sends him. He is entrusted with a mission, has powers conferred upon him” (Lightfoot 1974:92). The word ἀπόστολος appears seventy-nine times in the New Testament, mainly in Luke-Acts and Paul; only once in Matthew, one or twice in Mark[153] and once in John (Mercier *DEBB* 1987:121). The appellation seems to have been given by Jesus to an intimate group of twelve among his first disciples (Mt 10:2-5; Mk 3:14-19; Lk 6:13-16; Jn 6:70). These twelve have been more extensively exposed to his teachings and many times have been sent by Jesus to proclaim the Kingdom of God. After his resurrection, he committed the universal proclamation of the Kingdom of God and the supervision of those who would embrace their call to enter the kingdom (Mt 28:18-20).

What qualified these Apostles beyond the fact that they have been chosen by Christ was their practical and daily implication in the earthly ministry of Jesus up to the resurrection (Acts 1:21, 22) and their commissioning by the risen Lord (Mt 28:18-20; Acts 1:8) (Bond 2003:88; Shuller 2011:40). They were distinguished as “the twelve” already during the earthly ministry of Jesus so much that they reconstituted the group left by Judas (Act 1:26) before and in view of their post-resurrection apostolic ministry (Acts 1:22, 25). Later, Paul

[153] In the interlinear Greek-English text and in the *Textus Receptus*, the word occurs once only while WH retains the longer form of Mark 3:14 including the words “οὓς καὶ ἀποστόλους ὠνόμασεν”, a reading favoured by UBS[4] (1994:69) for its strong support. If taken into account, the word appears twice in Mark.

estimated himself an apostle of same status than the "twelve" (Nasselqvist *LBD* 2012)[154]. He pleaded his position on the basis of his encounter with the Lord on his way to Damascus (1Cor 9:1) and overall, of his being called and sent to the Gentiles by the Lord himself (Acts 26:16, 17; Gal 2:6-8). He was finally recognized by Jerusalem (Gal 2:9).

In the development of the Christian mission however, the appellation has extended to other persons associated to the ministry of the apostles. James, the brother of the Lord, was probably an apostle, according to Galatians 1:19 "ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου"[155]. What is reported of him, his status in the Jerusalem community (Gal 2:9); his leadership during the Jerusalem conference (Acts 15), the epistle that bears his signature, all this seem to imply that he shared the same authority than the twelve and Paul (see Lenski 1938:517; Lange et al. 2008h:36). Barnabas who teamed with Paul for the supervision of the Church in Antioch and in the missionary enterprise launched from Antioch was also called "apostle" (Acts 14:14). Datiri (2008: 1502) distinguishes a technical sense and a non technical sense for this appellation. For the twelve, Paul and probably James and Barnabas, the appellation was somehow technical, setting them apart.

Barnett (*DPL* 1993:47) distinguishes in Paul a non technical usage extending to those delegates of local communities, like Epaphroditus (Phil 2:25) and the brother mentioned in 2Corinthians 8:23. For Epaphroditus, the "ἀπόστολος και λειτουργὸς" of the Philippians, and for the ἀπόστολοι ἐκκλησιῶν of 2Corinthians 8:23, to avoid interpretative confusion, it is better to translate the word, "messenger" (KJV), than to keep the technical appellation. The fact that beyond this circle many were called "apostle" or were considered "apostle"

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[154] In his early letters, as Nasselqvist shows (*LBD* 2012), Paul did not introduce himself as an apostle while he seems to extend the appellation to Sylvanus and Timothy in 1 Thessalonians 2:6. After his apostolic authority was challenged as it appears in Galatians, the appellation he no longer applied to his colleagues while he insisted on his apostleship, his calling and his credentials to be counted alongside the Twelve. While applying the appellation to many, Paul kept the restricted application which seems what he had in mind in 1 Corinthians 12:28, Ephesians 2:20; 3:5 and 4:11.

[155] The interpretation of Galatians 1:19 is problematic, as explain Arichea and Nida (1976:24): Does Paul mean to include James with the apostles? If that is the case, he is saying that he saw no other apostle except James. Or does Paul exclude James from the apostolic group? In that case he is saying "I did not see any of the other apostles; I only saw James" (as in the *TEV* footnote and in *JB*). Either interpretation of the Greek is possible.

leads to believe that, even for the twelve and Paul, the appellation was not a title of dignity that placed them in venerable position *over* the fellowship of believers as to constitute a special priesthood. The second group of apostles did not have the same standing than that of the twelve, Paul and so-named apostles like James and Barnabas (Acts 14:4, 14). One may wonder if Sylvanus and Timothy were also "apostles". If for Sylvanus there is not a definite answer (Wood and Marshall 1996:59; Nixon 1996:1101), Timothy seems to have been no more than an apostolic delegate, as co-worker of Paul.[156] It is not certain that Apollos was an apostle even in the broader sense of the word despite 1Corinthians 4:9.

The question 1Corinthians 12:28 raises is the following: does one have to understand the phrase ἀπόστολοι in 1Corinthians 12:28, in its technical sense or in the broader meaning including people like the ἀπόστολοι ἐκκλησιῶν? To answer this question, one must keep in mind that:

a) The "servants" listed in 1Corinthians 12:28 share a common service: the ministry of the word.

b) The ministry of the word concerned in one hand the revelation of the "mystery of Christ" (Eph 3:4, 5) and its diffusion in preaching to and instructing in the "whole counsel of God", as Paul terms it (Acts 20:27). Apostolate and prophecy have played the role of receptors while instruction played a role of diffusion. The teacher in this chain comes after the receptor of revelation not only chronologically but also in authority.

c) With regards to the ministry of the Word, the twelve and Paul have been sent as vessels of God for the revelation of his word, not Epaphroditus or the ἀπόστολοι ἐκκλησιῶν (Phil 2:25; 2Cor 8:23). Epaphroditus has been "ἀπόστολος" as delegated by the Philippians to take their gift to Paul (Phil 2:25). The ἀπόστολοι ἐκκλησιῶν of 2Corinthians 8:23 were associated to the

[156] Paul seems to extend the appellation to his co-workers in 1Thessalonians 2:6, whose names appear in 1Tessalonians 1:1. While one may hesitate concerning Sylvanus, the way Timothy is associated with Paul in 2Corinthians 1:1 and in Colossians 1:1 seems to indicate that he was not counted among the Apostles (Clark 1989:57, 58). It is very unlikely that Apollos was also an apostle despite 1Corinthians 4:9; Lightfoot notes that Clement did not include him among the apostles (Lightfoot 1974:94). The case of Andronicus and Junias, in Romans 16, raises question: it is more than unlikely that there were women called "apostles", even if some women accompanied their husbands in the mission fields (1Cor 9:5).

collection. This is a broader usage of the word (Grudem 2010:996) which was certainly not a title. This category is not included in 1Corinthians 12:28.

d) Because the reduced group (the twelve, Paul and probably James and Barnabas) was understood and received as divinely set apart, those who shared the authority of this group have been the references and have assumed a unique authority in the revelation of the "mystery of Christ", as well in the preaching, teaching and writing the word of God revealed in Christ (Gal 1:12; 1Thess 4:8, and Grudem 2010:1063).

Therefore those who shared the appellation in its technical sense should be identified with the apostles mentioned in 1Corinthians 12:28, they were the ones recognized as pilots of the movement, who vouched for the integrity of the "ὑγιαινούση διδασκαλία" and who presided the establishment and the survival of first century Christian communities. This is Kung's opinion too who thinks that this is the reason why "their ministry as a whole and by its nature is not renewable given that it implies the fundamental quality of being eye-witness of the resurrection and of the event of the revelation" (Küng 1963:212).

Προφήτας, acc, masc, pl., of προφήτης: prophet. Three main elements emerge in the prophetic ministry during the apostolic period. One is revelation of divine mysteries and the others are prediction and proclamation. Prediction was without contest part of the gift of προφητεια exercised by New Testament prophets (Motyer *BEB* 1988:1783; Wood and Marshall *NBD* 1996:966). The idea of prediction is far from being absent in the Pauline meaning of the word. Paul, as apostle, had several gifts, and the gift of prediction, in the sense which we have just underlined, was certainly part of them. His personal experience was sufficient to convince him of the reality of the prophetic activity through Ananias (Acts 9:10-6); Agabus (Acts 11:27, 28) (see Robeck *DPL* 1993:756); the prophecy disclosed to the leaders of the Church of Antioch concerning him and Barnabas (Acts 13:1, 2); the prediction made in Lystra (Robeck *DPL* 1993:757) concerning Timothy (1Tim 1:18, 2Tim 1:6, 7), and his personal experience in ministry (Acts 9:12; 16:9; 22:17; 27:23-25; Gal 1:12). Paul considered himself as a dispenser of things revealed by God (1Cor 4:1). He has had visions (Acts 16:9); he experimented even ecstasy, 2Cor 12:2, received revelations (Gal 1:12; Eph 3:3) and was given a deep understanding

of divine eschatological mysteries (Eph 3:4, 5) as recorded in his letters (1Thess 4:13-17; 5:1-3; 2Thess 2:1-12; 1Cor 15:20-28).

Certain predictions of New Testament prophets concerned the life of the believers and they had no universal destination beyond their addressees. There were prophecies of the sort of the prediction of Agabus (Acts 11:28, 29), a preventive alert in front of the famine which was going to put in trouble Judea; or the prediction which helped the local leadership to make their minds on the orientation of the ministry of the local church of Antioch (Acts 13:2) or the fate of Paul in Jerusalem augured later by Agabus (Acts 21:10, 11). These predictions have a contextual, limited and specific nature which differentiates them from the revelation recorded in the New Testament writings.

The prophet of the Old Testament was designated by one of the following three names: *nābîʾ(נָבִיא), ro'eh (רֹאֶה), ḥozeh (חֹזֶה)* (Easton, EBD, 1893; Wood 1996:965; Romerowski, *GDB* 2010:1340; Wilson, *HCBD* 2011:833, 834). The last two names were derived from the visionary power of the prophet whereas *nābîʾ* indicated the prophetic function of "revelation and proclamation" of the divine truth to the people. It is this *nābîʾ* name that prevailed in the choice of the Greek word προφήτης in the version of the Septuagint (*LXX*: 1Sa 3:20; 2Sa 7:2; Ps 51:1; see Monloubou *DEBB* 1987:1053). In classical Greek, the προφήτης was one who speaks for someone else, particularly for the god, interpreting his word for people (Westphal *DEB* 1973:456)[157]. The prophet is thus, first, an "interpreter". It is the medieval translation of the substantive προφητεία rendered by "prediction" which made prevail in the idea of "forecast", to the detriment of the wider sense of "interpretation" which did not however disappear (Smith *OLB* 2006:4699-¶5). "Paul himself never used the term *office* (Italics his) to describe the position of the prophet " (Robeck *DPL* 1993:757) but he lists “prophecy” among the *charismata* (Ro 12:6; 1Cor 12:10).

From 1Corinthians 12:28 and its wider context, I notice that:

a) It is not evident that all the prophets of the New Testament were vessels for the revelation of the Word of God (Grudem 2010:1164). It is however in this sense that some of them would share in the apostolic authority.

[157] In Acts 14:12 Paul is confused with Mercury, the Hermes of the Romans, because he "carried the word" with Barnabas, taken for Jupiter (Zeus), by his side.

The fact that in 1Corinthians 14, Paul sets a certain limit to the authority of the prophets of the New Testament communities implies that not all New Testament prophets had the seal of divine authority, at least not to the same degree than their Old Testament counterparts. If some of them have been associated to the authoritative ministry of the apostles as verse 28 shows, there were many New Testament prophets whose discourse were open to challenge in some occasion, and were to be weighed cautiously (1Thess 5:20, 21; 1Cor 14:26-32, 37).

b) 1Corinthians 12:28 allows for the distinction of apostles from prophets by ranking them first and second[158]. Would the ranking in verse 28 mean that Paul is dealing with New Testament prophets? The pre-eminence given to prophets, προφήτας, over teachers, διδασκάλους, in this enumeration, seems to imply a greater proximity of these προφήτας than those whose authority appears limited because they were susceptible to undergo scrutiny during the exercise of their gifts (1Thess 5:20, 21; 1Cor 14:29, 32). This limitation should not have been the case with the prophets of verse 28 who stood in between ἀποστόλους and διδασκάλους. I will revisit the identification of the prophets in our exegesis of Ephesians 4:11.

c) What Paul clearly emphasises in the prophetic "ministry" in Christian communities is not the prophetic enablement to predict events to come but its potential contribution to edification, exhortation and encouragement for the building of the community (14:3, 4, 31). Paul estimates the predictive component of the prophetic ministry more helpful in convicting unbelievers of God's presence in the Christian community (14:24-25).

The prophets were expected to carry especially words of exhortation, edification, and comfort within their communities or in communities which they visited if they were itinerant (Acts 15:32). The prophetic ministry and the exercise of predictions had to respect a deontology and the necessity to be exercised to the benefit of the community (1Cor 14:12, 27, 28, 40). Many prophets and teachers were itinerant ministers, like Apollos in Grelot's view

[158] Allo (1934:326) limits the activity of the prophets of chapter 14 to "exhortations" and denying them even the ability to make "predictions". The identification of the prophets is not an easy task: Grudem (2010:1163) has advanced a thesis assimilating apostles and prophets. I shall examine this in the exegesis of Ephesians 4.

(1983:78). But it is evident that prophets were not always itinerant “ministers”; some were members of their local communities as seems to be the case with some among the Corinthian prophets (1Cor 14:25, 26, 29-32) and prophets among the leaders of the Church of Antioch (Acts 13:1). Silas and Jude, as prophets of the Jerusalem community, were among the leading figures that travelled along with Paul and Barnabas to testify the outcomes of the Jerusalem council (Ac 15:22, 32). It seems to me reasonable to think that the prophets of 1Corinthians 12:28, who were involved in the disclosure of the “mystery of Christ”, might have had an itinerant ministry beyond their local communities.

Διδασκάλους: teachers, doctors. Paul does not quote “teaching” in his list of spiritual gift in 1Corinthians 12:8-10, but lists διδασκάλοι, “doctors”, in the third position after the apostles and the prophets in 1Corinthians 12 28. The διδασκαλοι in Christian communities were “instructors” whose function presupposed a “charisma” (1Cor 12:28; Rom 12:7); their function was to explain the Scriptures (Old Testament) and the instructions of the Apostles (the tradition of Jesus), and to apply them to the life of believers (Bénetreau 1997:147; Grudem 2010:1177). While a prophet was one who exhorts under the inspiration of the Holy Spirit, the doctor was expected to acquire a reasoned knowledge of the truth and to present it, as the “*Nouveau dictonnaire biblique illustré*” puts it, “in an enough easy-to-grasp way so that the one taught can assimilate it" (NDB *OLB* 2011:24470/¶4). “Teaching” is part of the Great commission in Mattew 28:18-20.

It is doubtless that “teaching” occupied a central place in the missionary strategy of Paul. A very short period after the establishment of the first communities of Asia Minor (Antioch of Pisidia, Lystra, Iconium), Paul went back to strengthen them and exhort them to persevere in the faith (Acts 14:22). Paul and Barnabas spent one full year in Antioch to teach the believers (Acts 11:26) and one and a half year in Corinth with the same purpose (Acts 18:11). Apollos was known in Corinth for his teaching (Acts 18:27). Timothy went back to Thessalonica to strengthen and encourage the new believers (1Thess 3:2).

Teaching was not devolved to the apostles only, their itinerant delegates and to the prophets. The ranking of the “teachers” of 1Corinthians 12:28 placing them after the “prophets” does not allow their identification with the “apostolic

delegates". Some members of the leadership of the Church of Antioch, the missionary base of Paul (Acts 13:1) were "doctors". The exhortation of Galatians 6:6, "Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς" suggests that there were teachers within the Christian communities of Galatia. Since besides settled congregational teachers, there existed also itinerant teachers too, at this point of the research it should be stressed that 1Corinthians 12:28 does not suffice to give a precise identification of the διδασκάλους in the enumeration.

Δυνάμεις: acc., fem., pl., of δύναμις. The singular is translated miracle in Mark 6:5, 39. Everywhere else, we find the plural. With this word Paul does not use the verb "make" ποιέω (Mt 7:22; 13:58; Mk 6:5; 9:39; Acts 2:22; 19:11) and the verb "to happen" γίνομαι (Mt 11:20, 21, 23; Mk 6:2; Lk 10:13; Acts 8:13) but rather the verb "to operate" " to cause to function ", ἐνεργέω (1Cor 12:10; Gal 3:5; Eph 3:7, 20; Col 1:29; Phil 3:7). The enumerations which seem to distinguish "signs" from "prodigies" and from "miracles", is met in Paul in two places (Rom 15:19) ἐν δυνάμει σημείων καὶ τεράτων, and 2Corinthians 12:12, σημείοις τε καὶ τέρασιν καὶ δυνάμεσιν. Elsewhere, it is also met in the book of Acts (2:22; 8:13) and in the epistle to the Hebrews (Heb 2:4). One notices that, the three terms are practically coordinated by markers of relation. This would indicate that these two words are diverse aspects of the same reality. A miracle is "sign", "miracle" and "act of power". As a "sign", it makes visible the reality of the divine action and thus the presence of the divine; as "miracle", it provokes the delight of the unexpected, it impresses, and as "act of power", it gives evidence of the power which carries it out.

Another question which will arise is whether "δυνάμεις" relates to all sorts of miracles or for any sorts. The question is to know if Paul wants to distinguish between acts of power, like the resurrection of a Lazarus (Jn 11:44) the judgement of Ananias and Sapphira (Acts 5:5, 10) and the blindness of Elymas (Acts 13:11) as particular acts of power by comparison with acts which ensue from other gifts of the Spirit like speaking in tongues, predictions, and other workings of the Spirit perceived as impressive or not? It is translated "miracles" by a majority of versions (ASV, AV, BBA, DRB, KJV, LSG, NBS, NEG, PVV, SER, WTNT) but Thiselton (2000: 953) is right in underlining that the

“miraculous is not explicit in the Greek”, and he proposes, for semantic reason, “deeds of power” to make room for a larger range including but not restricted to the word “miracles”.

Χαρίσματα ἰαμάτων: lit. “Gifts of healings”; the expression is found only in 1Corinthians 12:9, 28, 29. It is not easy to understand the meaning of the plural and the exclusive use of χαρίσματα before “ἰαμάτων”. The plural of the genitive “ἰαμάτων” suggests that “various kinds” of healing are in Paul’s mind. The use of the plural, that does not raise problem in verse 28, extends in 12:8-10 to some other χαρίσματα given apparently to individuals, ἄλλῳ δὲ χαρίσματα ἰαμάτων…ἄλλῳ δὲ ἐνεργήματα δυνάμεων…ἄλλῳ [δὲ] διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν[159]. Does it mean that an individual member might receive various kinds of the same gift or is the plural an indication of diverse kind of occurrences of the same gift?

Ἀντιλήμψεις and κυβερνήσεις are of all the spiritual gifts listed in 1Corinthians 12:28 the two most related to the issue of leadership. Hence, I will overall put emphasis on the meanings of these two words in context. Ἀντιλήμψεις: lit., “helps”; the plural, argues Thiselton (2000: 1019), denotes “kinds of help”; *BDAG* (1979:75) translates “helpful deeds”; the word denotes “the ability or capacity to help or assist”, 35.9 (Louw and Nida *GELNi* 1989:459). The substantive is used only here but the connotation “help” dominates in the use of the verbal form ἀντιλαμβάνεσθαι: lit., “to take on oneself at the place of someone else a burden” (Godet 1965:232); in Acts 20:35 ἀντιλαμβάνεσθαι τῶν ἀσθενούντων: “to help those who are weak; in Luke 1:54 ἀντελάβετο is translated “He has helped” (BBA, DRB, KJV, LSG), “He aided” (Diaglot), and in Romans 8:26, the Holy Spirit συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν: “helps our weakness” (ASV, KJV, LSG, NEG). The idea of “administration” which is not absent in Greek texts[160] is rejected by Dunn (1975:252) in fear that the word so understood may induce the existence of

[159] The plural “γένη γλωσσῶν” suggests a variety of tongues, a possibility in the light of the “speaking in tongues” on the day of Pentecost when “every man heard them speak in his own language” , as compared to the “speaking in tongues” in 1Corinthians 14:13 that requires interpretation. Hering (1959:110) notes also 1Corinthians 13:2, “Ἐὰν *ταῖς γλώσσαις τῶν ἀνθρώπων* λαλῶ *καὶ τῶν ἀγγέλων*, ἀγάπην δὲ μὴ ἔχω”, and makes the difference between “speaking in tongues” (13:1) and “praying in tongues” (14:14).

[160] According to Thiselton (2000:1019), the word “means *to take up* or *to undertake* an office of responsibility which in *P. Oxy*. 8:1123:9 (AD 158) means administering registered land.”

“administrative structures” all too soon in the apostolic period. The translation “helpful deeds” (*BDAG* 1979:75) followed by Fee (1991:621) and Dunn (1975:252) seems the more acceptable meaning keeping the generic sense of the word.

The term “κυβερνήσεις” relates to the art of the helmsman leading a ship to arrive safe and sound despite stumbling blocks. Fee (1991:622) underlines the connotation “steersman” or “pilot” having to do with “guidance”. Connoting the idea of “providing direction”, the word has probably to do with a managerial activity. Thiselton (2000:1021) translates it “ability to formulate strategies”, and he adds that the “singular often means leadership”. Morris underlines that out of context, one is not obliged to translate it “elder” (Morris 1983 179).

These two spiritual gifts ἀντιλήμψεις and κυβερνήσεις have a rather large spectrum of application which makes them improbable expressions of a single specific office[161]. While it remains a reasonable possibility to consider ἀντιλήμψεις as pointing towards the "deacons", and κυβερνήσεις, as gift “of direction”, “of oversight”, applying to the "elder", the hypothesis which we adopt includes in any case the deacons and elders, without excluding the applicability of both terms to other services within the community. It is important, in my view, to notice that the primacy of the “ministry of the word” applies also, in verse 28, to the diaconal gift of κυβερνήσεις which relates to the exercise of “direction”, “authority”. If the term means in context “administration”, it will follow that “administration” should serve the “ministry of the word”, not the other way round.

4.4.5 Proposed translation

27 Together you are the body of Christ, each of you being one of its members. 28 And God has placed in the Church, first apostles, second prophets, third teachers, then deeds of power, then gifts of healings; gifts of helps; gifts of direction; gifts of various kinds of tongues. 29 Are all of you apostles? Are all of you prophets? Are all of you teachers? Do all of you perform deeds of power? 30 Do all of you have gifts of healing? Do all of you

[161] On κυβερνήσεις, Dunn (1975:252) writes: “Perhaps we should strive for nothing more precise than ‘giving guidance’, since its object can embrace both the affairs of the community and individual within it.”

speak in tongues? Do all of you interpret tongues? 31 Continue to desire earnestly the greater spiritual gifts and I show you a far better way.

CHAPTER 5 EXEGETICAL STUDY OF EPHESIANS 4:11-16

5.1 General background

Ephesus was located in a valley at the mouth of the Caster River near the West coast of Asia Minor at about equal distance of Smyrne northwards and Milet southwards. The surroundings of Ephesus were already inhabited by 6000 BC. In the first century, the population of the city has been estimated for about 200.000 inhabitants (Saulnier, *DEBB* 1987:416)[162]. More than anything else, Ephesus owed its fame to the temple of Artemis, the Diana of Ephesus (Acts 19:35), the city protector, though other deities were worshipped in Ephesus (Arnold *DPL* 1993:250). The Artemis of Ephesus was identified with that of Athens. Its first building which dated back to 550 BC had been enlarged later. The temple, burnt in 356 BC, was rebuilt in marble and measured over four hundred feet long, two hundred feet wide and was sixty feet high, with more than a hundred pillars. Its magnificence made of it one of the seven wonders of the ancient world. The temple was an important centre of pilgrimage (Saulnier, *DEBB* 1987:416). There was at Ephesus a very important Jewish community to which religious freedom was granted despite its monotheistic stand. Some among the community members were Roman citizens (Saulnier *DEBB* 1987:416).

Administratively, Ephesus was under the authority of the provincial Roman consul from 27 BC to 247 AD, and depended directly upon the Roman senate (Kuen 2000:201). The city, self-administered by a city council made of notables and representatives of the people, was important because of its central location on the West coast of Asia Minor (Kuen 2000:201; Larson 2000:260). Though Pergamos was the capital city of Asia, Ephesus was the most important city of the province, being a notorious religious city as well as a great trading centre (Maltsberger 2003:129; DeSilva 2004:714) through which transited travellers

[162] According to Kuen (1989:201), the population was "between 300 to 400,000 inhabitants."

from the West (Kuen 1989:201). Ephesus was a transitory point for goods as well as ideas, and was also one of the three great cities of the Mediterranean countries, Alexandria and Antioch being the two others. Its seaport was at the crossroads of the West and the East, and through the Cayster, Ephesus allowed for travel and trade between the Greco-Roman world and the hinterland of Asia Minor.

From what precedes, one may draw some remarks. First, its geographical position would make of Ephesus a highly probable crossing place for Tychicus and Onesimus on their way to Colossae (Lenski 1961b:327; Utley 1997:64; Anders 1999:192; Neufeld 2001:317), if the letter was sent from Rome and destined to the cluster of Christian communities established during the third missionary trip of Paul. If so, Ephesus was also necessarily concerned by a letter destined to prevent the Asian cluster from being infected by the Colossian heresy. Second, Ephesus had been the strategic place (Green 1996:328; Kuo 2012; Seal 2012) from which Paul reached out to the entire province and established churches all around through many assistants (Acts 19: 10, 26). The strategic value of Ephesus in Paul eyes explains why on his way to Jerusalem, he found vital to meet with the Ephesian leaders at Miletus (Acts 20:17). 1Timothy reinforces this strategic importance of Ephesus.

5.2 Historical context

5.2.1 Authenticity

The use of Ephesians 4:7-16 does not go without paying due attention to the issue of authenticity knowing that opinions diverge and the issue remains discussed[163]. There are a large number of scholars who regard the letter as a deutero-Pauline product[164]. This is the case of Perrin who lists also Kümmel and Marxsen (Perrin 1974:141). Scholars holding this position include also Mitton, Goodspeed, Schnackenburg, Käsemann, Martin, Lincoln (Arnold, *DPL*

[163] Dunnam (1982:139-142) contains a fair overview of the main arguments of contenders of the authorship of Paul; Bruce (1984:230-233) stresses the "affinities" with Colossians and Romans, but Kuen (1989:222-244) is among those who offer a thorough study on the authenticity of the letter.

[164] For contenders of the authorship of Paul, Ephesians is the work of an anonymous Christian well-acquainted with Colossians. Long ago Schleiermacher suggested the name of Titus (Wood 1978:3); the name of Onesimus has also been proposed by Goodspeed leaning on Ignatius's mention of an Onesimus, bishop of Ephesus, he identifies with Philemon's slave (Dunnam 1982:139). Kuen (1989:239) refutes convincingly the authorship of Onesimus.

1993:240, 244). On the other hand, there are numerous other scholars who uphold the authenticity of Pauline authorship among whom Robinson, Harrington, Michaelis, Wikenhausser, Percy to cite some (Kuen 1989:223). In between, one finds some scholars who are undecided, like Grassi (Perrin 1974:141), Cadbury, McNeil and Williams (Barth 1974:38). It is worth remarking that Hoehner (2002:20) shows statistically that since Erasmus, only in two periods had it been more scholars rejecting Pauline authorship (58% in the period 1971-1981, and in 1871 when 4 out of 4, 100%); in 2001, the numbers split to 50% for both side meaning 0% undecided. It is true that truth is not a matter of statistics.

Barth (1974:39) identifies four areas where objections are raised against authenticity: a) the language and the style, b) Ephesians' relation to Colossians, c) the theology of the author, and d) the literary character of the letter. One will add, as does Perrin (1974:130-132), the lack of address. The possibility that Paul made recourse to an *amenuensis*, a secretary, remains a probability that still calls for demonstration. In his book *Introduction au Nouveau Testament: Les Lettres de Paul*, Kuen (1989:228-234) examines thoroughly the different objections of the deutero-Pauline view. According to Kuen, there are less *hapaxes* in Ephesians (7.86%) than in Romans (8.28%) and 2Corinthians (11.5%); where Ephesians has 95 words not found in the undisputed letters, Romans has 292 words not extant in other undisputed letters, and 1Corinthians has 283. One cannot deny Pauline authorship on statistical basis. As Kuen (1989:244) underlines, "as far as facts and statistics are under play, the internal considerations are clearly in favour of authenticity [my translation]". Kuen goes on to examine eleven other objections to authenticity including the theological and the historical ones. His conclusion agrees with Arnold's whose remark merits to be quoted:

> Since each of these objections to the authenticity of Ephesians can be met with a reasonable explanation, the scales are tipped in favor of the letter being precisely what it claims to be−a letter of Paul−when two factors (tradition and autobiographical information) are taken into consideration.
> (Arnold, *DPL* 1993: 241)

There is not a serious objection that really weighs much as to prevent against authenticity. In my view, the principle of doubt may be used as a

methodological attitude as long as something is not proved yet but, in any case, doubt is not certitude, by definition, and cannot serve as an argument against authenticity. As Barth (1974:41) puts it: "If the maxim 'innocent until proven guilty,' *in dubio pro ero* (italics his) is applied here, then the tradition which accepts Paul as the author of Ephesians is more recommendable than the suggestion of an unknown author". After considering Perrin's arguments and the objections of Kuen and Arnold, I maintain the assumption of the authenticity of Pauline authorship.

5.2.2 Occasion and purpose

During his sojourn in Ephesus, the missionary work of Paul extended to the region of the Lycus Valley (Acts 19:10); it was probably then that the Church of Colossae has been established (Easton 1893; Green 1996:328). Epaphras seems to have been a vessel in the outreach to the area (Col 1:7, 8; 4:13). Most of the Colossian believers did not meet him personally (Col 2:1). If one operates within the perspective of Pauline authorship, the letter easily fits the circumstances that have generated Paul's reactions to the Gnostic-like heresy Christians in Colossae were confronted with.[165]

While in "prison" (Col 1:24; 4:3, 10) at Rome, Paul received the visit of Epaphras. It was him who informed Paul about the spiritual situation of the community (Col 1:7-9) and probably also reported about the danger that was threatening the Church at Colossae. Some members of the predominantly gentile community were in danger of backsliding and returning to old habits, Col 3:5-15, and also in danger of embracing heresy, being influenced by subversive Gnostic-like teachings that were blossoming in the area (Wood and Marshall 1996:216).

Because Epaphras was going to stay for a while in Rome (Col 4:12, 13) Paul delegated Tychicus who had been the carrier of the three imprisonment letters, Colossians, Ephesians and Philemon (Eph 6:21, Col 4:7-9). Tychicus was accompanied by Onesimus who was being sent back home for reconciliation with his master, Philemon (Wood and Marshall 1996:216). Paul

[165] Kuo (2012) writes: "Similarly, regarding Christology, Moo notes that it is likely that Paul developed a richer understanding of Christ in light of the Colossian controversy" and he adds "Paul may have developed a more robust theology as the situation at Colossae necessitated it."

probably had them travel through Ephesus on their way to Colossae, to hand over the circular letter that is Ephesians and move rapidly to Colossae to bring the letter to the Colossians and also the letter to Philemon. The circular letter was expected to be read by the Ephesians, and probably to be copied before being passed on to other Christian communities of the Lycus Valley (Col 4:16).[166]

Unlike Colossians, the letter to the Ephesians was not written to one community or to confront the endangering heresy that was already going on in Colossae. Ephesians is a non-situational product elaborated to provide an understanding of the doctrinal and practical antidote to prevent the spreading of the plagues Christians in Colossae were facing over the extended area of the Lycus Valley (Easton 1893; Foulkes 1996:327). One may identify the main purpose of the letter to the Colossians to be prophylactic. Colossians is a therapeutic antidote to an already spreading disease, the content of Ephesians would help prevent other communities from being infected in case the heretics extended their activities beyond the Colossian area.

5.2.3 Date and place of writing

On the basis of our assumption, Ephesians is one of four Pauline letters (Ephesians, Colossians, Philemon and Philippians) that have been written while Paul was in prison (Eph 3:1; 4:1; 6:20; Col 4:3; Phil 1:13 and Phile 1:10, 13). Of these four, Ephesians, Colossians and Philemon given the circumstances surrounding their writing and their shared features may be considered to have been sent at once by Paul. Of the three probable places of origin of the letters, Ephesus, Roma and Caesarea, Rome seems to be the most plausible[167]. Harris (1991:4) proposes a date located in late 61 while Kuen (1989:289) think that time must be allowed to get the Colossians informed about Paul's situation

[166]Ephesians has been identified by Marcion as "the letter to the Laodiceans" (Bruce 1984:230).

[167] Rome seems to have been in all likelihood the place of origin (O'Brien *DPL* 1993:152); Ephesus, proposed by Lisco and Deissman followed by Michaelis and Duncan (Wood 1978:14) is a hypothesis that remains more conjectural being nowhere mentioned as a place of imprisonment of Paul. Caesarea, as a suggested place of origin offers less convincing clues than Rome (Arnold 1993:246).

and location at Rome and for Epaphras to plan and travel to Rome. He locates the writing in Summer 62[168].

5.3 Literary context

5.3.1 Genre

Ephesians has been qualified of a "meditation" by McNeile, Scott and Schlier (Wood 1978:17), a pseudepigraphic product intended as "an introduction to a canon of Pauline literature" by Goodspeed followed by Mitton and Knox (Bruce 1984:241), or Paul's "spiritual testament" to the Church, according to Sanders (Guthrie 1981:512), and not a letter. Though it lacks the intimate references and the sometimes prolific greetings[169] one finds in other Pauline letters (Rom 16), the characteristics it shares with other Pauline letters (the prescript, 1:1-2, and the final recommendations and blessings, 6:18-24) allow for its ranking among the Pauline letters.

Its literary form can be understood from its particularity as a circular letter intended for many communities. Its circular destination would explain not only the absence of intimate references and personal greetings but also the universal view of the Church the author is said to have.[170] It is difficult to accept the authorship of Paul and the writing at Rome and to restrict the destination of the letter to the Ephesus Church in exclusion to other regional communities. How can Paul close his mind to other churches in the region while heresy was making its way in Colossae as to write just a letter unrelated to the issue to only one Church without any consideration for the regional communities founded under his ministry from Ephesus?[171]

5.3.2 Composition

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[168] Advocates of a Roman origin (Bruce; O'Brien; Wood) oscillate between 60 and 63 while scholars who deny Pauline authorship opt for a date near the end of the apostolic era (90-95).

[169] Calling attention to Galatians, First and Second Thessalonians and Second Corinthians, Lenski (1961:334) contends that the absence of greetings is not conclusive as for these letters that were also addressed to more than one congregation.

[170] Lenski who defends Pauline authorship defends (1961:333) the encyclical character of the letter against those who think that the letter was destined to Christians whom the Apostles had not met yet, and who exclude Ephesus as one of its destinations.

[171] Some scholars who deny authenticity do consider Ephesians as a pseudepigraphic epistle (According to Bruce (1984:241); Goodspeed hypothesised the letter to be an introduction to a canon of Pauline literature written by an anonymous Christian well acquainted with Colossians, a hypothesis relayed and refined by Mitton and Knox.

It has been advanced that Paul has used material of early Christian confessions (Arnold *DPL* 1993:238). His use of praise, blessings and doxology makes of his product an exalted piece. One characteristic of Ephesians is its use of lengthy sentence construed with prepositions and participles in the first part of the body of the letter (Dunnam 1982:140; Arnold 1993:238). While Colossians shows a hot reaction to the circumstances reported by Epaphras, Ephesians is of a "contemplative mood" (Wood 1978:17). The tone is calm and devoid of the polemical concern that is evident in the epistle to the Colossians though it exalts Christ over all the principalities (Eph 1:21) as does Colossians (Hendriksen 1988:73). The three first chapters are more doxological (Calvin 1978:135; Wood 1978:18) and didactical. The second part of the body of the letter is parenetic. Paul recourses to the metaphor of the body already present in 1Corinthians and Romans, and the household codes to call his readers to the communitarian and domestic implications of their exalted position in Christ (Eph 4:1).

5.3.3 Themes

Ephesians has been qualified of "crown and climax of Pauline theology" (Dunnam, 1982:139). One can trace throughout the letter the active presence of the Trinity in the unfolding of God's redemptive project. The letter exposes many of the themes found in Paul but in a very lofty style:

-Theology: the greatness of the highly exalted and loving God whose encompassing wisdom rescues, from the powers of sin and death, a fallen humanity to promote it to a heavenly and relational position (Eph 1:3-14). One notices also God's revelation to his apostle (Eph 3:3, 4).

-Christology: Ephesians is the unfolding of God's redemption "in Christ" (Eph 1:3, 4, 5, 11, 13, and 20); the role of Christ and his position in the eternal plan of the Father: He is over the whole creation, over all principalities and over his body, the Church (Eph 1:22, 23). His death and his resurrection are the pedestal of redemption and reconciliation (Eph 2:5, 6, 13-16). He is at the centre of the ecclesiology of Ephesians (Carrez, *DEBB* 1987:417). While the metaphor of the body places the Church on the stage in 1Corinthians, the same

metaphor focuses on the headship of Christ over his body, the Church (Eph 1:23; 4:15, 16).

-Pneumatology: Ephesians is not devoid of the presence and active involvement of the Holy Spirit in the unfolding of God's redemptive project. The Spirit is evoked in each and every chapter of the letter with emphasis on his role in the security of believers (Eph 1:13) in the revelation of God's mystery (Eph 3:5) and in the expression of divine life in the faithful (2:18; 3:16; 4:3; 5:18; 6:17).

-Soteriology: Salvation is one of the prominent themes of the letter. It has been pointed out that Ephesians contains a realised eschatology (Eph 1:10; 2:6) but salvation has also a truly present dimension. The redemption of the faithful (Eph 1:7; 2:4-8) the assurance granted by the Spirit (Eph 1:13) their status and privilege in Christ and the reconciliation of God and human beings, Jews and Gentiles (Eph 2:13-19) are all aspects of the soteriology of Ephesians. On the practical side, salvation brings also the redeemed in the spiritual realm of the struggle against the principalities and powers (6:10-18).

-Ecclesiology: Christ's headship over his body, the Church (Eph 1:23). If the Colossian heresy tended to substitute principalities to Christ as to draw believers" attention away from Christ, Paul reaffirms the unique and undivided headship of Christ over the Church: ...κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ: *"head over all things to the Church"* (Eph 1:22) (AV, KJV) "*head over all things for the Church*" (RSV) ; the Church in its collective dimension (1:22; 3:10, and Arnold against Käsemann *DPL* 1993:248); leadership and community building (Eph 4:11-16); the Church as the unity of Jews and Gentiles forming the household of God (Eph 2:19); the Church as the bride of Christ (Eph 5:25-30) and the Church as the body of Christ (Eph 1:23; 4:16).

One of the arguments for deutero-Pauline authorship is that the ecclesiology of Ephesians reflects an emerging Catholicism contrary to the undisputed letters of the Pauline corpus. In the undisputed letters, the emphasis, according to Perrin, is upon local congregations while Ephesians is concerned "exclusively" (Perrin 1974:131) with the universal Church. Hoehner who defends Pauline authorship endorses a similar view (Hoehner 1974:52), so Furter (1987:64) who points to Ephesians 3:10, but ironically O'Brien (1999:27)

tempers, in pointing to Ephesians 3:10 as implying local congregations. A more trenchant argument is that of Bruce (1984:237) who shows that what is explicit in Ephesians is latent in 1Corinthians.

All these individual themes however point towards one single theme that may be viewed as an "umbrella theme", that is "unity under Christ headship": it is the finality of God's cosmic redemptive project (Eph 1:9) and therefore the outcome of the Cross of Christ: reconciling the Creator and human beings and human beings to each other by breaking down the dividing wall of enmity to bring human beings to God into "one head" and "one body" (Eph 2:14, 16; 3:6). The parenetic chapters open with a call to keep the unity of the Spirit because there is one body, one Spirit, one Lord, one God and Father, one faith, one baptism and one hope (Eph 4:3-6). Corollary to the doctrinal part of the letter are the ethical implications for believers. Two areas of Christian life are predominantly aimed at that are the communitarian and the domestic life of the addressees: the call to unity must extend beyond the communitarian life of believers to their domestic relationships. The unity of Christ and his body is the model Paul aims at in the relationship between husband and wife (Eph 5:22-33).

5.3.4 Text context

Ephesians can be divided into four parts: a short introduction (Eph 1:1, 2), and a short conclusion (Eph 6:21-24). In between are two large parts, the doctrinal part in a doxological style (Eph 1:3-3:21) and the practical implications of the doctrinal part (Eph 4:1-6:20). I have underlined one unifying theme that links the two large parts of the body of the letter that is "unity" which pervades all the dimensions of the divine project. "Unity" then is the book context despite the variety of themes which I have listed above.

The sub-sectional context of Ephesians 4:11-16 is Ephesians 4:1-16 that belongs to the practical part of the letter (Eph 4:1-6:20). It is parenetic in style and deals with the implications of the vocation of the Church in God's redemptive project. Ephesians 4:1-16 is Paul's exhortation to the addressees to preserve unity through a working diversity towards the organic growth of the

body, so that the body may fulfil its vocation (Hendricksen 1989:182; O'Brien 1999:271).

Ephesians 4:11-16, in the Greek text, is part of the hortatory pericope (Eph 4:1-16) and constitutes a one long sentence using many prepositional phrases after the first two independent propositions. To understand the flow of thought of the author with regards to the edification of the church, one needs to go back to Ephesians 2:11-22 where Paul affirmed the incorporation of Gentiles and Jews unto a single body so that the Gentiles become part of God's household. The mention of the household in verse 19 might have probably moved his thought from household οἰκεῖοι (τοῦ θεοῦ) to ἐποικοδομηθέντες and then to the church as οἰκοδομὴ: building (see Zerwick 1967:85).

The transition is anyway made in 2:20-22 where the epistle introduces the architectural metaphor for the building of the body. Then after a suspension of the development of his thought in 3:1, he resumed it in 4:1. What one finds in chapter 4:1-16 would have followed 2:22 as a development of or an elaboration on 2:20-22 (what it is really) should not Paul digress into a parenthetical explanation on the mystery of God's project that forms chapter 3:2-21. The major elements of Ephesians 4:1-16 are already evoked in 2:14-22: body and oneness, verses 14-16; peace, verses 17, 18; the Father, the Son and the one Spirit, verse 18; the apostles and prophets, verse 20; the architectural metaphor, verse 21.

The immediate context Ephesians 4:7-10 introduces our anchored text and its core subject matter regards the distribution of gifts to each member of the body, ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. Verses 8-10 constitute a parenthesis (Zerwick 1967:124) expanding the statement in verse 7: τῆς δωρεᾶς τοῦ χριστοῦ by linking it to the ascension by way of a quotation from Ps 68:18. The Psalm seems to refer to the bringing up of the Ark from the house of Obed-edom to the city of David (2Sam 6:10)[172]. The triumph of Christ, exalted at the right hand of God, leading the redeemed in his triumph, was already evoked in 1:20, 2:6[173].

[172] Barnes (*OLB* 2011:¶1) thinks that the principle that guided Paul's application of Psalm 68 :18 to Christ is the « strong points of resemblance » between the bringing of the Ark to the hill of Mont Zion , as God's dwelling place, and the ascension of the resurrected Christ.

[173] The idea of Christ, the conqueror is found also in 2Corinthians 2:14 and Colossians 2:15.

5.4 Exegesis

5.4.1 Textual criticism

There is not even a minor variant pointed out in UBS[4]. In NA[26], one finds some replacements in P46: the aorist ἔδωκεν in verse 11 is rendered by the perfect, δέδωκεν, and also κατ' ἐνέργειαν in verse 16 is replaced by καὶ ἐνέργειας. In verse 15, ἡ κεφαλὴ is omitted by D* F G6, 1739, 1881 *pc*. The fact is that no significant variant does affect Ephesians 4:11-16.

5.4.2 Tentative translation

11 And he gave, indeed the apostles, and the prophets, and the evangelists, and the pastors and teachers 12 for the equipping of God's people, with the view of service, with the view of the building of the body, 13 until we all attain the unity of faith and of knowledge of the Son of God, mature adulthood, the measure of the stature of the fullness of Christ, 14 so that we no longer be babes, tossed to and fro and driven around by every wind of teaching, in the trickery of human beings, in their cunning craftiness, after the wiles of error 15 but speaking the truth in love, we may grow in all things into him, who is the head, even Christ, 16 from whom the whole body, fitly framed and united by every joint of the supply, makes the growth of the body according to the working, in measure of each single part, unto the building of itself in love.

5.4.3 Syntactical analysis

The exegesis of Ephesians 4:11-16 will take into account the informing theology that includes also Pauline leadership and ministry in the period separating the writing of First Corinthians and Ephesians. Hence, the ministry of Paul in that period as reported in the books of Acts, especially Paul's discourse to the leaders of the Church in Ephesus at Milet (Acts 20:17-35). II Corinthians, Romans and eventually Colossians are part of that background one needs to pay attention to in interpreting Ephesians.

11 Καὶ

αὐτὸς ἔδωκεν

τοὺς μὲν ἀποστόλους,

τοὺς δὲ προφήτας,

τοὺς δὲ εὐαγγελιστάς,

τοὺς δὲ ποιμένας

καὶ

διδασκάλους...

Καὶ: this connective conjunction that seems to be floating[174] in most translations resumes Paul's suspended thought in verse 7. As underlined in the study of the immediate context, verses 8-10 are a parenthesis on the exaltation of Christ to which Paul relates the phrase τῆς δωρεᾶς τοῦ χριστοῦ, the gift of Christ.

Αὐτὸς: this is further attested by the use of the relative pronoun the antecedent of which is χριστοῦ in verse 7. Paul uses ἔδωκεν: 1-aor., act., ind., 3-sing., of δίδωμι: to give, while in 1Corinthians 12 where Paul uses the verb ἔθετο "has placed" in talking of the persons (apostles, prophets and teachers). The reason seems to me that in 1Corinthians the issue was on the gift of tongues being seen as "first among all". Therefore, the ranking in 1Corinthians 12 is intended to downplay the magnification of that one gift. The fact that it is being placed at the end of the list (1Cor 12:28), is intentional, in my view, because in 1Corinthians 12, Paul aims at correcting the elitists' wrong view.

Paul emphasises God's sovereign role in the distribution of the gift rather than the fact of giving in using "ἔθετο ὁ θεὸς" in 1Corinthians 12:18, 28. His focus there is on the Church as body of Christ and believers as his members while in Ephesians, the focus is upon Christ's headship. Here there is no issue of one gift being more important than another but a more general view of the different gifts listed. This is further evidenced by the use of μὲν… δὲ instead of the numeral adverbs one finds in 1Corinthians 12:28. Μὲν… δὲ, a marker of "additively related or thematically parallel" items, 89.104 (Louw and Nida GELNi 1989:791), is not concessive or contrasting but is a marker of series without any hint of rank. It is therefore reasonable to understand that in Eph 4:11 Paul has no ranking in mind but rather the listing of different persons.

Τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας: this pair is evoked in Ephesians 2:20, τῶν ἀποστόλων καὶ προφητῶν, and Ephesians 3:5, τοῖς ἁγίοις

[174] Beyond its basic function that is to link coordinate elements, Young (1971 :187) points out a variety of usages of "και" partly due to "the influence of the Hebrew *waw* (italics his) consecutive" allowing to such translations as "but", "yet", "when", "because", and also "a wide variety of meanings...found in papyri".

ἀποστόλοις αὐτοῦ καὶ προφήταις. The main question for all three evocations regards the identification of τοὺς δὲ προφήτας. Of the three interpretations that have been proposed: 1) the prophets of the Old Testament[175], 2) the apostles[176], and 3) the prophets of the New Testament, only the last one may hold true for the following reasons:

a) Ephesians 3:5 implies that the revelation it is question of is the mystery of Christ revealed "now", making of the prophets contemporaneous to the Apostles, and therefore excludes the prophets of the Old Covenant.

b) As to the identification of the Apostles with the prophets in Ephesians 4:11 (Romerowski 2010:1353), I contend that the ranking in the parallel enumerations in 1Corinthians 12:28 makes necessary to distinguish two different groups of persons. Many a modern interpreter (Barnes, Hale, Henry, Hodge, Monod; Hendriksen; MacDonald)[177] hold that New Testament prophets other than the Apostles themselves[178] are in view in Ephesians 4:11, as in 1Corinthians 12:28, Ephesians 2:20 and 3:5. This view itself is not without raising question.[179]

The epistle to the Ephesians contributes to an understanding of this pair which is not evident from 1Corinthians. Christ is called the θεμέλιος on which the Church is built in 1Corinthians 3:11, here he is the cornerstone of the message entrusted to the Apostles and prophets under the inspiration of the Holy Spirit (Eph 3:5). Therefore, the question arises as to Paul contradicting

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[175] This was the interpretation of the ancients and Calvin (BBA, *Eph 2:20, OLB* ¶1). One remarks also that in all Pauline occurrences of this pair (1Cor 12:28; Eph 2:20; 3:5; 4:11), the prophets are named after the apostles where one would expect the reverse if they were OT prophets (Cf. Lk 11:49).

[176] The fact that the article in Ephesians 2:20 is not repeated before προφητῶν has led some to conclude that "apostles" and "prophets" are the same persons instead of being two different groups. But the article is repeated in Ephesians 4:11, τοὺς δὲ προφήτας and the ordinal ranking in 1Corinthians 12 makes definitely necessary the distinction. Lenski (1961:450) regards the absence of the article as making of the Apostles and the prophets "one class".

[177] See the commentaries of Barnes, Hale, Henry, Hodge and Monod (OLB 2011).

[178] By the simple fact that they were of the revelation of the mystery of Christ, Apostles are also prophets (See Godet 1965:232).

[179] The main difficulty with this view is that of the limitation of the authority of the prophets as implied in 1Thessalonians 5:20, 21 and 1Corinthians 14:29. Hence Lenski (1961:452) holds New Testament prophets at a lesser level to the point to think that the prophets in Ephesians 2:20 are OT prophets. The order placing Apostles before prophets he justifies by the fact that Paul is addressing Gentile Christians. For him, "If Paul had addressed former Jews in this passage he might have reversed the terms." As I suggested in the lexical study on "prophets", to deal with this limitation of the authority of congregational prophets, we may envisage that there were New Testament prophets associated to the apostolic authoritative ministry of revelation under the scrutiny and the authority of the Apostles. This would at the same time explain why in each case they come second to the Apostles. In any case, the identification of "prophets" with New Testament prophets is better than the two previous solutions.

the statement in 1Corinthians 3:11 or θεμέλιος in Ephesians meaning something else. Ephesians 4:11-16 centres on the role of the ministry of the word in the process of building the Church. Apostles and prophets are the channels through which the revelation of the mystery of Christ (Eph 3:5) is transmitted, and it is in this sense that they provide a θεμελιος, foundation for Christian faith, Christian hope, and for the Church's vocation in the world (see Lenski 1961b; MacDonald 1989).

Εὐαγγελιστὰς: acc., masc., pl. of εὐαγγελίστης: "evangelist". The word derives from εὐαγγελίζω: "to bring or announce good tidings" (Vine 1979:168). Contrary to the word εὐαγγέλιον (141 times in the New Testament of which 131 occurrences in the Pauline corpus) which meant "originally a reward for good news" (*BDAG* 1979:317) and ended designing the "good news itself" (Vine 1979:167), εὐαγγελίστης appears scarcely in the whole New Testament (3 times only).

The scarcity of the word would support barely the idea of an office, and one may still wonder why the name stands by itself in the categories of Ephesians 4:11. Understanding what the εὐαγγέλιον was about may reveal more helpful for a good grasp of what a New Testament Evangelist was like. In 1Corinthians 15:1-5, Paul describes the εὐαγγέλιον succinctly in a creed-like fashion: the death, resurrection and appearances of the Messiah. The message in question is qualified of "τὸ εὐαγγέλιον τοῦ θεοῦ" (Rom 15:16; 2Cor 11:7) "τὸ εὐαγγέλιον τοῦ Χριστοῦ" (Rom 15:19, 2Cor 2:12). Paul speaks of his message as "τὸ εὐαγγέλιον μου" (Rom 16:25) not as something specific to him alone since he speaks elsewhere of "our good news" (1Cor 15:1; 2Cor 4:3) because it is the message all apostles were proclaiming (1Cor 15:11, Gal 2:7-9).

The word εὐαγγελίστης where it is not considered a category by itself would then apply to all those who were dedicated to the heralding of the Christian message (2Tim 4:5). The apostles without bearing the name have done the "work of an Evangelist" as far as the proclamation of the good news of Christ was concerned. Peter and John, on their way back to Jerusalem, preached the good news in many places (Acts 8:25); Paul understood himself as called to proclaim the εὐαγγέλιον (Acts 20:24; Rom 1:1) but he does not call

himself an Evangelist. Do we have to call Synthyche and Euodias "Evangelists" because of their contribution to the εὐαγγέλιον (Phil 4:3)? Those who assisted the apostles and were sometimes their delegates[180] in the mission field did not limit their activities to the proclamation of the good news for conversion. This was the case with Timothy. Even Epaphras seems to have proclaimed the message in Colossae (Col 1:7) but Paul's co-workers (Titus, Timothy) had also performed some pastoral work.

For these reasons, it is hard to think of Evangelists as people restricted to the preaching of the good news for conversion sake (Acts 6:3, 5). The service of the good news, as the usage of εὐαγγέλιον also shows, was not restricted to bringing people to conversion. But it is still possible to conjecture that some of those who did "the work of an Evangelist" might have specially dedicated themselves to an itinerant ministry devoted to proclaiming the fundamentals of the message as in Phillip's case[181]. He is reported to have done an itinerant ministry in Samaria (Acts 8:5), though he seems to have settled in Caesarea afterwards (cts 21:8). Timothy is exhorted to do a work of an Evangelist (Vincent 1887:321, 322; Lenski 1937; Kelly 1963:207; Lea and Griffin 1992:245; Arichea and Harton 1995:243)[182]. As a member of Paul's team he was already engaged in an itinerant ministry. If we have to categorise Evangelists as a category on their own, while the data are few, the meaning of the word and the nature of the work allow for understanding their specifics to have been a commitment to the heralding of the good news for people's conversion and an itinerant preaching ministry (Bruston 1973:381).

Τοὺς δὲ ποιμένας καὶ διδασκάλους: "pastors" and "doctors or teachers" come next to the Evangelists in Ephesians 4:11. For Wuest (1992:453), the two substantives connected by καὶ and determined by a single article τοὺς represent identical persons. Calvin (1978:195), while recognizing that "Paul

[180]As Grudem (2010:1010) notes, Timothy, Titus and some other team-workers have had a special stand because they were neither apostles nor elders (pastors, bishops). They functioned as apostolic assistants with a lesser degree of apostolic authority when delegated. This is why their function cannot be replicated beyond the apostolic period.

[181] Was the appellation just a matter of distinction from Phillip, the Apostle (Mt 10:3; Ac 1:13)? Did Philipp move from the practical work of the seven to the work of preaching the gospel having felt a call to Evangelism after his experience in the desert (Ac 8)?

[182] While some understand the world "Evangelist" in a technical sense (Vincent 1887; Arichea and Harton 1995), others think that it is used in 2 Timothy in a non technical sense (Lenski 1937; Lea and Griffin 1992:245).

speaks indiscriminately of pastors and teachers as belonging to one and the same class" insists that they are not always identical. A disjunctive reading that sees the two groups as distinct persons should nonetheless establish some reason why Paul correlates them.

The correlation of the two, in my view, whether grammatically or functionally associates them into one concern. So understood, pastors and doctors unite, if not in the same persons, then in some shared work or, as Lincoln puts it: "some overlapping functions" (Lincoln 1990:250)[183]. According to Barth, (1974:438), "shepherds" and "teachers" point to one common group besides the "apostles", the "prophets" and the "evangelists". He bases his interpretation on the absence of the article before "teachers" and a potential rendering of "καὶ" by "that is" or "in particular".

Ποιμένας, acc., masc., pl., of ποιμήν, means shepherd. This is the first occurrence of the word in the Pauline corpus as chronologically conceived by the research. The word was not foreign to Paul's hearers. Ephesians in the chronological sequence followed by this research was written sometime after 2 Corinthians and Romans, and also after the meeting of the Ephesus leaders with Paul at Miletus, on his way to Jerusalem. The informing theology in these and other early letters helps capture to some extent the Pauline understanding of the ministry of shepherding with regards to the Church.

One finds a new perception of the Church through the introduction of a new metaphor during Paul's meeting with the leaders of the Ephesian community at Miletus. In the ecclesiology of the Pauline letters the Church has been portrayed as ἐκκλησία τοῦ θεοῦ: people of God (Gal 1:13; 1Cor 10:32; 11:22; 15:9), θεοῦ γεώργιον: field of God (1Cor 3:9), θεοῦ οἰκοδομή: God's building (1Cor 3:9), ναὸς θεοῦ: temple of God (1Cor 3:16, 17; Eph 2:21), σῶμα Χριστοῦ: body of Christ (1Cor 12:27). The flock, ποίμνη, as a new metaphor surfaces already in 1Corinthians 9:7 where it only is implicitly applicable to the Church. In the same discourse also appears the word ποίμνη: flock. But it is in his Miletus speech that Paul explicitly depicts the Church as ποίμνιον[184]: flock;

[183] See also Holmes, *Ephesians : a Bible commentary in the esleyan tradition*; Indianapolis, IN, USA: Wesleyan Publishing house. 1997. 124

[184] This is a neuter form derived from ποίμνη which is a contracted form from ποιμαίνω (*BDAG* 2000:843).

Acts 20:28 reads: "προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους…" and Paul is explicit in what he means in using the metaphor "*ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ*, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου", the purpose being to do the work of a shepherd on behalf of Christ which the verb ποιμαίνω expresses well.

Ποιμαίνω rendered "to feed" (KJV), "to nourish", "to pasture", "to graze", all verbs being "comparable when they mean to provide the food that one needs or desires" (W*NDS* 1984:331). It concerns the feeding with food to ensure growth and continuing existence. Ποιμαίνω means also "to herd, to tend the flock" "to shepherd with the implication of providing for –'to guide and to help', 'to take care'", see 36.2; 44.3 (Louw and Nida GELNi 1989:518), all activities that contribute to growth, well-being, maintenance of the flock and for its security. Used with the accusative, it means literally "to tend" (*BDAG* 1979:683) meaning "to watch", "to pay attention". To tend is "appropriately used in situations to which this notion is relevant" (W*NDS* 1984:817). Paul uses then a pastoral metaphor for the Church in relation to the responsibilities of these elders in the maintenance of the community.[185]

In using the verb, Paul was concerned and was anticipating the "grievous wolves" that would endanger the future of the Christian community (Acts 20:29, 30).[186] It is no surprise within the chronological perspective this research assumes to find the word ποίμνη in a letter the Ephesian community and his leaders were among the addresses. Relating Ephesians 4:11 to Acts 20:17, 28, one may establish the identification of "ἐπισκόπους" with "πρεσβυτέρους" (Acts 20:17, 28), and relating the verb ποιμαίνειν in Acts 20:28 to "ποιμένας" in Eph 4:11 allows for the identification of the "ποιμένας καὶ διδασκάλους", as leaders of local congregations as presumed (see Turaki 2008:1546). Ποιμην and διδασκαλος are then two words which relate, first of all, to people involved in taking care and teaching the ἐκκλησία τοῦ θεοῦ, which is seen as the ποίμνιον (τοῦ θεοῦ) in Paul's discourse to the elders of the Ephesian

[185] The metaphor appears in John 21:15-17 in the conversation between Peter and the Lord, and later was used by Peter in his exhortation to Church elders in Peter 5:2-4 where Peter uses the more encompassing verb "ποιμαίνω" rather than "βόσκω" which fits more the "feeding" activity.

[186] The verb is also used in Revelation 2:27 to mean figuratively "to rule" "with the implication of direct involvement" (Louw and Nida *GELNi* 1989:479), also Bauer, (*BDAG* 1979:683).

community (Acts 20:28). Therefore, Ephesians 4:11 verifies the hypothesis advanced in interpreting 1Corinthians 12:28 that διδασκάλους represents local congregation leaders with regards to the ministry of the word.

Some have understood the enumeration of Ephesians 4:11 as a hierarchical ranking moving from the higher rank of apostle to that of pastor and teacher. This is the case with Calvin (1978:162) who places Evangelists second after the apostles in dignity of offices. Timothy in Calvin's view was an Evangelist. I am of the opinion that there is no hint of hierarchy in Ephesians 4:11 has no hint of hierarchy, in comparison to 1Corinthians 12:28 with Paul's use of numerical adverbs. The conjunction μὲν… δὲ, as already explained, is a marker of series without any intent of ranking. I understand the series as exhibiting a list of ministries with regards to the rearing of the Church. It is true that when one places the two texts side by side, one notices that the list in Ephesians 4:11 follows the same ordering to that in 1Corinthians 12:28 despite the insertion of εὐαγγελιστὰς and ποιμένας.

1Corinthians 12 :27-31	Ephesians 4 :11-16
28 Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ	11 καὶ αὐτὸς (Χριστός) ἔδωκεν
πρῶτον ἀποστόλους,	τοὺς μὲν ἀποστόλους,
δεύτερον προφήτας,	τοὺς δὲ προφήτας,
	τοὺς δὲ εὐαγγελιστὰς,
τρίτον διδασκάλους,	τοὺς δὲ ποιμένας καὶ διδασκάλους

The reason should however be found somewhere else than in any intention of hierarchical ranking. What seems central in these two lists is that the "ministers" or "servants" listed in 1Corinthians 12:28 and Ephesians 4:11 all relate to "the ministry of the word" (Barth 1974:436), and can be categorized into two distinct aspects or poles: the first pole has to do with "revelation" and the second with "proclamation and instruction". Ἀποστόλους and προφήτας come first because they represent the vessels of revelation even if they were also transmitters. In 1Corinthians 3:6-10, Paul makes a helpful distinction between himself, as Apostle and Apollos as teacher: as an Apostle, Paul sows while Apollos follows as the one who waters the plant. Εὐαγγελιστὰς and διδασκάλους follow therefore because they belong properly to the second pole,

that of the transmission of the word. The wider context of 1 Corinthians 12:28 is service in the community and the text therefore is more oriented to the internal service of the community while Ephesians 4 addresses a wider concern of the ministry of the word including but going beyond the local community. This explains the inclusion of the "Evangelists" whose ministry was more oriented towards the external proclamation of the Word.

In the light of Ephesians 2:20; 3:5, it is evident that ἀποστόλους and προφήτας cannot be restrained to a local community. Their inclusion in 1Corinthians 12:28 represents the link to the universal εκκλησια though the wider context of the Corinthian community's gatherings, (1Cor 11:2-14:40), to which belongs 1Corinthians 12:28 militates for a focus on the local community. This is further evidenced by the absence of εὐαγγελιστὰς in 1Corinthians 12:28, as compared to Ephesians 4:11 which has a wider perspective though it too does not lack a local perspective. In both texts, διδασκάλους represents the ministry of the word in the local community, which is corroborated by the association of διδασκάλους and ποιμένας in Ephesians 4:11, as established above (see Turaki 2008:1546).

A right handling of verses 12 and 13 is crucial on how one should interpret Ephesians 4:11-16. The problem is that the interpretation of verse 12 is not an easy task. In my view, it presents syntactical as well as lexical hurdles that need careful scrutinizing in order to come out with the immediate contextual meaning in a way that fits the broader context of Pauline theology. Any interpretation of Ephesians 4:12 should keep with one decisive principle made evident by the context, in verses 7 and 16, that is "gifts are given to all, and all are involved in the building of the body". This being underlined, there are *a priori* more than one way of structuring verse 12. The relation of its three prepositional phrases to the main proposition and to each other has given way to different views (See Hoehner 2004: 547-549):

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

One approach considers 12a and 12c as dependent on ἔδωκεν while the second prepositional phrase, 12b, is made dependent on the first prepositional phrase as an end of the καταρτισμὸν τῶν ἁγίων. Among those who favour this structure, some link 12 b to 12a but separate 12b and 12c by a comma, (see the Greek texts of NA[26], UBS[4] and translations like RSV and NES). This structure seems to commit the building of the body into the hands of the labourers implying also that the διακονια of 12b is concerned with whatever else but not the building of the body (Lenski 1937:529, 530).

Furthermore, unless one takes 12a and 12c as synonymous, this view seems to make the contribution of the labourers to the building of the body as something else than their καταρτισμὸν τῶν ἁγίων. Then, they have two distinct tasks, one being the equipping of the saints for the work of *diakonia*, the other being the building of the Church. This inclines me to wonder if the diakonia of the saints does really contribute to the building of the body. For Hoehner (2004:547), this view maintains "…some distinction between clergy and laity in that the gifted people of v. 11 are involved in the preparing and building up of the body", and also "…it makes a distinction between the last two εις *though they are identical* (italics mine)"

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

This structure is the choice of translations like NIV and TOB and has been that of Luther (Voigt 1896:72) but is rejected by Bruce (1984:349). In this second approach, the first prepositional phrase, 12a, is dependent on the main verb ἔδωκεν, the second prepositional phrase 12b, is dependent on the first, 12a, and the third prepositional phrase, 12c, is dependent on the second, 12b. The noun phrase ἔργον διακονίας is dependent on καταρτισμὸν and οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ dependent on ἔργον διακονίας; the verse is translated in the NIV: "to prepare God's people *for* works of service so that the body of Christ may be built up". This structuring of verse 12 is appealing because it seems to offer little difficulty in interpreting the verse: the first prepositional

phrase, 12a, gives the purpose of the gifts to the labourers; the second being dependent on the first indicates the immediate purpose of καταρτισμὸν: to make the saints fit for carrying the service; the third prepositional phrase indicates the result of their service: the building of the body (see MacDonald 1989:752).

One may object however that the dependency of the third prepositional phrase on the second is disputable and as it stands, unless the preposition εις is considered as indicating a direction, this approach may be reproached to make the building of the body the exclusive task of the equipped people of 12a, the saints. If "the saints" are taken to be people distinct from the equippers of verse 11, then the latter seem excluded from the building of the body or else, the equipping of the saints constitute the building of the Church, which is what is reproached to the first approach. Those who favour this structure usually translate the verse as follow: "to prepare God's people for the work of service so that the body of Christ may be built up." Lincoln (1990:253) thinks that the defenders of this approach are "motivated by a zeal" to avoid clericalism and to support a 'democratic' model of the Church…" Without suspecting such motivation, what can be reproached to this view is that it gives two different connotations to εἰς where it would have been easier to recourse to another preposition as to make evident any intended differentiation. It is my main contention to this structuring of verse 12.

11 Καὶ
αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

A third approach makes the three prepositional phrases depend on the main verb εδωκεν and not on each other, in which case they are all modifiers of εδωκεν. Lincoln (1990)[187] is among the defenders of this approach. Lincoln's argumentation is grounded on how other prepositional phrases are dealt with in Ephesians. According to him, in Ephesians 1:3, 5, 6, 20, 21; 2:7; 4:13, 14;

[187] Andrew T Lincoln. *Ephesiansi,* Word Biblical Commentary, 42. Dallas, TX, USA: Word Books Publisher, 1990.

6:12, one finds “a number of prepositional phrases all dependent on the main verb and coordinate with each other” and this is, for him, a characteristic of the style of Paul (Lincoln 1990:253). If so, Ephesians 4:12 cannot be, in his view, an exception; its three prepositions should all depend on ἔδωκεν. Furthermore, for him, as for Salmond (1951:330), προς has the same connotation than εις despite the change of prepositions making of three prepositional phrases three purposes of the gifts of verse 11. So interpreted, the verse means that the labourers are the exclusive performers of the καταρτισμὸν, translated “completion” (Lincoln 1990:253), of the “ἔργον διακονίας”, the *diakonia* and of the “οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ”, the building of the body of Christ. Διακονία is viewed as the ministry of the persons of verse 11.

To agree with Lincoln’s interpretation is to understand that the labourers are given: a) to perform the completion of the saints, b) to do the ministry, and c) to build the Church. Unless, one takes the three prepositional phrases to be synonymous verse 12 means that the labourers are given for three distinct purposes. The three prepositional phrases cannot however be synonymous because it is evident that the “completion” of the saints cannot be but a partial element or state in the process of building the whole body. Lincoln’s handling of verse 12 is debatable for the following reasons,

a) First, his suggestion that prepositional phrases all depend on the main verb may be true for some of them but not for all. This is effectively true for 1:5, 6; 2:7 and 6:12, but reveals disputable for the remaining prepositional phrases. In 4:13, 14, verses that come next to 4:12, the stream of prepositional phrases seems to not depend on the “main verb”; so, it would have been more convincing perhaps to mean that prepositional phrases in most cases depend on the “same verb”.

b) Second, to arrive at the conclusion he reaches, he treats the three prepositions as equivalent so that the three prepositional phrases represent three different purposes for the gift of the labourers of verse 11 and three aspects of their being given to the body (see AV, KJV). The problem with Lincoln is his downplaying of the change in prepositions (Lincoln 1990:254). At no other place in the epistle’s use of prepositional phrases, pointed out by Lincoln, does Paul take two different governing prepositions with the same

connotation. In the next verse, 4:13, the variation of prepositions is taken into account while in Ephesians 6:12, Paul uses consistently πρὸς five times successively with no need to shift to another preposition.

In 4:12a, πρὸς (+accusative) links the noun phrase τὸν καταρτισμὸν τῶν ἁγίων to ἔδωκεν as a purpose complement. It functions as a marker of the purpose of the gifts listed in verse 11. As regards the preposition εἰς, in verse 12, it may well function in each case as a marker of end, see 4.d (see *BDAG* 1979:229). There is no need to differentiate the two prepositions εἰς in 12 b and 12c or to deny the difference in connotation of πρὸς and εἰς, as does Lincoln. He calls upon Romans 5:25, 26 which, in my opinion, constitutes too weak an evidence for the identification of προς and εις in Ephesians. It is true that the two prepositions may indicate a "purpose" (Louw and Nida *GELNi* 1989:784,785; Young 1994:93, 100) but to respect the evidence from the context, it is preferable, in my view, to take into account the change of prepositions from πρὸς to εἰς not as a simple issue of style, as Lincoln (1990:253) suggests, but as a change in connotation.

Since there is unanimity that verse 16 emphasizes the implication of all in the building of the body, as Lincoln recognizes (1990:253), any interpretation that makes of the building of the body the exclusivity of a segment of the church at the expense of the remaining of the body goes against the explicit statements of the context. There is a need therefore to take into account the connotations of the prepositions so as to safeguard the obvious fact, that Paul's intention, with regard to the building of the church, is the involvement of all. The first preposition πρὸς would indicate the immediate purpose of the gift while εἰς, as a marker of end, points to remoteness or finality, that is the difference in connotation between end and purpose (*WNDS* 1984:458).

c) To the reproach that this structuring and interpretation of Ephesians 4:12 divides the Church into a clergy and laity, Lincoln objects that "An active role for all believers is safeguarded by vv 7, 16, but the primary context here in v 12 is the function and role of Christ's specific gifts, the ministers, not all the saints" (Lincoln 1990:253). I fully agree with Lincoln that Ephesians 4:11,12 is concerned with the role of the people mentioned in verse 11 but to make of the second and third prepositional phrases the exclusivity of verse 11 people is to

run into contradiction with what Lincoln recognizes, that is all have a share in the building of the Church, verse 16. Therefore, I maintain that Lincoln's interpretation of verse 12 is of all interpretations that which most separate verse 11 people from the saints, as Hoehner (2004:547) also contends.

d) If the prepositions are synonymous, indicating three different purposes, this ordering of the prepositional phrase carries with it the weakness of making of τὸν καταρτισμὸν τῶν ἁγίων an end in itself.

To conclude, I concede that the second and the third prepositional phrases may both be taken as depended on the main verb ἔδωκεν (Lincoln) or on the verbal noun καταρτισμὸν (Bruce 1984:349). Whether the two prepositional phrases are linked to ἔδωκεν or to καταρτισμὸν as a verbal noun, if εἰς in 12b and 12c points to perspective rather than end, it does no longer exclude either group from the diakonia or from the building of the body. The two prepositional phrases, as intermediate and ultimate aims, indicate the perspectives to keep in mind, in designing the content of the καταρτισμον.

11 Καὶ
αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν
τῶν ἁγίων

12b εἰς ἔργον
διακονίας,

12c εἰς οἰκοδομὴν
τοῦ σώματος
τοῦ Χριστοῦ,

According to this approach, the first prepositional phrase is made dependent on the main verb in verse 11, ἔδωκεν, while 12b and 12c are all parallel and dependent on 12a, (see ASV, RV, RSV), each one being an end, a goal of the work of the labourers of verse 11, each of them represents a perspective for the work, καταρτισμον, of the labourers as translated by DBY, LSG and NEG, "with the view". This structuring of the verse is, in my view that which best does justice to the different contexts, the immediate context concerned with the ministry of verse 11 people, the sectional context (Eph 4:7-16) and the whole context of the pericope (Eph 4:1-16) on the corporate

building of the body. But Hoehner (2004: 547) contends that this approach also "…still maintains the distinction between the clergy and the laity, though to a lesser degree" and he adds, "Furthermore, it seems to be an awkward construction reducing the force of the third prepositional phrase which would normally be considered as the one denoting the ultimate purpose of the gifted people" (Hoehner 2004:547). My objections to these two contentions are as follows:

a) Unless the word "saints" is taken as discriminating the labourers of verse 11, there is no idea of two distinguished groups in verse 12. The word is taken in either an inclusive sense or in an exclusive one. It is understandable that what comes in mind easily is that the "equippers" are necessarily distinct from the "equipped" but as Lincoln (1990: 151) shows the word "saints" in Ephesians and in other Pauline writings is usually inclusive (1Cor 1:1; Rom 1:1). I incline for an inclusive sense.

The plural form of the Greek word ἅγιος is used forty-four times in the Pauline corpus; eight times as an adjective and thirty-six times as a substantive. Each time, the substantive designates, in its broad sense, "believers"[188], "those who have believed". However, the word has diverse connotations depending on the context it is used. I notice seven connotations, at least: a truly general connotation in Romans 16:2; 1Corinthians 6:1, 2; 2Corinthians 13:12; Ephesians 1:1, 15; 5:3; 6:18; Colossians 1:4; 1Timothy 5:10; Philemon 1:5, 7; a general connotation extending to the universal body (Rom 8:27); a general connotation applied to a local community (2Cor 13:12); sometimes designating the universal body of believers, the universal Church beyond time and space (1Cor 14:33; Eph 1:18; 2:9; 3:8, 18; Col 1:12, 26; 1Thess 3:13; 2Thess 1:10); sometimes local believers (Rom 15:25, 26, 31; 16:15; Phil 1:1; 4:22), and in 2Corinthians 1:1 for believers of a regional area.

More significant is the fact that whether it stands alone or is qualified by the adjective παν (13 times), the word is usually inclusive, (30 times, at least)[189]. Only six times and with regards to the specific circumstance of the

[188] Klinzing and Lindeman, cited by Lincoln (1990:150), think that it means "angels". 1Thessalonians 3:13 and 2Thessalonians 1:7, 10 are cited to support their view. But in 2Thessalonians 1:10, τοῖς ἁγίοις and τοῖς πιστεύσασιν appear synonymous (see Bruce 1982:152; Bassin 1991:201).

[189] Even in Phillipians 4:21 where the word is singular, it is used inclusively for each and every believer.

“collection of funds and ministry to the saints of the Judean Church” may it be understood in a discriminatory sense to designate the “poor” among the saints of Jerusalem (Rom 15:25; 1Cor 16:1, 15; 2Cor 8:4; 9:1, 12). In the light of the Pauline usage, it is likely that the word in Ephesians 4:12 is used in its general meaning of “believers” locally or universally understood, therefore inclusively rather than discriminatory (Garland 2009:187).

I agree with Lenski (1961b:530) who take it in this general sense, and with Bruce (1984:349) who seems to follow the NEB and to suggest that the word is equivalent to “people of God”. But if we take the word to be inclusive, then the question it raises is: do the labourers “equip” or “work their own completion” as well as that of the remaining of the body? The answer to this question is in the affirmative and reinforces the inclusive sense of “τῶν ἁγίων”: the labourers do need to understand and therefore be edified by the revelation received by virtue of their calling before passing it to others. First recipients of God’s word have to understand and to appropriate its significance before passing it to others, and they are hence “equipped”, “completed” throughout the process. The difference lays on their being “equipped” or “completed” upstream while others are downstream, but finally it is the whole body that needs the equipment, not a part of it. That Paul is not discriminatory is further corroborated by οἱ πάντες in the next verse including Paul himself who is certainly among the labourers of verse 11.

b) The dependency of the third prepositional phrase, 12c, on the first, 12a, does not mean that the ultimate purpose of the labourers of verse 11 is weakened. If εἰς means “with the view” (DBY; LSG; NEG; SER), it denotes the perspective that directs the purpose the people of verse 11 are given for. There is no need, in this case, to see ἔργον διακονίας as the exclusivity of either the people of verse 11 or the remaining members of the body. Ἔργον διακονίας and οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ are two noun phrases each being linked separately to καταρτισμὸν, which functions in deep structure as a verbal noun. The two noun phrases represent then not the exclusive ministry of the people of verse 11 but two ends of their activities. These ends must direct the content and the aims of “τὸν καταρτισμὸν τῶν ἁγίων”. One should keep in mind that the particular role any servant in the building of the body may play however

important or central it may be, is necessarily a partial contribution to the whole building, verse 16. Therefore to allow a share to other parts of the body is not to weaken the contribution of the labourers of verse 11.

Καταρτισμὸν: acc., masc., sing., of καταρτισμός, ου, is a medical term applied to a *restoration*[190], for instance the "setting of a bone" (*BDAG* 1979:418), see also Galatians 6:1: the restoration of a fallen brother. The word is used only here in the NT. As κατάρτισις, used only once in 2Corinthians 13:9, it comes from καταρτίζω: "to make someone adequate or sufficient for something", "to furnish completely, to cause to be fully qualified, adequately" 75.5 (Louw and Nida *GELNi* 1989:680). Καταρτισμὸν translated "perfecting" (ASV, AV, BBA, DBY, KJV, LSG, NEG, PVV, YLT) may be somehow misleading. The renderings of the Calvin Bible, "renewing", that of the Diaglot version "complete qualification" are closer to the idea of adequacy. The French NBS translates it "*former*" (to train); ML and RSV render it "to equip". The idea is not one of perfection but that of *qualification*.

Διακονία like διάκονος[191] comes from διακονέω, to serve, to minister (Vine *Vol III* 1979:72; Louw and Nida *GELNi* 1989:460). The word applies to menial task like Martha's in Luke 10:40, and to activities like the collection for the poor in 2 Corinthians 8:4. In the Pauline corpus, it is used in a broad sense for the dispensation of the Mosaic Law, "ministry of death (2Cor 3:7) ministry of condemnation (2Cor 3:9)" contrasted with the dispensation of grace, "ministry of the Spirit" (2Cor 3:8) or "ministry of righteousness" (2Cor 3:9) (Kittel et al. *TDNT vol II*, 1964:88; Vine *Vol III*, 1979:74). It is also used for the different activities carried on to support needy Judean believers (Acts 11:29; 2Cor 9:12; Rom 15:31) and the service of believers (1Cor 12:5) (*BDAG* 1979:184). Paul qualified his apostolic charge as a διακονία (Rom 11:13; 2Cor 4:1; 6:3) and saw himself as a διάκονος (1Cor 3:5) hence his fellow workers (2Cor 3:6; Col 1:7; 4:7) and many devoted fellow Christians (Rom 16:15; 1Cor 16:15) (Kittel et al. *TDNT vol II*, 1964:88).

In a technical sense, a member of a local community in charge of practical activities, mainly in the management of help, teaming with the community

[190] Calvin 1978:196.

[191] Διάκονος appears already in Galatians 2:17 applied to Christ, in 1Thessalonians 3:2 concerning Timothy and in 1Corinthians 3:5 where Paul qualifies himself and Apollos of διάκονοι).

elders, was called “διάκονος”, “deacon” (Manser *DBT,* 1999): Phoebe, probably a deaconess of Cenchrea (see Dunn 1988:886; Morris 1994:528) would be a case in point, Rom 16:1; also the deacons of Philippi who are mentioned in Philippians 1:1; Moral qualities and managerial qualifications are required of deacons in 1Timothy 3:8, 12 (Lea and Griffin 1992:114).

In Ephesians 4:12b, the subject of διακονία is not specified. Does Ephesians 4:12 concern the diakonia of the people of verse 11 (Lincoln 1990: 253) or that of all the saints (Hendricksen 1989:197)? It seems to me that if εἰς denotes direction rather than purpose and if the two prepositional phrases are not coordinate but parallel, then the word in Ephesians 4:12b, by itself, is too laconic to allow for the identification of the subject of διακονία. It is important to remark with Lenski (1961b:530) and Hendricksen (1989:197) that the absence of an article before the word seems to indicate that Paul is not specific; he does not have in mind a specific ministry, and therefore διακονία should be taken in its general meaning of “service”, “ministry”. In attempting to determine the subjects of the word one needs to keep in mind the evidence of the section (4:7-16) already pointed out as to avoid polarising on one segment of the body. So if one keeps with the principle from verses 7 and 16, the διακονία may apply to any service in the community and therefore extends to *the overall service of the whole body* (MacDonald 1989:751; Hughes 1990:134; Bratcher and Nida 1993:102; Muddiman 2001:200; Neufeld 2001:184; Thurston 2007:125; Lange 2008d:151).

Οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ: the building of the body of Christ, 4:12c, that is the Church. Οἰκοδομή as a metaphor for the Church appears, first, in 1Corinthians 3:9 where Paul was evoking the complementary work of God’s servants as being partial contributions of labourers to the process of the construction of the edifice. The metaphor is used representing the Church as being under construction from its foundations up towards its fullness (1Cor 3:10-15).

13a μέχρι

(οἱ πάντες)

καταντήσωμεν

13b εἰς τὴν ἑνότητα

τῆς πίστεως
καὶ
τῆς ἐπιγνώσεως
τοῦ υἱοῦ
τοῦ θεοῦ,

13c εἰς ἄνδρα τέλειον,

13d εἰς μέτρον ἡλικίας
τοῦ πληρώματος
τοῦ Χριστοῦ,

Μέχρι καταντήσωμεν οἱ πάντες: in which the preposition μέχρι links this proposition to καταρτισμον. The preposition μέχρι is a marker either of extent or of time, 67.119 (Louw and Nida *GELNi* 1989:645); as a marker of extent of degree, μεχρι points to an end point, 78.51 (Louw and Nida *GELNi* 1989:693); it has a prospective as well as a final force (Lincoln 1990:255). Μέχρι indicates here the point the activities of those who labour to the adequate equipping of the saints should strive for in perspective or/and as the end point they ought to *arrive at* to be successful. Καταντήσωμεν: 1-aor., act., subj., 1-plur., of καταντάω: "to arrive at", "to move toward and to arrive at a point, to reach", 15.84 (Louw and Nida 1979:134). In other occurrences in Pauline writings (1Cor 10:11; 14:36 and Phil 3:11) it means "to reach", "to arrive at", "to attain" (Hoehner 2004:552). The point that measures such an attainment is expressed by three noun phrases introduced by the preposition εἰς which functions as a marker of goal.[192]

Lincoln's option is that the preposition is dependent on the main verb ἔδωκεν (Lincoln 1990:225). But the rendering "He has given some as apostles…until we all attain...) seems to me awkward overall with the first prepositional phrase of the preceding verse, "πρὸς τὸν καταρτισμὸν τῶν ἁγίων" left aside. It does not make sense to say that the people of verse 11 are "given until we all reach…." Lenski (1961b:533) identifies the three noun phrases of verse 13 as if the second is an apposition to the first and the third to the second. If so, the last two are explanations of "the oneness of the faith and of

[192] Εἰς used with verbs indicating a state of being and with verbs like coming, going… 4a (*BDAG* 1979:645, 693).

the knowledge of the Son of God". While agreeing that noun phrase 13d may be envisaged as an apposition to 13c, I do not understand the apposition as if the three are merely synonymous. Lincoln (1990:225) is right in pointing out that they do not depend on each other. But consistent with his view on the style of Paul regarding prepositional phrases, he writes: "The three prepositional phrases in this verse are all dependent on the verb rather than on each other."

"Ἄνδρα τέλειον" and "μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ" cannot be "synonymous" to or mere definition or explanation of "oneness of faith and knowledge of the Son of God", 13b. I think that "ανδρα τελειον" and "μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ" both include right faith and right knowledge but are not limited to them. If "ἄνδρα τέλειον" and "μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ" are eschatological goals, goals to tend towards, then this would imply that Christian maturity is a state of perfection beyond our earthly reach.

Ἑνότητα: oneness … as in verse 3 (see below, Hendriksen 1989:198): unity.

Τῆς πίστεως καὶ τῆς ἐπιγνώσεως these two coordinate genitives indicate the first goal: to arrive into the one faith and the knowledge of the Son of God. Lenski (1961b:533) take the genitive Son of God as modifying both "faith" and "knowledge" and so interprets "faith" as "faith in the Son of God". Knowledge has the same object and means "not only a mere intellectual knowledge but heart knowledge" (Lenski 1961b:534); on the latter, Bruce (1984:350) agrees with him but about "the unity of faith", Bruce holds that it is "the same than the unity of Spirit", verse 4. For him, "it is unlikely that a body of faith is intended" (Bruce 1984:351). His interpretation seems not to take into account the mention of both in verses 4 and 5. Hendriksen seems however to hold the same position because for him the unity of faith is the same than the spiritual unity in verse 3 (Hendriksen 1989:198).

Hendriksen (1989:199) and Foulkes (1983:121) consider knowledge the same way than Lenski while O'Brien (1999:306) takes it as objective knowledge, "referring to what is known of the Son of God". For Wood (1978:59), it is the increasing knowledge of the Son of God that leads to unity of faith "in corporate as well as in personal experience". Of all the interpreters,

Barth seems to approach the text very differently. He takes “Son of God” as a subjective genitive linked to both “faith and “knowledge” holding that what Paul has in mind here is the Son’s faith in God and knowledge of the Church, the bride (Barth 1974:488, 489). This shows enough that the meanings of faith and knowledge here are not obvious.

Voigt (1896:72) identifies subjective faith and holds that faith means the “Act and state of believing”. For him, the two nouns are synonymous. The knowledge of the Son of God” has “nothing essentially different from the faith of the Son of God” (Voigt 1896:73). His position seems to me untenable for the following evidence. The coordinating particle καὶ and also, as Vincent (1946:390) has pointed out, the presence of the article τῆς before ἐπιγνώσεως altogether require that the concept of faith here be distinguished from that of knowledge. They are not synonymous. Paul uses the word πίστις barely to mean the objective content of faith. It appears thirteen times in Ephesians and Colossians in a subjective sense in the phrase “faith in Christ” and its equivalents (Eph 1:15; 3:12, 17; Col 1:4; 2:5, 7). In three other Pauline writings (Gal 1:23; 1Cor 16:13; 2Cor 13:5) some interpret the word in an objective sense (Lightfoot 1974: 86; Morris *DPL* 1993:290) but not everyone agrees. Bonnard (1972:34) for instance, thinks that “faith” means “the confession of Jesus as Messiah”.

Like faith, knowledge too may have an objective sense or a subjective sense. Both are present in the epistle. In his first prayer, in 1:17-19, Paul intercedes for wisdom and *knowledge* so that his addressees may grasp the riches of God’s mystery while in 3:14-19, he is concerned with knowledge as the corporate experience of the addressees that will strengthen their “inner man”. It seems to me, however, that they cannot be both objective otherwise they become synonymous; one must imply, at least, an objective sense must be implied for either faith or knowledge. If we take “faith” in an objective sense to mean the content that is believed as in 1Corinthians, we must consider a subjective meaning for “knowledge of the Son of God” if they are not synonymous. Since the goal the labourers should aim at through their καταρτισμὸν τῶν ἁγίων, must be understood first, with regards to didactical

content, one may think of the faith to be transmitted to the saints (1Cor 15:1, 2; Col 1:23; cf. Jude 1:3).[193]

What seems certain is that faith and knowledge are not synonymous because the conjunction και implies a distinction. Then, the context evoking the ministry of the word, verse 12, the need to be able to resist the teaching, διδασκαλία, of false teachers of all kinds, verse 14, and probably also the "truth" in verse 15, all these militate for the objective content of either faith (πίστεως) or knowledge (ἐπιγνώσεως). Πίστις, "faith", in verse 13: "τὴν ἑνότητα τῆς πίστεως", "unity of faith" may have the same meaning than "faith" in verse 5, μία πίστις, "one faith". Hendriksen (1989:187) understand the triad "one Lord, one faith, one baptism" as a "closely knit unit" well expressed in his quotation of Scott: "'It is better to take the whole sentence as expressive of a single fundamental fact: 'one Lord in whom we all believe and in whose name we have been baptized'." So understood, "faith" has the subjective sense of "trust"[194].

Two prayers, (Eph 1:16-19 and 3:14-19), show that Paul is particularly concerned that the understanding and experience of his addressees might increase more fully. Paul's concern for his addresses is that they may have adequate knowledge of the "mystery of Christ" (Eph 3:2, 3). In the light of Colossians 2:2, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ, and Colossians 2:7, 8, I think that τῆς ἐπιγνώσεως is an objective genitive. Hoehner also (2004:553), who underlines that the prefix ἐπὶ may denote intensity or direction, leans for the later indicating the objective content of ἐπιγνώσεως. Lenski (1961b:534) suggests that this is probably why Paul uses ἐπίγνωσις as opposed to the γνῶσις of the Gnostic-like false doctors. Given that "faith" and knowledge are not synonymous, it is therefore acceptable to take "knowledge" in its objective sense. However, one should note that both faith and knowledge have an objective content to be transmitted by the labourers, as well as a

[193] This was the only way to avoid being driven away by false teaching as to base one's hope on the sand (Mt 7:26), a danger the Colossians were facing

[194] Opinions are diverse as to the meaning of "one faith" in Ephesians 4:4, 5: Wescott (Wescott and schulhof 1909:59) favours the objective, and so does Lenski with some restriction: "Hence 'one faith' includes a personal believing, but the stress is on the Christian faith as such, on what constitutes its substance" (Lenski 1961:512).

subjective and existential content that depends on the appropriation of what is transmitted (O'Brien 1999:307), under the guidance of the Spirit.[195]

Verse 13c, εἰς ἄνδρα τέλειον: "full-grown" (LBV), "mature manhood" (RSV) seem to me more correct because Paul opposes not just ανδρα to νηπιοι: "children" (KJV), babes (MLV), "infants" (NIV), but ἄνδρα τέλειον to νήπιοι. If ἄνδρα was sufficient in itself Paul would have not used the qualifier. In 13c therefore the stress is more on τέλειον (Martin 2001:1171)[196]; it adds a precision in degree. What we have here in verses 13 and 14 is the opposition of two stages of a man's life that should be differentiated by meaningful characteristics in growth in every compartment of personhood. What characterises "mature manhood" as opposed to infancy is a degree of maturity that allows one to exercise right judgement and responsible management of self (1Cor 13:11; 14:20; cf. Heb 5:14). This is probably why though having translated "τέλειον": "perfect", the TOB has in its notes "adult man" (*TOB* 1977:1610).

Τέλειον may mean "perfect in the sense of not lacking any moral quality" 88.39 (Louw and Nida *GELNi* 1989:746) but also "pertaining to being mature in one's behaviour", 88.100 (Louw and Nida *GELNi* 1989:753).[197] The translation of the KJV, "perfect man", matches "perfection" in verse 12 if καταρτισμὸν is translated "perfecting". But then my question is: "Should τελειον be understood as setting the pass mark at an unreachable point of reference to tend towards rather than a practical degree of maturity?" Those who consider the noun phrases as expressions of the ultimate state of growth (Voigt 1896:73; Henry 1968:1853; Barth 1974:441; Leckie 1988:144; Hendriksen 1989:200) are somehow obliged to link verse14 to v.12: πρὸς τὸν καταρτισμὸν…ἵνα μηκέτι ὦμεν νήπιοι[198]. In such a view, verse13 becomes an eschatological point of reference, a destination to strive for, and the three prepositional phrases are

[195] It may also be that Paul is opposing the knowledge of Christ with its existential, experiential dimension to the γνῶσις of the Gnostic-like wind of teaching denounced in verse 14).

[196] "…the transition to the fig. sense is found Hb 5:13 where the νήπιος, who is fed w. the milk of elementary teaching, is contrasted w. the τέλειος = 'mature person', who can take the solid food of the main teachings (s. also 1 Cor 3:1f). In this connection the ν. is one who views spiritual things fr. the standpoint of a child. W. this can be contrasted (bold his)" (*BDAG* 2000:671. 1. b).

[197] For other meanings of "τέλειον", see Louw and Nida *GELNi* 1989 and *BDAG* 1979.

[198] O'Brien (1999) for whom the three prepositional phrases of verse 13 point to the ultimate destination of God's people on the last day maintains the connection of ἵνα to verse 13.

synonymous. This is the case with Voigt (1896:73) who writes: “His purpose was to describe the ideal end to be attained, irrespective of the time when.”

To take all prepositional propositions in verse 13 to just mean an “ultimate perfection” induces the synonymy of “ἄνδρα τέλειον” and “ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ”. For O’Brien (1999:307), the noun phrase of the last proposition is a definition of ἄνδρα τέλειον. But Barth (1974:441) who takes the three prepositional phrases as indicating an end point to be reached at “Christ’s second coming” admits that verses 14-16 describe events “that take place while the church is en route to meet her Lord.” The spiritual growth that relates to verses 14-16 is definitely not an end point beyond the reach of Christian progress in the present “αἰών”. Hendriksen also while being among those who support the “eschatological view”, recognizes that “A degree–a high degree–of maturity can be obtained *even here and now* (italics mine)” (Hendriksen 1989:200). O’Brien (1999:308) also recognizes a “more immediate objective”.

Lenski (1961b:535) does not agree with advocates of the above view and holds that even if τέλειον is translated “perfect”, it “must not be understood in the sense of perfectionism.” The meaning Vincent (1946:391) gives to the word, calling attention to 1Corinthians 2:6 is shared by many (Martin 1959:155; Carson 1978:54; Kent 1978:143; Dunnam 1982:303; Maxwell 1988:227; Bruce 1989:124; O’Brien 1999:413). Phillipians 3:12-15 helps understand Paul’s usage of τέλειον as related to spiritual growth. In Phillipians 3:12, Paul affirms that he has not “already been made perfect” (KJV) with regards to the “prize of heavenly calling in Christ Jesus” (KJV), that includes the resurrection of the redeemed. But just after that, in verse15, he identifies himself among the “τέλειοι”, meaning the “mature”. I agree therefore with Lenski and for this reason, the translation of the RSV “mature manhood” seems to me more in line with Paul’s thought than the word “perfect” which may be misleading. As Harris writes in his exegesis of Colossians 1:28:

> In Pauline usage τέλειος does not describe a person initiated into mystic rites…but rather a person mature in faith (cf. v. 23) and in the knowledge of God’s will (v. 9c), someone who has attained mature adulthood (ἀνήρ τέλειος) and is no longer misled by false doctrine (Eph 4:13-14, cf. Heb 5:14). (Harris 1999:73)

There remains to clarify if ἄνδρα τέλειον qualifies the whole body or the individual members. Voigt (1896:73), for instance, takes ἄνδρα τέλειον in a collective sense: the Church. So does Leckie (1988:144). It is possible to call to Ephesians 2:15 for a view of the Church as a "man", resulting from the unification of Jews and Gentiles reconciled ἕνα καινὸν ἄνθρωπον, "one new man". It would be difficult however to reduce ἄνδρα τέλειον: "full-grown man" as a description of the body (Voigt 1896:73; Calvin 1978:198) as to exclude the personal experience of the individual Christian since the development of the whole supposes the development of its members. While in Ephesians 4:13, the collective sense comes first because Paul has in view οἱ πάντες, "all" (O'Brien 1999:413), the particular noun phrase ἄνδρα τέλειον unavoidably includes the individual member[199]. Τῶν ἁγίων, in verse 12 and οἱ πάντες apply to the noun phrase 13c as "all" in a sense implying "each and every" believer. I think Paul's concern with regards to maturity is made explicit in Colossians 1:28 where Paul's pastoral aim was the maturity of each and every individual believer (Col 1:28, 29) (see Geisler 1986:676; MacDonald 1989:815).

Μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ is translated "the measure of the stature of the fullness of Christ". Ἡλικίας does not raise too much discussion: it is translated by some "age" and by others "stature", but as Hendriksen (1989:200) remarks: "It does not matter..." because in either case, it points to the "fullness of Christ". Vincent (1946:391) writes: "…*fullness and grow up* (ver.15) suggest rather the idea of *magnitude* (Italics his)." Most discussed is the word πλήρωμα. Πλήρωμα means "that which fills, complement" (Liddell *GELL* 1996:1420; *BDAG* 1979:672); "quantity which fills a space…, contents" 59.36 (Louw and Nida *GELNi* 1989:598) "total quantity with emphasis upon completeness, full measure, fullness, completeness", 59.32; "fullness, full and perfect nature" (Liddell *GELL* 1996:1420). It is important to understand the magnitude of that fullness. Voigt (1896:61), for instance, takes the phrase to mean God's "gifts, grace and blessings" in an absolute degree. He writes: "Of course, this is a bounty which no man will ever exhaust in this

[199] That the collective sense implies the individual seems reasonable in the light of Ephesians 4:24 and Colossians 3:10.

life, nor [sic] even in the life to come." For Hendriksen also (1989:174) the fullness of Christ is for Christians a point beyond death:

> At the very moment when the soul of the believer enters heaven, a great change will take place, and he who a moment before was still a sinner, a *saved* (italics his) sinner will be a sinner no more, but will behold God's face in righteousness. (Hendriksen 1989:174)

Lenski (1961b:537) interprets "πληρώματος τοῦ χριστοῦ" as "all the divine, saving realities which exist in him"; For McDonald (1989:752), it is "the complete development of the Church." In a more practical sense, Foulkes (1983:122) understands "the complete possession of the gifts and grace of Christ that he seeks to impart to man."[200] None of these is excluded in my view. But, given Ephesians 3:19 and 4:16, πλήρωμα includes the gifts and grace Christ imparts to the Church as well his presence that must fill the body. In my view:

a) The three noun phrases are not necessarily mere synonyms. I agree with Hoehner's statement regarding the three prepositional phrases:

> This could be a stair-step attainment of the goal, that is each step built on the previous or it could be that the three prepositional phrases are parallel to each other, though there are no conjunctions between them. The first alternative is preferred. (Hoehner 2004:553)

b) While ἄνδρα τέλειον has a collective sense this does not rule out an individual sense be it by implication (cf. Col 1:28). Wood (1978:59) is right in stressing that it is collectively that believers "are to aspire to 'the full measure of perfection found in Christ. '" However, the collective sense of εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ implies also the "faith" and "knowledge" of the individual Christian. On the contrary, μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ has a merely collective sense (Eph 3:18) ἵνα ἐξισχύσητε καταλαβέσθαι *σὺν πᾶσιν τοῖς ἁγίοις* τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος.

c) All three are continual challenges for the ministry of the labourers of Ephesians 4:11 and of the whole Church.

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[200] Πλήρωμα does not have the same meaning in Ephesians than in Colossians where it is used with regards to the divine nature. In Colossians 1:19; 2:9, it means "the full measure of deity" (*BDAG* 1979:672). Vincent (1946:473): "*Pleroma fullness* was used by the Gnostic teachers in a technical sense, to express the sum-total of the divine powers and attributes."

d) All three have a realistic as well as an idealistic dimension, hard to reach and to stay on so that they represent an ongoing task in church building. They are not however mere unrealistic goals. To grow in faith and knowledge of God, verse13b, is a necessary path towards a reachable maturity indicated by verse 13c ("mature manhood" not an absolutely "perfect man") that in turn helps one understand the necessity of cooperating and striving together with other members towards the fullness of Christ in the Church, verse 13d. They are ongoing and none becomes outmoded. To reach to "mature manhood" does not mean that one no longer needs to grow in "faith and knowledge" or that one has reached "perfection" in the absolute sense of the word. This understanding stresses "mature manhood" as a state of growth that will enables each member and the whole body to respond adequately to the challenges enumerated in verse 14 and 15.

e) The prepositional phrases in verse 13 encapsulate an individual and a collective dimension of growth and maturity of the body and its members, and the "already" of Church growth in "this αἰών" and the eschatological "not yet" of the perfection of the Church in "the αἰών to come". If the verse was only concerned with the ultimate perfection of the Church, the logical arrangement of Ephesians 4:12-15 should have been in the following order: 12, 14-15, 13.

14 ἵνα
ὦμεν
(μηκέτι)
νήπιοι,
κλυδωνιζόμενοι
καὶ
περιφερόμενοι
παντὶ ἀνέμῳ
τῆς διδασκαλίας
ἐν τῇ κυβείᾳ
τῶν ἀνθρώπων,
ἐν πανουργίᾳ
πρὸς τὴν μεθοδείαν
τῆς πλάνης,

ἵνα + subjonctif subordinates the negative clause “μηκέτι ὦμεν νήπιοι…” to καταντήσωμεν, to indicate the result[201] of the temporal, “this αἰών” dimension of the maturity pointed out in verse 13. The negative grammatical form μηκέτι ὦμεν should not hinder the fact that Paul is expressing a quality of Christian maturity here that is the positive ability to discern and resist destabilising forces.

Κλυδωνιζόμενοι: pres., pass., part., nom., masc., pl., of κλυδωνίζομαι: from κλύδων: billow, means to toss, a nautical metaphor to indicate the movement forth and back of billows. Περιφερόμενοι: pres., pass., part., nom., masc., pl., of περιφέρω: to carry around; “to be whirled about, driven to and fro” (*BAGL* 1977:322). The two coordinated passive participles are metaphorical expressions of the instability resulting from immaturity facing the deceitfulness and craftiness of false teachers.

Παντὶ ἀνέμῳ τῆς διδασκαλίας: every wind of teaching, meaning all kinds of teaching different from that of the apostles and prophets. The word “teaching” enforces the fact that καταρτισμον has a doctrinal component that provides the apostolic reference to oppose to all winds of teaching.

Ἐν: the two prepositions in this verse are instrumental. Κυβεία comes from κυβός, cube or die and means literally “dice-playing” (Vincent 1946:391); trickery that result from craftiness (Louw and Nida 1989:760), trickery being the art or practice of designing something to deceive (*WNWD* 1968:792). Πανουργία is a compound from πᾶς: all, (any, every) and ἔργον: work; lit., “readiness to do everything”, adds the idea of skilfulness, cleverness, craftiness in an unfavourable sense, in tricking.

Πρὸς + accusative emphasizes the direction hence the purpose behind the skilful cunning of false teachers that is to lead their victims out-of-the-way. Τὴν μεθοδείαν: wile, lie in wait (Strong-*OLB* 2011:G3180), forming crafty schemes, underhand intrigues, used in Eph 6:11 to mean the wiles (of the devil). The genitive πλάνης: from πλανάω: to cause to err, “‘to cause what is false to seem like what is true’” (Louw and Nida 1989:367), accentuates the definitely fraudulent character of the μεθοδεία. Τὴν μεθοδείαν τῆς πλάνης may be rendered by “the wiles of error”.

15 (δὲ)

[201] On ἵνα, see Lenski (1961:538, 539); Leckie (1988:144) seems to link the conjunction to καταρτισμὸν.

αὐξήσωμεν
(τὰ πάντα,)
εἰς αὐτὸν
ὅς
ἐστιν
ἡ κεφαλή,
Χριστός,
(ἀληθεύοντες
ἐν ἀγάπῃ)

The adverbial τὰ πάντα translated “in all things” (ASV; KJV; YLT), “in every way” (RSV), “in all respects” (LSG; NEG; Wey) modifies the main verb extensively. The participial proposition ἀληθεύοντες…ἐν ἀγάπῃ is placed before the verb it depends on probably because of the link between verse 15 and verse 16: Χριστός. While the maturity of believers is negatively demonstrated by their aptness to identify and avoid being snared by the teachings of false teachers, its outcome has also a more constructive bearing that is the fruitfulness of spiritual maturity succinctly expressed here through ἀληθεύοντες…ἐν ἀγάπῃ. The main verb αὐξήσωμεν is governed by ἵνα which functions as a marker of result but it is contrasted with κυβείᾳ and πανουργίᾳ through the adversative particle δὲ, radically opposing mature Christian behaviour to the deceitful behaviour of false teachers.

Ἀληθεύοντες…ἐν ἀγάπῃ: lit., “being truthful…in love”. The verb ἀληθευεῖν: “to be true, to arrive at truth, to speak the truth” (Vincent 1946:392). Some take the verb in Ephesians to mean more than “speaking the truth”: for instance, “to follow the truth” (Calvin 1978:200); “to adhere to the truth” with the idea of practicing it (Hendriksen 1989:202, 203); it “may imply more than verbalization” (Wood 1978:59) while others leaning upon the LXX and Philo’s uses of ἀληθευεῖν “to speak the truth” maintain this meaning (Lincoln 1990:259). In my view, it is primarily favoured by the context itself. Ἀληθεύοντες…ἐν ἀγάπῃ is seemingly set off in a chiasmic style against the defective characteristics of the teaching of the false doctors, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης…, in verse 14.

That ἀληθεύοντες…ἐν ἀγάπῃ does not exhaust the whole of the general behaviour of a mature Christian that contributes to the growth (αὔξησις) of the body becomes evident in the practical part of the letter that will carry further the picture of mature Christian behaviour in a parenetic style, 4:17-6:20. But Paul is concerned in Ephesians 4:11-16 with the immunization of believers and their ability to thwart the detrimental teaching of false doctors. Therefore, it is more in line with the immediate context to translate ἀληθεύοντες: "speaking the truth" over against the deceitful "διδασκαλίας ἐν τῇ κυβείᾳ…ἐν πανουργίᾳ", as do AV, ASV, RSV and many other translations.

(Χριστοῦ)
16 ἐξ οὗ
πᾶν τὸ σῶμα
συναρμολογούμενον
καὶ
συμβιβαζόμενον
διὰ πάσης ἁφῆς
τῆς ἐπιχορηγίας
κατ' ἐνέργειαν
ἐν μέτρῳ
ἑνὸς ἑκάστου μέρους
ποιεῖται
τὴν αὔξησιν
τοῦ σώματος
εἰς οἰκοδομὴν
ἑαυτοῦ
ἐν ἀγάπῃ

Ἐξ οὗ: Christ is the source of the energy, the force for the growth of the body. Πᾶν τὸ σῶμα… τὴν αὔξησιν τοῦ σώματος ποιεῖται constitutes the main proposition. Πᾶν τὸ σῶμα: "all the body, no part being excepted" (Harris 1991:123); "the whole body" (NIV). Paul insists on the fact that it is in wholeness that the construction of the body is to be operated, and that body growth is corporate growth, τοῦ σώματος, not just τοῦ μέρους, if it is to be harmonious. The whole for sure implies each part, ἑνὸς ἑκάστου μέρους, but wholeness should be stressed to keep with Paul's view.

Συναρμολογούμενον: compounded from σύν + ἁρμός + λόγος; pres., pass., part., nom., neut. sing., of συναρμολογέω: joined together, 2:21. Ἁρμός: a joint (*BAGL* 1977:386), part of the body which joints two parts together, 8.59 (Louw and Nida *GELNi* 1989:101). Συναρμολογέομαι: "to fit together in a coherent and compatible manner", 62.1 (Louw and Nida *GELNi* 1989:612); the participle, in Ephesians 4:16, "carries the idea of "being framed". To frame, in its extended use, "throws the stress upon a forming or fashioning to suit a design, an intention, a purpose" (*WNDS* 1984:118).

Συμβιβαζόμενον: compounded from σύν + βιβάζω; pres., pass., part., nom., neut., sing., of συμβιβάζω: "united, caused to come together, knit together" (*BAGL* 1977:382), "bring together" (*BDAG* 1979:777), was used in a context of reconciliation (Lincoln 1990:262). The participle carries the idea of bringing them and causing them to come together, to unite. The first participle seems to have been used purposely to underline harmony in unity while the second which is used alone in Colossians 2:19 connotes the firmness, the force of the connections, the compactness and hence the wholeness of the body.

Ἁφῆς: "contact", "sensation": joint, ligament. Ἁρμός, ἁφή and συνδεσμος overlap in meaning (Louw and Nida *GELNi* 1989:101). Ἁφή is used in Colossians 2:19 where it is coordinated with σύνδεσμος. Hendriksen (1989:204) seems to follow Vincent's definition and he understands ἁφῆς as "contact" but its association with σύνδεσμος favours the last two meanings, "joint" or "ligaments".[202] Paul using a metaphor familiar to him knows well that body members are joined by ligaments. To what extent Luke has influenced Paul's usage of the body metaphor, I do not know, but it is not to be excluded that Paul was influenced in some aspects of it by Luke's medical expertise[203]. By these two words, ἁφή and σύνδεσμος, Paul is likely to have in mind the

[202] As regards the use of the word in Colossians 2:19, Vincent (1946:497) explains: "The word (joints) means primarily *touching*, and is used in classical Greek of the touch upon harp-strings, or the grip of a wrestler. Not quite the same as *joints* in the sense of *the parts in contact*, but the *relations* between the adjacent parts (italics his)" But Lenski contends on the basis of Colossians 2:19.

[203] Suggestions as to the origin of the Pauline usage of the metaphor include a) the identification of Jesus with the persecuted church Paul got from his experience on the Damascus Road, b) the "Hebrew concept of corporate solidarity" (Brauch 1988:461), and c) the contrast of a living and unified body with the "numerous terra-cotta body parts that were presented to Asclepius in cultic healing rites" mentioned by Murphy O'Connor's *The Corinth that Paul saw*. In *Biblical Archaeologist*, 47, 1984

network of sinews, ligaments, muscles that maintain united as a whole the different members of the body.

Ἐπιχορηγίας (see Phil 1:19) means “supply”, “provision”, “furnishing” (Wood 1978:60). As Lincoln (1990:263) writes: the genitive ἐπιχορηγίας “should be understood in an active sense referring to the ligaments giving supply rather than their being supplied to the body…” Lincoln however identifies the “ministers” of verse 11 with the ligaments; they “have been given to help maintain unity and enable growth to maturity” (Lincoln 1990:263); so does Martin (2001:1172). But in so doing, they place the ministers in a mediating position in the building of the Church which is too much with regards to the real purpose there are given for. Vaughan (1978:205) commenting Colossians 2:9 identifies the ligaments with believers; he writes: “Thus joined to him, they all become the joints and ligaments by which the church is supplied with energy and life.”

Where Lincoln identifies ἁφῆς with a “minister” and Vaughan with a “member” of the body, the use of συνδέσμων in Colossians 2:19, the exhortation in Ephesians 4:3 to maintain unity by the bond of peace, συνδέσμῳ τῆς εἰρήνης, and Colossians 3:14 where ἀγάπη is the bond of perfection, σύνδεσμος τῆς τελειότητος let me think that the ligaments that join the members of the body are not mediating human beings but those energetic virtues like love, humility, meekness, longsuffering, forbearing, peace (Eph 4;2,3; see also Phil 2:2, 3) provided by the divine life of the Spirit (see 2Pet 1:3-8) in believers. I am more in agreement with Bruce (1984:353) who writes: “The bond that unites the members one with another is the bond of love–the love of Christ constraining them (2 Cor. 5:14)–so that by love may the body be built up to his stature.”

The head provides the ἐπιχορηγία, assistance (supply), being the one who places each member in the body (cf. 1Cor 12:18) and who determines the exact need of each individual member, verse 7, giving potential direction and harmony to the building process, and being also the source of the power at work, (κατ’ ἐνέργειαν). All this underlines also the pre-eminence and the implication of the head in the building process. It is no wonder that Colossians 2:19 speaks of the growth of the body as “divine growth” (MLB); “a growth that

is from God" (RSV); "the increase of God" (AV; KJV). Κατ' ἐνέργειαν: according to the (effectual) working, the efficiency, the operation, "with focus on the energy, the force involved" 42.3 (Louw and Nida GELNi 1989:511). See Ephesians 3:7 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ: according to the working (efficiency) of his power (cf. 1Cor 12:6).

The differences between Ephesians 4:16 and Colossians 2:19 are instructive. Ephesians 4:16 appears[204] an expanded form of Colossians 2:19. Two main differences are, on one hand, the substitution of τοῦ θεοῦ for τοῦ σώματος, and, on the other hand, the expansion of the verse with prepositional phrases concerning body members and corporate growth. In Colossians 2:19, Paul is concerned with each member being attached to the head and with the exclusivity of the divine role in the growth of the body. Ephesians 4:16 stresses not only the role of the head in Church building but also the implication of each member in the process while the whole passage seemed up to this point concentrated on the particular task of the labourers enumerated in 4:11.

The substitution and the expansion together emphasise the individual and corporate implications of the members in the growth of the body rather than the role of the "ministers" contrary to what Lincoln (1990:263) thinks. The other additions are that of συναρμολογούμενον that reinforces in Ephesians the necessity of the members being harmoniously united in the process, and the addition of ἐν ἀγάπῃ. Ἐν ἀγάπῃ appears four times in Ephesians and three of its occurrences are in this pericope which reflects Paul's concern about the vital role of love in Christian service and Church building (cf. 1Cor 13). This matches well what has been said above regarding the "joints and ligaments": the bond of love is crucial in the building process (see 1Cor 13).

Ἑνὸς ἑκάστου μέρους: lit., "one each part" means "each individual part", "each single part". Here too Paul enters into details, and makes it clear that the energy of its construction is distributed to *all members of the body* ἐν μέτρῳ, implying the proper functioning of each single part (member). As Dunn (1975:265) puts it: "For, as the health of the whole depends on the proper

[204] The dependence of Ephesians 4:16 on Colossians 2:19 (Lincoln 1990:261,262) is not straightforward an evidence. Ἐξ οὗ, which is appropriate in Ephesians 4:16, is seemingly inconvenient in Colossians 2:19 which should have ἐξ ἧς instead. Sure that one may think that Paul has corrected this awkward construction by apposing χριστὸς to κεφαλὴ, but this remains to be proven.

functioning of each member, so the health of each member depends of the proper functioning of the whole."

The role of the head is not just to provide the power but also to do it *according to necessity* which indicates a sense of direction and sovereignty. We have here an echoing of verse 7: ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. The distribution of diaconal gifts and the role of all members mean that the καταρτισμὸν of the labourers listed in Ephesians 4:11 should contribute but not exclusively to helping the body grow progressively towards a stature that should result from the synergy of all individual contributions.

5.4.4 Proposed translation

11 And he gave indeed the apostles, the prophets, the evangelists, and the pastors and teachers 12 for the adequate qualification of God's people, having in view the service of the whole body, (and) having also ultimately in view the building of the body, 13 until we all attain the unity of faith and of knowledge of the Son of God, the state of mature adulthood, to grow up towards the measure of the stature of the fullness of Christ, 14 so that all of us, we no longer be spiritual babes, being tossed to and fro and driven around by every kind of teaching, victimised by the deceitfulness of human beings, by their art in cunning, and led out-of-the-way into the wiles of error 15 but speaking the truth in love, we may grow in all things into him, who is the head, even Christ, 16 from whom the whole body, no member excepted, fitly framed and tightly joined together by the force provided by every ligament, makes a corporate growth according to the efficient operation, in the measure appropriate for each individual member of the body, with the view to the building of itself in love.

CHAPTER 6 THE DEVELOPING THEOLOGY

6.1 Introduction

The informing theology has helped bring to light some of the dimensions of Pauline Church leadership and ministry, and though our anchored texts express the very heart of the issue researched, the research will now inquire into the subsequent Pauline Church leadership and ministry as it unfolds in Pauline writings and ministry posterior to the anchored texts. This step is taken with the view of corroborating or invalidating the teaching of the anchored texts in the light of the potential developments in Church leadership and ministry within the New Testament Pauline corpus. This part of the research will pinpoint four aspects of the issue of charismas and ministries that have come to the fore in the light of the exegesis of the anchored texts. They are the Church and its *edification*, the relation of the different ministries to the "*diakonia*" spoken of in Ephesians 4:12, *leadership* and the ministry of the word, leadership and Church ministry, and Pauline expectations of *non-leaders involvement* in the ministry of the Church.

6.2 The Church and her edification

6.2.1 The Church

The Church is not a specific theme in the second Epistle of Paul to the Corinthians. One finds the metaphor of the "temple of God" associated with the essential appellation "people" in 2Corinthians 6:14 where Paul exhorts the Corinthians not to be yoked with unbelievers if they want to preserve the relevancy of their identity as "people of God" in society: Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις. Another and new metaphor that appears in the second epistle to the Corinthians is one that relates to the matrimonial relationships of bride and bridegroom. The metaphor illustrates the nature of the relation of Christ to the Church. It has probably surfaced from this letter and

then later was used into Ephesians 5:23-30 that elaborates on this concept of the exclusive relation of the head (Christ) to the body (the Church).

To mention the Church and the churches in his letter to the Romans, Paul uses its essential identity, "ἐκκλησία", which appears five times in the last chapter of the letter. However, when it is question of charismas and ministries, here too, the metaphor of the body dominates the evocation of a serving community (Rom 12:5). It is worth underlining that in Romans, Paul insists on unity and on the wholeness of the community: the Church is fundamentally the re-union of diversity into unity in God's project (Eph 1:9, 10). As Rigal (1997:178) puts it: "The analogy of the body recalls that the Christian community is not reduced to an undifferenciated assembling of members but is *built organically* (italics mine) in Christ". The main concern in Romans 12:3-8 is the "right attitude"[205], the "sober-mindedness" that should characterise every member serving in community, according to received gifts (Calvin 1978:290; Hendriksen 1982:407; Barrett 1984:234). Here too, Paul insists on God's sovereignty in the distribution of the diaconal gifts (Rom 12:3), on the wholeness of the body and the diversity of ministries (Rom 12:4) and overall, on the dynamism each one should invest in doing ministry in community (Rom 12:4-8).

One finds metaphors for the Church in the Pastoral Epistles. In 1Timothy 3:15, the Church is called the οἴκος θεοῦ and the στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, and Titus 2:14 reaffirms the church's identity as λαός (θεοῦ). Οἴκος may mean « house » as a dwelling place, or it may denote the persons who live in one house, the "household". The *"*ἐκκλησία θεοῦ*" as* οἴκος θεοῦ reminds one the preceding metaphors of the temple, ναὸς θεοῦ, 1Corinthians 3:16, and *"*κατοικητήριον τοῦ θεοῦ*", the dwelling place of God,* Ephesians 2:21, 22. According to Bonnet (*BBA* 1983:534) and Henry (1963:1890), this latter is what Paul has in mind. But in 1Timothy, the word is used for the management of one's household, in 1Timothy 3:4, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον and 3 :12, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων, and Paul's concern in

[205] Paul wrote Romans partly to pave the way for his missionary project (Rom 15:24). He wanted to have a unity and harmony and the relatively recent Corinthian experiences explains why Paul's parenesis regarding charismas and ministries at Rome.

1Timothy 3:15 is about believers' conduct, πῶς δεῖ…ἀναστρέφεσθαι, and in 1Tim 5:4, the concern has to do with family management.

Given the context, I agree that the denotation "household of God" seems what Paul has in mind, (Guthrie 1964:88; Earle 1978:369), while the epithets associated with "οἴκος θεοῦ" and "ἐκκλησία θεοῦ" that are "στῦλος" and "ἑδραίωμα" relate to the construction rather than its content. It is possible that Paul's mind has shifted from one denotation of "οἴκος" to the other. As household of God, the metaphor is not a new one since Ephesians 2:19 qualifies the saints as being the οἰκεῖοι τοῦ θεοῦ (cf. also 1Tim 5:8). In any case, the metaphor has to do with the behaviour of God's people.

"Στῦλος" and "ἑδραίωμα" are the last two Pauline metaphors for the church. They are found in the same verse (1Tim 3:15): the "ἐκκλησία θεοῦ" is "στῦλος", "pillar", and "ἑδραίωμα", "support"[206] of the truth, αληθειας, which is "ὑγιαινούση διδασκαλία", "sound doctrine" (1Tim 1:10) "καλή διδασκαλία", "good doctrine" (1Tim 4:6) or "κατ' εὐσέβειαν διδασκαλία", the "teaching according to godliness", and is equivalent to "λόγος τῆς ἀληθείας" (2Tim 2:15). The two metaphors were highly expressive for the Ephesians whose city was famous because of the temple of Diana (Acts 19:35) with its monolithic one hundred pillars (*NDB* 1975:231). The metaphors connote stability and steadfastness but in the light of the context and the concerns of Paul in 1Timothy, they point to the mission of the Church as "herald" and "manifestation" of the Word (Stibbs *NCB* 2001:1231). The pastoral epistles are more concerned with "sound teaching" and relevant "Christian behaviour" in society than is usually underlined.[207] The last used named in the Pauline corpus is "λαός", in Titus 2:14, which points to the true nature of the Church.

6.2.2 The building of the Church

[206] The adjective ἑδραῖος means immovable, sedentary (Strong *OLB* 2011:G1476). ἑδραίωμα is rendered "base" (DRB; OST), "ground" (ASV; KJV), but many French translations have the rendering "support" (BBA; LSG; NBS; NEG) equivalent to the English "bulwark" (RSV) that, according to Guthrie (1964:88) avoids the difficulty other renderings raise. "Base" and "ground", for instance, connotes a foundational role to the Church with regard to the truth!

[207] Understanding "Church order" as the background of the Pastorals is part of the perspective of those who rank these letters as pseudepigraphic. The background of 1Timothy and Titus is not "Church order", and they are not "manuals of Church order". The background of 1 Timothy has more likely to do with the threats of a group of internal false teachers (See Fee 1985 and Mounce 2000).

The exegetical study of the anchored text underlines that *the ultimate purpose of charismas and ministries is the building or edification of the Church*. This is clearly affirmed in 1Corinthians 14:12 as well in Ephesians 4:12. If charismas and ministries have for ultimate purpose the building of the Church, then we need to understand the finality of the building itself if we are going to deal properly with the issue of Pauline Church leadership and ministry. When exactly did Paul contemplate the ultimate, eschatological, intent of God's project in the mystery of Christ, I do not know, but this vision he expressed in his epistle to the Ephesians (Eph 1:9, 10).

Like Moses who contemplated the "παράδειγμα", "model", "pattern" of the tabernacle (Ex 25:9), Paul was aware that in the redemptive-historical present, the Church is in process towards its ultimate state. The process itself, he sees as one of "growth" (1Cor 3:9) and from an architectural point of view as one of "construction" (1Cor 3:9-11; Eph 4:12, 16). According to Vine (1979:156), οἰκοδομή conveys an idea of "progress resulting from patient effort." Then, the building metaphor has to do with the "process", the "construction" rather than the result of a construction, the finished "edifice".[208]

The idea of the Church being "θεοῦ οἰκοδομή", "God's building" or "God's construction" appears first in 1Corinthians[209] as a metaphor besides another metaphor depicting the Church as "θεοῦ γεώργιον", God's field (1Cor 3:9). It may be, as Ridderbos (1982:430) thinks, that the architectural metaphor has come in Paul's mind in relation to the temple, another metaphor for the Church that appears within the same lines (1Cor 3:16). Such relation is explicit in Ephesians 2:21 but is not sufficient to account for the building metaphor.[210] Later on, in the same epistle, the Apostle introduces another metaphor, that of the Church as "body" (1Cor 10:17) which he uses later in arguing against the elitist view of the "speakers in tongues" in the Corinthian church (1Cor 12:1-31).

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[208] This is the understanding Louw and Nida (*GELNi* 1989:514): "you are God's construction" rather than "you are God's edifice". Likewise, the event of the construction is what Ephesians 4:12 expresses. The immediate context of 1Corinthians 3:9 has to do with "growth" (3:7) and "construction" (3:10)

[209] The idea of "οἰκοδομή", "edification" is already present in 1Thessalonians 5:11

[210] The metaphor of the temple is more related to the reality of the ἐκκλησία, the community itself being the *indwelling place* of the Holy and consequently called to be a *holy place*; in the building of the Church therefore, the temple metaphor stresses more the need to take into account "sanctification" as one parameter (1Cor 3:16, 17; 6:19; 2Cor 6:16; Eph 2:21).

One soon notices that when Pauline writings deal with the pneumatic dynamism of the Church, the most used metaphor is not that of the temple but rather the metaphor of the human body.[211] This is further confirmed by Romans 12:4-8 that deals also with charismas and ministries. The metaphor of the body appears also in Colossians 1:18 concerning the headship of Christ, and Colossians 3:15 regarding the unity of the Church in the divine project. All these aspects are present in the anchored texts (1Cor 12:27-31 and Eph 4:11-16). The reason resides, in my view, in the appropriateness of the metaphor for an adequate grasp of the "οἰκοδομή τῆς ἐκκλησίας", which is equivalent to "οἰκοδομή τοῦ σώματος τοῦ Χριστοῦ".

The Pauline usages of the body metaphor[212] are insightful and instructive with regards to the edification of the Church. They underline the wholeness of the body (1Cor 10:17; 12:13; Eph 2:16, Col 3:15) rather than individualism (1Cor 6:19); it is a unity (Eph 3:6; 4:4) but a unity in diversity (Rom 12:5; 1Cor 12:12, 15, 19, 20, 22-25). Paul makes more from this metaphor used also to elaborate the relation of the Church to Christ, as her head (Eph 4:16, 5:23, 30, Col 2:19). As Dunn (1988:724), following Käsemann's motif, Nygren and Oktemper, puts it, "the body imagery is actually an expression of the consciousness and oneness experienced by the first Christians as they met 'in Christ'". As an organism characterised by organic growth and activity (Eph 4:16; Col 2:19) the body needs to develop, to grow. Moreover, compared to the temple, as a living organism, the body contributes to its construction, "εἰς οἰκοδομὴν ἑαυτοῦ" (Eph 4:12, 16; Col 2:19).[213] One finds all these aspects in Ephesians 4:11-16 and they help understand the Pauline conception of "οἰκοδομή τῆς ἐκκλησίας".

There are no mention of the building metaphors in the theology subsequent to Ephesians, Colossians and Philemon. The last three letters, the so-called Pastoral epistles, are concerned with the consolidation of the Church's standards and teaching; the content of these letters gravitates around

[211] In fact, "σῶμα" as the body metaphor for the Church is the most used of all metaphors for the Church in Paul, more than 20 recurrences, followed by the architectural metaphor, "οἰκοδομή".

[212] As Leenhardt (1995:59) remarks, the body metaphor is a Pauline contribution to our understanding of the Church

[213] The temple metaphor has its limits one of them being its inorganic nature while the Church is a living reality. Peter compensated his building metaphor in qualifying believers as "living stones" (1Pe 2:5).

two main concerns with regards to the survival of the church: the preservation of the apostolic tradition (1Tim 3:2; 4:13, 16; 2Tim 2:2, 24-25; Titus 1:9; 2:7,8) and the public credibility and appositeness of practical Christianity (1Tim 3:2, 7, 8-9; Titus 1:7, 8; 2:7, 8; 2:3-5, 9-10; 3:2, 8, 14); "right belief" and "right behaviour" as Mounce (2000:lxxvii, lxxviii) puts it.

6.2.3 The ministries and the diakonia of the body

Do Pauline writings provide exhaustive lists of diaconal gifts? Is there a limit to the number of diaconal gifts? As to charismas and ministry, beyond the anchored texts, notice may be done of Romans 12:6-8 where Paul writes to the Romans about ministries in the community. Though introducing his exhortation with the idea of diversity of gifts, Paul lists in Romans 12:6-8 one diaconal gift: prophecy, followed by a series of ministry performers: teachers, exhorter, giver, leader and one who shows mercy. Of course, the diaconal gifts from which these actions derive from are presupposed. It is also possible that the persons here, as in Ephesians 4:11, are the gifts).

Romans 12:6-8 confirms the conclusion reached through the exegesis of the anchored texts that is no Pauline list is exhaustive (See Furnish *HCBD* 2011; Romerowski 2006:532) and none is intended to present a hierarchical view of charismas and ministries. Romans 12:6-8 has no specific order of enumeration because the point Paul is making there has to do with Christian commitment, not ranking[214]. This is further evidenced by the fact that the enumeration in Romans 12:6-8 places the teaching ministry, despite its central role, as one *among* others,[215] and so he does with the presidency, "ὁ προϊστάμενος". Since Paul did not establish the church in Rome, his evocation of diaconal ministries in this letter addressed to a community he had not even visited yet allows for a refutation of attempts to restrict "charismatic communities" to the Pauline churches.

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[214] According to Roland (1991:133) we have two groups in Romans 12:6-8: the first relating to the teaching and the administrative ministries (*prophecy, diakonia, didaskalia and paraklesis*), and the second group concerned with the assistance to the poor (the one who distributes, the one who presides and the one who exercises mercy). The question is with *diakonia*: if it has to deal with administration, then it would have been figured in the second group rather.

[215] While the enumerations in 1Corinthians 12 and Ephesians 4 has some "universal dimension", Romans 12 seems totally focused on ministry in the local congregation. If so, "prophecy" represents the ministry evoked in 1Corinthians 14 rather than that of the ministry of the word in 1Corinthians 12:28 and Ephesians 4:11, that are about those prophets associated with the apostles.

6.3 The structure of the *diakonia* of the body

6.3.1 Leadership

Four words have been used up to this point in Pauline writings for leaders of congregations: πρεσβύτερος, ἐπίσκοπος, ποιμήν, διδάσκαλος. As already underlined, πρεσβύτερος appears first in Paul's discourse to the Ephesus leaders (Acts 20:28) where the "elders", πρεσβύτεροι, (Acts 20:17) are said of being "ἐπίσκοποι" for they are to "shepherd", ποιμανεῖν, the Church understood as God's flock. 1Timothy 3:2 mentions the word "ἐπίσκοπος". As in Acts 20:17 and 28, Titus 1:5-7 confirms the identification of "ἐπίσκοπος" to "πρεσβύτερος" (Robertson 1933, Wiersbe 1996, Duffield 1983:428; Grissom 2003:473; Utley 2003:148; Black and McLung 2004:69, 70). If the terminology may be related to a Greek background or to the Hebrew *m^{e}ḇaqqēr*[216], it has nonetheless, in Acts 20:28, a Pauline denotation one must keep in mind as far as Pauline purport of the word is concerned. The exegetical study has also helped identify the ποιμέναι και διδάσκαλοι of Ephesians 4:11 with the ἐπίσκοποι and πρεσβύτεροι of Acts 20:17, 28: we have here one group of leaders despite these multiple appellations.

The charge of the πρεσβύτεροι in 1Timothy 5:17 precludes their identification with simply the "aged members" of the community (1Tim 5:1) (Litfin 1985:744; Lea and Griffin 1992:154, 155; Calvin and Pringle 2010:137). The content of their charge is similar to that of the "ἐπίσκοπος" that should be able "to teach" and "to stand before", "to preside", "καλῶς προεστῶτες" (1Tim 5:17) echoing "καλῶς προϊστάμενον" (1Tim 3:4). One may also understand that no less was expected from the "πρεσβύτεροι" than the moral integrity required from the "ἐπίσκοπος" (1Tim 3:2, 3, 6, 7) and the "διάκονοι" (1Tim 3:8-10). The introductive phrase "δεῖ…τὸν ἐπίσκοπον" is the same in 1Timothy 3:2 and in Titus 1:7.

Contenders of this view lean mostly on the singular "τὸν ἐπίσκοπον" in 1Timothy 3:2 and in Titus 1:7 to support "mono-episcopalism" and a threefold leadership pattern in the Pastorals. But as Blight (2009:158) signals: "The use

[216] "At Qumran the 'overseer' or 'supervisor' (m^{e}ḇaqqēr) was regarded as the shepherd and spiritual father of the community. Although not a priest, he knew the law and was responsible for all decisions about 'the camp' and the full members. He also controlled the community's welfare funds..." (O'Brien 1991:47)

of the singular τις 'anyone' indicates that a more general statement of a general truth...or referring generically to the class of overseer...and it does not indicate a single leader at the top of a hierarchical structure of church leaders." The use of the indefinite pronoun may have induced the singular "τὸν ἐπίσκοπον" in both cases.[217] Requirements for elders would have been expected in between verses 7 and 8, in between the qualifications of the "ἐπίσκοπος" and the required qualifications for the διάκονοι. Would a doubt still subsist, the identification of "elders" with "ἐπίσκοποι" in Titus 1:5, 7 should reasonably settle the question.[218]

All things considered, a disjunction of the "ἐπίσκοπος" (1Tim 3:2) from the "elders" as a distinct class is not really warranted by 1Timothy, in my view. Therefore, there is no reason to take "τὸν ἐπίσκοπον" to have a different import in these two letters. The research has found that New Testament elders and overseers represent one and the same office, and that the two terms are interchangeable, and this conlusion is widely admitted (Robertson 1933; Lenski 1961a:462; Duffield 1983:428; Walvoord 1985; Wiersbe 1996; Grissom 2003:473; Lang, Schaff, Gotthard, Gerok and Schaeffer 2008:221). I agree with Kent (1982:117) that "any attempt to make the overseer of a higher rank than the elder is arbitrary and completely unwarranted by New Testament and first century usage."

In the Pauline letters posterior to our anchored texts, Phillipians 1:1 is the first Pauline passage where we find ἐπίσκοποι associated with διάκονοι. None of the anchored texts does list the "διακονία" as a ministry among other ministries. In the chronological sequence of Pauline writings this research follows, it is in Romans 12:6-8 that we have the "διακονία" mentioned as a specific gift. For Cranfield (1986:622) and Moo (1996:764), the phrase in Romans 12:7 refers most probably to the diaconate as a ministry[219]. Phillipians

[217] One may also take in consideration the fact that the singular is always related to the plural in the way underlined by Knight (1992:176) that "Paul moves from plural πρεσβύτεροι in Tit. 1:5 to generic singular ἐπίσκοπος in Tit 1:5 and from generic ἐπίσκοπος in 1Tim 3:2 to plural πρεσβύτεροι in 1Tim 5:17."

[218] Spicq (1969:602) thinks, on the contrary, that the passage from the plural to the singular in Titus indicates that an individual among the group of πρεσβύτεροι exercised a higher function though.

[219] Luther (1976:170), commenting on "διακονία" (Rom 12:7) understood the word to include "all ecclesiastical offices such as pastors, deacons, and all who are about holy things."

1:1 that distinguishes the "saints in Philippi" from their "ἐπίσκοποι and διάκονοι" would be a confirmation of the existence of "deacons" in Pauline communities.

Διάκονος designated ordinarily a "servant", a "waiter at table or other menial duties" (Mercier 1987:350)[220], but in Phillipians 1:1, it seems to have a technical sense and to refer to an official charge alongside that of the ἐπίσκοποι (Luter 1991:131). The same holds true with 1Timothy 3:8, 12. Among the reasons for writing to Philippians was Paul's desire to thank the community for its financial assistance (Phil 4:10-19). Though it was not the main reason (Martin 1959:39; Lenski 1961b:694), the mention of these two groups, unusual in Pauline letters, appears reasonable in the prescript of the letter if the leadership had sent Epaphroditus on behalf of the community (Phil 2:25) (see Kuen 1989:254). If none of the anchored texts does help specify the content of the charge of the deacons, it is nonetheless legitimate, in the light of Phillipians 1:1 and its overall context, and in the light of 1Timothy 3:8, to relate their responsibilities to the management of, at least, part of the materiel and financial possessions of the congregation; see the import of μὴ αἰσχροκερδεῖς (Mounce 2000:199). Such diaconal activity may relate to the communitarian management of the assistance to the widows in 1Timothy 5:9-10.

1Timothy 3:1-13 concerns the qualifications required for elders/overseers and deacons. It is not evident that ἐπίσκοποι and διάκονοι are official titles rather than appellations due to the charge of either group. The word "ἐπίσκοπος", according to *BAGL* (1985:285) "is descriptive of function, not of office." As regards the substantive "ἐπισκοπή", Acts 1:20 is "the only place in the NT where the word has the general sense of 'office'", according to Beyer quoted by Knight (1992:153). 1Timothy 3:1-7 points to two aspects of the function: the ability to teach, διδακτικόν, 1Timothy 3:2, and the skills for community management, ἐκκλησίας θεοῦ ἐπιμελήσεται (1Tim 3:5). Deacons are not required to be able to teach but plus their diaconal gift, they ought to have good reputation, integrity and competency in the management of their

[220] According to Beyer (Kittel et al. *TDNT*, vol II, 1981:92), "…the persistent sense of waiting at a table is reflected in the fact that the Christian office had its origin in the common meal at the heart of the life of the community, namely the Lord's Supper."

family (1Tim 3:8-12). 1Timothy 3:11 requires certain women to exhibit moral qualities as those required of the deacons.[221]

It is not out of reason to think that the diaconate was open to women too. Phoebe was perhaps a deaconess of Cenchrea (Rom 16:1).[222] The issue is not yet settled but deserves some considerations in this research. The key passage discussed is 1Timothy 3:11. The following points make me favour the existence of deaconesses in Pauline communities:

a) Given that there was not a feminine form for a deaconess, the use of γυνή to mark the gender difference is unavoidable;

b) The women concerned are mentioned, verse 11, before the wife of the deacon, verse 12. One would expect an inversion of verses 11 and 12 if the wives of the deacons they were[223];

c) The qualities or qualifications expected of the wives of the "ἐπίσκοπος" and of the "διάκονος" are implicit in verse 4, regarding the wife of the "επισκοπος", and in verse 12, as regards the wife of the "διάκονος";

d) While assuming that there is some distinction[224] between these women and the male[225] "διάκονοι", it should however be underlined that, as far as one

[221] I agree with Mercier (1987:350) against Grudem (2010:1011) who incline to identify these women as the spouses of the deacons. Since the domestic requirements for the "ἐπίσκοπος", verse 4, is renewed for deacons, verse 12, implying the wives of the deacons, and that "authoritative teaching" is not a constitutive part of the charge, there is no reason to think that women would not have been part of the diaconate. As to Grudem's view, it raises unavoidably the following question: "Why the writer should have been so regarding for the wives of deacons and not for those of the elders?"

[222] Grudem (2010:1011) evokes three passages Romans 13:4; 15:8 and 1Corinthians 3:5 where "διάκονος" cannot obviously be translated "deacon". The difference with Romans 16 is that if one denies the meaning "deaconess", one has to explain the "charge" for which the appellation stands for. Nowhere is a member of a congregation named "servant of the church", individually. Dunn rejects this rendering for διάκονος in Romans 16:1 because, for him, the word together with the participle "points more to a recognised ministry... or position of responsibility within the congregation."

[223] Knight (1992:172) agrees that the inversion would make more apparent a matrimonial relationship of the "women to the "deacons" but contends at the same time that the inversion would not change the effect of verse 12 on verse 11.

[224] Knight (1992:170) insists on the comparative sense of the adverb ὡσαύτως as the distinguishing element while maintaining a functional relationship between the διάκονοι and the γυναῖκας: "...they are in some way involved in the diaconal service that the διάκονοι are called to perform." If this is true, and I think it is, then a last not least reason not to read "γυναῖκας" as "wives" rather than "women" is that such a reading would lay an obligation upon the deacons and their wives which finds no support in Paul and in other parts of the New Testament, that *the wives of the deacons should functionally be the assistants of their husbands in the diaconate*. Why and on what basis such obligation on the "deacons" and not on the "overseers/elders"?

[225] Though the word taken apart may apply to men as well as women, it is obvious that here it applies exclusively to males, as verse 12 makes it evident.

stays with the text, the distinction concerns not functional[226] but ethical qualifications and is essentially about one quality, "μὴ διαβόλους";[227]

e) The contextual situation explains the requirement because the misbehaviour of certain women of the congregation was far from being conform to Christian standards (Fee 1985:144, see also 1Tim 2:9-12; 5:13; 2Tim 3:6), and commended some role model from the part of women occupying referential position (cf. Titus 2:3-5).

The pair "ἐπίσκοποι and διάκονοι" has been understood as a two-tied order leadership (Kent 1978:103; Patterson 2004:144) that some consider as existing since the beginnings (Acts 6:2) (Foulkes, 2001:1184). On this last point, as far as the Pauline communities are concerned, I contend with Foulkes that if one goes back to the early ministry of Paul, Acts 14:23 suggests that the existence of "deacons" in Pauline communities is not concomitant with that of the "elders". Likewise, the appointment of elders was not concomitant with the establishment of the first Pauline communities because it was on his way back in the course of his first mission tour that Paul appointed the first elders. Therefore, one may rightfully suppose that the two-tiered leadership came to be a structuring of congregational leadership that started with the elders to later include the deacons.

It is not out of reason to think of the existence of deacons in Pauline communities before the writing of Philippians if our understanding of the specific sense of "διακονία" in Romans 12:7 holds. It constitutes a reasonable guess given the necessary distinction implied in its use along with other "services. But there is no evidence when the diaconate took exactly place in the structure of Pauline communities. For Barrett (1984:238), commenting Romans 12:7, the word "was already on the way of becoming a technical term." Bénétreau (1998:147) seems to endorse the "technical sense" covering "aspects of organisation, administration, and overall of brotherly assistance." Beyer (*TDNT*

[226] To identify the women as deaconesses, the problem remains as to the differences in function and authority between "deacons" and "deaconesses".

[227] Διαβόλους, principally here in 1Timothy 3:11 and in Titus 2:3 always addressing women. Because it is applied to society in general in 2Timothy 3:3 which, according to Knight (1995:172) shows that, "...it is a problem of the day without regard to sexual identification." But the women concerned in 1Timothy 3:11 and Titus 2:3 are those expected to play a role model in the community and this seems a needed counterpart of the unethical behaviour of certain women in the community.

II, 1981:89) cautiously notes that "At the time of this epistle (Philippians) there are thus two coordinated offices."[228] The term "deacon" seems to have become a technical appellation by the time of the writings of the Pastorals (Arichea and Hatton 1995:65).

The laying of hands in Acts 13:3 in the informing theology, and in 1Timothy 4:14; 5:22; 2Timothy 1:6 in the developing theology seems to relate to the ministry of some people. With regards to charismas and ministry, the exact relation of this human action is ambiguous and needs further investigation in the light of the established divine sovereignty and initiative emphasised by both anchored texts.

6.3.2 Leadership in the diakonia of the body

In considering the developing theology in the Pauline corpus, one may wonder now about the relationship between the services mentioned elsewhere as "ἐπίσκοποι" (Phil 1:1; 1Tim 3:2), "πρεσβύτεροι" (1Tim 5:17), "διακονοι" (Phil 1:1; 1Tim 3:8), and the charismas and ministries in all three lists (1Cor 12:8-10, 28; Rom 12:6-8). With regards to these persons, the research has already dealt with the identification of πρεσβύτεροι with ἐπίσκοποι, from Acts 20:17, 28, and their identification with the ποιμένας καὶ διδασκάλους in Ephesians 4:11. To these persons one relates also some of the diaconal gifts found in the Pauline corpus. Προϊστάμενος (Rom 12:8) κυβέρνησις (1Cor 12:28) διδασκαλία and παράκλησις in Romans 12:7, 8, all may be related to the work assigned to the persons above.

The question is: "Do we have to identify "ἀντιλήμψεις" (1Cor 12:28) with "διακονία" (Rom 12:7), as alluding strictly to "deacons" and to identify "κυβερνήσεις" (1Cor 12:28) with "προϊσταμένους" (1Thess 5:12) and take these last two words as "alluding strictly to presbyters or bishops", as suggests Ridderbos (1982:455, 456)? In fact, Ridderbos seems to put "ἀντιλήμψεις" in 1Corinthians 12:28, and διακονία, ὁ μεταδιδοὺς, ὁ ἐλεῶν in Romans 12:7, 8 under the umbrella of the ministry of the deacons (Ridderbos 1982:459). Though a relation exists between these different services and charismas, it seems to me reasonable to keep in mind helpful distinctions.

[228] Kittel et al. (*TDNT,* vol II, 1981:91) suggests that the two-tiered pattern in Phillipians 1:1 and 1Timothy 3 could find its origin in "the two offices of the Jewish synagogue".

In the exegesis of the anchored texts, I have pointed to a general meaning for both "ἀντιλήμψεις" and "κυβερνήσεις" that allows for applying the word beyond the reduced specificities of the ἐπίσκοποι and the διάκονοι. In Romans 12:7, 8, διακονίαν, ὁ μεταδιδοὺς, ὁ ἐλεῶν cannot refer to the same persons but point to different persons. As the text stands, they should be considered as independent aspects of the διαιρέσεις διακονιῶν of the community (1Cor 12:5). Διακονίαν in Romans 12:7, I suggest, may relate specifically to the ministry of deacons and deaconesses while the exercise of liberality and mercy may well extend to the actions of members of the community, even if such actions may in some cases (for instance, the assistance to the needy of Judea in Acts 11:29, or the assistance to widows by the community in 1Timothy 5:9) be submitted to the managerial supervision of deacons. Ἀντιλήμψεις: "helps", in such view, may apply to all performers of services; ὁ μεταδιδοὺς, ὁ ἐλεῶν, generous givers among the brethren (Sanday and Heddlam 1971:357, 358)[229] and also the deacons as managers of the relief service of the community.

Παράκλησις may mean "comfort", "consolation", "encouragement", "exhortation" (*BDAG* 1979:618). The verb is used in 1Thessalonians 4:18 and 5:11 for congregational members to encourage each other. But in Romans 12:8, παράκλησις, as a diaconal gift, it points to some ministry or ministries. In 1Corinthians 14:3, the prophet speaks word of exhortation or encouragement; Paul uses the corresponding verb in many occasions (Rom 12:1; 1Cor 4:16; 2Cor 2:8; Eph 4:1; Phil 4:2). Likewise, διακονία in the specific sense it requires in Romans 12:7 and ἀντίλημψις in 1Corinthians 12:28 may relate to the ministry of the deacons (Phil 1:1; 1Tim 3:8), with ἀντίλημψις, extending beyond the "deacons" in its broad meaning.

It appears therefore that diaconal gifts were not limited to restricted groups in Pauline communities and Paul's conception of ministries. Gifts of liberality and of mercy have surely marked the involvement of believers in the support granted to community widows, not only at the beginnings (Ac 6:1)[230], but in

[229] Bénétreau thinks that ὁ ἐλεῶν points to institutional management. He draws a parallel with Judaism that encouraged the practice of alms which, "in Jesus time" was, according to Bénétreau (1997:149), was administered "through structures established for the purpose of distributing helps."

[230] Acts 4:34-37 and the report on Ananias and Sapphira (Acts 5:1) are two instances of a contribution of non-leaders to acts of mercy to help needy people within the community.

other circumstances and places (1Tim 5:4, 16). This has been certainly the case during hard times when believers made their best to assist needy Christians (2Cor 8:4, 5; 9:2, 12) and in other situations in supporting Paul (Phil 4:10, 15, 16). Paul considers even Christian conduct in society and in community and in domestic life as "service to God"[231] (Gal 6:7-10; 1Thess 1:9; Rom 12:11; 14:17, 18; Eph 6:5-7; Col 3:23, 24; 1Tim 2:10).

6.3.3 The centrality of the ministry of the word

Does the developing theology agree with the centrality of the ministry of the word evidenced by the exegetical study of the anchored texts? How central was the ministry of the word in Paul's eyes? Probably, Paul has not more strongly expressed the *priority* the ministry of the word took in his ministry than in 1Corinthians 1:14-17 "For Christ sent me not to baptize, but to preach the gospel". Teaching was a defining element of his ministry (2Tim 1:11). The priority is not specific to the Pauline enterprise; it was rather "apostolic" as confirmed by the priority Apostles put on the ministry of the word (Acts 6:2, 4; see Calvin and Beveridge vol. 1, 2010:233). Paul's main objective was to bring every believer to a state of Christian maturity through the ministry of the word, *νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον* (Col 1:28). One obvious aspiration of his heart was that the life of every believer be grounded and rooted in the word (Col 2:7), and that every Christian grows in understanding what Paul himself understood of the mystery of Christ (Eph 1:16-19; 3:17-19; Col 1:9).

The fact that Paul by the end of his ministry urged Timothy to focus on passing on the teaching ministry to faithful and competent teachers who should be able to hand over the teaching of the apostolic (2Tim 2:2) confirms if necessary the centrality of the ministry of the word in Christian leadership. The Pastoral letters carry us to the last years of Paul's apostolic mission according to the chronological assumptions of this research. The structuring elements characteristic of the Pastorals should be understood within the contextual situation of the letters. This is a highly critical point for understanding the

[231] Paul uses sometimes δουλεύειν κυρίῳ (Eph 6 :7) or λατρεύειν (Rom 1:9) rather than "διακονεῖν θέω"; See other words (Rom 15:16) but this service becomes "διακονία" with regards to fellow human beings (Rom 15:25; 1Cor 16:15).

Pastorals, as Mounce (2000:153) has rightly pointed out. I agree therefore with Ellis (*DPL* 1993:660) that the contextual situation of the pastorals explains more the rigors Paul asks[232] Timothy and Titus to put into the choice of church leaders in what seems to be a renewal[233] of the leadership of the community of Ephesus (1Tim 5:21, 22). Though there are valid prescriptions in 1Timothy 3:1-11 and Titus 1:5-9, regardless the contextual situation of a Christian community the prescriptions were primarily intended as adapted-answers to a given situation. Paul did not hand over a type of Church government to be replicated throughout time and space as he was mainly concerned that the integrity of apostolic tradition be safeguarded from one generation to another (2Tim 2:2).

Paul never lost sight of his call and the place teaching should have in his ministry. He was appointed "preacher", "apostle" and "teacher", *διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ* (1Tim 2:7); he insisted on it again in his last canonical letter (2Tim 1:11): *εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος*. In urging Timothy to pay close attention to his conduct as well to the teaching, "ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ" (1Tim 4:16), Paul was aware that the future of the Church was going to be determined by the outcome of the teaching ministry in the life of believers. 1Timothy 5:17 echoes Paul's recommendation to the Galatians and to the Thessalonians in Galatians 6:6 and 1Thessalonians 5:12.

One may consider Acts 20:17-35 and 2Timothy as the two "testaments" of Paul in the New Testament. In meeting the elders of Ephesus at a time when he did not expect to see them again, Paul urged the leaders of the Church to consider seriously the duties God has called them to as "overseers". They had to take care and to feed the flock of God. Paul indirectly pointed shrewdly to

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[232] The urgency the situation required is best understood by what seems to have been the case in Crete. If ἐπιδιορθώσῃ in Titus 1:5 calls a restoration of lost condition, it might have been, as Ellis (*DPL* 1993:661) suggests that "Some house churches were ravaged and near collapse". This was mostly the result of the activity of the "pre-gnostic" false teachers and, in all probability, the impact of the behavioural laxity of many a believer due to their influence (Titus 1:10, 11), an influence that extended over some church leaders (1Tim 5:20). But ἐπιδιορθώσῃ may well mean that Titus had to "complete" the job (Spicq (1969:601). One should not see, the same degree of decay as regards the Cretan Church because Paul does insist neither on "experience" nor on "good reputation with regards to outsiders" (Spicq 1969:600). This, however, could have been the case because the Cretan communities were too young to propose experienced candidates.

[233] The Church in Ephesus had had appointed leaders (Acts 17:20, 28) and probably this was the case also in Crete too. The appointment of new leaders then was of necessity due to the situation already depicted unless renewal was urged because of the necessity to replace "aged" leaders.

the way he fulfilled the ministry of the word among them, Acts 20:20, “How I did not shrink from telling you anything that would be helpful to you, but *have taught you publicly, and from house to house* (italics mine)” (KJV). Paul was concerned because of the potential threats he sensed ahead. In his second letter to Timothy, one finds the same urgency at a time he was fully aware of the necessity to counter the destructive heresies of false doctors and to beware of securing the integrity of the transmission of the word. He urges Timothy to hand the “tradition” to faithful transmitters (2Tim 2:2). In this very last canonical Pauline writing, Paul was not concerned by “right administration” or “management of authority” but first of all, centrally, by the preservation of the “ministry of the word”.

According to Ridderbos (1982:453), the use of “διδάσκαλοι” for those officially or tacitly recognised in the teaching ministry should have come from the Jewish background of first century propagators of the Christian tradition. There are hints of this service having been also in some cases a permanent and official service (Gal 6:6). Probably, this was the case for those who exercised the leadership of the congregations and especially the ones committed to teaching the congregation (1Tim 5:17). Nonetheless, as Ridderbos (1982:452) points out: “We do not read of a distinct office of teacher, that is say, appointment as teacher in and by the Church.” We have, for instance, the case of Apollos (Titus 3:13): he seems to have been mostly a Christian “teacher” (1Cor 3:6; Ac 18:24, 25, Titus 3:13) apparently not attached to a single congregation; we have no indication of him having been officially invested while it seems evident that, at least, he had been tacitly recognised as “teacher” and that his ministry has been endorsed by Paul (1Cor 3:5,6; 4:6;16:12) but nowhere is he called “διδάσκαλος”. Zenas (Titus 3:13) is rather a lawyer, τὸν νομικὸν (Lenski 1937: 945; Lea and Griffin 1992:332). His name is associated with that of Apollos probably because they teamed up as itinerant “teachers”.

6.4 The involvement of the whole congregation

To what extent and degree non-leaders were expected to be implicated in Church ministry in the light of the Pauline Church leadership and ministry?

Pauline expectations extend to the involvement of non-leaders in the spreading of Gospel (Phil 1:14) in prayer (Rom 12:12; Col 4:13; 1Tim 2:8) and, as in the beginnings (1Thess 5:11), in the mutual edification through "instruction", "exhortation" (Col 3:16) which may also be done under the form of songs (Eph 5:19-20; Col 3:16)[234]. Through activities stemming from impressive gifts (1Thess 5:19, 20; 1Cor 14) or less impressive ones, like liberality or mercy (Rom 12:8, 1Tim 6:18), what Paul expects from each and every believer is commitment to God (Rom 12:1-3) and involvement in the edification of the Church and in its mission in the world (1Cor 10:31-33; 14: 12; Col 4:5; Phil 2:15, 16).

Mutual edification occupies a sizeable part in Pauline parenesis, calling believers to contribute to the edification of one another in words (exhorting one another, encouraging one another) (1Cor 14:26; Eph 4:29) as well as through one's behaviour (1Cor 10:23; Rom 14:19; 15:2) in exercising liberality, mercy, hospitality (Rom 12:8, 13), in exercising faith (1Cor 12:9). In all this, humility and love should preside to the search as well as to the exercise of one's service for the edification of the body (1Cor 8:1; 13:13). In some cases, it seems evident that Paul expected the implication of the whole community in matters related to Church discipline or to decision-making, to some extent. In 1Corinthians 5, he reproaches the whole community their laxity face to the sexual licentiousness of a member (1Cor 5:2). Paul expects from the whole community an attitude of disapproval and even more, that they identify with Paul in the disciplinary measure such behaviour deserves in his eyes (1Cor 5:3-4). In 2Corinthians 2:5-11, Paul is satisfied with the "punishment" inflicted by a sizeable number of the community members[235]. These two texts point to some degree of congregational participation to disciplinary decision-making.

[234] For Dunn (1975), the χαρίσματα include not only the "charisms [sic] in terms of regular ministries" but also other charismas "in the sense of spontaneous act of ministry like 'a psalm' in time of gathering, 14:26".

[235] "τῶν πλειόνων" (2Cor 2:6) rendered by "many" (KJV), and by "the majority" (RS, ML) is diversely understood. Garret (2004:170) thinks that "congregational polity is represented by the text".

CHAPTER 7 SUMMARY AND SYNTHESIS OF THE FINDINGS

7.1 Summary of the findings

7.1.1 Introduction

This summary is an attempt to bring out the essential of the findings from the two anchored texts taking into account their sectional and discourse unit contexts. The anchored texts represent two ecclesiologies dealing with charismas, ministries and the building of the Church. The ecclesiology of 1Corinthians 12 is pneumatocentric; it thematically focuses on charismas and ministries in the local gathering and emphasises the role of the Holy Spirit in charismas and ministries while the ecclesiology of Ephesians 4:1-16 is christocentric, mostly concerned with the headship of Christ and the ministry of the word in the building of the body (Eph 4:5, 11-16). Despite its pneumatic emphasis 1Corinthians 12 too underlines the leading role of Christ in charismas and ministry, "*διαιρέσεις διακονιῶν* εἰσιν, καὶ *ὁ αὐτὸς κύριος*" (1Cor 12:5). These two ecclesiologies are not conflicting but originate from different contextual situations.

The discourse unit to which belongs 1Corinthians 12:27-31 attempts to correct the Corinthian local congregation's distortions on charismas and ministries (Furnish 2011:990). To the elitist view that tended to overstate some impressive spiritual gift, seemingly the gift of tongues, Paul opposes the diversity and necessity of all spiritual gifts while insisting on diversity in unity. Ephesians 4:11 should be read in the broader context of the prison letters occasioned by the necessity to deal with Judaisers' Gnostic-like teachings in urban Colossae (Easton 1893; Foulkes 1996). Paul is concerned by the potential destructiveness of these false teachings and their detrimental effects on the unity of the body of Christ in the whole area. His central motif in Ephesians 4:11-16 is the immunisation of believers and their capacity to thwart

the detrimental teaching of false doctors. The unit emphasises unity: one body under one head; diaconal gifts and the building of the Church under the exclusive headship of Christ. The study of the two texts reveals commonalities as well as peculiarities.

7.1.2 Peculiarities

While the anchored texts are both concerned with charismas and ministries, they proceed from opposite directions. Over against standardisation, 1Corinthians 12 emphasises the necessity of diversity in unity while Ephesians 4 is concerned with the preservation of unity in diversity (Wiersbe 1996; Thiselton 2000). Unity should prevail over diversity since the ultimate purpose of charismas and ministry is the building of the body. The importance of unity is reinforced by the fact that the varieties of ministries should serve within the inclusive ministry of the Church. Ephesians 4:12 uses διακονια in the singular which in its context has an inclusive import because it relates to the whole body (MacDonald; Hughes 1990; Bratcher and Nida 1993; Muddiman 2001; Neufeld 2001; Thurston 2007; Lange et al. 2008d). The διακονια in this sense sums up the total activities of the body. So, it represents the ministry of the Church as the *diakonia* of the body.

The enumeration of the servants of the ministry of the Word is extended by the inclusion of “Evangelists”, and the mention of “pastors”, the exegesis identifies as either the same persons than the doctors or as, at least, associated to them in some shared work (Barth 1974; Lincoln 1990; Holmes 1997). The whole work corresponding to “pastors and doctors” I have labelled as the “*pastoral task*”. In the light of the enumeration of congregational leaders as “pastors and doctors”, Ephesians 4:11 suggests the centrality of the ministry of the word in the “pastoral task” of congregational leaders with regards to the building of the body (Barrett 1968; Ellingworth 1995; Prime 2005; Calvin and Beveridge 2010). If the ministry of the word is given primacy among charismas and ministries, this is, as pointed out, on a functional basis.

There are also differences in the enumerations; in fact, Ephesians 4:11 does not list diaconal gifts but people who serve in the ministry of the word while 1 Corinthians 12:28 goes beyond listing many diaconal gifts. The list in

1Corinthians 12:28 when compared to that of 1Corinthians 12:8-10 and the enumeration in 1Corinthians 12:29, 30 imply that Paul did not intend any of these three listings to be exhaustive (Duffield 1983; Romerowski 2006; Furnish *HCBD* 2011). If the Trinitarian implication is evoked in the sectional contexts of the two anchored texts, this is done differently. In 1Corinthians 12, it relates to diaconal diversity while the Trinity is present in Ephesians 4 as the ground for unity (Eph 4:4-6).

7.1.3 Commonalities

Both texts underline the Trinitarian implication of the Godhead (1Cor 12:4-6 and, in a credo-like style, Eph 4:4-6) . They underscore the sovereignty of the Godhead in the distribution of the spiritual gifts as well as in the determination of the ministries (1Cor 12:11, 18 and 28; Eph 4:7, 11). Both texts suggest strongly the absence of human interference in the distribution of the spiritual gifts (1Cor 12:11; Eph 4:7). 1Corinthians 12:28 underscores God's sovereign decision in the determination of the ministries, and Ephesians 4:11 presents the servants of the ministry of the word are gifts of Christ. As far as the anchor texts are concerned, there is no human mediation in the distribution of the gifts. No member is excluded from sharing in the distribution of spiritual gifts and consequently in the ministries. On the contrary, 1Corinthians 12:11 and Ephesians 4:7 teach that each and every member has a share. In the light of the wide range of meaning of χάρισμα, it is worth qualifying the spiritual gifts in 1Corinthians 12 and Ephesians 4 as "diaconal gifts", as 1Corinthians 12:4 and 5 imply. All diaconal gifts are given for "διαιρέσεις χαρισμάτων", without distinction between permanent and punctual services (Lenski 1963:538). Diaconal gifts include abilities, empowerments (1Cor 12: 8-10, 28b) and persons (1Cor 12:28a, Eph 4:11a).

Ephesians 4:16 insists strongly on the necessity to keep in mind the unity of the Church using the unity of the body the members of which are tightly united and maintained together in corporate wholeness. This unity is echoed in the sectional context of 1Corinthians 12 in verses 4 and 20. But the unity of the Church goes with the various ministries in it. In 1Corinthians 12, Paul opposes the necessity and diversity of gifts and ministries over against the danger of

standardisation. This diversity is also assumed in Ephesians 4:7, 16. The building or edification of the Church is the ultimate purpose of the spiritual gifts, according to Ephesians 4:12, 16; in the wider context of our anchored text in 1Corinthians, this is echoed by 1Corinthians 14:12 where Paul insists on the necessity for healthy motivation in one's aspiration to spiritual gifts.

At closer look, none of our anchored texts support a clergy/laity divide. There is no clergy/laity divide in 1 Corinthians 12:28 (Talbert 2002; Trail 2008) where the only ranking expressed is chronological *in function* within the ministry of the word (Merkle *HIBD* 2003). Ephesians 4:11 respects the ordinal enumeration found in 1Corinthians 12:28 altering its elements by the insertion of evangelists between prophets and teachers, and the association of pastors with doctors. The enumeration of "evangelists" before "pastors and d

octors" should not be thought in terms of authority but rather in terms of functional precedence because in the building of the body, the work of an evangelist precedes the ministry of pastors and doctors. Ephesians 4:12 is concerned with the function, not the authority, of the ministry of the word in the building of the body (Lincoln 1990; see Merkle *HIBD 2003*). In Ephesians 4:12, even if "ἁγίων" is read exclusively rather than inclusively, "οἱ πάντες" set the record straight by including all members with regards to bodily growth (Lenski 1937; 1961b; Bruce 1984; Garland 2009). The study has then contended against the view making of these servants the exclusive builders of the body since the anchored texts emphasise the participation of all. It is the synergy of all individual contributions in the process that makes healthy bodily growth (Eph 4:16). No hierarchy stands between Christ and the Church (Talbert 2002; Trail 2008).

As already stated, both texts emphasise the Trinitarian implication of the Godhead, and the ministries that stem from the diaconal gifts are placed under the undivided pre-eminence of Christ. 1Corinthians 12:27-31 is not concerned with authority but function (Merkle *HIBD* 2003:1212). While the same is true for Ephesians 4:11-16 with regards to its central concern, the affirmation of the headship of Christ in verse 15 is an allusion to his authority over the body. The issue is not absent from the wider context of each anchor text. Authority in each context of the anchored texts is basically christocratic: all διακονιῶν

should abide under the lordship of Christ “διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος” (1Cor 12:5), and bodily growth is headed by Christ, as source of the χαρίσματα, Eph 4:5, 7, 11 and 16 (Walvoord and zuck 1985; Lange et al. 2008d). The relation of the body to authority in this Christocracy consists in a participative regulatory role of the body; it includes the self-disciplinary responsibility of each member in the exercise of diaconal gifts (1Cor 14:15, 19, 26-27, 31-32) and extends to the regulation of ministries for order and decency (1Cor 14: 34-35, 39-40).

With regards to Church leadership, the texts do not really deal with Church order as their primary concern. The anchored texts bring out rather the primacy of the ministry of the word over other ministries (1Cor 12:28) and in the building of the body (Eph 4:12); the first two groups of servants are the recipients of revelation, *Apostles and prophets*, who constitute the universal dimension of the ministry of the word, and the last group is that of the transmitters of the word in community, the *doctors*. Διδασκάλους in 1Corinthians 12:28 and ποιμένας καὶ διδασκάλους in Ephesians 4:11 represent local congregation’s instructors, and probably members of the congregation leadership. Likewise, the added group of Evangelists sides with the doctors as herald of the revealed Word. This primacy is, in the light of Ephesians 4:11, functional because these ministers are given for the καταρτισμον, the adequate qualification of the body.

7.2 Synthesis of the essentials

7.2.1 Divine source and divine initiative

Both texts start by grounding their argumentation in the Trinitarian implication of the Godhead, in 1Corinthians 12:4-6, and in Ephesians 4:4-6 in a credo-like style. 1Corinthians 12:4-6 grounds functional diversity in the activities of the Trinitarian Godhead while Eph 4:4-6 grounds in Trinitarian unity the essential unity of the body. Both texts underscore the sovereignty of the Godhead in the distribution of the spiritual gifts as well as in the determination of the ministries (1Cor 12:11, 18 and 28; Eph 4:7, 11). Both texts suggest strongly the absence of human interference in the distribution of the spiritual gifts (1Cor 12:11; Eph 4:7). 1Corinthians 12:28 underscore God’s sovereign decision in the determination of the ministries, and Ephesians 4:11 presents the

servants of the ministry of the word as gifts of Christ. If all texts emphasises the Trinitarian implication of the Godhead, the ministries that stem from the spiritual gifts are placed under the undivided pre-eminence of Christ. Charismas and ministries are under christocratic authority: 1Corinthians 12:5 stresses the lordship of Christ over ministries, while Ephesians 4:16 underscores his undivided headship in the building of the Church (Westcott and Schulhof 1909; alvoord and zuck 1985; Lange et al. 2008d).

7.2.2 Charismata

In each text, the body serves as metaphorical medium to convey diverse aspects of church edification and ministry: the wholeness of the body as a unity constituted of a diversity of members (1Cor 12:13; Eph 4:16). Its unity and the diversity of its members serve the points 1Corinthians 12 and Ephesians 4 make on charismas and ministries with regards to the Church. While they are both concerned with charismas and ministries, the anchored texts proceed from opposite directions. Over against standardisation, 1Corinthians 12 emphasises the necessity of diversity in unity while Ephesians 4 is concerned with the preservation of unity in diversity (Wiersbe 1996). In the light of the wide range of meanings of χαρισμα, it is worth distinguishing the spiritual gifts in 1Corinthians 12 and Ephesians 4 as “diaconal gifts”, as suggests 1Corinthians 12:4, 5 and the διακονια in Ephesians 4:12. They all are given for “διαιρέσεις διακονιῶν”, the diverse services members are called to (1Cor 12:5).

No member is excluded from sharing in the spiritual gifts and in the ministries. On the contrary, 1Corinthians 12:11 and Ephesians 4:7 teach that each and every member has a share in the spiritual gifts distributed by the Holy Spirit. The unity of the body and the diversity of the diaconal gifts are not antithetical. The antithesis to diversity is brought out in 1Corinthians 12 where Paul opposes the necessity and diversity of diaconal gifts and ministries over against the danger of standardisation. This diversity of the diaconal gifts is also affirmed in Ephesians 4:7, 11 and 16. None of the lists is intended to be exhaustive. 1Corinthians 12:28, 29-30 lacks some diaconal gifts enumerated in 1Corinthians 12:8-10 making evident the fact that Paul has no intention to give

any exhaustive list in first Corinthians. Ephesians 4:11-16 contains a very restricted enumeration of “servants” implying however related diaconal gifts.

The informing theology from both Pauline writings and his ministry anterior to first Corinthians confirms the main findings from the anchored texts. The research notices some charismatic activities in the first letters of the Pauline corpus (Gal 3:5; 6:6; 1Thess 5:12). As regards the developing theology, Romans 12:6-8 confirms also the charismatic view of Pauline church leadership and ministry as well as the fact that Paul does not envisage a fixed number of diaconal gifts or intend to give an exhaustive list. The epistle to the Galatians (Gal 3:5) points to divine implication as regards charismas as well as ministries. Romans 12:3 and 6 confirm the divine source and initiative in the distribution of diaconal gifts as well as all’s members’ share in the divine distributions. As addressed to a church he did not established, Romans 12: 4-8 confirms Paul’s charismatic approach to church ministry (Ridderbos 1982; Zoccali 2012).

7.2.3 The ministries and the diakonia of the body

Ephesians 4:16 insists strongly on the necessity to keep in mind the essential unity of the Church using the unity of the body the members of which are tightly united and maintained together in corporate wholeness. The diversity of diaconal gifts and ministries should not jeopardise the essential unity of the body, “the unity of the Spirit” (Eph 4:3). This concern for unity is echoed in the sectional context of 1Corinthians 12:4-6, 12 and 20.

In his concern for making evident “diversity in the body”, Paul stresses the multiplicity of ministries, “διαιρέσεις διακονιῶν”, in the community. Though they serve one ultimate purpose (1Cor 12:7; 14:12) no idea of integration exists in 1Corinthians 12. In contrast, the letter to the Ephesians that is more concerned with “unity” (4:3) uses διακονία in the singular (Eph 4:12) which in its context has an inclusive import because it relates to the whole body (Lenski 1937). The διακονια in this sense is a paradigmatic umbrella that sums up the total activities of the body in the building of itself (Eph 4:16). It suggests integration rather than addition because all diaconal gifts are given for a single purpose. The “διακονια” so understood represents the ministry of the body, the Church and should not be restricted to a particular group (Lenski 1937; Walvoord and

Zuck 1985). At closer look, none of our anchored texts support a clergy/laity divide. There is no clergy/laity divide in 1 Corinthians 12:28 where the only ranking expressed is chronological *in function* within the ministry of the word.

In the context of potential charismatic disturbance during the community gatherings, Paul insists on healthy motivation and zeal in the search as well as in the exercise of diaconal spiritual gifts (1Cor 12:31; 13:1-13; 14: 12). The building or edification of the Church is the ultimate purpose of the diaconal spiritual gifts and the ministries that stem from them, according to Ephesians 4:12 that finds echo in the wider context of our anchored text in 1Corinthians (1Cor 14:12) where Paul insists on the necessity for healthy motivation in one's aspiration to spiritual gifts.

7.2.4 Leadership in the diakonia of the body

With regards to the leadership of the Church, the texts do not primarily deal with Church order. The anchored texts bring out rather the primacy of the ministry of the word over other ministries (1Cor 12:28) and in the building of the body (Eph 4:12). A particularity of Ephesians 4 is the addition of "Evangelists" among the servants of the ministry of the Word, and the mention of "pastors. The first two groups of servants, *Apostles and prophets*, in both anchored texts are the recipients of revelation, who constitute the universal dimension of the ministry of the word, and the second cluster includes the *evangelists* and the *doctors a*s transmitters of the word. Διδασκάλους in 1Corinthians 12:28 and ποιμένας καὶ διδασκάλους in Ephesians 4:11 represent local congregation's instructors, and probably members of the leadership of the congregation (Manser 1909; Robrtson 1933; ratcher and Nida 993; Lange et al. 2008g). Likewise, the added group of Evangelists sides with the doctors as herald of the revealed Word. This primacy is, in the light of Ephesians 4:11, functional because these ministers are given for the καταρτισμὸν, the adequate qualification of the body.

The exegesis identifies the "pastors" as either the same persons than the doctors or as, at least, associated to them in some shared work (Lincoln 1990), the whole of which is paradigmatic with regards to Church leadership and I have labelled it the "pastoral task". In the light of the precedence given to the

ministry of the word over other ministries in 1Corinthians 12:28, and of the enumeration of congregational leaders as “pastors and doctors” in Ephesians 4:11, the anchored texts suggest the centrality of the ministry of the word in the “pastoral task” of congregational leaders with regards to the building of the body. Though the ministry of the word is central to the pastoral task and has precedence over other ministries, it is not the exclusive means for the building of the body. It is evident from 1Corinthians 12:7, 22; 14:12 as well and more evidently from Ephesians 4:16 that the building of the body should be the result of the synergy of all individual contributions in the growth of the body (Lenski 1937; Walvoord and Zuck 1985; Lange et al. 2008d), that is the “diakonia”.

The informing theology as well as the developing theology vindicates the importance and centrality Paul attributed to the ministry of the word in his ministry and in his conception of the core concern of church leadership and ministry(Acts 20:20; Gal 6:6; 1Thess 5:12; Col 1:28; 1Tim 2:7; 4:13-16; 2Tim 2:2, 11). He exhorts the Galatians to support those who teach them and he defines worthy leaders as the ones who “work hard at leading and admonishing”, “τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς” (1Thess 5:12). He understands his call as a vocation to be διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ (1Tim 2:7). He commits Timothy to raise leaders that may reproduce with regards to the teaching ministry (2Tim 2:2).

7.2.5 Congregational involvement in the diakonia of the body

Acts 14:23, Galatians 6:6, 1Thessalonians 5:2 are indications that leadership has been part of Paul’s conception of the management of the Church at an early period. But Galatians 3:5, 1Thess 5:19, 20 in the informing theology, and Romans 12:6-8 in the developing theology are proofs of the active involvement of non-leaders in the growth of the community. Galatians 6:6 that alludes to the teaching ministry may well relate to the leadership of the congregation (Lenski 1937; Wiersbe 1996). But exhortations to mutual prevention and moral support to one another (Gal 5:13; 1Thess 5:11, 14), to exercise charity and pay attention to one’s witness (Gal 6:10), and the performing of “miracles” or “acts of power” as well as the prophetic ministry (Gal

3:5; 1Thess 5:20) indicate the involvement of community members in the life and activities of the first Pauline communities. The exercise of the gifts by all members of the body, each according to the gift or the gifts received (Rom 12:3) should also contribute to the external witness of the body to the world.

Paul's courageous behaviour encouraged many to contribute to the spread of the gospel (Phil 1:14); deeds of power performed among Christians and among non Christians (Rom 15:19; 2Cor 12:12) may also contribute to the extensive or/and to the intensive growth of the body. Of what is reported on Paul's healing activities much had been performed during his missionary work among and to the benefit of non-Christians (Acts 14:8-10; 15:12; 16:11-40; 19:11, 12; 20:3-11; 28:8, 9). In Paul's view, Christian behaviour in all areas of life and all environments (communitarian, domestic, public) may contribute to the edification of the body or be detrimental, if negatively expressed, to the body's well-being and its growth (Acts 19:11, 12; 1Cor 14:23). Paul is in line with Peter for whom Christians are called to be letters read wherever to the glory of God (Phil 2:15, 16; 1Pe 2:9).

7.2.6 Authority in the diakonia of the body

Authority is not given a central significance in none of the anchored texts; with regards to charismas and ministries, the stress in both texts in on function rather than authority (Vincent 1887; Ladd 1993; Thurston 2007). Nonetheless, the wider context of 1Corinthians 12:1-14:40 that calls for order and decency points to the need for ministries management and therefore presupposes some kind of authority. In the management of charismas and ministries in the community, wisdom rather than prohibition should be the solution to the tension between order and freedom (1Cor 14:39-40).

With regards to the distribution of authority, the study reveals instances of congregational decision-making (2Cor 2:5-11; Phil 4:15) as well as the affirmation of leadership authority (2Cor 10:8; 13:10; Titus 1:13; 2:15). Some (Patterson 2003:146; Garrett 2004:170) would like to see the choice of the delegates of the churches (2Cor 8:19, 22-24) as an indication of congregational decision-making but the plural τῶν ἐκκλησιῶν, makes it unlikely. It is also not evident that in Acts 13:1-3, the whole congregation was involved in the decision

as Patterson (2003:145) suggests. One may, at best, postulate on the basis of the above passages a congregational "participative decision-making", from 1Corinthians 5:2 and 2Corinthians 2:5-11. These instances of decision-making confirm the christocratic nature of authority expressed in the anchored texts and their sectional contexts. As far as the Pauline corpus is concerned, Participative christocracy rather than democracy or hierarchical oligarchy should characterize the way authority should be exercised in Church leadership and ministry (Moltmann 1993).

7.3 Paradigms

Three paradigms surface have been identified from the research that are very significant with regards to church leadership and ministry. The first paradigm is the *diakonia* understood as the resultant of all ministries in the community (Wright 1995) when ministries are integrated towards the ultimate purpose of charismas and ministries that is the building of the body (1Cor 14:12; Eph 4:16). The second paradigm is the *pastoral task* as the overall activities of the pastoral leadership with primacy given to the ministry of the word. This paradigmatic view of pastoral leadership focuses on the spiritual growth of body members and the corporate growth of the community. It should contribute to the unleashing of the various ministries for the *diakonia* of the body. The third paradigm is *participative christocracy* that is authority exercised where necessary as service and obedience to the unique headship of Christ (Christocracy). It differs from democracy (the power of the majority) and oligarchy (the power of a minority), and is open to the participation of body members where it is justified.

PART THREE CONTEMPORARY SIGNIFICANCE

CHAPTER 8 THEOLOGICAL SIGNIFICANCE

8.1 Introduction

With regards to the priesthood of believers and, consequently, to the clergy/laity gap, three Pauline paradigms emerge from the exegetical study of Pauline Church leadership and ministry that are the *diakonia* of the body, the pastoral task and participative christocracy. The present chapter is intended to *expound* the theological significance of the findings as they relate to charismas and ministry with regards to the priesthood of believers. It will focus on the three paradigms the research has identified through the exegetical study.

8.2 The ends of the edification

8.2.1 The nature and identity of the Church

I fully agree that "What the believing community *is* precedes an understanding of what the church *does*. The church is both in origin and in end God's church (italics their)" (Dockery et al. 1992:834). If the ultimate purpose of charismas and ministries is, in Paul's ecclesiology, the building of the Church (1Cor 14:12; Eph 4:12), nonetheless, the way the Church builds up herself and assumes her vocation in the world may impact positively or negatively, constructively or detrimentally what she is or should be in the world. The Church should not lose in the process of building up herself her nature and her identity. For a valid theology of Pauline Church leadership and ministry, it is vital that one pays attention to her mission in the world, it is also vital to consider the crucial attributes of the Church.

For Paul, the Church is, first of all and fundamentally[236], the ἐκκλησία τοῦ Θεοῦ (1Cor 1:2; 10:32; 11:22): the gathered community of God. The phrase

[236] "While Paul employed many figurative expressions in his letters to refer to the Church, the study of any one of which richly rewarding its researcher, with the rest of the New Testament his most common

indicates the mode of gathering as well as the particularity of this specific ἐκκλησία with the genitive τοῦ Θεοῦ indicating to whom it belongs (Robertson 1933; Ellingworth 1995; Lange et al. 2008b), and possibly from whom it originates (Lenski 1963:22). As Reymond (2000:494) remarks from the farewell address (Acts 20:28), the Church belongs to God because "...he acquired it through the blood of his Son." Though Paul does not see the Church as a mere replacement of Israel (Rom 11:1, 2), the ἐκκλησία τοῦ Θεοῦ in Paul echoes the *qahal haElohim* of the Old Testament (קְהַל הָאֱלֹהִים) (Neh 13:1) that qualified Israel as the divinely gathered people of YHWH (Schwarz 2007:49).

The Church as ἐκκλησία τοῦ Θεοῦ and λαὸς (Θεοῦ) (2Cor 6:16; Titus 2:14) is fundamentally a *christocentric community*. 1 Corinthians 3:11 insists first on the Christocentric approach to Church building: Christ is the unique foundation on which rests any true edification of the Church as body of Christ. The phrase "ἐν Χριστῷ", very typical of Paul, can be considered as the most defining phrase of the fundamental identity of the Church. Though constituted by the Holy Spirit, the Church exists *by* and *in Christ* so that her identity cannot be defined or preserved contra Christ, nor can it be extra Christ (Congar 1937:63, 77; Watts 1981:21)[237]. The Holy Spirit that constitutes her is sent by Christ (Luke 24:49; Jn 15:26; 16:7).

The Church in any location is first of all the community of the saints *in Christ* of that place. This is the reason why Paul uses the phrase "the saints in Christ" to address a given ἐκκλησία (1Cor 1:2; 2Cor 1:1; Eph 1:1; Phil 1:1; 4:21; Col 1:2). The ἐκκλησία τοῦ Θεοῦ and λαὸς (Θεοῦ) in the ecclesiology of Paul is therefore ἐκκλησία "ἐν Χριστῷ". Furthermore, for Paul as for other writers of the New Testament, Christ is the "builder in chief" of the Church (Eph 4:16; Mt 16:18; Heb 3:3-6). Christ is the only foundation of the building (1Cor 3:11), the ultimate goal of the body and its members (2Cor 3:18; Eph 1:23; 3:19; 4:12), the source of the life and energy (Robertson 1933; Lenski 1937:545) the

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term is ἐκκλησία, with sixty-four of the one hundred and fourteen occurrences, that is, over one half of the occurrences, in the New Testament to be found in the Pauline corpus" (Reymond 2000:494-495).

[237] "Ainsi la raison pour laquelle il y a Eglise est la communication à plusieurs (créatures) de la vie du Père. C'est parce qu'il y a un seul Dieu qu'il y a une seule Eglise, une de l'unité même de Dieu, hors de laquelle elle n'existe pas. C'est parce que nous sommes participants à une même vie qui est la vie de Dieu que nous sommes tous un avec Dieu et un entre nous (dans le Christ)" (Congar 1937:63).

Church needs for building herself, and as head of the body, it is "under his control"[238] that charismas and ministries work adequately to the spiritual growth of the body (Eph 4:16). The relation to Christ is locative and dynamic.

Paul furthermore sees the church in the wider context of the divine project, Eph 1:9, 10. The ideal church is what Paul contemplates in Eph 1:22, 23 where he defines the church as the "fullness" of Christ, "the fulness of him that filleth all in all" (KJV). This idealistic view is balanced in Paul by a realistic understanding of the Church evolving through the process of its being built towards an eschatological stage (Moltmann 1993). Though the appellation ἐκκλησία expresses the corporate nature of the new covenant community, it is barely used by Paul in the treatment of charismas, ministry and the building of the Church. The Pauline corpus deploys rather a series of metaphors more comprehensive of aspects of the Church beyond the import of the word ἐκκλησία (Nisus *DTB* 2006:539).

The Church in Paul is therefore defined in relational, vocational and functional aspects through metaphors as Θεοῦ γεώργιον (1Cor 3 :9), ναὸς Θεοῦ, Θεοῦ οἰκοδομή, κατοικητήριον τοῦ θεοῦ (1Cor 3 :9, 17; Eph 2 : 21,22), παρθένος (2Cor 11 :2), οἴκῳ Θεοῦ, στύλος καὶ ἑδραίωμα τῆς ἀληθείας (1Ti 3 :15), and σῶμα (Χριστοῦ) (1Cor 10 :17 ; 12 :27 ; Eph 1 :23 ;2 :16 ; 3 :6 ; 4 :4, 16 ; 5 :23, 30 ; Col 1 :18, 24 ; 2 :19 ; 3 :15). While many of these metaphors may relate to the issue of charisma and ministry, the σῶμα metaphor is in Pauline perspective the most used and seems to be the most appropriate and comprehensive for understanding Paul's view on the nature and the ministry of the Church (Fung 1993:81). The fact that the main Pauline texts dealing with charismas and ministry, 1Corinthians 12:1-31, Ephesians 4:11-16 and Romans 12: 4-8, all depict the Church as σῶμα Χριστοῦ, suggests that for a comprehensive grasp of Pauline Church leadership and ministry, one needs to take heed to this metaphor.

The Church is always and everywhere, first of all, a community founded on members being individually linked to Christ, the head, and consequently to each other (Richards and Richards 1987:919), as to constitute one whole body

[238] See the TEV translation. Bratcher and Nida (1993:106:107) suggest, "In some languages it is best to translate the phrase *under his control* as 'he has control of all the different parts of the body' or even 'because he controls all the different parts of the body'"

(1Cor 12:12; Eph 4:16). This *wholeness* of the Church is so determined by Christ that wherever "two or three are gathered" *in Christ*, there the body of Christ is. As Richards (Richards and Richards 1987:919) writes: "It is important for us to realize that now our identity is to be found not in isolation but in and through the community of Christ's church. We grow in our capacity to live as God's persons within this fellowship." The metaphor σῶμα Χριστοῦ is instructive with regards to both the identity and the vocation of the Church, as Neufeld (2001:173, 174) puts it: "By saying *body* and not *church,* the point is made that in both its identity and its task the church is inseparable from the head, Christ, whose body the church is (4:15–16)."

To be true to both her identity and her vocation the Church should define herself as a *christocentric community*, and come to terms with herself always and everywhere as a *christocentred community*. One agrees with Barth, quoted by Van Engen (2001:55), that "Apart from Christ there is no other principle or τέλος to constitute and organise and guarantee this body." To say it in the words of Strong (1907:888), "The church therefore cannot be defined in merely human terms, as an aggregate of individuals associated for social, benevolent, or even spiritual purposes. There is a transcendent element in the church. It is the great company of persons whom Christ has saved, in whom he dwells, to whom and through whom he reveals God (Eph. 1:22, 23)." Besides this attribute essential to its identity, and with regards to charismas, ministry, ministries and Church building, a number of other vital attributes of the Church may be identified from Paul's teaching on the Church as σῶμα Χριστοῦ to which a biblical view of Church leadership and ministry should also take heed.

The building of the body should not call into question the constitutive unity operated by the Holy Spirit through regeneration (Lenski 1937:509). The pneumatic aspect of the unity of the body resides in the oneness of the Spirit (12:4), and the singleness of purpose the whole diverse gifts are given for by the Spirit (1Cor 12:7; 14:12). On this regards, the Spirit constitutes the community as a *charismatic community* the members of which share also the experience of the Spirit as "κοινωνία τοῦ ἁγίου πνεύματος" (2Cor 13:14), as a "corporate experience" (Dunn 1975:260). Pauline Church leadership and ministry should therefore reflect corporately the charismatic attribute essential

to the constitution of the body of Christ (1Cor 12: 13; Rom 8:9) and to its functioning (1Cor 12:3, 7, 11; Rom 8:14).

The point to make from what precedes is that though a community exists by definition in diversity, Pauline church leadership and ministry stresses the necessity to retain beyond any kind of diversity the *wholeness* of the body in the building of the Church (Eph 4:3). The building should avoid divisions, strives, competition, rivalries, and whatever is detrimental to the unity of the body (Hughes 1990:125; Sproul 1994:99). Furthermore, no structuring of the ministries within the body should end dividing members or building walls of separation.

In the light of the findings, Paul insists on the *apostolicity* of the Church understood as conformity to the apostolic teaching, as essential and foundational in the process of church building (1Cor 3:10; 12:28; Eph 2:20; 3:5; 4:11) (Vincent 1887:379). This was so crucial for Paul that towards the end of his ministry he urged solemnly Timothy to take heed to the trustworthy transmission of the apostolic teaching (2Ti 2:2). Though the question of apostolicity is highly debated, at this point of history, it is limited here to conformity to the canon of Old Testament and New Testament books, assumed at the outset of the research.

8.2.2 The vocation of the Church

On the basis of his perception of the ultimate purpose of the diaconal gifts and ministries, one assumes that the Pauline mission captured the end purpose of the mission of the Son in the eternal divine project as it is expressed by Christ himself in the words reported by Matthew: “I will build my church” (Mt 16:18). Beyond the eschatological purpose of the building of the Church, its edification is, in Paul’s view, purposely related to its vocation in the world (Eph 4:1). Therefore, to understand what the building of the Church means for every local congregation, one needs to read her vocation in the world within the context of the mission of the Son (Brauch *BEB* 1988:459). Ephesians 1:9, 10 informs us about the Father’s divine project of universal redemption reminding us that mission is God’s (Ferdinando 2008:49). As Köstenberger (1999:350) writes, the God who reveals himself in Scripture is “...also the God of mission,

the Lord of the harvest, the one who is carrying out his sovereign plan of redemption and mission in history to which the Scripture testify."

The Father is the sender of his Son who having been sent for a mission (Lk 4:18, 19; Es 61: 1, 2; Mt 4:23, 24; 9:35; 11:4, 5) is in turn the sender of the Church (Mt 28:19, 20; Jn 17:18, 20) (*Manser DBT* 1999). I fully agree with Köstenberger's contention that Bultmann failure "to root the mission of the early church in Jesus' messianic consciousness renders his evaluation of the Christian mission rootless if not arbitrary" (Köstenberger 1999:351). The apostolate of the Church in the world is then its participation in God's mission (Duffield and Van Cleave 1983:439; Pratt 2007:447) committed to the Son (2Cor 5:18, 19), and therefore should reflect the mission of the Son (Acts 3: 7, 8, 19; 4:3, 4; 14:8-10).

An analysis of the Lukan report on the incident that took place in a synagogue at the outset of the ministry of Jesus (Lk 4:18-19) reveals a threefold dimension in the mission of the Son. The ultimate purpose of the *missio Dei*[239] is God's Reign. The nearness of the Kingdom is at the heart of Jesus' message (Mt 3:2; 4:17; Mc 1:15; Lk 21:31). This nearness is not eschatological only, it is also present: God's Reign is present amidst this world (Lk 17 21)[240]. To embrace thus holistically the mission of the Church, one needs to seize the threefold dynamics of the presence of the Kingdom of God in the world. This presence consists not only in the proclamation of the nearness of God's kingdom, but also in the demonstration of the presence of the kingdom in the world (Lk 17 21). In the quotation of the missionary mandate of the "Ebed YHWH" (Isa 61 1, 2; Lk 4:18, 19), at the outset of his earthly ministry,

[239] I use the phrase "*missio Dei*" in its initial meaning as "Christian mission", the redemptive mission through Christ, not in the now broader sense that extends to whatever God does through Christians and non-Christians. As Ferdinando (2008:49) explains: "…in contemporary missiological debate, the term means rather more than this, identifying mission as everything God wills to do in the world, whether through the church or outside it. This in turn implies that non-Christians may be positively involved in God's mission without knowing it; they may, for example, unconsciously advance his purposes in the world through endeavour motivated by purely humanistic considerations."

[240] ἐντὸς ὑμῶν: "within you" is rendered diversely : "in your hearts"; "in your midst" or "in your reach" (Stein 1992:438). But whatever interpretation one gives to "ἐντὸς ὑμῶν", it points to the "realized kingdom", its present manifestation.

Jesus, identified himself with the "Servant" (Bock 1998:452), by expressing the threefold dimension of his mission[241].

First of all, he is the one on whom rests the Spirit of the Eternal (Is 61:1a; Lk 4 18). The one on whom the Spirit of God rests manifests his presence in holiness because God is holy. So God's Reign, his kingdom, is present, first of all, through the embodiment of his holiness amidst a corrupt world. Secondly, the presence of the kingdom is made "palpable" through expressions of the active empathy of the Son (Butler 2000:282), meaning that God gets involved in the distresses of the earth as "Σωτὴρ" (Lk 2 11; see Mt 4 23; 1Ti 4 10). In Isaiah 61:2, the acts of power of the Son are not only "signs" of his power, as demonstrations of his power, but also demonstrations of the empathy of God in front of human distresses, here and now (Hamilton 1992:178). The liberation of the demonic which tortured the human soul and the cure of suffering and desperate people were obvious marks of divine empathy.

The third, not the least, dimension is that God is not " Σωτὴρ" with regards to human sufferings here and now only, he is also " Σωτὴρ" in the face of death and eternity. The kingdom is therefore present (Lk 17:21) and will be consummated ultimately. So the good news is more cardinally the proclamation of the year of grace of the Lord (Acts 61:3), the proclamation of God's salvation, the proclamation of the hope which announces the resurrection of the Son, the hope which the Spirit pours in the hearts of the redeemed (Rom 5:5).

As Bond (*HIBD* 2003:1134) summarises, "Jesus' ministry included teaching, preaching, evangelism, casting out demons, healing, providing for physical needs of people, and counseling." In Christ, the Church, as his body, is embarked in the redemptive mission of God, constituted by the members of the body of Christ through whom he continues his mission (Holladay and Warren 2008:418). It is in the light of God's mission that the Church has to rethink the dimensions of her mission in the world. As Paul makes it more

[241] Van Engen (2001:121-125) arrives at a threefold dimension of Jesus' ministry using the three offices (Prophet, priest and king). I find the Isaiah servant threefold ministry more adequate for the very reason that Jesus himself identified himself with the "Ebed YHWH", Lk 4:18, 19 (*see* Lenski 1961:248). It is significant that Van Engen has to add a "Healer and Liberator" dimension to the three offices for a complete expression of Jesus' ministry.

explicit: the redemptive mission is from God, through Christ, to the Church (2Cor 5:19, 20). The implication for the body of Christ is that the mission of the Church should embrace the threefold dimension of the mission of the Son (Packer 1993; Moltmann 1993:338; Talbert 2002:58, 59). To be sign of the presence of God and of the kingdom, the Church should reflect the holiness of the head the mission of whom should be neither secularized nor disincarnate (Wiersbe 1996; Stott 2007:54)[242]. The Church as a "Christophany" should be "the visible reality of the Lord", as Congar (1937:75) puts it.

8.2.3 The edification of the Church

With regards to leadership and ministry, one needs therefore to understand the building of the Church in the light of her nature, her destiny and her vocation in the world. Out of the various metaphors depicting the *living* Church in the Pauline corpus, four are most insightful with respect to charismas and ministry, and Church leadership and ministry. They are the Church as Θεοῦ γεώργιον, the Church as Θεοῦ οἰκοδομή (1Cor 3:9), the Church as σῶμα Χριστοῦ (1Cor 10:17; Rom 12:5; Eph 4:12) and the Chucrh as ναὸς Θεοῦ (Eph 2: 21, 22). "Θεοῦ γεώργιον", is an agricultural metaphor used by Paul in 1 Corinthians 3:9 in a missionary and pastoral perspective (Jamieson, Fausset and Brown 1997:74). The metaphor is used to relativise the importance of the human factor in the development of an organic plant (1Cor 3:6-9), and implicitly in the building of the Church.

Though Paul does not lose sight of the ultimate end of the architectural metaphor, "Θεοῦ οἰκοδομή", that is "the fullness of Christ" (Eph 1:23), he uses it mostly in relation with the process of building. As Vine (1979:156) points out with regards to οἰκοδομή in Ephesians 4:12, 16 and 29, "the idea conveyed is progress resulting from patient effort". From seed to plant (1Cor 3:9), from foundation to a full-edged temple (1Cor 3:9, 10; Eph 2:20, 21), Paul envisages the building of the body as a process of organic growth, therefore a development. This process appears evident in passages like 1Corinthians 3:6 and 10 where Paul evokes different stages of a process resulting in "growth".

[242] John Stott in *The living Church*, InterVarsity Press, 2007, insists on the preservation of the Church's "God-given double identity of holy worldliness"; the Church is Church in the world without being of the world, and these two extremes should be maintained.

The phrase “building”, like the expression “growth”, has so general a meaning to be sufficient to help capture all the Pauline corpus intends to transmit concerning the construction of the Church. One may however get a clearer picture of their import from the broader scope of the Pauline corpus. Paul sees the building as a process with various intermediate ends besides the ultimate end that is the building of the body (Robertson 1933; Knowles 2001:618) towards the ideal and eschatological state of the people of God as fullness of Christ (Eph 1:23; 4:13). The architectural metaphor, Θεοῦ οἰκοδομή, is related in 1 Corinthians 3:9-17 and Ephesians 2: 21, 22 to one end of the edification of the Church: the church is built to be God’s habitation as a community, κατοικητήριον τοῦ θεοῦ. This is in conformity with her nature as well as her vocation. Another intermediate end is the “equipping” of the saints in view of the *diakonia*.

The *diakonia* and the building of the body in Ephesians 4:12 are two distinct not to separate ends. For Paul, the edification of the Church is an ongoing process of growth and service. In Ephesians 4:13, Paul shows that another intermediate end in the preparation of the saints is maturity or adulthood in Christ. Most of the problems in 1 Corinthians were symptomatic of the spiritual immaturity of members (Pratt 2000:46) of the Christian body in Corinth. This immaturity became a defective condition that affected badly the edification of the Corinthian community (1Cor 3:1-3). Other intermediate ends have been identified from the informing theology. In 1Timothy 3:16, Paul points to a vocational end for the Church: the Church is called to be στύλος καὶ ἑδραίωμα τῆς ἀληθείας, “pillar and ground of the truth” (NKJV) (Lea and Griffin 1992:123; Hughes 2000:92). For the Church to be “pillar and ground of the truth”, the community and its members ought to be rooted and unshakable in her faith amidst all kinds of adversities (Col 1:23). In Phil 2:15, Paul encourages his readers “to shine as lights in the world” (See Mt 5:14).

Paul is at one with Peter (1Pet 2:4-5, 9, 12) who envisages such missional end to Church building (1Pet 2:12): church building should enable Christians to behave in society as to positively impact outsiders’ perception and as to annihilate the destructive designs of detractors. As Van Engen (1995:47) puts it: “Paul saw the local church as an organism which should continually grow in

the missional expression of her essential nature in the world." There are therefore a number of intermediate ends in the building of the body, relating to the nature, the vocation of the Church and its functioning that should orientate the search for and the use of charismas, and the performing of ministries in the process of Church building.

The *ad hoc* character of the Pauline epistles explains the seemingly internal orientation of Church activities (Kuen 1989:82; Dockery et al. 1992:669, 670). For 1 Corinthians 12:1-14:40 focuses on the internal exercise of ministries, one may fall pray of understanding the spiritual gifts and the ministries (1Cor 12:8-10, 28) as related to the internal activities of the community. Ephesians 4:11 helps correct such a biased view with the presence of the evangelists in the list that hints to some external activity (Dockery et al. 1992:716). It is important to re-centre the debate on the universal priesthood of believers in relation to both the internal and the external ministries of the body of Christ (Westcott and Schulhof 1909:63; Moltmann 1993; Elias 1995:214; Stott 2007:55). In fact, in 1Corinthians 12:28 and Ephesians 4:11, the mention of Apostles should reminds us of their missionary activities that were also dedicated to the external preaching of the message to non-believers. In the book of Acts, the external dimension of God's mission is evident in the missionary activities of Paul and his teammates in terms of proclamation (Acts 14:3, 7, 21, 25; 15:35; 16:10) and deeds (14:3, 10; 15:12; 16:18). Pauline letters deal mostly with the internal life of Christian communities but Paul did not conceive the life of any single community to be self-centred.

Only by repositioning the building of the Church in its proper context that is the context of the divine project, may one be able to grasp the internal and the external dimensions of the "building of the church". The vocation of the Church calls for service both in community and in the world, therefore for as well as external ministries . Evidences of external activities are overwhelming in Paul's ministry. As to Pauline communities, there are hints of external ministries in Philippians 1:14 and 1Thessalonians 1:8). The whole Christian life is lived mostly beyond the community's gatherings as Moltmann remarks:

> The charismata are by no means to be seen merely in the 'special ministries' of the gathered community. Every member of the messianic community is a charismatic, not only in the community's solemn assemblies

> but every day, when members are scattered and isolated in the world. That is why in 1 Cor. 7.7 Paul also uses charisma for the historical place where a person is called, with his potentialities and powers. (1993:296)

The missionary work of Paul and his pastoral work (Acts 15:35, 36) are expressions of these two aspects in the building of the Church. There was his external ministry, external for it was a ministry directed to the world, to those who are not part yet of the body of Christ (Acts 14:1, 6-7; 19:10; 25:20; 28:23) that helps one realise that the world, as a human society, is the starting point of the building of the body. Paul missionary work has been marked by his preaching to non Jews and Jews alike, mainly in the synagogues (*TDNT* 1964:835; Moore 2012). But one should also add the many charismatic deeds the Apostle. His missionary work is also marked by many "miracles and prodigies" including healings and exorcisms that benefitted to non believers (Acts 14:8-10; 16:18; 19:12; 28:8, 9).

It was then in the course of the implementation of the divine project that Apostles performed external and internal various ministries. Hence, the evangelists in Ephesians 4:12 represent more the external ministry of reaching out to non-believers while the pastors/teachers' immediate concern is more oriented to the internal service, to the community rather than the external ministry to society.[243] The internal activity of Paul was directed to the believing community, its well-being and internal service (Acts 15:36).

8.3 Paradigm one: the *diakonia* of the Church

8.3.1 The external and internal ministries of the body

The metaphor of husbandry, in 1 Corinthians 3:6, focuses on the role of Paul, the Apostle, the missionary, and Apollos, the teacher (Knowles 2001:555; Redford 2007:96). However, the body metaphor implies the involvement of the whole community in the building of the body, and this is more explicitly expressed in 1Corinthians 12:22, 27. With regards to a right understanding of the role of the community members in the building of the body, a right handling of Ephesians 4:11 is crucial. A structuring of all prepositional phrases that put all the work on the shoulders of the labourers of verse 11 is the best way to

[243] This does not mean that the evangelist has no internal activity or that pastors have no external concern (1Ti 3:7; 2Ti 4:5).

making of non-leaders an idle category (Holmes 1997:127). But to structure the prepositions as to make of non-leaders the builders of the Church (NIV) is no more satisfying, in my view. As pointed out in the exegetical study, the two last prepositions should be taken as two separate perspectives guiding the labourers in their task rather than indicating the exclusive role of either the "labourers of verse 11 or the remaining members. In the light of what precedes, one comes now to identify the "διαιρέσεις διακονιῶν" in 1Corinthians 12:5 as relating to the external and internal ministries members of the Christian community are called to perform. External and internal ministries were all given (1Cor 12:7) for the edification of the Church in and from Corinth.

Though miracles have served to authenticate the apostolic message, this was not their unique purpose (*Manser DBT* 1999). It is also important to remark that Paul in 1Corinthians 12:9, 10 and 12:28 distinguishes gifts of healings from other miracles "δυνάμεις". The readers of the first five New Testament books will soon remark that most of the signs operated in the course of the missional activities of Jesus and the apostles were manifestations of divine responses to human sufferings (Duffield and Van Cleave 1983:379) ranging from the feeding of hunger mobs (Mt 14:5-21; 15:32-38) to disease healings (Mt 8:16; 12:15; Mc 6:5, 56; Lk 4:40; 13 10-17;17:12; Ac 3:7,8; 5:14-16; 9:34; 14:8-10;19:11, 12; 28:8, 9) to deliverances from demonic possessions (Mt 8:16, 31-32; Mt 17: 18; Mc 1:34, 39; Ac 16:18) to cases of restoration of life (Jn 11:43, 44; Ac 20:12). Other kinds of miracles and prodigies[244] like the wine from water (Jn 2:7-9), walking on water (Mt 14:25, 26; Mk 6:48, 49; Jn 6:19), the withered fig tree (Mt 11:20) are dissimilar from the first group for not being responses to human sufferings.

The first group belongs to one of the three dimensions defining the mission of the head of the Church in the first and the third Gospels (Mt 4:23; Lk 4:18, 19). I agree with Elwell and Beitzel (1988:1995) that "Such healings were, of course, a feature of Jesus' ministry and of the early mission", and, in my view, the Church's mission should reflect the empathy of God towards needy human beings. In this regard, the summary Peter gave of Jesus' ministry in

[244] One does not find miracles of this category among the post-Pentecost missional and ecclesial activities. Signs and miracles of the apostolic period belong to the response to needy human beings.

Acts 10:38: "…God anointed Jesus of Nazareth with the Holy Spirit and with power, *who went about doing good and healing all who were oppressed by the devil,* for God was with Him (italics mine)" (NKJV) and the definition of true religion by James 1:27: "Pure and undefiled religion before God and the Father is this: *to visit orphans and widows in their trouble*, and *to keep oneself unspotted from the world (italics mine*" (NKJV) are significant. They both emphasise the crucial importance of two demonstrative dimensions of the *missio Dei*: holiness and empathy. They represent the *palpability* of the presence of God''s Kingdom in the world (Van Engen 2001:97). To fulfil holistically the mission of the Son, the Church that has been sensitive to evangelism as part of its vocation, should embrace with the same seriousness the other two dimensions of God's mission.

Without raising here a debate into the issue researched, the evocation of the healings as a feature of God's mission leads one to pay heed to the "continuation/cessation" debate. 1 Cor 13:8-13 has been the basic text for supporting the denial of extraordinary gifts beyond the close of the New Testament canon (Thiselton 2000:1064). Nothing however in the context of 1 Corinthians 13 does suggest that Paul has in view the completion of the New Testament canon[245]. The main contention of cessationists, as expressed by Ferguson, quoted by Djaballah (2010:448, 449) seems to be that extraordinary spiritual gifts were given to "demonstrate the reliability of revelation [...] given." But as Djaballah concludes after having weighed the arguments, "...it does not seem that Scripture affirms the total cessation of extraordinary gifts, this is far from endorsing everything that nowadays identified as gifts of the Spirit, as coming from the third Person of the Trinity" (Djaballah 2010:449). As Thiselton (2000:1064) comments: "All that is clear is that the gifts cease at the eschaton.

[245] "There is no clear indication that Paul expected the cessation of spiritual gifts prior to the return of Christ, though some see 1 Corinthians 13:8–10 as teaching that certain gifts were only for the early church; but "the complete, the perfect" to which he refers there seems to refer to the consummation at Christ's return" (*BEB* 1988). Wood and Marshall (1996:1130) remark, "The once popular view that the *charismata* were given for the founding of the church and ceased during the 4th century when it became strong enough to continue without their assistance is contrary to historical evidence (B. B. Warfield, *Counterfeit Miracles*, 1972, pp. 6–21)."

It may be natural *to assume* that they continue *up to* (italics his) the eschaton, since 'prophecy' and 'knowledge' belong together with 'tongues.'"[246]

The Church should understand that the purpose of all diaconal gifts distributed by the Holy Spirit cannot be limited just to the authentication of the revelation, since Paul affirms clearly that they are given for the building of the body (1Cor 12:7; 14:5, 12, 26; Eph 4:16). I agree with Romerowski (2010:1056) that miracles have a revelatory function as well as a redeeming function, the latter being a characteristic of the mission of the Servant (Mt 4:23; Lk 4:18, 19). It is therefore important for the Church to be open to the diaconal spiritual gifts when and where they are really needed for the building of the body otherwise the priesthood of all will always suffer from the idleness of many members. As Paul exhorts, the solution to excesses and misuses does not reside in the denial of diaconal gifts but in the wise and responsible management of their discharge (1Thess 5:19-21; 1Cor 14:39, 40).

8.3.2 Charismas, ministries and ministry

Now, for an even greater understanding of charismas and ministry, there is a need to distinguish the "διακονία" in Ephesians 4:12 from the "διαιρέσεις διακονιῶν" in 1Corinthians 12:5. In 1Corinthians 12, Paul insists on the diversity of the spiritual gifts, each of them given by the Holy Spirit for the edification of the body (1Cor 14:12). In Ephesians 4, the dominant theme is unity and here Paul is speaking of the "*diakonia*" of all the body (Lange et al. 2008d:151).

The research has identified the "διακονία" of the body as the resultant of the "διαιρέσεις διακονιῶν". It is therefore important for Church leadership and ministry to realise that in the Pauline view the "διακονία" of the body is *not the*

[246] Easton (*EBD* 1996) and Geisler (1999:471) hold a "cessassionist" view. I disagree with cessassionists who hold that the closing of the New Testament canon is the time of "perfection". I follow in this path Bilezikian (*BEB* 1988:2077) who points the relegating of *glossolalia"* to apostolic times as unscriptural and for some reasons I align with those who have an eschatological view of perfection (Henry 1994; Pratt 2000:234; Utley 2002:153; Lange et al. 2008b:271). The reasons why I lean on their sides are the following: on the basis that the time of "perfection" or "totality" (Barrett 1968:306) corresponds to when we will see "face to face" (1Cor13:12) which seems when we will no longer need "faith" and "hope" (1Cor 13:13). With Utley (2002:153) and Schenck (2006:186) I convene that nothing in the context suggests that the completion of the New Testament is synonymous with "perfection"; Moreover, in 1 Corinthians 13 Paul was dealing with prophecy, knowledge and tongues and there is no reason to include other gifts listed in 1 Corinthians 12:28. Staton (1987:232) avoids fixing the point of perfection and insists on the point Paul was making, namely love is eternal and gifts are temporary.

sum of its diverse activities but the resultant of their integration towards the building of the body as the ultimate end (Walvoord 1985; Dockery 1998:552; Utley 2002:164; Day 2009). The "διακονια" of the body should direct and regulate the "διαιρέσεις διακονιῶν", the "diverse services" of the members, including the "equipping", "καταρτισμὸν", through the ministry of the word (Eph 4:11, 12).

Dunn (1975:259) asks, "Do the Pauline congregations demonstrate that charisma and community can integrate?" My answer is that, at least, they demonstrate the need for. Integration should be that to which the community should strive at. For this to be achieved properly each in his service should abide under the deontology of charismatic corporate expression. Unity is jeopardized when charisma and community become separate or ill-related realities. There is one body and one "*diakonia*" of the body, and one ultimate purpose: the building of the body. Since all charismata serve one ultimate purpose, the diverse charismata should abide under that ultimate purpose (1Cor 14:12). The *diakonia* of the body includes its external and internal activities which constitute a whole in the Pauline concept of the *"diakonia"* in Ephesians 4:12.[247] As Ridderbos (1982:433) expresses it, "The nature of the upbuilding thus described, as the continuing and consummating redemptive work of God with his church, is such that both the increase and the inner consolidation of the church pertain to it…"

In Ephesians 4:11, 12, the labourers are said to have been given to contribute to the "adequate qualification" of all members of the body, the saints, keeping in mind a double perspective: εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ. The "saints", the "ekklesia", the "body of Christ" (see Bratcher and Nida 1993:102) is called to the "*diakonia*" and to its "self-construction", οἰκοδομὴν ἑαυτοῦ (Eph 4:16). The relation of this "*diakonia*" and this "construction" is not unilateral nor is it simple. It is rather mutual and complex: it is dialectic in that "*diakonia"* results in growth and growth in *"diakonia"*. The "building" is the ultimate end and the "*diakonia*" is instrumental

[247] There is an extensive-missionary aspect in Pauline ministry, Ac 13: 3; Rom 1:16; 15:19, 20; Eph 2:17; 6:19; Col 1:6.

in moving towards the ultimate end that is the “ekklesia” as fullness of Christ (Eph 4:13).

The following dynamic image of the forming of an inflationary spiral illustrates the relation of the “*diakonia*” to the “building”: the inflationary spiral may be thought as starting from a single minuscule point to form circles widening as it moves to its height. With the ultimate circle, the spiral attains its fullness, and as the process moves up the number of points multiply proportionally. So it is with the “*diakonia*” and the “building up” of the Church. As the *“diakonia”* performs the edification, the “edifice” goes up, the “body” grows, and as the body grows, the “*diakonia*” becomes stronger and more effective, more efficient.

In the light of the non exhaustive different lists, there is no reason to think that the only charismas a congregation needs from the Holy Spirit are those listed in the Pauline writings (Duffield and Van Cleave 1983:331; Elwell and Beitzell *BEB* 1988:1997). When we inquire about the number of charismas a congregation needs to search for, the answer lies elsewhere than in the number of charismas one finds in the different lists of the Pauline corpus. The first answer such enquiry should be given is that there is not a limitation given by Paul to the number of diaconal gifts the Holy Spirit bestows to the Church. This does not mean that gifts are infinite but rather that there is not a fixed number. In the light of the Pauline letters, the answer may well be conditioned by the contextual need of congregations (Dunn 1975:256) and depends on what congregations are specifically called to perform in serving God at a given time and in the specific area they are called to serve. I agree with Moltmann (1993:298) if it is what he alludes to in writing that:

> The number of ministries in the congregation and their particular character is not left to the personal choice of the congregation itself. *Nor can it be extracted as a rule or regulation from the tradition of earlier congregations* (italics mine). It is founded and forged by Christ through the present gathering and sending forth of the messianic community.

A Christian community needs only and extensively those diaconal gifts the ministries she is called to perform require (Acts 13:3; 1Cor 1:7). This means that within times, one may notice some change in the spiritual gifts that are effective in a given community. The *diakonia* of Ephesians 4:12 is the

corporate integration of the “diverse services” as affirmed by 1Corinthians 12:5 including each and all diaconal gifts. It is the “*diakonia*” of the body of Christ (Walker 1996:771). As such it should have a general meaning for the universal body of Christ, and a time/space specific denotation for any local expression of the body (Van Engen 2001:124). The Antiochene community focused on community growth for, at least, “one year” (Ac 11:26) before it was led to initiate a missionary work under the guidance of the Holy Spirit (Ac 13:2, 3). When Barnabas went to Antioch, the young community needed a particular focus on the ministry of the word for its building having to disciple body members towards maturity. There were teachers and prophets given to that end (Acts 13:1). In the course of its *diakonia*, the community was later called to send missionaries (Acts 13:2), a different ministry that call for differing gifts (Ac 13:2).

In the sovereign divine distribution of diaconal gifts, one member may receive many charismata where another gets just one (Mt 25:15; 1Cor 12:11). Paul is a case in point having had many gifts: called to the apostolate, he has been an itinerant missionary (Acts 13:2), an evangelist, and has also performed extended pastoral care and teaching (2Tim 1:11). Paul received also gifts of healings (Acts 14:10), of miracles (Acts 15:12; 16:18), as well as a gift of tongues (1Cor 14:18). A given charisma may be shared by many but no individual diaconal charisma is distributed to each member of the community. Some not all spoke in tongues in the Corinthian community (1Cor 14:27); some not all were prophets (1Cor 14:29-32). Furthermore, one should not expect the same charismata for all communities (Dunn 1975:256). The fact that there is no exhaustive list may help us understand that diaconal spiritual gifts are not the same for all communities.

A community and its members, in Paul’s view, are encouraged to search for the spiritual gifts needed for its growth and the specific ministries the community has to perform in the *missio Dei*. However, diaconal spiritual gifts are under the exclusive sovereignty of the Triune God (1Cor 12:11, 18, 28; Eph 4:7). The Trinitarian monotheism of Paul pervades his understanding of Church leadership and ministry (1Cor 12:4-6; Eph 4:4-6; Rom 12:1-8). This is especially true with regards to the source and the distribution of the diaconal gifts (Spence 1909d:397; 1909f;:2). Members of the body are encouraged to

search for diaconal gifts with the strict view of their contribution to the edification of the body (1Cor 14:12) but Paul does mention any human mediation in the distribution of spiritual gifts. There is no biblical warrant for any member's ability or accreditation for distributing diaconal spiritual gifts (see Dunn 1975:257)[248].

8.3.3 The priesthood of all

There is a striking correspondence between Ephesians 4:11, 12 and 1 Peter 2:5 and 9, a correspondence that authorizes to assert that Paul and Peter shared a common perception of the Church, her building and her vocation. Ephesians 4:11, 12 addresses the human side of the building pointing the preparation of the people of God, the "saints", in view of the *diakonia* and the building of the body. First Peter (1Peter 2:5, 9) takes up the same theme and points also to two broad ends that may shed some light in our understanding of the building of the Church.

First, for the author of 1 Peter, the building should transform the Christian community into "a spiritual house" (1 Pet 2:5) but also into "a holy priesthood" destined to serve the Lord in the temple, the "spiritual house" (Lenski 1966:88,89; Schreiner 2003:105, 106; Lange et al. 2008i:33)[249]; secondly, the building of the church into a new priesthood should enable her as God's people to fulfil the vocation Israel was called to among the nations: to proclaim, "ἐξαγγέλλω", the excellencies[250] of God (1Pet 2:9). These two ends represent the two contexts the edification of the Church has to address. The first context is the community itself, and the second context is the world (Lange et al. 2008i:39) as the human society in which also the Church has vocation to "proclaim the excellencies of God" (1Pet 2:9, 11-12). All the intermediate ends

[248] Dunn (1975:257) writes "…the experience of grace in Paul may not be narrowed or confined within some sacramental system or channelled through some priestly hierarchy. Paul indeed knows nothing of sacramental grace as such (italics his)."

[249] As Schreiner (2003:105, 106) writes, "…we should not be surprised that believers are both priests and the temple. They are God's dwelling place by the Spirit and his new priesthood. No internal contradiction is involved since Peter did not refer to believers as priests serving in a literal temple. The spiritual nature of the house does not draw our attention to its immateriality but to a temple inhabited by the Holy Spirit."

[250] "ἀρετή, ῆς, ἡ (Hom.+, a term denoting consummate 'excellence' or 'merit' within a social context, hence freq. w. δικαιοσύνη….Exhibition of ἀρετή invites recognition, resulting in renown or glory. In Homer primarily of military valor or exploits, but also of distinction for other personal qualities and associated performance that enhance the common interest. The term is a favorite subject in Stoic thought relating to morality" (*BDAG* 2000:130).

pointed out from the Pauline corpus may well fit in one or the other of these two contexts showing again that Paul and Peter are in tune.

It is then reasonable to identify the "saints" (Eph 4:12) with the "holy priesthood" (1Pet 2:5), the "royal priesthood" (1Pet 2:9). Likewise, the *diakonia* of the body in Paul (Eph 4:12) corresponds to the vocation of the "holy priesthood": the internal service in the "spiritual house", the community (1Pet 2:5) and the external service: the proclamation of the "excellencies of God" (1Pet 2:9) which extends beyond the community to the world. Paul presents the building of the body as a corporate undertaking. Ephesians 4:16 affirms that the members of the body are tightly maintained in unity, "fitly framed and knit together" in the process, as each and every member receives adequate functional energy (Alford 2010:119) from Christ, the Master-builder, to contribute to the harmonious growth of the body. The priesthood should therefore be understood as underlying "collectivism" versus both "individualism" and "clericalism" (Toon *BEB* 1988:1754; Craigie *BEB* 1988:1764; Walls and Anders 1999:30; Schreiner 2003:106).

The clergy/laity gap has been widely recognised as related to the priesthood of believers (Robinson 1906; Latourette 1975) that came to be a Trojan horse in the hands of Luther and the Reformers over against the Roman Catholic hierarchical clericalism. But the "priesthood of all believers" has lent to different understandings since then. Neither Catholicism nor Protestantism has come to terms with the issue. Vatican II inflected the older high clerical view of the Roman Church but *Lumen Gentium* (*LG* IV, 31) maintained the oligarchic structure by reaffirming a qualitative distinction between a sacred clergy and a secular laity (Abbot 1966:57). At the other end of the continuum, Congregationalism defines the priesthood of all believers in terms of democratic access to authority, the seat of authority residing in the congregation (Erickson 1986:1072).

The priesthood of all in 1Peter 2:5, 9 cannot however be defined primarily in terms of power sharing but as Waltner and Charles (1999:30) remark: "While this expression is often used to indicate the right of direct access to God, Peter's purpose here, instead, is to denote *a function, a ministry, or a service* (italics mine)." One should then understand the "priesthood of all" as service,

first of all and essentially, not right (Schreiner 2003:106). The term may be used either for the body of priests or to their function as priests (Arichea 1980:57)[251]. In 1 Peter 2:5, the stress is not, first of all, on direct access (contra Walls and Anders 1999:30) but on the purpose of the priesthood that is service (Lange et al. 2008i:33). Arichea and Nida (1980:57) also agree: "Whereas *spiritual temple* defines the nature of the church, "holy priesthood" defines its vocation or task." Already by qualifying them as "temple", 1Peter emphasizes the wholeness of the community, as Arichea & Nida (1980:57) remarks: "Describing the church as the *temple* accents the collective nature of the community". The priesthood of all or *diakonia* of the body is a corporate ministry. It means that the growth or building of the body should involve the contribution of each and every member.

It is important to underline that the new covenant believers are priests not only in community but also to the world (Craigie, *BEB* 1988:1764). The world is the very starting place for the building of the body. Spence makes a qualitative distinction that, in my view, contributes rather to maintain the clergy/laity qualitative gap in writing:

> The whole Jewish Church was a kingdom of priests; yet there was an Aaronic priesthood. The Christian Church is a holy priesthood; yet there is an order of men who are appointed to exercise the functions of the ministry, and who, as representing the collective priesthood of the whole Church, may be truly called priests. (Spence 1909g:70)

My contention concerning Spence's distinction is that the external ministry of the body is by no means less sacerdotal than its internal ministry. One should not lose sight of the fact that even the "ideal" of the old covenant was the "priesthood of all" (Ex 19:6) but the wider segment of Israel was not able to serve as "priests" given the locality of the temple. Spence's distinction reads the priesthood of the new covenant in continuity with the localised priesthood of the Levites.

The imperfection of the Old Testament type disappears with the ideal incorporation of all members of the new covenant into the sacerdotal service and the fact that the new covenant service is no longer dependent on the

[251] "There may be distinct advantages in combining the two possibilities of the meaning by putting equal weight on function ('serve') and the collective meaning ('a body of priests')" (Arichea and Nida 1980:57).

locality of a physical temple (Jn 4:21-24) (Spence 1909a:168; Walvoord and Zuck 1985:286; Lincoln 2005:177). It is a mistake to see the service of the priesthood only in the community gathered or in the gatherings of the members. The external service in family and society belongs also to the whole sacerdotal service and is as sacred as the internal service in community. The new covenant service, according to Peter, is sacerdotal in all areas of life because believers are themselves "temple" and "priests" (Kelly 1969:91; Knowles 2001:676).

Everyone has to contribute (1Cor 12:22); no diaconal gift is to be despised. It is therefore important that every diaconal gift and its corresponding ministry be taken into account (1Cor 12:21, 22, 26). The integration of the "διαιρέσεις διακονίων" consists in the synergy of individual contributions as the basis for securing the unity of the *diakonia* of the body (Dunn 1975:264, 265). The healthy integration of the "διαιρέσεις διακονίων" calls for a number of principles. One is that Paul does not envisage the diverse gifts to result in competition nor to a given gift to be a hindrance in the process of the building. Paul asks one who has a spiritual gift to retain from discharging it where and when it does not contribute to the edification of the body (1Cor 14:28, 30).

The speaker in tongues should keep silent where interpretation is not at hand (1Cor 14:28); it is not necessary for all prophets to speak during a gathering, suffice that two or three make contribution and others should await another opportunity.[252] What is true for speakers of tongues and prophets is also true for any ministry in the community. This means that it is not the "possession" of a diaconal gift that legitimises its discharge but the purpose of edifying the body should be the only legitimizing reason for the discharge of any ministry in the community (1Cor 14:12, 26).

For Paul, there is no room for playing solo (1Cor 14:11, 13) in the building of the body (Dunn 1975:265; Thurston 2007:126). Individualism should not be welcomed in the game. Priesthood of all means priesthood of the body. As Althaus, quoted by Akin (2004:37) puts it, "The universal priesthood expresses not religious individualism but its exact opposite, the reality of the congregation

[252] This restriction makes sense since people will not be able to digest but a limited number of exhortations.

as a community." No adequate definition of the priesthood should start by "the individual's right". As Toon (*BEB* 1988:1574) expresses it "priesthood is an activity and function which is best viewed in a collective sense as belonging to the whole body of Christians, though including of necessity the individual Christian life of service." The individual's access to God, no longer humanly mediated, should not be understood as, or degenerate into "individualism".

The principle is *everyone for the building of the whole body* (1Cor 14:12, 19, 26). As Brand (2003:1531) wishes: "When churches discover the importance of an every-member ministry, they will truly experience the growth of the body, for the edifying of itself in love (Eph. 4:16)" The church is many members but one body, many diaconal gifts and many ministries but one *diakonia* of the whole body (Schwarz 2007:53). This *diakonia* should integrate the various ministries as to aim at intermediate ends directed towards one ultimate end. The integration of the various ministries means that ministries may be directed to different intermediate ends but all of them should harmoniously serve the one ultimate end. This requires a degree of coordination of the various ministries (1Cor 14:27, 29-31); it requires consequently order and decency.[253]

The phrase "διαιρέσεις διακονιῶν" includes all the ministries *of members* the *diakonia* of the body requires for the building of the body. The various ministries are of equal necessity (1Cor 14:26) but they are not at equal distance to the intermediate ends and the ultimate end they are given for. Some are more foundational than others. The more foundational are the ones Paul rank in 1Corinthians 12:28. People are attracted to Christ before they become the living stones added to other living stones in the building, and they enter the process as members of the body to be equipped in view of their share in the *diakonia*. Though all diaconal gifts and ministries are of necessity, one should distinguish also between regular ministries from punctual ones (Dunn 1975:290). The teaching ministry, the ministry of overseeing the community are of necessity in a regular basis in the building of the body while the gift of healings does not appear but punctually in the course of the ministry of Paul.

[253] The reason for decency has to do with other members of the community but also with outsiders who may be disturbed when disorder reigns (1Cor 14:23).

Any ministry should stem from a charisma or from charismas received from the Spirit. No ministry deserves being considered part of the *diakonia* of the body that does not come from the Holy Spirit (Duffield and Van Cleave 1983:331). Therefore, it does not make sense to divide ministries into charismatic and non charismatic ministries (Brauch *BEB* 1988:680). One may rather distinguish between formally established ministries and ministries that are not formally established. One finds in the New Testament instances of establishment of leaders with or without the laying of hands (Ac 14:23; 1Tim 4:14) (Morris 1996:851; Fink 2003:1213). Philippians 1:1 and the pastoral letters are confirmations of the Lukan report. Ministries that were formally established (Ac 14:23; Phil 1:1) correspond to functions the discharge of which is necessary to meet the regular needs in the edification of the body while ministries that are punctual have not been apparently instituted.

This distinction should not allow for the slightest distinction between lay and clergy for the simple reason that all punctual ministries may be shared by any member. In the Pauline corpus, the only two ministries the performers of which appear to have been appointed are that of the "ἐπισκόποι" and "διακόνοι" (Phil 1:1). Some of the diaconal gifts that follow the ministry of the word in 1 Corinthians 12:28 are given for punctual ministries (miracles, healings, tongues) and each may be the share of any member of the body, leaders as well as non-leaders. Paul has never been appointed as "healer" or "speaker in tongues". Notwithstanding their punctual character, these ministries should not be discharged without regards to order and decency. Paul calls the performers of punctual ministries to discharge theirs in orderly manner (1Cor 14:26-32).

The building up of the body and the "*diakonia*" are located between two extremes of a continuum that are the «freedom and sovereignty of the Spirit», 1Cor 12:7, 11, and the necessity for "order and decency", 1Cor 14:40. The vitality of the body should express itself for "edification" not for "destruction". This principle applies to the body as a whole, and to its organs, as individual members. The ordering of the *diakonia* of the body should allow for the discharge of regular as well as punctual ministries (1Thess 5:19-21; 1Cor 14: 39, 40). Misunderstandings and excesses are potentially present and for this reason frictions were also possible between the management of order by local

leaders, on one hand, and the expressions of *charismata*, on the other hand. The potential becomes higher with *impressive charismata* (miracles, tongues, prophecy and healings).

This will result in a tension between freedom and order that requires from all members a degree of maturity (Wiersbe 1996) and an enlightened sense of responsibility. This tension is reflected in the New Testament appeals not to lord it over body members, and in recommendations not to impede the prophetic ministry and other punctual ministries, as well as exhortations to responsible discharge of one's diaconal gift (1Cor 14:30). Paul called constantly to a proportionate use of discipline and freedom for the balance the expression of *charismata* and the necessity of order and decency required (1Th 5:19-22; 1Cor 14:39, 40). Romans 12:3, 6-8 confirms Paul's "middle point" strategy.

8.4 Paradigm two: the pastoral task

8.4.1 The extent of the pastoral task

The second paradigm identified by this research is the "pastoral task" understood in this research as an umbrella phrase for the work of those called "pastors and doctors" in Ephesians 4:11. The exegetical study of this verse follows Lincoln for whom they represent "some overlapping functions" (Lincoln 1990:250) and Barth who thinks they point to one common group (Barth 1974:438). But as to Ephesians 4:11, given the *anarthrous* use of the word "teachers" and the coordinating conjunction, added to the absence of a distinction between "pastors" and "teachers" in 1 Corinthians 12:28, it is not wrong to think that pastors and teachers in this particular verse apply to the same persons (Paschall 1967:319; Redford 2007:213)[254]. These persons are elsewhere referred to as "elders" or "overseers", eventually "bishops" (Paschall 1967:319; Krodel 1986:388; Walls and Anders 1999:88; Grissom 2003:472; Merkle 2003:1213; Black and McClung 2004:69, 70; Taylor 2004:134; Redford 2007:213). This means that all three terms (pastor, elder and overseer/bishop)

[254] A note on Ephesians 4 :11 in the NET Bible first edition (2006) contends that distinction should be made between a group of "pastors" and a different group of "teachers" in this verse. Though one agrees with the NET Bible first edition that it is allowed to hold that "all pastors are teachers but all teachers are not pastors", the group labeled "pastors and teachers" are the same called "teachers" in 1 Corinthians 12:28, otherwise one would not understand the absence of "pastors" in that list.

were used for congregational leaders, each one carrying a different emphasis with regards to the different aspects of the pastoral task (Cowen 2003:13; Patterson 2004:142).

The appellation “elders” is common to New Testament writers, including Paul who seems to have avoided it in his correspondence prior to the Pastoral Epistles (Lange et al. 2008a:221,222). One may get a glimpse on the functional duties of elders from the book of Acts, the book of James, from 1Timothy, Titus and 1 Peter. Only in Ephesians 4:11 does one find the word “pastor”, “shepherd” designating congregational leaders. Instead of the substantive, Paul’s use of the verbal form ποιμαίνειν in his farewell to the Ephesian leaders (Acts 20:28) points to function, to task rather than status.

The Church is metaphorically called the “flock of God” overseers ought to shepherd. The same metaphor appears also in 1Peter 5:2 applied to congregational leaders exhorted to “shepherd” “the flock of God”, the Church. This pastoral image is also used by other New Testament authors (Mt 18:12; Lk 12:32; 15:4-6; Jn 10; Acts 20:28, 29; 1Pie 2:25; 5:2, 3; Heb 13:20). John uses the metaphor for Jesus who is “the good shepherd” (Jn 10:11). The appellation is used for Jesus not as a title or a status but with regards to the degree of dedication (Newman and Nida 1993:329; Holladay and Warren 2008:438) and investment (Polhill 1995:427; Borchert 1996:334) in his relationship to the sheep committed to his care.

The metaphor of the Church as “God’s flock” is also used in Luke 12:32 and John 10:16. 1Peter 2:25 calls Jesus the “shepherd” and “overseer” of believers. 1 Peter 5:4 by calling his fellow-elders to be “model Jesus the “chief Shepherd” (KJV) helps understand the task of congregational “elders” as an extension of the pastoral task of Jesus in building his Church (Mt 16:18), caring for her as “flock of God”. The New Testament metaphor has its precedent in the Old Testament that sometimes characterises God’s relationship with Israel, and depicts the civil and religious leaders of Israel as shepherds (Jer 50:6; Ez 34) (Stewart *NBD* 1996:1093). Shepherding includes and extends to leading, guiding, feeding, heeding, protecting, keeping, watching over, caring, and having personal relationship with the sheep (Swanson and Nave 1994).

According to 1Tim 3:5, part of the duties of a leader as “episkopos” is “to care for” (ἐπιμελέομαι) the community; προΐστασθαι: to manage, and ἐπιμελέομαι: to care for are almost synonymous (Lange et al. 2008g:39) with ἐπιμελέομαι having the sense of both “leadership and concern” (Arichea and Hatton 1995:68, 69). These words extend to “ruling over, governing, caring for, being concerned about” (Arichea and Hatton 1995:68, 69). The pastoral task includes oversight, direction, teaching, preventing and protecting against the threat of false teachings, role model in community (Acts 20:28-30) and in public that asks for integrity (1Tim 3:7) (Patterson 2004:142, 143).

In our modern context, according to Benner and Hill (*BEPC* 1999:835), “Pastoral care involves crisis ministry, serving the needy, caring for the helpless, assisting parishioners through the normal grieving process, attending to their specific spiritual needs, and counseling” Moreover Paul expects overseers to be able to teach (1Tim 3:2) which should be their central concern. Akin (2004:54, 55) lists eight functions:”oversight and direction”, responsibility “to seek in all matters the mind of Christ”, able to teach, sustaining of “healthy relationships” in the community, “general oversight of financial matters of the church”, appointment of “deacons” and “the exercise of church discipline”.

Some would distinguish elders/overseers who teach and elders/overseers who rule (Jamieson et al. 1997; Wiersbe 1996; Calvin and Pringle 2010 138, 139). It is biblically possible to distinguish the pastors from those who were involved in the formal teaching ministry without being “pastors”. Apollos appears to have been an itinerant teacher not a “congregational leader”. But while it is legitimate to distinguish the pastoral care from the teaching, and that there may be teachers who are not pastors, the pair “pastors and teachers” in Ephesians 4:11 constitutes a binomial (Cowen 2003:5, 6) that together makes “the pastoral task”. For Ridderbos (1982:454) too, the grammatical construction in Ephesians 4:11 seems “...to point to a close relationship between the work of pastors and teachers”. As Duduit rightly insists:

> Both the practice of preaching and that of pastoral care are inseparable functions of the Christian pastor…. Preaching and pastoral care are woven together as one spiritual tapestry. Therefore any discussion of preaching and pastoral care must be from a *synoptic angle of vision* (italics mine). (Duduit 1992:445)

It is then important to conceive these duties globally rather than taking them as two separate tasks (Cowen 2003:82, 83) and this is why the paradigm of a "pastoral task" should help us in shaping our view of Pauline Church leadership. From this global vision, one can measure the extent of the functional implications of all four appellations (elders, overseers, pastors and teachers) used in the Pauline corpus for Church leaders. Doing this helps one realise that the extent of the task calls for a teamwork, and consequently realise why one soon becomes overwhelmed in trying to do it by oneself.

8.4.2 The pastoral task in the diakonia of the body

It is however necessary to determine the centre of the pastoral task itself with regards to the building of the body. The pastoral objective of Paul, he expresses in Col 1:28, 29, «Whom (Jesus) we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily" (KJV). This is the objective behind the ministry of the word in Ephesians 4:11: to equip the saints…till each and every saint attains a degree of maturity (Eph 4:13) that enables one to function properly within the community (1Cor 14:12), to acquire an understanding of the whole counsel of God, the mystery of Christ, that will enable one to identify and to resist heretic teachings (Eph 4:14), and to live as a mature witness of Christ at home, in the believing community and in society (Titus 2:12, 13).

There is but one ministry of the body and it is what constitutes the priesthood of all. But as a "διακονία" among other "διακονίων", the pastoral task occupies a foundational place in the *diakonia* of a community because of the foundational character of the teaching ministry in the building of the body (Polhill 1995:180). This is the rationale behind the ranking of the ministry of the word (1Cor 12:28; Eph 4:11), as revelation (Apostles and prophets), and transmission (evangelists and pastors/doctors). The ministry of the word is foundational with regards to both the growth of the body, and the *diakonia* of the body. In the building of the body and in the priesthood of all, the teaching ministry has a foundational place that sets it at the centre of the pastoral task (Acts 6:4; Ja 3:1). It is therefore important to realise and maintain the centrality

of the ministry of the word in the pastoral task and in the building of the body (De Gruchy 1987:25; Stott 2007:76)[255].

The functional primacy of the ministry of the Word over other charismas is demonstrated by the importance Paul has always given to the teaching ministry (Gal 6:6; 1Tim 5:17). Though the pastoral task as a whole is crucial to the objective, the ministry of the word as, first of all, the teaching of the word of God by those God has placed in the body to that end should hold a primacy (Cowen 2003:83; Berkhof 1938:577)[256] and a centrality in the pastoral task if the objective is not going to be blurred. Administration should be the subservient of the pastoral care (Tidwell 1985:58) and of the teaching ministry with the teaching of the very counsel of God directing the whole work in ways that really contribute to the growth of the community and its members. As Lindgren, quoted by Van Engen (2001:88) underlines: "Achievement of God's purpose not activism, is the sole concern of administration."

One should nonetheless keep in mind that the teaching ministry (Ja 3:1) is only part of the ministry of the word. As Anizor writes:

> …we are summoned to a certain attentiveness to the 'priestly' obligations we have toward one another, chiefly, to minister the Word of God. According to Luther, it is this 'unofficial' ministry of the Word that leads to and sustains the reformation of the church. Indeed, if all believers are priests, and priesthood is defined primarily by the ministry of the Word, then a properly functioning priesthood leads to the pervasive presence of God's Word amidst his people. (Anizor 1995:180)

The proper functioning of the body towards maturity and service does not solely depend on the teaching ministry of the elders but also on the charismatic contribution of all members. It is the *diakonia* of the body that builds it not just the ministry of the word carried on by the "pastors/teachers" (Eph 4:16). In 1 Corinthians 14:1-40, prophets (1Cor 14:4, 31) and other congregational members (1Cor 14:26; Col 3:16) even speakers in tongues where and when interpretation is available (1Cor 14:13) participate to the building. The kerygma of the evangelist, too, participates to the ministry of the word (Eph 4:11). But the teaching ministry is a guiding ministry. Akin (2004:65) writes: "One who

[255] As Stott (2007:76) writes: "So pastors are called essentially to a teaching ministry. Whether we are preaching to a congregation, training a group or counseling individuals, ours is a pastoral ministry, a ministry of the word"

[256] Berkhof (1938:577) writes: "Strictly speaking, it may be said that the true preaching of the Word and its recognition as the standard of doctrine and life, is the one mark of the Church."

occupied the primary office of teacher held a significant place of leadership in the Old Testament and the synagogue..." Then Anizor (2011:41) does justice to Luther in clarifying: "Therefore, in one sense Luther democratizes access to and ministry of the Word, but not to the exclusion of ordained ministers or to encourage individualism."

8.4.3 The functional importance of plurality of elders

The issue of the single-elder versus a plurality of elders takes another shape when considered from the point of view of the ministry of the word in the pastoral task. In the New Testament, the local leadership of the communities appears constituted by a group of elders (Acts 11:30; 1Ti 5:17; Ja 5:14; 1Pet 5:1). If the function had been initially a replication of the model of the synagogue (Robertson 1933), one must notice the fact that plurality is always evoked when the Jewish structure is mentioned (Mt 16:21; 21:23; 26:3;26:47; Mk 15:1; Lk 20:1; 22:52; Acts 4:5; 6:12;24:1), and in Acts 22:5, elders constitute a college "τὸ πρεσβυτέριον"[257]. The singular in Paul (1Ti 5:1, 19) is not as conclusive as to support mono-episcopalism (Lea and Griffin 1992:109).

The leaders of the Philippians are "ἐπισκόποι" (Phil 1:1). The issue of plurality in the leadership of Christian communities has been long debated in terms of power sharing and democratic management. It appears however in the light of the extent of the pastoral task that without a functional plurality for the ministry of the word, it is hard to conceive the overall work of the pastoral task being discharged by one, even two persons. When Barnabas realised that the ministry of the word asked for more than one teacher, he brought Paul to help. Later, one remarks that the group widened with the addition of other "prophets and teachers" (Acts 13:1). The extent of the pastoral task should be a prime factor in determining the number of people needed to perform it.

There were no elders for a while in the structuring of the Jerusalem community (Kittel et al. 1964:663). The Jerusalem Christian elders emerge in the Lukan account in Acts 11:30 as "collectors" of the humanitarian relief funds sent by the community of Antioch. There are two reasonable historical situations that could provide the rationale for appointing "elders". A first

[257] Luke is the only New Testament author to emphasise collegiality through the use "τὸ πρεσβυτέριον" for the Jewish elders (Lk 22:66; Acts 22:5).

situation would be that the multiplication of house churches to an extent such that the daily ministry of the word outgrew the capacity of the Apostles (Acts 5:14; 6:1, 7; see Lenski 1961a:463; Lange et al. 2008a:222). Another reason might have been that after the relocation of persecuted Christians in many localities in Judea, the pastoral ministry of the Apostles extended beyond Jerusalem (Acts 8:1, 5; 9:31, 32, 38) making it harder for them to carry on the ministry of the word (Lange et al. 2008a:221, 222). Either situation would make of the appointment of community supervisors a necessary extension of the Apostolic ministry for the ministry of the word and the supervision of the house churches.[258]

That the ministry of the word should involve more than a single pastor seems commendable for both the importance of the teaching ministry and the extent of the pastoral task. Plurality of elders seems most evident in New Testament Church leadership (Ainslie 1908:351; Carson 1985:229; Lea and Griffin 1992:160, 161; Hughes and Chapell 2000:292, 293). The rationale for plurality is not clearly stated and one may wonder if it was one of power sharing or if it was required by the extent of the task. I incline to think that the rationale for the plurality of elders in the New Testament had to do heavily with the need to have more than an individual for the adequate and fruitful discharge of the pastoral task if authentic Christian growth and effective priesthood of all are expected. I nonetheless agree partially with Stott (2007:77) that this plurality had also to do with the oversight of the community. Stott rightly insists, "Everybody cannot do everything" and "There is no biblical warrant for the so-called one-man band, in which a single pastor, like a single musician, plays all the instruments" (Stott 2007:73, 77).

One recalls that the Apostles had already found the right answer for the management of some practical needs through the appointment of the seven (Acts 6: 3). When Barnabas was sent to Antioch to evaluate the contextual situation and the spiritual needs of the newly established community, he rushed

[258] The fact that the apostles are not mentioned with regards to the destination of the funds is interpreted by some (Robertson 1933; Lenski 1961:462, 463) as due to their absence from Jerusalem. Faw (1993:133) thinks that the elders took over the work of the seven. There are others who hold that the seven continued working but under the supervision of the elders (Spence 1909b:360; Lange et al. 2008a:221, 222)

to Tarsus to convince Paul to join in the teaching ministry for a whole year (Acts 11:25:26), and later on the staff grew to include at a given point a greater number of teachers and prophets (Acts 13:1). This investment in the building of the Antioch community explains, at least partly, the spiritual state of a Gentile Christian community turned in a relatively short period into a centre of Christian mission among the Gentiles (Wade 1987:131; Campbell 1988:153; Polhill 1998:512).

Since the teaching ministry is necessary on a regular basis. Paul and Barnabas appointed elders to care for local believers in the absence of the Apostle and his teammates (Acts 14:23). The crucial importance of the teaching ministry in the building process cannot be overplayed. Among his pastoral duties, Paul let understand that baptising is second to teaching (1Cor 1:17). At the eve of his earthly ministry, Paul urges Timothy to secure the perpetuation of the teaching ministry through committed and faithful men (2 Ti 2:2). In 1Timothy 2:7 and 2Timothy 1:11, he includes the teaching ministry in his apostleship. This functional plurality has a far reaching importance because it allows and even calls for the implication of gifted and qualified teachers who, like Apollos, without being part of the leadership of the congregation are ready and committed to contribute to the pastoral task under supervision. This is an avenue the priesthood of all opens where the needs ask for wider involvement of human resources in the teaching ministry.

8.5 Paradigm 3: Participative christocracy

From the Reformation to Sohm and Harnack's writings on charismatic versus institutional organisations, up to recent Twenty first century debaters, the priesthood of all revolves around issues of Church order (Moltmann 1993:291)[259]. This is probably due to the historical fact that Luther raised the issue over against the hierarchical clerical governance of the Roman Catholic Church (Akin 2004:37). Yet the priesthood of all believers as the theological

[259] Moltmann (1993:291) writes: "…disputes in the field of church order, church leadership and the ministry were just as frequent and just as important, as the names of the various historical movements and denominations show: papalism, episcopalianism, presbyterianism, synodicalism, conciliarism, Congregationalism, independency, and the rest." Western debates over Church order have affected other issues of Church leadership. De Gruchy (1987:24) remarks "Unfortunately, because the problem of order has dominated ecumenical discussion on the ordained ministry, working towards consensus on a common understanding of the vocation of the ordained ministry in these terms has had much less emphasis."

study has pointed out is, first of all, the *diakonia* of the body rather than the governance of the Church, and the metaphor of the body in the Pauline corpus points out the ἐκκλησία τοῦ Θεοῦ as a living organism rather than a mere organisation (Spence 1909f:147; Duffield and Van Cleave 1983:439; Neufeld 2001:173). As Schwarz (2007:49) writes:

> The new people of God did not understand themselves as a human creation and under human leadership. The church was not conceived by the apostles as their own organization to promote the ideas once preached by their venerated leader.

Nonetheless while maintaining this truth, one acknowledges that the priesthood of all cannot be dealt with without broaching the issues of Church discipline and consequently of Church order. Many a New Testament passage dealing with charismas and ministry (Rom 12:3-8; 1Cor 12:1-14:40; Eph 4:11-16; 1Th 5:19-21; 1Pet 4:10, 11) suggests that the working of charisma and ministry did not go without difficulty even in the apostolic period (Dunn 1975:270). Apostolic calls and exhortations to community members to avoid confusion (1Cor 14:23), to dedicate their gifts to the unique purpose they were given for (1Cor 12:7) and to resist any individualistic use of one's spiritual gift (1Cor 12:21; 14:4, 27) are evidences of the potential difficulties inherent to the *diakonia* of the body, hence to the priesthood of all believers. Paul's exhortation to deal with these difficulties wisely (1Cor 14:39; 1Thess 5:19-21) and the fact that 1 Corinthians 14 contains no less than nine articles of regulation point to the necessity for order and decency the apostle calls for in 1 Corinthians 14:40.

The fact that the Church exists to convene periodically for instruction and for celebration in community, and to minister in community and in the world as ἐκκλησία τοῦ Θεοῦ requires, with regards to the divine standards for her life and activities, appropriate discipline for order and decency. The body as a living organism breathes life and activities that demand an ordering if there is any purpose to that life and to its activities. As a living organism the Church then cannot escape being organised. Called to build herself and to minister to and in the world, the Church is endowed with the spiritual gifts her corporate ministry requires.

The endowments, her individual members receive, represent a diversity of diaconal spiritual gifts and hence a diversity of ministries that should result in a corporate ministry, “the *diakonia* of the body”, if the unity of purpose that is the building of the body is to be accomplished. Schwarz (2007:53) recalls: “The episode of the Jerusalem communism shows us that even the Christian community cannot live in pure spontaneity” Structural regulation made its way through from the beginnings with the election of the seven to assist, even temporarily , the leadership (Acts 6:3). But as Cowan (Engle and Cowan 2004:17) remarks: “It is evident that the form of church government a church adopts will have a direct impact on the lives of church members and the course of church life and ministry” How can we reconcile the freedom of the Spirit (1Thess 5:19, 20; 1Cor 14:39) with the discipline of order and decency (1Thess 5:21; 1Cor 14:33, 40)? We have first to move beyond the old debate on Church order opposing institutional and charismatic church order.[260] As Brauch (*BEB* 1988:680) puts it “It is probably wrong, as many interpreters have done, to draw a sharp line of distinction between the so-called “charismatic” leadership in the Pauline churches (e.g., 1 Cor 12) and a more hierarchical structure in Jewish Christian congregations”.

8.5.1 The nature of Church authority: christocracy

The body of Christ as a Pauline metaphor is not fortuitous. Christ is the head of the divine project. Ephesians 4:16 presents the role of the head as the source and the sovereign “regulator” of the “διαιρέσεις διακονίων” of the members of the body in the building. Through the “diverse services” of the body, it is Christ who is building his Church. The priesthood of all, the “διακονία” of the Church, cannot be determined with exclusive regards to the body without referring to the head of the body otherwise such a consideration would fail the mark into an ecclesiocentric view of ministry. The charismatic pronouncements in 1Corinthians that emphasises the role of the Spirit should be balanced by the emphasis of the headship of Christ in the *diakonia* of the Church otherwise one could lapse into an unbalanced pneumatocentric view.

[260] Healey (2000:85) remarks that "Biblical scholars now think of the history of the early church as being far more complex and variegated than is suggested by the liberal-Protestant narrative of the early church's decline into institutionalism."

Pauline conception of the ministry of the church as a whole is particularly conveyed through the metaphor of the body, 1Corinthians 12:12-31, Romans 12:4-8 and Ephesians 4:11-16.

The headship of Christ in the building of the body expresses what the Church should always confess in words and deeds: Jesus Christ is Lord (Rom 10:9; 1Cor 12:3; Phil 2:11). Invested with divine authority for the building of the body, Christ has promised his continual presence with those he commissioned (Mt 28:20). This presence is also guaranteed to the ἐκκλησία (Mt 18:20). His presence is active in the process of the building (Eph 4:16; Col 2:19). The risen Lord commissioned the apostles (Mt 28:18-20). It was the "risen Lord" who met, seized and commissioned Paul (Acts 9:5-8; 22:13-15; Gal 1:14, 15). It was the "risen Lord" who through the Holy Spirit set apart Paul and Barnabas for a mission (Acts 13:1-3), who directed him to Macedonia (Acts 16:9, 10) who assisted Paul in Corinth (Acts 18:9, 10). Authority in the building of the body is by its very nature theocratic but a messianic theocracy therefore a christocracy (Rowe 1999:96; *HIBD* 2003:729), since the divine authority of the Father invested in the Son (Mt 28:18) will be at work until he fully submits all principalities and powers (1Cor 15:25-28). The Church as a body is a unit with one and only one head who is the source of authority in the building of the body (Spence 1909f:36). Therefore, authority in the Church should be christocratic.

8.5.2 Authority location in the body

Since Vatican II and its decree on the apostolate of the laity (Abbott 1966:492)[261], one may say that *in principle* the priesthood of all is no longer the issue. But in its application and with regards to Church order, the issue is nowadays about the location of authority in the life and ministry of the body (Taylor 2004:164). Where does authority locate in the congregation? Through the Middle Ages, the prevailing clerical conception was that Christ's authority is located ultimately in the Vicar of Christ, as successor of Peter. Church order in that model may be likened with a triangle set on its broad base representing the Christian λαὸς, the laity, with the Pope culminating at its summit. The medieval

[261] "From the reception of these charisms or gifts, including those which are less dramatic, there arise for each believer the right and duty to use them in the Church and in the world for the good of mankind and the upbuilding of the Church" (*Apostolicam Actuositatem* I, 3)

hierarchical model of Church governance committed all divine graces to the Church, understood as *ecclesia docens*, the clergy, in contradistinction with the *ecclesia audiens*, the laity (Berkhof 1984:562). Authority was mediated by the priestly order through its clerical system (Berkhof 1938:580).

The reformation opposed the priesthood of all to the special priesthood of the Roman clergy, and Calvinists substituted a Presbyterian model leaning on the plurality of elders as the New Testament rationale for Church leadership[262]. In this model, authority is mediated through the college of elders, constituted of ruling elders and teaching elders. The summit of the triangle was flattened out but the triangle rested on its base. The Presbyterian model maintained a connectional view of the unity of the Church. Professing "the independence and autonomy of each local church" (Cross and Livingstone 2005:402), Congregationalism in the second half of the sixteenth century claimed to carry further the principle of universal priesthood (Reid et al. 1990) interpreted into a democratic church order that turned the triangle upside-down by vesting authority on the congregation over against both the Episcopal system and the Presbyterian model. With the congregational model, authority moves from the few to the congregation (Schaff 1878:827; Reid et al. 1990), and unless delegated, decision-making of all nature rests the privilege of the congregation (Garrett 2004:157). Elders are confined to the ministry of the word in an advisory position unless delegated authority by the congregation. "Pastors, as well as church members elected to boards of deacons and elders, councils and committees, are to minister to the congregation as servants" (Reid et al. 1990).

Which of these models reflect New Testament Pauline Church structure and governance? It should be noted that with regards to Pauline communities, there is a significant deficit of information concerning the use of christocratic authority by local leaders particularly. New Testament texts reflect more the activities of the apostolic mission and seem to suggest that apostolic authority and the unmediated relations of the apostles and the communities founded affected somehow the authority of local leaders. Paul had sometimes to exhort

[262] To do justice to the Reformer, one should agree with the following remark: "Calvin, for example, believed that he had reconstructed the ministry in Geneva on the NT pattern, but he would also allow that the original episcopal order was a tolerable and effective form of NT ministry." (Bromiley et al. 1979:518)

local believers to give greater weight to their local leaders (1Cor 16:17, 18; Gal 6:6; 1Thess 5:12, 13; 1Tim 5:17) which suggests that congregational leaders needed greater endorsement by community members (Jamieson, Fausset and Brown 1997; Larson 2000:71). The Epistle to the Hebrews confirms such a need during the apostolic era (Heb 13:17).

On the basis of the prophetic authority of Agabus (Acts 11:28), the Antioch community decided to raise funds for a relief project to help needy communities of Judea. It is significant that the funds had been sent to the "elders of Jerusalem", not to the apostles or to the congregations (Acts 11:30). This suggests that the apostles stuck in the ministry of the word while this new group of assistants, the elders, took over some responsibilities, and in this particular instance, they were the first recipients of the relief funds. One may also understand that the ἐπισκόποι καὶ διακόνοι of Philippi (Phil 1:1) are singled out as a distinct group in the community probably for their role as leaders in the assistance to Paul (Melick 1991:50; Loh and Nida 1995:7; Lange et al. 2008e:12). The Jerusalem council offers an instance of leadership *ad hoc* meeting (Acts 15:6-21) before the congregation was associated to the choice of delegates for the dispatching of the outcomes of the council.

Christocratic authority is not vested in the ministry of the pastors-doctors only but extends also to congregational participation in decision-making. The congregation is expected to be ultimately implicated in disciplinary measures against a recalcitrant member (Mt 18:15-17); but one keeps in mind that the congregation does not initiate the action and that the elders are likely among the "two or three" before any involvement of the whole community. Congregational members should feel concerned by its life and service is what Paul suggests in 1 Corinthians 5. Paul is disappointed by the laxity of the congregation (Conybeare 1893:39; Pratt 2000:74; Rosscup 2008:2077) facing the case of a fornicator (1Cor 5:2). One understands that he later got satisfied with the attitude of the majority in their disapproval of a faulty member (2Cor 2:6).

There are other instances of congregation's involvement in decision-making. The replacement of Judas, for instance, was based on group decision-making (Acts 1:21-26). In facing disturbances in the distribution of food to

widows, the apostles proposed a solution but they called to the whole congregation to elect the seven (Acts 6:3). Acts 11:22 suggests that the congregation was involved in the sending of Barnabas to Antioch (Lange et al. 2008:218f). It is not excluded that the leadership met for an *ad hoc* discussion over a doctrinal matter during the Jerusalem council (Acts 15)[263], before leading the congregation into a group final resolution and a decision on who should accompany Paul and Barnabas (Acts 15:22). Paul and Barnabas used to report to the congregation on the outcomes of their missionary work (Acts 14:27).

Congregations chose in some occasions their delegates "ἀπόστολοι ἐκκλησιῶν" (2Cor 8:23). In the light of the election of the seven, it is not out of reason to think that the congregation had its word in the appointment of elders in Pauline communities (Acts 14:23). Nonetheless, congregational involvement in the appointment of elders should be balanced with apostolic supervision. As in the election of the seven, they certainly had a say in the appointment of elders. Given the importance of the teaching ministry (Acts 6:2), one should envisage that apostolic authority had its veto on the ultimate choice of who was qualified for the teaching ministry. It is also possible that the apostles appointed elders and had congregational approval through voting (Elwell and Beitzell *BEB* 1988:680; Polhill 1995:319). The Roman church, it is widely admitted, was not established by an apostle (Mounce 1995:23; Boa and Kruidener 2008:8; Toews 2004:22; Rosscup 2008:1974) but it is beyond doubt that she evolved under the shade of apostolic authority otherwise one would not understand Paul's freedom in writing to the Romans (Rom 1:11).

What one sees therefore in the New Testament are instances of congregational involvement in decision-making (Acts 6:3; 15:22) as well as instances of leadership decision-making (Acts 8:14; 15:6; 16:4) (Utley

[263] If any congregation, by virtue of its charismatic constitution, is qualified for all matters regarding its beliefs, life and ministry, one does not understand why the Antiochene community resorted to the Jerusalem congregation decision-making on doctrinal matter rather than its own. The Antioch Church wanted to know if Paul and Barnabas were in agreement with the Jerusalem apostles. They sent to the "apostles and the elders" not to the congregation (Acts 15:2). According to Luke's account, in following up later, Paul presented the Jerusalem consensus as "ordinances" of "apostles and elders" rather than "congregational ordinances" (Acts 16:4).

2003:91)[264] which show that each of the existing prevailing models of Church order suffers from the same conceptual defect: rigidity. The New Testament Church did not act from a ready-to-use model from the Old Testament, from culture or from the Lord they had to just implement. Leadership from Pentecost seems to have been, for a while, assumed integrally by the apostles in collegiality (Acts 4:35, 37; 5:2; 6:6; 8:14; 9:27) though instances are which emphasise some figures like Peter (Acts 2:14; Ac 5:4) and James (Acts 15:13; 21:18; Gal 2:9).

In Acts 6, circumstances led to the election of the seven whose assistance besides the apostles some regards as the emergence of the diaconate (Spence 1909b:192; Cabal et al. 2007:1631). Christian elders are not mentioned before the dispersion following the persecution reported in Acts 8:1-4. It seems reasonable to think that the spatial and numerical growth of the Church has made burdensome the apostolic charge. This is what probably led to the appointment of people who would assist in the management of the numerous house churches and in the ministry of the word assumed up to that point by the Apostles.

A close examination of the New Testament Church leadership and ministry shows therefore that none of these models that prevail since the sixteenth and seventeenth centuries (Episcopalism, Presbyterianism and Congregationalism) represents a full expression of the various instances of authority management in the church of the New Testament. Paul's teaching in 1 Corinthians 12:5 and Ephesians 4:5, 16 should convince one that as head of the Church, Christ is the active Lord of the building (Hoehner 1985:635, 636; Bratcher and Nida 1993:106, 107; Gautsch 2003:728). Christ is and should remain the Lord of the Church, the head of his body. As a living Lord always present and active (Mt 28:20), he is the Chief-builder of the Church (Hahn 2007:205).

The Church and its members participate to his authority but they never own it at any level. Christocracy is not a parcel to be committed to the management of an individual or a group. Neither the rule of the majority nor

[264] Utley (2003:91) is right to observe that all three modern church orders (Episcopalism, Presbyterianism and Congregationalism) are present in Acts 15; at least the patterns are there.

that of an oligarchy does really embody the christocratic authority under which the church should abide. Christocracy does not admit but one hierarchical position between the divine and the members of the body[265]. That one hierarchical position is that of Christ, the head of the body (Moltmann 1993:294). One leans towards Grudem's conclusion that "It is evident that none of the existing models can impose itself and there is no decisive model to impose" (Grudem 2010:1013).

8.5.3 Some principles of participative christocracy

One should not confuse Church order with the priesthood of all. The form of church government a congregation operates under will impact its activities as Cowan (Engle and Cowan 2004:17) has rightly remarked: "It is evident that the form of church government a church adopts will have a direct impact on the lives of church members and the course of church life and ministry." But the priesthood of all is not synonymous with any of the three prevailing forms of government. As Moltmann (1993:309) puts it with regards to the diverse ministries:

> Democracy and hierarchy, simply as patterns, do not in themselves bring this to expression. If the charismatic community does not present itself in any other way than in and through its special commissions, then it forms this fellowship as it renders these services.

Furthermore, the instances pointed out from the New Testament suggest that Church order calls for *suppleness* (Carson 1985:230) in the management of christocratic authority while the prevailing models exist over against each other.[266] The New Testament does not play leaders versus congregation[267].

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[265] Healey (2000:85) suggests that "…while the Roman tradition, for example, has at times erred quite egregiously in overemphasizing the hierarchical structure of the church, there are more nuanced versions of hierarchy that may well be acceptable, especially for those in the Roman tradition for whom some kind of hierarchy is a requirement of dogma." But evidences from the New Testament do not suggest hierarchy but rather collegiality. As the ISBE remarks (Bromiley et al. 1979:516) "…the Gk. *archein,* [to rule,] in the hierarchical sense, is never used. Each church had a college of presbyter-bishops (Acts 20:17, 28; Phil. 1:1; 1 Tim. 4:14)."

[266] The suppleness I point to is well expressed in Schaff's evaluation of Anglo-American Congregationalism: "Anglo-American Congregationalism has two tap roots, independency and fellowship, on the basis of the Puritan or Calvinistic faith. It succeeds in the measure of its ability to adjust and harmonize them. It is a compromise between pure Independency and Presbyterianism. It must die without freedom, and it cannot live without authority. Independency without fellowship is ecclesiastical atomism; fellowship without Independency leads to Presbyterianism or Episcopacy" (Schaff 1878:826).

One needs to learn from the wisdom of the apostles. When they perceived the necessity to manage the distribution of food as to avoid a community crisis, they called to the congregation to elect people for the task, signposting the way for a good choice. Paul's account on how the Jerusalem leadership endorsed his apostolate shows how wise they have been to not require his allegiance to them. Contra wise, they endorsed his apostolate and they collaborated with him and Barnabas (Gal 2:7-9). The apostles received authority from Christ (Mt 28:18-20) and Paul received the apostolic authority from Christ for building not tarring (2Cor10:8; 13:10) but "Apostolic authority was not an authority under the control of the apostles or at their disposal; they were controlled by the authority of the risen Lord and his Spirit" (Ladd & Hagner 1993:420).

Paul understood himself as being a "ὑπηρέτής Χριστοῦ": an "assistant of Christ", a "*helper of Christ*" (1Cor 4:1). This is the right perception every member of the priesthood and of the whole priesthood should have of herself/himself. The congregation and its members are members of the body under the authority of Christ. They cannot own the divine authority; they are called to abide under the authority of Christ in exercising or in responding to authority (Chambers 1936). From this point of view, it should be underlined that whatever approach to authority management in the church, the determining factor is the reality of one's conformity to the christocratic authority (Moltmann 1993:293). Here, I call to what I label *the principle of the centurion* (Mt 8:8, 9): he developed abilities to exercise authority and to obey authority, and this should be the attitude of all members of the priesthood.

We should even talk of participative corporate christocracy meaning that whether authority is acted by leaders or by the congregation, its discharge is done with awareness of the unity of the body, in accordance with the priesthood of all and overall in conformity to Christ's will (Duffield and Van Cleave 1983:440). For when authority is acted according to Christ by a few or by the many, the submission it calls to is legitimately to be counted as *submission to Christ*. What is done then is done as by the whole body, as in the case of the support Paul received from the Philippians. Their support led him to give

[267] The contribution of Congregationalism resides mostly in emphasising the autonomy of the community and its main failure is with its location of authority.

thanks not just to the leadership, not just to the congregation, but to the saints in Philippi with the overseers and the deacons (Phil 1:1).

It is not the congregation that should "reign" over its members as to mediate authority to them. What the congregation may legitimately do, in conformity to participative christocracy, is to acknowledge, to identify with, and to appoint or to have appointed the ones with a call and a gift or gifts for a given ministry. The congregation as well as its individual members are called to submit to the authority of the Lord (*HIBD* 2003: 729; Moore 2003:296; Manser 2009). In conformity to participative christocracy, the leadership should allow the congregation to participate in decision-making whenever wisdom does not recommend *ad hoc* decision-making. This will potentially help foster members' sense of responsibility. The community of Lystra and Iconium contributed to Timothy's enrolment as member of Paul's missionary team (Acts 16:2).

8.5.4 ***Locality, catholicity and participative christocracy***

A Christian community cannot be estimated spiritually mature as long as it has not grown to become the local expression of the threefold dimension of God's mission. Van Engen (2001:89) writes: "The Church's existence shall be one of witness in all those places and cultures." The priesthood of all and the vocation of any single community at the local level ask for a) the responsibility of each congregation for service and growth; b) a degree of autonomy for genuine endorsement of that responsibility. *Christocracy does not rule out the responsibility of the body members for order and decency (1Cor 14:39, 40), nor does it rule out the responsibility of each congregation for its growth and its diakonia* (see Dunn 1975).

Waldron is right in pointing out the letters to the seven churches of Asia (Rev 2, 3) as the confirmation that each local community will be held accountable before the Lord (Waldron 2004:208). Though I do not fully agree with his suggestion that these two chapters establish the *independence* of the local church, I hold that whatever form of government one determines to adopt, it should be structured as to not hinder each local congregation's corporate building or the priesthood of all its members. In the light of the limitations of existing models, the basic question with respect to the "priesthood of all

believers" is: in what sense, a given model may hinder or favour the priesthood of all as it has been captured through this study?

Pauline local congregations though they had administrative and diaconal autonomy were not totally separated from each other since the apostolic ministry constituted an apostolic link which guaranteed doctrinal unity (Col 4:16) among Pauline communities, and favoured joint activities as in the assistance undertaken in favour of needy Judean communities (2Cor 8:1, 18-23). What is crucial is that each congregation assumes sufficient responsibility for the regulation of its activities and the diaconal mobilisation of its members. Ecclesiastical fellowship of any form should find a way to preserve this degree of functional autonomy and responsibility the lack of which is detrimental to the priesthood of believers of a local congregation.

Though each local congregation should work responsibly to its corporate growth and to its *diakonia*, it should not do it at the expense of the catholicity of the body of Christ. The independence of a local congregation should not be an independence from the universality of the Church. The Church is one, the building of the Church and the vocation of the Church invite us to search to understand the responsibility of each local church with regards to this oneness. Pauline communities while assuming their locality kept a strong sense of the universality of the Church that explains their concrete mobilisation in favour of the needy communities of Judea (Ac 11:27-29).

Our conception of Church order should not therefore conceive the autonomy of the local church as to reduce it to a club centred on itself at the expense of the one universal church. Every local congregation and every member of the body of Christ should internalise a strong sense of the catholicity of the Church in understanding as to be able to externalise it from one's persuasion through the priesthood of its members, through the *diakonia* of the congregation (see Pope 1789: 282-283).[268]

With regards to the clergy/laity gap, the *diakonia* of the body understood as the priesthood of all opens avenues for the mobilisation of congregation

[268] "The ascription of catholicity to the Christian body dates from a very early time. The term catholic means universal; and when local is added, as its counterpart, the two expressions signify that the one church of the Redeemer, His body on earth, has such a universality in its design and destiny as is consistent with the local independence of individual churches" (Pope 1789:282, 283).

members in the light of the vocation of the community in the world read through the threefold dimension of the *missio Dei*. A congregation should allow and encourage the search of all diaconal gifts its vocation in the world and its building require (1Cor 12:31; 14:12; Eph 4:16). The paradigm of the pastoral task confirms the functional impossibility for a mono-episcopal or mono-pastoral leadership to adequately fulfil all the duties in overseeing and equipping of the saints in view of the vocation of the community in the light of the threefold dimension of the mission Dei.

Large constituencies in many modern communities including some mega-churches require a plurality of elders for an adequate discharge of the pastoral task. The paradigm allows for a team-approach allowing gifted and adequately equipped members the possibility to assist in the teaching ministry as well as in pastoral care under the management of a pastoral team. Participative christocracy allows greater involvement of congregational members in decision-making without necessarily falling into a popular understanding that could jeopardize the progress and well-being of the congregation.

8.6 Summary

The chapter is aimed at expounding the theological significance using three paradigms identified through the research into Pauline church leadership and ministry. The three paradigms are the *diakonia* of the body, the pastoral task and participative christocracy. According to Pauline ecclesiology the ultimate end of all spiritual diaconal gifts and of the diverse ministries stemming from is the building of the Church (1Cor 14:12; Eph 4:12).

The building of the body in Pauline ecclesiology translates Jesus divine project: I will build my Church (Mt 16:18). For the building of the Church is related, beyond its eschatological end (Eph 1:9, 10), to her vocation in the world, one has to understand the treatment of Charismas and ministries in the light of her nature and identity as well as her vocation in the world (Strong 1907; Congar 1937; Dunn 1975; Kösteenberger 1999; Brauch 1988). The building of the body cannot be done at the expense of her nature and identity.

In the light of the Church's nature, identity and vocation in the world the *diakonia* of the body includes all internal (ministries in community) and external

(ministries in the world) activities a community is called to perform (Moltmann 993; Elias 1995). The ministries are diverse but for the body is one and the purpose of the ministries is one, the *diakonia* of the body is not the sum but the resultant of the integration of the *all the diverse ministries* of the community without discrimination (Lenski 1937; Lange et al. 2008d).

The New Testament does not give any exhaustive list of diaconal gifts. The number of ministries a community will perform should depend on its contextual vocation and its needs with regards to its building. The *diakonia* of the body in Pauline terminology corresponds to the priesthood of all in 1Peter 2:5 (Lenski 1937; Dockery 1998; Schreiner 2003; Lange et al. 2008i). The priesthood of all is not, first of all, the democratic governance of the Church but the participation of all members of the body, each according to the endowments of the Holy Spirit, in the building of the body and including its vocation in the world (Moltmann 1993; Elias 1995).

The second paradigm envisages the overall ministry of the leadership with regards to the building of the body as the pastoral task. Its content is elaborated from the functions its different appellations (elders, overseers, pastors, doctors) point to (Barth 1974; Krodel 1986; Lincoln 1990; Walls and Anders 1999; Grissom 2003; Merkle 2003; Black and McClung 2004). It integrates therefore all the duties of the leadership placing the ministry of the word at its centre so that pastoral care and administration gravitates around the central responsibility of leaders: the equipping of the saints towards maturity and service (Eph 4:12). For Paul, the issue of Church leadership and ministry is so crucial in the building of the Church that he warns in 1 Corinthians 3:10, "...let each one take heed how he builds on it (the foundation)" (NKJV). In Acts 20: 28, Ephesian church elders are solemnly exhorted "Therefore take heed to yourselves and to all the flock of God among which the Holy Spirit has made you overseers to shepherd the church of God which he purchased with his own blood."

In the performing of the diverse ministries the community is confronted to the tension between spiritual freedom and the need for order and decency (1Thess 5:19-21; 1Cor 12:3; 14:33, 39-40). The ordering of the Church has been an object of debates throughout the history of the Christian Church

(Clement, Ignatius, Calvin,). It has lent to three models that prevail since the Reformation in the landscape of historical Christianity (Episcopalism, Presbyterianism and Congregationalism).

One of the findings of the research is that Church authority is neither democratic nor oligarchic; there is but one hierarchical position in the body, that of its head: Christ (Moltmann 1993). Therefore, authority is Christocratic and its location within the body is best translated through the third paradigm, “participative christocracy”. Rather than vindicating one of the existing models, the New Testament evidences instances of leadership decision-making as well as congregational involvement in decision-making (Acts 6:2, 3; 15:6, 22; 16:4). In the light of these instances, the exercise and the management of authority in the Church requires wisdom and humility[269].

Each of the three paradigms may contribute to the reduction of the clergy/laity gap. The *diakonia* of the body allows and encourages the search for all the diaconal gifts the congregation needs to adequately fulfil its vocation in the world and to build itself (1Cor 12:31; 14:12; Eph 4:16). The extent of the pastoral task requires functional plurality (Ainslie; Carson 1985; Lea and Griffin 1992; Hughes and Chapell 2000) making room for all gifted and adequately equipped and dedicated members to assist in the teaching ministry as well as in pastoral care under the management of the pastoral team. Though the priesthood of all believers is first of all concerned with all members’ involvement in the ministry of the body, participative christocracy should encourage the involvement of the congregation in decision-making as far as reason and wisdom command.

[269] As Krodel (1986 :385) puts it: "The appropriate ministerial style is humility, the opposite of domineering based on religious egocentricity (cf. 2 Cor. 4:5; 11:7; Phil. 2:3; 1 Thess. 2:5–8)."

CHAPTER 9 CONTEXTUAL SIGNIFICANCE

9.1 Introduction

The historic-redemptive project of God is one (Eph 1:9, 10). But its implementation takes on various aspects insofar as the situations in which it is accomplished are varied across space and time. It is from Antioch not from Jerusalem that the Holy Spirit launched the mission to the Gentiles (Acts 13:2). The "unreadiness" of many Judeo-Christians in Jerusalem (Acts 11:3, 4) was not propitious for an open movement towards the Gentiles. It is not in Jerusalem that one had to confront the gods of Olympia but in Athens and other Gentile milieus (Acts 17:16, 22-32). The Church is one and is called to the one historic-redemptive project of God but in places, situations and conditions that have bearing on her and on the task she has to carry in time and space. This also will have some bearing on church leadership and ministry from one situation to another.

Agreeing rather with Nkansah-Obrempong (2007:142)[270], this thesis has dealt with the issue searched by, first, investigating the biblical texts in critical interaction with Eurocentric hermeneutics[271] to lay the biblical foundation. This

[270] "The question of **method** (italics his) becomes a central issue in the minds of African Christian theologians if the theology they are envisioning is to be worth the name. To be faithful to the historical Christian faith, African Christians have stressed the need to construct African theology on sound biblical foundations" (Nkansah-Obrempong 2007:142). In fact, the African theologian should avoid endorsing uncritically Eurocentric hermeneutics but also the pitfall of identifying uncritically with his/her African culture.

[271] There is no need to reinvent the wheel. Theology cannot be done in abstraction as if the text has come from heaven to Africa. On this, I agree with Bediako's statement: "For if we maintain an organic view of Christian history, then the whole tradition of the whole church belongs to the church in every time and place. By the same token, when some of the Reformation's fruit turns sour, as it did in the apartheid theology in South Africa, we are able to formulate a Christian critique of the distortion, or as in this case, the heresy, without being dismissive or destructive of Christian tradition as a whole" (Bediako 2007:8). My view differs from Upkong's methodological approach as he defines it: "Inculturation hermeneutics is a contextual hermeneutic methodology that seeks to make any community of ordinary people and their social-cultural context the subject of interpretation of the Bible through the use of the conceptual frame of reference of the people and the involvement of the ordinary people in the interpretation process" (Upkong et al. 2002:12). His seems to me reductive as Dube (2002:49) puts it: "Ukpong's definition notably renders inculturation hermeneutics in the recent South African language of "reading with ordinary readers" (Ukpong et al. 49). In my view, contextual theology is doing theology with a double awareness by 1) interacting critically and proactively with the biblical text and other cultural theological discourses;

chapter takes the next step, aiming at bringing out the contextual and situational parameters that may have a bearing on church leadership and ministry in a typical West African Sahelian context, to identify the challenges the Church may have to face with regards to God's mission and the potential implications for the priesthood of believers. The chapter will ultimately suggest, at least, one way of applying each of the three paradigms this research has identified in view of a narrowing of the clergy/laity gap.

9.2 The WAS context

9.2.1 Geography, demography and economy

The appellation Sahel, is derived from the Arabic word "*Sah Hehl*" that means "shore" (DeLancey *WBE* 2003:22; Bennafla 2013). It was originally coined to name the bio-geographical semi-arid belt stretching across from the Atlantic Sea to the Horn of Africa and the Red Sea eastwards (Kerdoudi 2013:1). Confined between the south border of the Sahara desert and the north part of the Savannas, the belt is located principally in the following countries: Senegal, Mauritania, Mali, Niger, Chad and Sudan. With the desertification extending southwards, DeLancey (*WBE* 2003:22) includes Ethiopia, Erythrea and Somalia.

From a geopolitical delimitation[272], the appellation applies also to countries members of the West African regional organisation CILSS (Kandji et al. 2006:3). In addition to Mauritania, Senegal, Mali and Niger, the countries of the CILSS include one Central Africa country, Chad, and it extends to Cap Verde, Guinea Bissau, Gambia and Burkina Faso (Baril 1997; Badolo 2004:24; Kandji et al. 2006:2). This thesis labels "West African Sahelian context" (WAS context) some West African countries members of the CILSS which belong culturally to the Mandingo or Mande cluster[273] and to the Islamic belt. This

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2) consistently expressing the *particularity* of the African context with regards to the *universality* of the body of Christ so that the former resonates in fellowship with other particularities within the body in its particularity.

[272] Dumont's identification of the Sahel (Dumont 2010 :¶ 1) to an area that includes the south parts of Algeria and Morocco, and excludes Senegal is not really a propos

[273] The Mandingo cluster refers to a cluster of ethnic groups the origin of which goes down to the Wagadu Empire established by the Soninke and later was succeeded by the Mali Empire, under Sundjata Keita. Mandingo refers to the ethnic identity while Mande represents the original territory of the empire. The Mande which extends from Timbuktu in the north up to the southern part of nowadays Mali is the original territory from which the Empire extended to other parts of West Africa. Medieval Mande

triple characterisation concerns principally three countries members of the CILSS that are Mali, Senegal and Gambia.[274]

No serious study on the future of WAS countries would be pertinent that does not take into account the impact of the degradation of the ecosystem that is affecting and will continue to affect all aspects of people's lives for a long time (Badolo 2004:24).[275] In the last forty years, the Sahel has known recurrent periodical droughts (Kandji et al. 2006:4) with dramatic consequences going from food shortage to devastating famines (Yamamoto 2013). The continuing desertification of the Sahel will induce changes in people's mobility and location, and consequently the demography, the economy and, at the very basic level, the food security in Sahelian countries. As Kandji notes "Climate variability therefore poses one of the biggest obstacles to the achievement of food security and poverty reduction in the region" (Kandji et al. (2006:3).

With a high rate of population growth, these countries will double their 2000 population by 2030 if their present fertility rate remains constant (Tabutin and Schoumaker 2004:529; *PDM* 2006:26; SWAC/*UNWPP* 2010; Taje 2010).[276] Since they also have a rapid and high rate of urbanisation (*PDM* 2006; Ouedrago 2007), the capital cities in WAS countries tend also to double

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corresponds, by and large, to present-day West African Economic community (WAEC) (Délégation Guinéenne 1993: I, ¶ 1; Couloubaly 2006:16). The geographic area of the Mandingos extended to southwest Mauritania, South of Senegal, all the Gambia, East of Guinea, West of Burkina Faso, and the northern parts of Sierra Leone, Liberia and Ivory Coast (Couloubaly 2006:16; Person 1968:11, 12). The cluster is nowadays more a cultural cluster extending to each of these countries and may be considered a link. The Mande groups constitute an important segment of the population in each of the WAS context country (Délégation Guinéenne 1993: II, ¶ 1; Johnstone 1993).

[274] The delimitation of the WAS context excludes two countries: Guinea and Burkina Faso. From an eco-climatic classification, Guinea does not belong to the Sahel at this point of history. Guinea belongs to the Mandingo or Mande cluster and shares a number of demographic, cultural and religious peculiarities but, strictly speaking, it is not a Sahelian country. However, this country may well be added to the WAS context because it shares religious and socio-cultural peculiarities of WAS countries though it belongs to another area naturally privileged. Potentially rich from an eco-climatic definition, the state of its economy is even worse than that of its northern counterparts. A significant segment of the population in Burkina Faso, the *Jula* (Traders), belongs to the Mandingo cluster but Burkina Faso is not part of the Islamic belt.

[275] The causes of the degradation of the ecosystem of the Sahel seem to be the combined effects of local agricultural practices, the global climate change and rapid population growth (Bennafla 2013).

[276] Africa by and large has a rapid population growth rate (27 percent) and Sahelian countries have an even greater rate. Mali is among the African countries with the highest and less changing fertility rate (Tabutin and Schoumaker 2004:529). The fertility rate corresponds to the average number of children a woman in a given population may potentially give birth to during her procreative lifespan (Ouedrago 2007:4)

their population every 25 years[277]. The urbanisation is further boosted by the migration of rural populations southwards due to the desertification of the Sahel region (Traore 2007:2; Dumont 2010).[278] In the near future, this will lead to overpopulated cities with more acute socio-economic consequences like unemployment, lack of sufficient health infrastructures and personnel and the degradation of schooling systems (Ndiaye 2006: 29, 31). It is worth noticing that the two most Sahelian countries in the WAS context (Mali, Senegal) have a very young population. The age structure reveals that about half of the population in WAS countries are children from 0 to 14 years old (*SWAC/WPP* 2011). They represent a dependent of the population.[279] A young population may be seen as constituting a high potential of workers but, for a decade or more, this segment increases the needs for health and education structures and if the economy does not grow, it will intensify the migratory flux within the region as well as the migration to developed countries, mainly the European ones (Ouedrago 2007:15).

The economy of countries of the WAS context revolves around agriculture, livestock and fisheries (Badolo 2004:25; Bennafla 2013). Keeping with traditional agricultural techniques and given the unreliable rainfalls, the economy is one of subsistence (Hiebert and Meneses 1995:198; Kandji et al. 2006:11). Mining and tourism are the main industries contributing significantly to the growth domestic product of landlocked Mali but the industry is confined mainly to the processing of agricultural products, fish and hides, and basic domestic goods (Bourdanné 1996:347; Kandji et al. 2006:2). These countries depend on donors and are unable to overcome the enormous challenges they face, and to reduce the overall endemic poverty that prevails in all three countries. (Ammour 2010:4).

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[277] One out of two will be people living in urban areas in Mali and Senegal. The urban population in Gambia will grow from 11percent of the total population in 1950 to 69 percent in 2025. The urban population in Mali from 9 percent in 1950 has reached 27.45 percent in 2000 and is projected to attain 48 percent of the total population in 2025.(Source: UN Population Division, World Urbanization Prospects: The 2009 Revision)

[278] "...in 1960, only 15% of the population lived in urban areas in 1960 West Africa; the number will near 60% in 2030" (Ouedrago 2007:6).

[279] In Gambia and Niger, people under age 15 represented in 2010 respectively 42.1 percent and 50.1percent (*UNWPP* 2010). From 1960 to 2011, they constituted 45.1percent in Mali, 45.3 percent in Senegal (*ANSD* 2011:17). This reflects the continental average which is more than 45 percent (Ndiaye 2006:29)

9.2.2 Culture and Religion

For Mandingo cultures as in many other cultures (Hiebert 1985:136), in general, individuality cannot be the starting point for the community and individualism is antisocial and is looked at negatively (Person 1968:33; Sidibe 1978:144). The nucleus of Mandingo society is the nuclear family (Ndiaye 2006:30; Kandji 2006:104). The nuclear family itself does not live isolated from the extended family (Kandji 2006:104) but abide under its rules. The extended family, composed of all nuclear families of same patronymics, is the base unit of the community in many cultures (Person 1968:33; Grunian and Mayers 1988:214) as in the Mandingo cultures (Couloubaly 2006:14). The extended family lived in a large courtyard uniting the different nuclear patronymic families.

An important aspect of the original social organisation in the Mandingo cluster was the hierarchical stratification of society into an upper class constituting the nobility and the freemen (*Horonw*), a middle class of men of casts[280], and the lower class of slaves (*Jonw*) (Sidibe 1978:69) constituting a workforce for their aristocrat masters (Emy 2001:25, 26). Respect for the elders was and remains part of the cultural and social values in the Mandingo cluster (Délégation Guinéenne 1993: I, ¶ 3; Doumbia 2002:3). Seniority in an oral culture is determined by classification in an age group. Each group of people with more or less the same age goes through initiation rites including circumcision for boys and excision for girls that determine his/her age group (Hiebert and Meneses 1995:99, 100;).[281] Initiation rites raise young men from childhood to manhood and formalize the relationship between different age groups. Everyone knows who should function as father or as younger brother or son.

Rejection of individualism is also reflected in the culture's philosophy of leadership. Power in the extended family used to be in the hands of the elders and the chief of the patriarchal family was, in principle, the oldest. He assumed the role of "House Master" (*sotigui*) or "head of household". His authority

[280] One's cast seems to have been determined by group's labour specialisation (Hiebert and Meneses 1995:188).

[281] "In the Mandingo tradition, those who belong to the same age, especially those who were circumcised the same morning with the same knife, have the duty to mutual support and assistance and to prohibit harm. The relationship between people of the same age becomes even stronger than these people have been "cut" with the same iron" (Doumbia 2002: ¶ 1)

extended over all and was disciplinary rather than judicial (Person 1968:38). At the village level also, the chief was the oldest of the founder's lineage (Jolly 1999:¶1; Couloubaly 2006:15)[282]. But this gerontocratic structuring was tempered by the existence of an advisory council that, meets with the "Head of the household" for deliberation and decision-making. At the state's level, according to Bain (2013), kings had the obligation to delegate responsibilities to ministers. Those who were entitled to enthrone or to refuse a king had also the power to overthrow him. They constitute therefore "an important counterbalance to the whims of tyranny and the omnipotence of the sovereign" (Bain 2013).

Important aspects in decision-making are the place where decisions affecting the whole community or part of it, and the method used in making such decisions. The place is "the vestibule" (*Blon* in Malinke) which is the village chief place of meeting (Person 1968:46). It is sacred. It is a place of information exchange and community decision-making. Its equivalent among the Dogons[283], is the *toguna*. While the vestibule is a hut, the *toguna* is a very low shed (Kansaye and Guindo 2000:14) where one can just keep seated and talk but one cannot stand. It is a place for dialogue not fight. The mode of reaching a decision is the palaver (*kumanyogonya*), a dialogical approach to conflict management, problem-solving and group decision-making. As Emy (2001:25) writes: "The modes of palaver and search for unanimity are constitutive features of what some have called 'traditional African democracy' "

Societies in the WAS context belong to oral cultures (Verger 1995:109). WAS cultures are very conservative and the culture resists external influences. Islam south of the Sahara desert as well as Catholicism had been led to integrate or to leave juxtaposed animistic elements (Gandolfi 2003:262). Islam is well-rooted because Muslim brotherhoods have played a vital role in WAS resistance against colonialism. Up to the colonial period, the cultures of the

[282] In Dogon societies, "The *gara ôgo* is invested with this function as a senior territorial group over which it exercises the authority of *hogon*. The burden of this dignitary is consistent with the principle of seniority that determines the structure of any Dogon society since authority goes back legitimately to the oldest. The term *gara* designates, in *Tenge* language, "the elder, the firstborn or birthright." Moreover, in the book of Desplagnes (1907: p.217), the mysterious "Hanna-Gara, (the village) high priest" simply is the village elder, *ana gara*" (Jolly ¶1).

[283] An ethnic group of Mande origin settled in the north-eastern part of Mali, in the Mopti region since the fourteenth century (Kansaye and Guindo 2000:7).

Mandingo cluster have evolved based on orality. Neither the introduction of the Arab language through koranic learning nor the influence of colonial written languages has radically transformed the innate orality of local cultures. The hereditary cast of the griots remains the depositary agents of history and traditions in WAS cultures (Sidibe 1978:69; Niang 2006:75). Illiteracy is high in WAS societies. Since in rural societies children represent a family labour force (Hiebert and Meneses 1995:198), the parents are not inclined to send them to school. Urbanisation has not changed radically this mindset.[284] In 2001, eighty-five percent of the Malian female population was illiterate (*EDSM III* 2001). According to Pearce (2009:7, 8), there were forty million of West African illiterate women in 2008, and fourteen million children out of primary school among whom eight million girls. Unfortunately with very scarce resources, the governments' schooling systems have not succeeded in their efforts to reduce significantly the gap (Pearce 2009:4).

As Doumbia (2002:¶ 3) indicates, the Mandingo tradition requires also that one respects one's parents, one's leader or chief, and one's master. Because of the rigidity of the hierarchical interpersonal relationships, cultures in the WAS context have invented relational techniques to allow for smoother interactions between different strata of hierarchies. The various cultures of the Mandingo cluster value hospitality (*terranga* in Senegal and *Diatiguiya* in Mali)[285], tolerance and solidarity. They have such relational devices as joking relationships or intergenerational relationships. Joking relationships (*sanunkuya*) are cathartic alliances within kinship and society, between patronymics and ethnic groups, even between social classes (Doumbia 2002; Diouf 2005; Couloubaly 2006:16) that create more freedom for less burdensome relationships between individuals or social groups.

As Couloubaly (2006:16) writes: "In addition to the *sanankuya*, there are also, at the kinship level, other joking structures, such as those between grandfathers and grandsons, Ego and sisters-in-law, Ego and his maternal

[284] In 2010, according to United Nations data (SWAC/UNWPP 2010), if in Gambia the rural population has shrank to 41.8 percent, with 64.1 percent in Mali and 57.6 percent in Senegal the rural population in WAS societies represents a majority.

[285] Both *Terranga* in *Wolof* (Senegal) and *Diatiguiya* in *Bambara* (Mali) may have the meaning "hospitality"; the former emphasises the act of hosting and the second implies also the person hosting.

uncles, etc." A joking relationship is a powerful and remarkable conflict management tool. It facilitates contacts between people who meet in the activities of everyday life. Intergenerational relationships allow a grandson to interact friendly with the patriarch of the family, his grand-father. Intergenerational relationships between older and younger people, like grandparents and grandchildren, allow the latter freedom with their grandparents in a culture where respect for an elder is sacred. Grandparents can joke with their grandchildren more than they could with their children for who they represent the immediate authority for their children in the hierarchical gerontocracy. Another communication device for wives allows one to avoid being disrespectful vis-à-vis her husband while expressing her feelings: a wife would joke with a younger brother-in-law to send a coded message to the husband. Article forty three of the imperial charter of Mande grants immunity of speech to the chief of griots and freedom to joke with the royal family (Niang 2006:77).

Islam entered the Sahel many centuries before Christianity made its way hinterlands West Africa. Though Islam took root in Mali between the eleventh and the fifteenth century (Agempem 2007; *AFPC* 2011; Bennafla 2013; Thouy 2013)[286] by peaceful as well as coercive means[287], it encountered forceful cultural resistance. Not until recently has Islam reached some "heathen-dominated" areas like the *Beledugu*, the north-western part of Mali, (Johnstone 1993:371). Islam, in the WAS context, is syncretistic and has always been tinged with local animist practices (Keita 1993:2; Gandolfi 2003:261; Agempem 2007:20; Thouy 2013:3). Catholicism entered the area during the colonial era. It is also a syncretistic Catholicism. Protestant missions were allowed free access into French territories (Agempem 2007:33) and entered landlocked Mali by 1920.

Islam and Christianity have been making converts among people of animistic background who still constitute nine percent according to a 2010

[286] The presence of Islam in Mali in the seventh century, according to Ballo and Traore (*DESM III* 2002:2) is hard to accept since Islam started in the seventh century in Arabia.

[287] On the one hand, there has been the pacifistic activities of merchants from North Africa, and, on the other hand, the jihadist approach (Kane and Triaud 1998:12), that of the Almoravid Berbers in the fifteenth century, and of the well-known warlords Sekou Amadou and Elhadj Oumar in the eighteenth and the nineteenth centuries (Moreau 1982:140; Agempem 2007:17, 18).

figure (*AFPC* 2011:1). Christianity has grown in the eighties (Johnstone 1993:371) and for two to three decades now it faces great resistance. Heavy Arab investments aim at proselytisation through promoting the building of mosques (Hodgkin 1998:215; Mandryk 2010:354), the establishment and financial support for more attractive models of Koranic schools, *Medersas* (Cissé 1998:101, 107; Mandrik 2010:354), and political actions aimed at Islamising African modern states (Hodgkin 1998:212, 213). Aggressiveness from many radical Islamist groups has led to the invasion of northern Mali in 2012 (Daou 2012; Fiott et al 2013; Yamamoto 2013) followed by an international response.

9.3 The Church in a WAS context

9.3.1 The state of the Church

The foregoing being valid for all three countries, for practicality the thesis will focus now on the typical sub-context of the Malian Church. Mali is the most Sahelian of all three countries, and the home of Mandingo culture. It is one of the first Islamised WAS countries and one in which the presence of Islam has a significant bearing (Daou 2012). The youngest Church of the WAS context is the Malian Church. The Church growth rate, 5.5 percent in 1993, reflects the general trend in the context (Johnstone 1993). Apart from Burkina Faso, Mali is the poorest country of the WAS context; it concentrates all the socio-economic problems facing WAS countries, adding security and political instability.

The Church faces a number of constraints in the Malian sub-context. There are, first of all, external constraints like the encounter with Islam and the collectivist, conservative and refractory nature of local cultures. Islam is well established in the belt and reveals oftentimes aggressive. Assimilation to the colonial enterprise has “marked” Christianity as an alien, European and hegemonic religious ideology. The unspoken tolerance of animist practices opens many villages to nominal adhesion to Islam. The encounter with Islam has amplified following the significant advances of Christianity in the eighties (Johnstone 1993:371; Agempem 2007:136). Nowadays, Christianity must address a heavily Islamised population. From this point of view, the “Good New” cannot reveal relevant as just a religious discourse, as mere preaching

but should be more than just “pious religion”. Incarnational ministry is a must in facing the new Islamic challenges.

If getting conversions from Islam is a difficult task, it is still difficult to retain the converted because of pressures from their different social groups. Many converts have set back under family and community pressures (See Hiebert and Meneses 1995:235). Islam does not build solely upon personal conversion but mostly on family membership. Then there are the internal threats of pseudo-evangelical miracle performing movements, a quite recent phenomenon in the belt that is gaining magnitude. These movements act from within by attracting and enrolling immature Christians. In addition to all the foregoing, inadequate discipleship may expose sincere Christians from animist background to fall prey to some syncretistic practices. Neglecting adequate discipleship of believers is a suicidal pastoral behaviour in this context.

The Church has grown from rural to urban areas. Christians were mostly from an animist background and illiterate in the beginnings. From one and half percent in the seventies (Johnstone 1979:231), Christians represented more than three percent twenty years after (Johnstone 1993 370). There was but a few Protestant Mission societies at the dawn of the twentieth century (Agempem 2007:126) in Mali. From eight mission societies in the sixties, the fellowship of Evangelical Churches and Missions has nowadays more than thirty members and associate members (Agempem 2007:133).[288] By 1980, ten new Mission societies (Johnstone 1993:371) and many Christian NGOs (Agempem 2007:138, 139) entered the country and engaged in church planting and social work in Mali. The Church after having grown mostly in rural areas has started making substantial progress in urban areas too since 1980 (Johnstone 1993:371). From a single church in the forties, Bamako counted sixty local communities by 2010 (Mandryk 2010:566).

The major denominations have established educational infrastructures for the training of pastors. In 1997, there were seventeen Bible schools of which two francophone and the remaining training in vernacular languages (Bourdanné 1996:345; Agempem 2007:145). The latter have been established

[288] Associate members are Christian organisations like Campus Crusade and some of the Christian NGOs that are engaged in development programs.

by the Mission agencies focusing on training non schooled people. With the autonomy of churches, national denominational Bible schools have taken the relay. With very limited means for the training of students for pastoral ministry, they are struggling (Johnstone 1993:371; Mandryk 2000:565). If Bible camps and Bible study groups have been given priority in the sixties up to the nineties, the situation has drastically changed. Local Bible camps organised under youth groups responsibility have replaced the former church-based Bible camps, and as for Bible study groups, it is now difficult to locate a significant one. The prevailing situation and the challenges ahead require that high priority be given to the spiritual growth of the young generation.

Apart from a biblical seminary, joint ventures leading to federate interdenominational structures are not on the agenda yet while the growing number of communities and believers calls for a greater number of trained pastors in the largest denominations (Ndiaye 1995:124; Agempem 2007:145). One of the two largest evangelical denominations, the Evangelical Protestant Church in Mali (EEPM), is today confronted to a shortage of pastors. The ratio pastors/local churches (Ndiaye 1995:119) reveals that already in the last two decades, one pastor was sometimes in charge of many communities. The gap is aggravating while the number of converts from Muslim background is growing, and a great number of Christians are illiterate, as already pointed out more than thirty years ago (Johnstone 1979:231).

The problem is not limited to the WAS context, even to Africa, as M'Biti (1973:60), following Sundkler, once noticed: "it seems that mainline churches are so occupied with fighting for their institutional survival that they neglect, in a more or less extent, their pastoral responsibility [my translation]". People are used to think of a single "pastor" for the discharge of the pastoral task. Mono-episcopalism emerged out of a disjunction by the Church of second and third centuries when they began to set apart the *episkopos* from the elders (Tidball 2003:148,149; Engle and Cowan 2004:52). In isolation, a single Pastor is in charge of the pastoral task. A similar pattern prevails in churches of the WAS context. Church order places the *elders* under a pastor. The structure had been inherited and since then it is the prevailing approach to pastoral ministry. The pastor is "the first spiritual leader" and has authority over the board of the

local church he presides, the group of elders or a managerial committee. The group of elders in some churches operates as an administrative or an advisory committee. At meetings, when there is a ballot vote the pastor as chairman has the casting vote. Structure takes precedence over the task.

It is true that one of the problems affecting the growth of the Church in the Sahel is the lack of full-time workers, overall among the educated (Pastors are all full-time). The scarcity of people who want to devote themselves to full-time ministry and the denominations' very limited resources to fund training in Bible institutes are part of the problem (Johnstone 1993:38, 371) but not the root cause of it. With regards to the pastoral task, many communities in the second largest denomination are under the care of a single pastor, but even the smaller denominations suffer the same situation.

As one on whose shoulder lays the pastoral task, the pastor is sometimes also expected to be also an Evangelist or the responsible of church evangelism. He acts sometimes as administrator. On top of so great responsibilities, many a pastor is busy with state or other organisations meetings because the pastor in WAS context is a religious reference of the believing community. Thompson (1984:143) has pointed to the diverse functions of the minister beyond the pastoral task as "conflicting paradigms...source of confusion for both minister and congregation..."

As the membership of urban local churches is also growing to the hundreds, the management of a church by a single pastor assisted by a group of elders under the pastor's authority translates a model of pastoral ministry that is no longer appropriate for the majority of urban communities nowadays (Daïdanso 2002:172). When the pastoral task falls under the shoulders of one person, I suggest the qualifier "mono-pastoral" instead of mono-Episcopal because what is at stake here is not simply the issue of authority but the more crucial issue of the pastoral task.

9.3.2 Opportunities and Challenges

External challenges calling the Church to pay attention to the threefold dimension of God's mission include the need to correct the bad image inherited through the colonial period. In profoundly religious and Islam-dominated

societies, the image of Christianity is decisive. Mandryk remarks that in Senegal, Catholics have a good reputation of helping but "are known as those who drink not those who follows Jesus" (Mandryk 2010:732).

The Church in WAS context is called to serve in an environment of economic fragility. Bad governance and corruption (Yamamoto 2013) do not ease the socio-economic challenges facing the WAS societies. The Church in this context is therefore daily challenged by the consequences of the endemic poverty and its corollary poverty-related sanitary and socio-economic problems. The WAS context calls the missionary Church right now and in the forthcoming decades to pay heed to the surrounding human suffering.

The Church faces spiritual challenges with the proactive resistance of Islam and the infiltrations of pseudo-evangelical movements. Though the Islamic efforts have slowed down conversions to the Christian faith (Fancello 2003:858) the pacifistic character of the WAS cultures (Couloubaly 2006:16)[289] leaves open opportunities for Christian witness and Christian relief ministries.

One internal problem is the need to provide sufficient and skilled spiritual leaders. The inherited pastoral model needs innovative change. Mandrik points to "Leadership patterns that perpetuate the authority of one anointed leader-figure rather than promoting the life of the whole body of Christ.", and rightly concludes "This gives great influence to father-figure pastors who function as CEOs than as shepherds" (Mandryk 2010:52).

A Christian community is malfunctioning when qualified and educated members are confined to passive membership. This may affect their sense of worthiness within the community. It is not rare to see people leaving their home community to join charismatic groups in which they fill they will be given opportunity to get more involved. This is one of the issues the church faces in the WAS context. The priesthood of all will correct this marginalisation. Nowadays, Sundkler's remark on the neglect of pastoral responsibility (M'Biti 1973:60) holds also true for churches in the WAS context. How then can the Church apply the three paradigms towards a reduction of the clergy/laity gap with regards to these issues churches of the WAS context are facing? What

[289] Mandryk writes regarding Gambia, "Islam is dominant, but the traditional Gambian expression is a gentler version rather than the more strident edition from Libya and Saudi Arabia seeking to exert influence over the education et economic systems and the political process" (Mandryk 2010:354).

follow next is an attempt to apply the paradigms towards a reduction of the clergy/laity gap.

9.4 Towards a priesthood of all

9.4.1 The diakonia of the body

The paradigm of the *diakonia* of the Church is the totality of the ministry the community of Christ is called to. It is in this sense that "*diakonia*" is used for the saints in Ephesians 4:12. Paul treats usually the *diakonia* with regards to a local community of believers rather than a cluster of churches or the whole body of Christ (Rom 12; 1Cor 12-14). The *diakonia* is the participation of a community in God's mission in context (Watts 1981:20). As in the case of the Corinthian community (1Cor 12:28), all members in a given community are expected to engage in the *diakonia* of the body (Hubbard 1996:962), first, in their local context (1Cor 12-14), and possibly beyond (Ac 11:29, 30; 2Cor 8:11-14). Therefore, as the research emphasises, the *diakonia* of the body is the Pauline expression for the priesthood of all believers.

The priesthood of all is reflected in Mandingo culture by the various task forces that used to perform in common fields. In Mandingo societies, while there was room for individual properties, collective activities and properties existed at various levels. Person (1968:86) explains that "*Foro*, in Western madingo, indicates the common field and by extension the community proprieties (*foroba)* in opposition to the properties of nuclear families within extended families (*luw*), of families within a village, of villages within a province (*kafu*) [my translation]". The word *tonw* applies to village associations the members of which worked collectively. *Tonw* and *kariw*, the latter designating an age group task force used to work in family, village or province fields. According to Person (1968:35), the main purpose of a *ton* was to organise young people in a task force for corporate work "in common fields, for mutual support, and also for entertainment" [my translation].

In the light of the study of Pauline Church leadership and ministry and with regards to the WAS context, there are however three theological misunderstandings that ask for correction for the priesthood of all to be effectively implementation in the churches of Sahelian context. First of all,

correction is needed as regards the extent of the universal priesthood. A second issue is the prevailing doctrinal position of the majority of churches that have been taught a theology of the cessation of spiritual gifts. Furthermore, social work is not understood to be part of the "Great commission" (Mt 28:18-20), therefore it is not in the agenda of many a church at the local level.

As to the extent of the priesthood of all, the Church should understand that it is not limited to internal activities in community but also encompasses the activities of believers in family and in society (Craigie 1988:1764). From this point of view, we must re-read Luther[290] rather than re-invent the wheel. For Peter, the social life of believers should be acted as a ministry (1Pet 2:12-16). Christians should act in society as θεοῦ δοῦλοι (1Pet 2:16). It was in relation to the context of domestic service that Paul called slaves to behave as servants of God (Ephesians 6:6, 7). He praised the Thessalonians for having abandoned their idolatrous past ties to "serve God" (1Thess 1:9), and he urged women to behave as people "who profess to serve God." This is more expressed in Titus 2:14: "Who (Christ) gave himself for us, that he might redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works* (italics mine)" (KJV).

Christians need to get rid of the inherited dichotomising theology that divides human society into secular and sacred spheres (Hiebert 1985:126; Hiebert and Meneses 1995:243). This is also totally alien to the African perception of reality. Even in a radically secular society, the *diakonia* of the Church is never a secular service. None part of it is secular. Hiebert and Meneses (1995:244, 245) draw our attention to the fact that division of tasks into segments and specialists leaves "little room...for an empowered laity."

With regards to charismas and ministries, another misunderstanding that needs correction is that most evangelical churches were established by

[290] "The first Roman wall Luther attacked in his *Address to the Christian Nobility of the German Nation* is the clergy/laity divide: "It has been devised that the Pope, bishops, priests, and monks are called the spiritual estate; princes, lords, artificers, and peasants, are the temporal estate. This is an artful lie and hypocritical device, but let no one be made afraid by it, and that for this reason*: that all Christians are truly of the spiritual estate, and there is no difference among them, save of office alone. As St. Paul says (i Cor. xii), we are all one body, though each member does its own work, to serve the others,* (italics mine) This is because we have one baptism, one Gospel, one faith, and are all Christians alike; for baptism, Gospel, and faith, these alone make spiritual and Christian people" (Robinson 1906.2) (*Quoted from the* Hanover Historical Texts Project, online document: http://history.hanover.edu/texts/luthad.html Accessed on 2013-15-08).

missions holding the cessation of spiritual gifts. However, the recovery of an authentic priesthood of believers requires that the community and its members avoid the misunderstanding that once put the Corinthian community at odds with God's intent (1Cor 12-14), and the other pitfall that has led the Second and Third centuries Church to deal away with charismatic excesses as to confine non-leaders to a passive role. Without the diaconal gifts of the Spirit (1Cor 12:4, 11; Eph 4:8), the *diakonia* of the body cannot be fulfilled. The Church should be open to all and every spiritual gifts necessary for the specific *diakonia* she is called for in context.

The research has underlined that the New Testament does not warrant the cessation of diaconal gifts; As Paul urged the Corinthians, "But covet earnestly the best gifts..." 1Cor 12:31) given that, "...forasmuch as you are zealous for spiritual gifts, seek that you may excel to the edifying of the Church" (1Cor 14:12). A healthy balance exists when the search for spiritual gifts is based on sound motivation and on an informed discipline that does not stifle their exercise (1Thess 5:12). The Church should not go otherwise lest it falls back into restricting the necessary but various ministries for a universal priesthood.

It is important that local churches consider the threefold dimension of Christ's mission. Though Evangelicals have been underlining the Church's responsibility in social concerns (Keidel 2008:52), evangelism is given a priority as to represent the main understanding many have of the meaning of the Great commission. The very character of Christ's mission is "incarnational". The Church therefore should understand her mission incarnationally. The reality of God's kingdom in the world is not just to be proclaimed in words but also to be demonstrated in deeds (Rom 1:16; 15:19; 1Cor 4:20; 1Thess 1:5). Each local church should manifest God's kingdom (Haney 1975:29). The manifestation of God's holiness and God's empathy in community and *in society* is not a facultative but a constitutive dimension of God's incarnational mission.

Stott has well expressed the relation of evangelism to social action, as independent "partners", none serving as "means for the other", none being "the manifestation of the other" (Stott 1977:27). They are two aspects of the divine threefold response to the situation of fallen humanity: the heralding of his

redeeming presence, the reality of his kingdom through holiness and empathy. To function effectively as "body of Christ", right understanding of a missional local church implies that, in addition to evangelism, the community engage dynamically in a holy lifestyle in family and society, and in activities reflecting the empathy of God for fallen human beings (see Mandryk 2010:7). For the Church to be relevant in the world, the *diakonia* should be the expression of each local church full embodiment of the threefold dimension of the mission of the Son. In fact, to do justice to Matthew 28:18-20 and Acts 1:8, the Church needs to embrace the holistic mission of the Son (Lk 4:18,19). I agree therefore with Keidel who writes:

> The challenge of the Twenty first century is not a better way to reach as many people with the Gospel but to be men and women who demonstrate the character of Christ so effectively than those we meet would wish to have what we have. They will want to know Christ because what they have seen of him through us pleases them. (Keidel 2008:204)

The threefold dimension of God's mission is the actual divine redemptive response to the temporal situation and to the eternal destiny of fallen human beings (Lk 4:18, 19). For this reason, the church and evangelical theology must not oppose evangelism and social action because Jesus never did. When every member of the body is fulfilling the ministry according to the gifts given by the Holy Spirit, the exercise of social work is no longer antithetic with the proclamation of the message.

The above survey of the state of the Church in Mali shows that to some extent Protestant churches have been involved in the two axes of God's mission: the heralding of the good news and the empathic interests towards the needy (Luke 4:18, 19). Hospitals and schools established by some Mission societies reflect their implication in social work because Church planting. The problem lies elsewhere. According to the structural organisation of national churches (Agempem 2007:124), evangelism, leadership training, education and social work are under the responsibility of the denominational board. This seems to reproduce a Mission agency's old behaviour because from the church planting stage up to the handing over of responsibilities to national denominations, these activities were under the management of Mission agencies (Agempem 2007:89, 90); they were "Mission" activities rather than

activities of the communities. The lowest level at which they have been relayed seems to be the district level that is more organisational than communitarian.

Local churches are confined to ministries of internal maintenance. They initiate and manage the community's weekly activities like Sunday schools, some youth recreational activities, prayer groups and choirs. Some local communities have prayer groups that meet during the week while Bible study groups have become the exception, others do not. Rather than being parts of a community's usual activities, evangelism is a punctual activity for many a local church. They may occasionally engage in some symbolic social activity punctually. In the main, the life of the majority of communities revolves around the internal activities enumerated above.

By and large, church life for the majority of church members is rather passive, and for many it is limited to the weekly Sunday service. Many church members may feel comfortable with a *status quo* that does not do justice to the teaching of the Bible and to the divine call to each local community to engage in the holistic mission of the Son (Luke 4:18, 19; Acts 1:8). However, with regards to the challenges the Church faces in Mali, it has been rightly pointed out that

> It is also good to recognize that Jesus Christ is not disinterested in the material needs of his audience and the church cannot ignore the crucial problems of the country whose names are: poverty, illiteracy, lack of health care, HIV/AIDS, etc. To build a strong church, it will be necessary to strengthen the links with social development specialists, led by the Spirit of God. (Agempem 2007:146)

This is true for the whole Church in the WAS context: to be relevant as Church in mission she has no choice but to move beyond "information" to "incarnation". Churches need an integrated view of ministries. Nwosuh has well stated the need that should be "...a strategy that must aim at transforming our parishes from mere centers of pious activities to centers of holistic Christian formation a formation that integrates faith with existential and contextual issues" (Nwosuh 2013:498).

M'Biti (1973:61) points to one of the strengths of African independent churches: "The independent churches fully and freely use the ministry of the laity and women. In fact, many churches were founded by the laity and some by women. The question of the ordained ministry is not there as an obsession in Western churches." In addition to the holistic ministry of African independent

churches, Hiebert and Meneses (1995:245) mention the case of the Latin-American base communities as models of "integrated ministry at the local level". Separation between secular and sacred is stranger to the holistic worldview of the WAS cultures. Religion pervades all aspects of one's life. It is not just one's involvement in the internal activities of the local church that delimitates his/her religious life but one's overall life at home, in the field, everywhere at every moment.

Activities managed at the denominational level will remain because they are activities of a scale that exceeds the current capacity of our local churches. The management of schools, clinics and hospitals requires resources beyond those of a local community, even if a local community is involved. By cons, each local church, with the possibilities offered by the exercise of various ministries may conduct activities of Christian charity in our context: rescuing abandoned children, working to eradicate begging, promoting health programs and combating female circumcision are activities that call for Christian compassion, and this is not beyond what a local church may envisage.

9.4.2 The pastoral task

To understand the paradigm of the pastoral task as it emerges from this research, one needs to define the pastorate as a *task* rather than a *function*. Contrary to a function which directs us more to *one* person's activity or purpose, a task asks for "the number of people" necessary for its discharge. The paradigmatic view of the pastoral task points therefore to the task rather than the person or persons performing it. As Duduit (1992:445) has pointed out, one should capture the pastoral task "from a synoptic angle of view". According to the Pauline view of the pastoral task, the ministry of the word, the teaching ministry, is inseparable from other oversight activities: caring, directing, guiding, sustaining "interpersonal relationships", preventing and protecting (Arichea and Hatton 1995:68, 69; Akin 2004:54, 55).

It is in the light of the needs for a strongly established missional Church that one may best understand the relevancy of this paradigm for churches of the WAS context. The challenges the pastoral task should address include the lack of consistent teaching for the youth as well as other age groups, the

threats of pseudo-Evangelical movements, the need to feed educated members confronted to intellectual and social issues and called to live their Christian faith and service in the workplace. There is also and overall, the necessity to work towards the spiritual maturity of believers in a context where the Church, as a minority, faces the competing forces of Islam, and the continual need to strengthen new converts having to resist group pressures in their collectivist milieu. The extent of the pastoral task is therefore beyond a single servant's determination.

The mono-pastoral discharge of the pastoral task has led to burnout in many cases, inefficacy, and other detrimental results for pastors as well as communities. At a church planting stage, when communities did not exceed a limited number of members, it was conceivable that one man may be able to teach and care for the community, overall in a rural setting. When communities grow to a certain extent, keeping with a mono-pastoral approach reveals detrimental to the well-being of the community, and the teaching ministry and pastoral care become a burden (Haney 1975:44; Stott 2007:77).

The problem the Church faces nowadays is that Church denominations have stucked in the inherited structural form of a mono-pastoral model with nowadays large communities in urban centres, the membership of which is in the hundreds and, in one case, beyond a thousand. The best approach to the pastoral ministry is not a mono-pastoral model, overall when the Church is able to recourse to a more educated human resource. As Zokoué (2002:69) notices about the absence of an African pastoral model: "we have, as regards this point, to invent everything; in the meanwhile we are dependent on pastoral theology models designed for our sister Western churches."

There is a need, therefore and first of all, to effectively embrace the overall pastoral task and to give heavy priority to the teaching ministry within the pastoral task. There is also a need to help pastors realise that the pastoral task is beyond one's determination and dedication. As communities are growing numerically, the task calls for a team model that will allow more than one people to accomplish the diverse pastoral activities. It is after having measured the extent of the work that Barnabas brought Paul from Tarse (Acts 11:25) to help with the teaching ministry (Acts 11:26). Later, there were more than two

men in the teaching ministry (Acts 13:1). The plurality of pastors and teachers in 1Corinthians 12:28, Ephesians 4:11 and in the Pastoral Epistles militate for plurality[291] in discharging the pastoral task. This would hold true overall when the community has grown numerically.

Nowadays the Church has grown and the educated members constitute a potential of more qualified human resource. A different approach to the pastoral task could be that a Pastor be allowed to associate a group of committed community members, wisely selected, preferably among the elders, who are willing to dedicate themselves to part-time ministry. Whenever possible, members of the pastoral team will also be elders, though it is possible that an elder participate in pastoral tasks different from the teaching ministry. But as member of the pastoral team he will need to get adequate training that will enable him to help efficiently. This approach seems a bit close to what Paul wanted to do with Timothy in Ephesus. At a time when the community of Ephesus had already leaders for a long time (Acts 20:17 28), Paul asked nonetheless Timothy to be more regarding in recruiting new leaders to meet the new situation which the Church faced (1Tim 1:3, 4; 3:1-7).

For consistency, this approach demands that local communities mobilize volunteers and also have ongoing training programs that allow the securing of a qualified human resource to anticipate the growth of the church and to ensure proper performance of the pastoral task, even other ministries[292]. These people will constitute a skills reservoir for the community. The relation between these Pastor's assistants and the board of the local church remains to be defined.

9.4.3 Participative christocracy

The paradigm of "participative christocracy" locates authority in Christ rather than in some members or in the whole congregation as a democratic assembly. The Church, as a body, is a unit with one and only one head who is the source of authority in the building of the body (Spence 1909f:36, 397). The authority of Christ over the Church is based on God's commissioning of his Son

[291] "…the Gk. *archein,* [to rule,] in the hierarchical sense, is never used. Each church had a college of presbyter-bishops (Acts 20:17, 28; Phil. 1:1; 1 Tim. 4:14)" (Bromiley et al *ISBE*, 1979:516)

[292] This may have been a principle in Paul's ministry: he somehow anticipated by enlarging his team as the work was extending, from Silas (Ac 15:40) to at least fifteen other coworkers (Acts 16:1-3; 19:22; 20:4; Rom 16:9; 2Cor 8:23; Phil 2:25; Col 1:7; 4:7; Phile 1:1, 23).

(Jn 3:17; 5:23, 30, 36; 7:29; Heb 10:5-7). As chief–builder of his house (Mt 16:18; Eph 4:16; Col 2:19; Heb 3:4, 6), whose presence is guaranteed till he delivers the kingdom to the Father after having accomplished God's mission (1Cor 15:24), he holds all authority (Mt 28:18) as unique head of the body (Eph 1:23.

In the Malian context "...apart from the Baptist Church, all major churches (denominations) have adopted the same organisational structure. That structure reproduces that of the founding mission" (Agempem 2007:123). Forms of Church order inherited from Western missions are all hierarchical. The charting of the three prevailing Western models will show that these types of organizational structures reflect superior/subordinate types of authority. Western Missions' organisational structures function as a triangle placed on its base (episcopalism and Presbyterianism) or on its top (Congregationalism). The vertical relationships imply a top-down distribution of authority while the New Testament christocracy, as Moltmann (1993:294) rightly affirms, does admit only one hierarchical position between the divine and the members of the body. The one hierarchical position is that of Christ, the head of the body (Mt 23:8-11; Eph 1:23). Paul asserts the authority he received from the Lord (2Cor 10:8; 13:10), and in Galatians 2:7, he reports that the apostles acknowledged what has been committed to him by Christ.

As regards the base of authority, Hiebert and Meneses (1995:222) remark that "Hierarchy in peasant societies is often justified by religion." This is true in Mandingo traditional societies. The power behind the authority of the village chief is conceived as stemming from the alliance made between the founder of the village and the spirits[293]. The sacredness of the vestibule, the hallway, implies that it is not just men who meet there but they meet in the presence of one who is "greater than all". This perception can have its Christian correspondence in the ἐκκλησία τοῦ θεοῦ where Christ is always present "where two or three are gathered in" his name. The headship of Jesus confers to Church authority its sacred nature. Decisions "in Christ" and on behalf of Christ become decisions in the presence of Christ (Mt 18:18-20); they must

[293] Jolly's article compares two types of chiefs, the *ôgo* and the war chief: "The former is established by God and men and invested with a sacred power, immutable and intangible" (Jolly 1999:¶1).

have a sacred character. This is the point that the author of Acts wanted to tell through the story of Ananias and Sapphira (Acts 5:3, 9). Paul also reminded the Corinthians that a Christian assembly is not an ordinary human assembly (1Cor 11:26-32); when Christians gather Christ is amidst them (Mt 18:20).

As deSilva writes with regards to John and the Johannine letters: "The real leader of the church remains, for the authors of John and the Johannine Epistles, Christ through the Spirit" (DeSilva 2004:433). To be authentic, how should christocratic authority be exercised in the life and ministry of a local congregation? That is the question. If authentic christocracy means that the authority should not be *mediated* by either the congregation or by a clergy or by an individual member, but should always be *acknowledged* as of and from Christ, and be exercised in a spirit of servanthood and/or of obedience, then implementing christocratic authority requires an approach different from all Western inherited patterns of Church order.

Why do Western models fail to adequately reflect a christocratic Church order? Is it, as Kraft suggests, because Western ethnocentrism tends to evaluate things in terms of "black or white, good or bad, superior or inferior" (Kraft 1979:50)? A survey of the literature on Church order shows that each model is fighting for its preservation and, in so doing, tends to exclude other models. Furthermore, all three models will fail the mark because they are, in one way or another, vertical hierarchies implying a mediation of Christ's authority. How can churches of the WAS context best apply the monocephalic principle of authentic christocracy in the exercise of the universal priesthood? Two functional features of group leadership and decision-making in Mandingo cultures are the transversal management of authority and the consensus decision-making. They will now be contrasted with the inherited Western patterns to suggest values and practices more conducive to the exercise of christocratic authority in churches of the WAS context.

9.4.3.1 Transversal management of authority

Rules and regulations are not absent in the Pauline conception of leadership and ministry (1 Cor 14:29-33). But the exercise of christocratic authority in Paul serves the edification of the body, the cohesion of the

community, the preservation of the unity of the body (1Cor 12:24, 25; Eph 4:3, 13). From this point of view, though it is time-consuming (Fofana 2005:84), the cultural approach to conflict management and problem-solving that emphasises the preservation of the community will be preferable to an approach that emphasises the rigour of texts and the preservation of an institution at the expense of the building of the community. Rules and regulations are obviously necessary to order and decency as the theological study has already pointed out. But rules and regulations are not ends but instruments in the ministry of community building.

The spirit of leadership in the traditional societies of the Mandingo cluster offers concepts more in tune with the servant leadership pattern of the New Testament. At all level, be it the extended family, the clan or the wider society, the leader is not, first of all, “one who commands others”. To lead is not “to issue orders others have to obey” or to be “one who controls others”. A leader’s role is rather to maintain cohesion and understanding between members of the community, the families that made up the clan, between different clans within the wider society. If the role of the griots is important in society it is because, as masters of the word, they were not only the guardians of the memory of the group or of society but they were also social workers in helping catalysing and regulating society (Person 1968; Sidibe 1978:69; Keita 1998; Niang 2006).

A leading person is a *nyemaa* or *nyemogo* which means literally “the one walking ahead”, “the one standing before”, an appellation which reminds the Pauline “προϊσταμένος”, “the one standing before” (1Thess 5:12; Rom 12:8). The Bambara proverb: "the fowl watch the nape of the one before her"[294] means that the leader, the *nyemaa*, “the one who walks ahead” must be a moral and managerial landmark. As leader, he gives direction to the group. Though their position lends to certain privileges (respect, awareness, honour, etc.), the family chief and the village chief are, first of all, serving the group, at least, in priciple.

[294] The proverb comes from observing Guinea fowls’ behaviours: they are used to walk in a single file.

While society is hierarchically structured, authority functions not vertically but horizontally[295]. The authority of a chief is not autocratic nor should it be monarchical. For Cissoko, cited by Homolle (2009:247), power is, in essence, "*communicratic*"[296] not autocratic because it is the ordering of society that places one as authority rather than one's personal supremacy (knowledge, wealth or so on). The leader is there to preserve the unity of the group (family, village), to promote understanding among the group members, and to foster members' relationships.

This African concept stands in between a *homoarchy* and a *heterarchy*. On the one hand, the gerontocratic birthright, age groups and social classes are homoarchical structures of the Mandingo society. Each hierarchical structure does not admit but one rigid top-down arrangement. On the other hand, the dynamisms of society allow for horizontal interactions of diverse degrees between different elements of various hierarchies. The horizontal dimension in the decision-making process consists in that each of the assembly members has equal right to express ideas, to agree or disagree politely, to make an amendment, etc. till final decision is reached. But this is done in strict respect of the gerontocratic hierarchical lines, from the oldest to the youngest going downards and upwards, and vice versa. This approach to leadership allows for a certain collegiality; it protects a leader, at the higher level of the structure, from falling into a monarchical style in leading people. It is also, in my view, more compatible with the servant-leadership model of the New Testament (Lk 24: Jn 10).

9.4.3.2 Consensus decision-making

Western Church order places great values in making decision through votes. As (Grunian and Mayers 1988:217) remark, "American society has a democratic system of government. Most American churches reflect that system. A vote is taken to call a pastor, to elect church officers and to decide

[295] Healey (2000:85) suggests that "…while the Roman tradition, for example, has at times erred quite egregiously in overemphasizing the hierarchical structure of the church, there are more nuanced versions of hierarchy that may well be acceptable, especially for those in the Roman tradition for whom some kind of hierarchy is a requirement of dogma."

[296] The word used by Cissoko is "*communaucratic*" which has no English equivalent, so "*communicratic*" would be a neologism for rendering Cissoko's forged term.

important issues facing the church." They favour majority voting in decision-making. This is particularly the case with the Congregational Church order that favours the democratic exercise of authority. Contrasting the Western approach to decision-making with peasant societies practices, Hiebert and Meneses (1995:237) remark that "In the village, however, the peasants depend much more on consensus and had hoc organization to get things done. They often hold informal councils and discuss matters for hours, even days, until some general agreement is reached."

In the Mandingo cultures, in the extended family as well as at the village level, the leader is assisted by a council when it comes to decisions affecting the group. Advice councils functioning as deliberative organs join the "chief", and consensus rather than majority voting is the way to reach a decision. It should be noted that the discussion of an issue or problem could be limited to the village council or go down to families if necessary. This means that some decisions involve community leaders and others may involve the members of different families in the community. Power should neither be monarchical because decisions affecting the collectivity should come as a collegial consensus made by the chief and the council that assist him (Grunian and Mayers 1988:214; Hiebert and Meneses 1995:161).

Councils exist at all levels, from the extended family to the whole society. Decisions taken in the public place are whispered in the vestibule before being heralded by the blacksmith or the griot (Person 1968). The mode of decision-making depends on its relevance and its necessity in attempting to reach a consensus. The procedure preserves best the unity of the community, but also prevents the community from individualistic and autocratic decision-making[297]. The final decision of the first Council of Jerusalem may well be seen as a corporate consensus decision-making rather than the result of winning a majority vote. Christocracy should not be equated with democracy. Leadership is an art. Some situations may ask for *ad hoc* decision-making and others for

[297] A king (*Masa*) cannot unilaterally modify customary rules and regulations without the consent of freemen (*horonw*). In such matters, *ad hoc* deliberations may take place privately in the king's house before a public decision is taken. The people, mainly made of *horonw*, assists gathered at the public square facing the vestibule but does not deliberate. However, the attitude and mutterings of the audience influence the deliberations (Person 1968:77).

group decision-making. Christocracy allows for greater flexibility than democracy. Hiebert and Meneses (1995:238) remark that the introduction of democratic ruling may favour political mentalities, rivalries and divisions.

Democratic procedures may work in urban churches but these churches should manage as to take the best advantages of consensual decision-making. It is important to underline that exchanges between participants resulted in the historical consensus reached by the council (Acts 15:22). Another example would be the decision taken by Paul's missionary team in Acts 16:10. As a team leader, Paul shared his vision with team members and after some exchange, Acts 16:9, 10 reports a collective understanding and the decision to go to Macedonia.

Collective decision-making in family and village council is time-consuming. Churches in rural areas feel comfortable with this mode of consensus decision-making. But for urban transitional communities, time has become a value because the time-conditioned lifestyle taking place in urban areas. Many would avoid spending a large amount of time discussing an issue if they can reach a decision in a shorter amount of time. However, consensus decision making has two advantages. One is that it allows for participative decision-making at the largest level. Another is that it fosters ownership within the whole community: when people participate in decision-making they are more incline to share responsibility to getting things done.

Consensus decision-making pays also more attention to community cohesiveness. It does not conflict with the priesthood of all if participation to decision-making has any weight in fostering people's sense of involvement in the building of the community. Since the number of educated people is increasing, it would be beneficial for local communities in urban areas to benefit from the cultural approach to decision-making. Training leaders and community members in order to improve their ability to solve problems through collective and consensus decision-making may enhance cohesiveness, alter tendencies to political rifling, and promote a more *contextualised* church leadership within the Mandingo cluster.

9.5 Summary

The WAS context is a West African sub-area of the wider Sahel. The context chosen include Mali, Senegal and Gambia, countries that belong culturally to the Mandingo cluster and have each a large Islamised population. The consequences of the degradation of the eco-system, uncontrolled population growth rate and urban growth hamper their capacity to overcome the endemic poverty of these countries and its related sanitary and socio-economic problems aggravated by other internal and external factors (Kandji et al. 2006; Ammour 2010; Yamamoto 2013).

The Church which represents a minority has grown in the eighties but is now facing a strong opposition from a syncretistic Islam in cultures resisting to external influences (Johnstone 1994; Yamamoto 2013). There are also the threats of pseudo-evangelical charismatic movements. The Church is therefore to grow and serve facing the challenges of human suffering and spiritual warfare.

The evangelical denominations, few excepted, have been structured after a Presbyterian model (Agempem 2007). Each local community functions with a mono-pastoral leadership: a single pastor assisted by elders and deacons under his authority. Besides the pastoral task, Pastors usually assume diverse functions. This structure, that has quite well functioned in rural areas, leaves the majority of community members as passive churchgoers. In urban churches the membership of which is growing and many are educated, this model has become burdensome for pastors and detrimental to local church members.

With regards to the challenges the Church faces (Johnstone 1993; Mandryk 2010), and in the light of the threefold dimension of God's mission, the priesthood of all is of biblical and contextual necessity if the Church is going to develop and serve in God's mission in the WAS context. To innovatively address it, the thesis suggests theological corrections as well as culturally fit applications of the three paradigms that have emerged from the findings. To promote the *diakonia* of the body, as priesthood of all, three corrections of theological misunderstandings are suggested. Its implementation may appeal to the group task force of families and villages under a group leader. Likewise, the paradigm of pastoral task suggests a team-approach for a more inclusive

and efficient discharge of the pastoral duties. Finally, the transversal management of authority and the consensus decision-making of Mandingo societies (Person 1968; Jolly 1999; Couloubaly 2006; Bain 2013) are suggested for an authentic participative christocracy.

CHAPTER 10 SUMMARY AND SUGGESTIONS

10.1 Summary

This thesis was set to search into Pauline Church leadership and ministry with the hypothesis of potential innovative reduction of the clergy/laity gap in churches of the WAS context given present and future challenges. The research comprises three main parts. Part one includes the introduction and the review of the literature. Chapter three to eight form Part two, the heart of the research. It aimed at digging into Pauline Church leadership and ministry for a paradigmatic view conducive to a reduction of the gap. Part three bring the theological and contextual significances of the findings in view of innovative applications towards a reduction of the clergy/laity gap.

The first section of Part two reviews the historical background of the development of the gap. It shows the gradual reinforcement of post-apostolic local church leadership (1Clement *40.5; 44.5*; Ignatius *Trall. 2.2; Eph 6:1*) that led to a monarchical Episcopalism and to the marginalisation of non-leaders with regards to the ministry of the Church (Chadwick 2001; Witherington 2010). Luther's affirmation of the priesthood of all believers and new reformed models of Church order did not, however, bring a solution to the gap. Lay initiatives and undertakings also that have impacted the great movements of Christianity have not been the very solution to the gap.

The second section is an overview on debates over charismas and ministry, and Church order. Since Sohm's view (Ridderbos 1982; Nardoni 1992) on an originally and radically charismatic Church, the debates on institution versus charismas (Harnack, Campenhaussen, Käsemann) have not settled the issue (Nardoni 1992; Küng 1963, 1979; Dulles 2008; O'Meara 1983) nor are the debates on Church order (Cowen 2003; Brand and Stanton 2004; Engle and Cowan 2004). They have nonetheless helped recover Pauline ecclesiology and awareness of the charismatic nature of church ministry. Institution and charismas are parts of the New Testament ministry (Tidball

2003). The review at the outset of this study showed that debates over issues related to the priesthood of all have reached a point where the need, nowadays, is about a proper relationship of institution and charismas in a way or ways conducive to a genuine reduction of the gap.

Part three set therefore the investigation in Pauline Church leadership and ministry, anchoring the exegetical study in 1Corinthians 12:27-31 and Ephesians 4:11-16. The research has paid due attention to other New Testament related texts. In both texts, the body serves as metaphorical medium to convey diverse aspects of church edification and ministry: 1 Corinthians 12:27-31 stresses diversity in unity while Ephesians 4:11-16 focuses on the wholeness of the body (1Cor 12:13; Eph 4:16) in ministry. Both texts affirm the unity of the body and the diversity of charismas and ministries with regards to edification of the Church.

Differences in the enumerations in 1Corinthians 12:28; 29-30, and Ephesians 4:11 (see also 1Cor 12: 8-10) make evident the fact that Paul has no intention to give any exhaustive list in these letters (Duffield and Van Cleave 1983; Elwell and Beitzel 1988, 1997; Romerowski 2006). The enumerations give a functional primacy to the ministry of the word over other diaconal gifts and ministries in the building of the Church (1Cor 12:28; Eph 4:11). If both texts underline the Trinitarian implication of the Godhead with regards to the distribution of the spiritual gifts, (1Cor 12:4-6, 11, 18; Eph 4:4-6, 7, 11), the absence of human interference (1Cor 12:11; Eph 4:7) is noticeable. Paul's usage of the "χαρίσματα" in the context of 1 Corinthians 12-14 calls for specifying them as "diaconal gifts" since they are all given for "διαιρέσεις διακονιῶν", without distinction between permanent and punctual services.

There is no clergy/laity divide in 1 Corinthians 12:28 where the only ranking expressed is chronological with regards to *function* within the ministry of the word, not status. Likewise, Ephesians 4:12 points to function rather than authority in the building of the body (Ainslie; Carson 1985; Lea and Griffin 1992; Elias 1995; Hughes and Chapell 2000). In Ephesians 4:12, "οἱ πάντες" includes all members without even a distinction between clergy and laity[298]. No

[298] Words are not innocent: we should probably start changing our qualifiers for non-leaders. One cannot avoid distinguishing leaders and non-leaders but they are not, definitely, two classes or two orders.

hierarchy stands between Christ, the head and the Church, his body. Authority in both contexts is essentially christocratic (1Cor 14:15, 19, 26-27, 31-32, 34-35, 39-40; Eph 4:16) (Duffield and Van Cleave 1983; Moltmann 1993; Rowe 1999). The informing theology and the developing theology as well show that the relation of congregational members as well as leaders to authority in this christocracy consists in a participative regulatory role (Gal 6:6; 1Thess 5:12; 1Cor 5:4; 2Cor 2:6; 1Tim 3:1; 5:17 (Brauch 1988; Rowe 1999; HIBD 2003).

This research contributes to a working conception of the relationship of charismas and institution through the new textures it brings into three well-known concepts that are "*Diakonia*", "pastoral task" and "christocracy". The new textures make of each of them an element conducive to the reduction of the gap. Hence the central paradigm is that of the "*diakonia*" as "*diakonia* of the body"; it stresses the fact that it is the community that is called to a ministry, and the integration of the various individual ministries "διαιρέσεις διακονιῶν" (1Cor 12:5; see Rom 12:6-8; 1Cor 12:28-30) is necessary to the diakonia of the body. The *diakonia* of the body allows and encourages the search for all the diaconal gifts the congregation needs to adequately fulfil its vocation in the world and to build itself (1Cor 12:31; 14:12; Eph 4:16).

The "pastoral task" emphasises the task to be done rather than the person or persons. If the "pastoral task" focusing on task rather than function asserts the centrality of the ministry of the word, it is not "over" but "among" other ministries. The ministry of the word is one among the other various ministries that *should integrate* to result into one corporate *diakonia,* the priesthood of all .Furthermore, in light of the contextual extent of the task, the paradigm favours functional plurality. It is the extent of the task that decides on the number of qualified persons necessary to its discharge though the principle of functional plurality (Ainslie 1908; Crawford 1919; Duffield and van Cleave 1983; Lea and Griffin 1992; Ladd and Hagner 1993; Hughes 2000) remains valid.

The paradigmatic view this thesis has come up with regards to the issue of authority in the Church is labelled "participative christocracy". As it comes out through the research, it helps go beyond the mediated view of authority typical of all three versions of Western Church orders (monarchical, oligarchical and democratic). Participative christocracy places the mediation of authority in the

living, present and active Christ, while its legitimacy is acknowledged and acted at community level. It allows participation to decision-making at various levels, from leadership to the whole congregation depending on what is being decided.

Finally, the contextual significance studies the socio-cultural and religious context of three WAS countries of the Mandingo cluster. It suggests ways to apply the three paradigms to a restricted representative WAS context. The study calls to biblically acceptable cultural values and practices, as group task forces (*tonw*), transversal management of authority in Mandingo culture (Kansaye and Guindo 2000; Emy 2001; Fofana 2005; Niang 2006) for effective christocracy, and consensus decision-making processes (Person 1968; Grunian and Mayers 1988; Hiebert and Meneses 1995) to reduce the clergy/laity gap in context.

These last two features of the Mandingo cultures may well constitute a contribution of the WAS Church to the Church at large by bringing a concept of servant leadership and a decision-aking tool for effective participative christocracy. What may be labelled from now “transversal leadership” is rather characterised by a leader’s capacity to direct people towards a shared objective without prejudicing the unity of the group. Since the building up of the community is the “ultimate objective”, objectives should not be given precedence at the expense of unity (Eph 4:1-3). Consensus decision-making is a group decision-making tool at variable geometry since the size of the group will depend on the issue to decide on. It allows group members to express their view while the leader excels in getting to a shared view preventing autocratic biases.

10.2 Suggestions for further research

The implementation of the priesthood of all will not come easy for every community. It asks for a degree of willingness and readiness calling to the need for further practical understanding. Even the question of the theological significance of the laying of hands needs to be considered anew in the light of the three paradigms identified in this thesis. Here are some suggestions for further research with regards to a proper implementation of the three paradigms.

a) Building a model using the paradigm of the “pastoral task”, with a pastoral team focusing on the ministry of the word and pastoral care, requires that administrative tasks be committed to a group different from the pastoral team. There is a need then to define team members relationships in a way that preserve group cohesiveness and focus on a well-defined pastoral task for a given community, as well as the relations of the pastoral team to the people in charge of administrative tasks in a way that keeps the centrality of the ministry of the word and the subservience of administration.

b) The priesthood of all to not degenerate into anarchy and individualism asks for an integration of the various ministries in the community, and supervision based on well-defined objectives. As Collins writes:

> Until we are able to establish the relationship between these gifts” and this ‘service’ (alternatively “ministry”) and to clarify who in the Church receives them we are left with teasing questions about who does what in the Church (Collins 2006:11, 12)

All ministries should serve the ultimate vision of building the community towards maturity and service, a service that ultimately contribute to the edification of the body of Christ. Research is needed to show how diverse ministries can be integrated with regards to one single corporate vision or long term objective.

c) The West African model of transversal management of authority, pointed out in this research, is based on a gerontocratic functioning which may work quite well in an African context but needs a different basis in other contexts. Further research is needed for the implementation of the transversal management of authority in Church leadership and ministry in other contexts.

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