

# **Pastoral Theology Lectures**

**Albert N. Martin**

## **Syllabus**

### **Module 7**

#### **Unit 4: The Work of Shepherding, Overseeing, Leading and Governing by the Man of God in the Pastoral Office**

##### **Part 2**

August 8 - August 12, 2011  
Trinity Baptist Church  
Montville, New Jersey

[Lecture 1]

**Pastoral Theology: Module 7**

**Unit 4: The Work of Shepherding, Overseeing, Leading and Governing by the Man of God  
in the Pastoral Office**

**Part 2**

**A BRIEF REVIEW OF THE PREVIOUS MODULES:**

Module 1 – The Call of the Man of God to the Pastoral Office

Module 2 – The Life of the Man of God in the Pastoral Office

Modules 3-5 – The Preaching Ministry Of the Man of God in the Pastoral Office

Module 6 – The Work of Shepherding and Overseeing the Flock of God (Part 1)

**A BRIEF GENERAL INTRODUCTION TO THIS UNIT**

- a. In Module #6, I gave the first part of our study on this vast and vital theme of “The work of shepherding and overseeing the flock of God.”**
- b. In that unit, I first of all sought to address two very vital aspects of this second great area of the responsibilities of those recognized as gifts of Christ to serve within that church as “pastors and teachers.” The things I addressed were:**
  - The task in its ESSENCE
  - The task in its PREVAILING DISPOSITION
- c. The first category of concern which we addressed with you was that of our responsibilities in conjunction with the planning and leading of those public gatherings of the church for worship and ministry.**
- d. In beginning to address this subject, I stated that those services can be divided into two basic categories – (1) services clearly mandated by the Word of God, and (2) services precipitated by ecclesiastical and cultural traditions.**
- e. We had time only to address directives touching that first category – namely, services mandated by the Word of God. This included the ordinary services of the gathered church for worship, for baptisms, and for engaging in the Lord’s supper.**

- f. My first task in this module is to set before you guidelines relative to that second category of gatherings of the people of God – namely, those services precipitated by ecclesiastical and cultural expectations.**

## Part 2: The Biblical Categories of the task

### Section 1: The Biblical Tasks Pertaining to the Life and Activity of the Church

#### I. Directives for ordering the Corporate Worship of God

1. Introductory Perspectives
  2. General Directives for the Ordinary Service of Worship
  3. Directives for Special Gatherings for Worship Mandated by the Word of God
  4. Guidelines for Cultivating the Gift of Public Prayer
  5. Directives for Cultivating the Skill of the Public Reading of the Scriptures
- 
6. Directives for Services Precipitated by Ecclesiastical and Cultural Traditions

Introduction: Their legitimacy

Gal. 6:10

QUOTE# 1 – John Eadie, *Commentary on the Epistle of Paul to the Galatians*, (Minneapolis: James and Klock Christian Publishing Co., 1977), p. 452. M7.L1.P2.I. C.2

1 Cor. 9:19-23

Jn. 2:1-11

Jn. 11:17-44

#### 1. *General principles which apply to such services*

- a. Never relinquish your position and identity as a man of God who is subject to the Word of God in all things.

1 Cor. 7:23

2 Tim. 4:1, 2

- b. Never compromise truth and righteousness in order to get an opportunity to speak truth or to win a future hearing for the truth.

2 Cor. 4:1, 2

2 Jn. 10, 11

- c. Do not assume that to be a man of God you must of necessity cause offense and make enemies.

Mk. 6:20  
Rom. 12:18  
Heb. 12:14  
Lk. 5:29-32  
Mt. 10:16

- d. Do not assume that to be a man of God you must convert every culturally precipitated ministry into an extended and pointed evangelistic meeting.

1 Cor. 13:5

- e. You must give careful and detailed planning and direction to such gatherings.

1 Cor. 14:40

- f. You must reflect in your person, dress and demeanor the climate you wish to be evident or which you believe ought to exist at such gatherings.

Eccl. 7:2, 3  
Rom. 12:15  
1 Cor. 13:5

- g. You must cry to God that you may be clothed in the power of the Spirit in the discharge of these ministerial functions.

1 Cor. 2:1-5  
1 Thess. 1:5  
Lk. 11:13  
Acts 6:10

## [Lecture 2]

### 2. *Specific guidelines for planning and conducting weddings and funerals*

#### a. Weddings

##### 1) Planning the contents of the wedding service

- a) The service should reflect the Christian convictions of the couple.

See the booklet entitled *The Christian Wedding in a Changing World - A Challenge to Validate and Illustrate the Gospel in Our Wedding Practices* by Albert N. Martin (Grand Rapids, Reformation Heritage Books, 2011)

- b) The service should manifest a sense of propriety and dignity.

- c) You should show a sensitivity to variable factors relative to the complexion of the congregation.

- d) You should urge the couple to exercise fiscal restraint with respect to their wedding ceremony.

- e) You should make sure the couple comes to the wedding rehearsal with a printed order of service that includes everything they desire to be included in the actual wedding ceremony. Urge them to bring enough copies of this to the rehearsal to be distributed to the entire wedding party.

- f) You should ask the couple if they have any preference relative to what your scriptural meditation might be.

- g) Finally, you must remind the bride and groom to make sure that they bring their wedding license with them, preferably to the rehearsal, and give it to you at that time.

2) Preparing the wedding prayers and meditation.

a) Prayers

- Some of the directives included in the lecture on our pulpit prayers will have applications to the prayers we prepare for wedding services.
- Suffice it to say that your prayers should be clearly thought out, and a basic outline of those prayers committed to memory or included in whatever written material you have with you as you lead the wedding ceremony.

b) Meditation or brief sermon

- i) As a general rule, select a passage or theme that is patently related to the subject of marriage, such as Gen. 2; Mt. 19, Mt. 22:1-4, or Eph. 5:22ff.
- ii) Do not attempt to handle a passage which demands close reasoning or lengthy periods of intense mental concentration.
- iii) Remember that those who have come to a wedding come with a general attitude of joy and excitement. Do not let your good be evil spoken of.

Rom. 14:16

1 Cor. 9:22

- iv) You must not seek to give a full orbéd version of a sound and biblical theology of marriage!
- v) Seek to limit your meditation to 15–20 minutes.
- vi) Whatever you say make some clear statements as to:

- The origin of marriage: Gen. 2:18-25
- The divine order for roles in marriage: Eph. 5:22-33
- The permanence of marriage: Mt. 19:3-9
- The relevance of the Gospel in connection with marriage: Eph. 5:32

3) Conducting the rehearsal

1 Cor. 13:5, 7

1 Jn. 3:16

- a) When all are present gather them together, speak a few words of greeting, and explain why it is essential that all be done decently and in order and that all is planned by the bride and groom.
- b) Lead in prayer with thanksgiving and entreaty for help.
- c) Distribute the outline or order of service.
- d) Direct each person to the exact places where they should be five minutes before the wedding begins.
- e) Go through the entire ceremony two times.
  - i) Skip the details.
  - ii) Emphasize the transitions.
  - iii) Work on parts where glitches would most likely occur.



- f) Gather them all together again.
  - i) Make sure each is clear in his mind what to do.
  - ii) Urge to think a half hour ahead of schedule on the wedding day.
  - iii) Close with prayer.
  
- 4) Conducting the actual wedding
  - a) Aim to arrive at least one-half-hour before the scheduled beginning of the wedding.

You should use this time to make sure that all of the physical items are in their proper place. If you are planning to deliver your meditation from the pulpit, make sure that your Bible and your notes are in place. If hymn books are to be used by the wedding party, make sure that they are in their proper place. If you need water, make sure some is accessible to you.
  - b) When the groom and best man are in place seek to create a relaxed climate and pray with them.
  - c) About ten minutes before the scheduled beginning check to see that the bridal party is ready and pray with them.
  - d) When you enter with the groom and best man seek to create a climate of solemn joy and spiritual reality.
  - e) As you speak, speak directly and forcefully to the people. **DON'T MUMBLE A WEDDING RITUAL!**
  - f) Seek to let your own heart respond to the joyful solemnity of the occasion.

- g) Announce at the outset that it is a service of worship, conducted in the presence of God — no flash pictures to be taken. Announce that whistling or clapping or “whooping” are inappropriate.
- h) When speaking to the couple look at them but speak so that all can comfortably hear. (Likewise, with the vows)
- i) If you sense distracting nervousness in the bride or groom speak softly and reassuringly to them. (An affectionate squeeze on the arm won’t hurt)
- j) In your brief sermon seek to be engaged with the congregation in an attractive, direct conversational way.

### [Lecture 3]

#### b. Funerals

QUOTE# 2 – from the *Minister's Manual*, published by Christian Publications, Harrisburg, PA.

“No demand upon a pastor is as urgent as the call of sorrow in the hour of bereavement and death. Never do his people need him as greatly or lean upon him so heavily. Nor does the door ever swing so widely to admit him into their hearts' affection and lasting memory as when he comes to bear them up in love and comfort. Most pastors know when their members may be sick unto death, and generally are near to comfort those to whom the shock is greatest. But should he, for one reason or another, not be present at the moment, he will go to the sorrowing ones as quickly as possible after the word reaches him, and he will minister to them all that his human abilities and Divine enabling will permit.”

#### 1) Immediate ministry to the bereaved

- a) Show yourself a true Christian friend, fulfilling the mandates of Rom.12:10, 15 and Jn. 11:3, 35-36.
- b) Show yourself a man of God, by being prepared to bring an appropriate word from God to the situation.

2 Tim. 2:15; 3:16, 17; 4:2

Ps. 23, 46, 90

2 Cor. 1:3-4

Job 1

Eccl. 3:1-8

- c) Show yourself a responsible man, in giving practical counsel concerning funeral and burial arrangements.

#### 2) Planning the funeral service

- a) Consult the loved ones directly responsible for the funeral arrangements seeking to discern any desires they may have concerning what should be included in the funeral service.
  - b) If the loved ones are not believers, you must exercise great tact making it plain to them that you cannot “preach a nonbeliever into heaven.” Apprise them of the general contents of the funeral service which you plan to lead.
  - c) After receiving input from the loved ones, put together a tentative order of service and go over that material with the relatives. Remember, in this situation, you are “their servant for Christ’s sake.”
  - d) Then, if the funeral service is to be held at a funeral home it is generally wise to visit the funeral home during the normal visiting hours, and that for several reasons:
    - i) It will give you an opportunity to minister comfort and encouragement to the loved ones and also afford an opportunity for them to introduce you to some of their friends who may then be in attendance at the actual funeral service. As you show Christian grace and genuine interest in those friends or relatives you will have in measure secured their ears to hear you at the funeral service.
    - ii) It will give you an opportunity to meet the funeral director, and to make sure that you and he are on the same page with respect to the details of the funeral service.
- 3) Preparing the sermon and prayers
- a) The sermon
    - i) Instruction

ii) Comfort

- (a) In the case of believers who have lost a believing loved one.

1 Thess. 4:13-18

Phil. 1:21-23

2 Cor. 5:1-8

Rom. 8:31-39

Ps. 23

- (b) In the case of believers who have lost an unbelieving loved one or friend.

Rom. 8:28

Gen. 18:25

Is. 41:10

2 Cor. 1:3-4

- (c) In the case of unbelievers who have lost a believing spouse or relative.

Rom. 2:4

- (d) In the case of unbelievers in face of an unbeliever's death.

Eccl. 7:1-4

Acts 17:24-25

Ps. 90

2 Pet. 3:8

iii) Exhortation and warning

- (a) It is appropriate to urge people to seek the Lord while he may be found.

Lk. 12:16-21

Ps. 90:10-12

- (b) In all these matters do not play God.

- b) The prayers
  - i) The opening prayer should focus on the inescapability of death, thanksgiving for the Word of God, and supplication for attention and illumination.
  - ii) The prayer after the sermon should focus on the living and their present needs.
  
- 4) Conducting the funeral service itself
  - a) As with the wedding service, let it be evident that you are not there simply to mumble through a well rehearsed clerical ritual.
  - b) The minute you step behind the podium, lectern, or pulpit where the service is being conducted, look directly at the people, engaging their eyes, and begin to speak as a man “sent from God.”
  - c) Moderate your voice to the circumstances. Take into consideration whether or not there is any amplification in place. Remember again that “love does not behave itself unseemly,” even in the manner in which we use our voices in a funeral home.
  - d) Some of the words which should characterize your demeanor and attitude in conducting a funeral service are graciousness, composure, dignity, earnestness, and sensitivity.
  
- 5) Conducting the committal service
  - a) This act is often the most difficult time for loved ones. It is here at the grave side that the raw finality and irreversible nature of death sweeps over them as they see the pile of earth waiting to enfold their loved one and friend.
  - b) When all have gathered around the grave side, it is appropriate that you should lead in prayer asking God to draw near by His

Holy Spirit imparting grace and comfort to the grieving, to bless the reading of His Word to the strengthening of our faith and confidence in the promised resurrection of the body.

- c) Then, some of the following scriptures should be carefully and thoughtfully read with great emphasis upon the words of certainty.

1 Thes. 4:13-18

Phil. 3:20-21

1 Cor. 15:20-25, 50-57

- d) The actual act and words of committal

See Appendix#1 for Forms of Committal

- e) You should then close the brief committal service in prayer, asking God for His gracious comfort to be given to those who are grieving, and that all present might be sobered by the reality of our own coming death barring the return of our Lord Jesus Christ.

- f) After the loved ones have lingered for a brief time near the casket, you may have to graciously assist them back to their car or the funeral hearse. That final turning away from the casket is often a very wrenching experience for the loved ones. Seek to enter into their felt grief and yet assist them to do what they now must do.

- 6) Attending the post–funeral gathering at the home

- a) Where possible, put in at least a brief visit.

- b) You may have opportunities to speak to the lost and comfort the saved.

[Lecture 4]

## II. Directives for Leading Corporate Meetings for Prayer

### Introduction

- Definition

Acts 12:5, 12b

- Justification

Phil 2:12-13

### 1. A broad overview of the central place of corporate prayer in the life of the New Testament Church.

#### 1. *In the teaching of our Lord*

Matthew 16:13-20

Matthew 18:15-20

#### 2. *In the life and experience of the apostolic Church*

Acts 1:4-5, 12-14

Acts 1:24

Acts 2:42

Acts 4:23-31

Acts 12:5

QUOTE# 3 – Rev. D. Douglas Bannerman, *Scripture Doctrine of the Church*,  
(Edinburgh: T. & T. Clark, 1887), p. 354.

M7.L4.P2.II.A.2

#### 3. *In the directives of the apostolic letters to the churches*

Rom. 12:12

Eph. 6:18

Phil. 1:19; 4:6

Col. 4:2-3

1 Thes. 5:17

2 Thes. 3:1

1 Tim. 2:1ff



Heb. 13:18  
Jas. 5:16,25  
1 Pet. 4:7-8  
Jude 20  
Lk. 18:1

(Most references used are in the 2nd person plural)

## [Lecture 5]

### 2. Major principles conditioning and regulating corporate prayer

NOTE: It is assumed that you, as a leader of the people of God, will be serious about planning the prayer meeting, and having your own heart in a prayerful frame.

QUOTE# 4 – Thomas Murphy, *Pastoral Theology*, (Willow Street, PA: Old Paths Publications, 2001), pp. 302-303. M7.L5.P2.II.B.i

QUOTE# 5 – James M. Hoppin, *Pastoral Theology*, (New York: Funk & Wagnalls, 1884), p. 348. M7.L5.P2.II.B.ii

1. *The vital concerns of the Kingdom of God should be the predominant focus of the ordinary corporate prayer.*

Mt. 6:9-10

1 Tim. 2:1-8

2. *The peculiar circumstances of each congregation should regulate the specifics of corporate prayer.*

a. Ordinary or standing concerns

1) Its stated services

2) Its regular ministries of outreach and evangelism

3) Its missionary commitments

4) Its special ministries

5) Its spiritual growth and health

- 6) The unconverted
  - 7) The intensely afflicted
  - 8) Sister churches
  - b. Extraordinary or crisis concerns
    - 1) Crises in leadership
    - 2) Crises in standing concerns
3. *The God-ordained structures of leadership should be evident in the seasons of corporate prayer*
- a. The male/female distinction
    - 1 Tim. 2:1,8
    - 1 Cor. 11:5
  
    - See the booklet by Peter Masters entitled *The Power of Prayer Meetings*, pp. 24-26 for another perspective on this issue.
  - b. The old men/young men distinction and relationship
    - 1 Pt. 5:5
  - c. The mature/immature relationship
    - Rom. 12:3
  - d. The measure of gift relationship
    - 1 Cor. 12:4-7

4. *The unanimity of corporate prayer must be carefully fostered and preserved.*

Mt. 18:19 (See Mt. 20:2, 13 and Acts 5:9)

Mt. 20:2,13

Acts 1:14; 4:23-24

1 Cor. 1:10

- You may foster unanimity by:

1) Constantly reminding your people of the nature of corporate prayer

2) Instructing them in the use of the corporate and audible Amen

1 Cor. 14:16

(Audio recording: Martin, Albert, "Use of the Amen", Trinity Pulpit  
— TP-D-1 & 2)

3) Refusing to break up the congregation as a general rule

5. *The sense of God's presence in the midst of His praying people should be made the constant focus of expectancy and supplication.*

QUOTE# 6 – Thomas Murphy, *Pastoral Theology*, (Willow Street, PA: Old Paths Publications, 2001), pp. 314-316. M7.L5.P2.II.B.5

### **3. Practical Guidelines for Maximum Edification in Corporate Prayer**

1. *Establish the fact that edification is the goal and that structure is not an enemy to that end.*

1 Cor. 14:12, 15-7

1 Tim. 2:1-4

2. *Specifically encourage among those who lead in prayer:*

a. Audibility

1 Cor. 14:9

b. Brevity

QUOTE# 7 – John Angell James, “Prayer Meetings” in *Banner of Truth*,  
pp. 16-17. M7.L5.P2.II.C.2b.i

QUOTE# 8 – John Angell James, “Prayer Meetings” in *Banner of Truth*,  
pp. 16. M7.L5.P2.II.C.2b.ii

c. Selective focus

d. Flexibility of format

e. Rational initiative

3. *Discourage idiosyncracies.*

**4. Practical guidelines for the effective reformation of an existing unbiblical pattern of corporate prayer**

1. *Reformation in corporate prayer cannot be effected in isolation.*

QUOTE# 9 – James M. Hoppin, *Pastoral Theology*, (New York: Funk &  
Wagnalls, 1884), pp. 344-347. M7.L5.P2.II.D.1

2. *Reformation in corporate prayer must be based upon the renewed understanding of your people.*

3. *Reformation in corporate prayer ought to be initiated by the majority of the church leadership.*
  
4. *Reformation in corporate prayer ought patiently to follow a pattern of wisely chosen priorities.*

**Summary and Conclusion:**

- Consult Appendix# 2, 3, and 4 for some excellent articles on the subject of prayer meetings.

[Lecture 6]

**III. Directives for Cultivating the Corporate Ministry of the Body to Itself**

**1. The Scriptural mandate for this duty**

Eph. 4:7-16

QUOTE# 10 – Geoffrey B. Wilson, *New Testament Commentaries*, vol. 1, (Edinburgh: Banner of Truth Trust, 2005), pp. 636 & 637. M7.L6.P2.III.A.i

QUOTE# 11 – Geoffrey B. Wilson, *New Testament Commentaries*, vol. 1, (Edinburgh: Banner of Truth Trust, 2005), pp. 639 & 640. M7.L6.P2.III.A.iii

Heb. 6:10

1 Pet. 4:10-11

Gal. 5:13-14

**2. Some guidelines for the implementation of this duty**

*1. By constantly inculcating the Scriptural concepts of the church which undergird this duty*

Col. 3:8-10

Rom. 6:1ff

1 Cor. 8:11-12

Eph. 4:25

a. We are brethren in the same family.

Philemon 15-16

2 Thes. 3:14-15

Mt. 25:40, 45

1 Thes. 4:9-10

1 Pet. 2:17

- b. We are members of the same body.

Eph. 4:3-4, 12  
Eph. 4:25  
1 Cor. 12:12  
Rom. 12:3-8  
Eph. 4:11-16  
Acts 9:1,4

- c. We are living stones in the same spiritual temple.

1 Cor. 3:16-7  
Eph. 2:21-2  
1 Pet. 2:4ff

- d. We are all Spirit endowed and “gifted” members of the New Covenant community.

Acts 2:14-18  
1 Cor. 12:12-13  
Eph. 4:7  
1 Pet. 4:10

(See Appendix #5: D. Macleod’s *The Spirit of Promise*, pp. 39-48, Christian Focus)

2. *By constantly encouraging the Scriptural attitudes essential to the performance of this duty.*

Mt. 20:27-28  
Jn. 13:34-35  
Rom. 12:10; 13:8-10  
1 Cor. 13  
Eph. 4:1-2,32  
Phil. 2:2-4  
Col. 3:12-14  
1 Pet. 3:8-9; 5:8  
1 Jn. 4:7-8  
Mt. 18:21-22  
1 Thes. 4:9-10



3. *By constantly directing the members of the church to the Scriptural activities by which they perform this duty.*

a. Spiritual

1) Prayer for one another

Eph. 6:18

1 Jn. 2:6

Heb. 7:25

Rom. 1:9

Eph. 1:16

Phil. 1:3

2 Tim. 1:3

Mt. 5:44

Jas. 5:16

(See D. Carson's *A Call to Spiritual Reformation*, Pub. InterVarsity Press)

2) Mutual encouragement and exhortation

1 Thes. 4:18; 5:11,14

Col. 3:16,17

Eph. 4:29

Heb. 3:13; 10:24

3) Mutual reproof and admonition

Rom. 15:14

Gal. 6:1

Mt. 18:15

Lk. 17:3

4) Mutual forgiveness and forbearance

1 Pet. 5:8

Eph. 4:1-2; 31 & 32

Mt. 6:14-15

Lk. 17:3-4

5) Mutual instruction and teaching

Heb. 5:12-14

Titus 2:3-5

Col. 3:16

b. Social

1) Verbal and physical confirmation of their mutual love and goodwill

1 Jn. 3:18 (an absolute for the relative)

- Jesus as our pattern

Jn. 13:34, 15:9, 12;16:27

- The Apostle Paul is our pattern

1 Cor 16:24

2 Cor. 2:4, 8; 12:15

Col. 1:7-8

- The repeated command to greet one another with expressions of affection

Rom. 16:16

1 Cor. 16:20

2 Cor. 13:11-12

1 Thes. 5:26

1 Pet. 5:14

Demonstrate how obedience to this directive touches both the inward and the outward life of the believer.

2) Aggressiveness in hospitality

1 Pet. 4:8-9

Heb. 13:2

Rom. 12:13

Acts 2:46

1 Tim. 3:2

3) Sympathetic identity with each others joys and sorrows

Rom. 12:15

Job 30:25

Heb. 13:3

c. Physical and material

Prov. 3:27-28

Mt. 25:34-40

Rom. 12:13

2 Cor. 8-9

1 Jn. 3:16-9

Acts 4:32-5

### **3. Some Concluding Warnings and Cautions in the Light of Our Current Situation**

1. *Do not fall into the notion that the Biblical doctrine of the primacy of preaching equals an unbiblical doctrine of the exclusiveness of preaching as God's appointed means of edification.*

Eph. 4:11-16

2. *Do not be bullied into an unbiblical and unrealistic notion that your Biblical body life must be immediately visible in your stated meetings.*

1 Cor. 14:25

Acts 2:42 with 2:46

Mt. 18:15

Gal. 6:1

Mt. 6:1ff

3. *Do not weary of reminding your people again and again of their duties in this area of Christian experience.*

Jn. 13:35

John's constant emphasis in I, II, II John

2 Pet. 1:12-13

Phil. 3:1

**Summary and Conclusion:**

[Lecture 7]

## IV. Directives for Corrective Church Discipline

### Introduction

- Nature of “formative” or “ordinary” discipline.

QUOTE# 11a - Everett F. Harrison, *Baker's Dictionary of Theology*, (Grand Rapids, MI: Baker Book House, 1973), p. 167. M7.L7.P2.IV

- The issue before us is “corrective” or “radical” discipline.

### 1. The necessity for corrective discipline

#### 1. *The clear teaching of our Lord*

##### a. Mt. 18:15-20

- 1) The setting is most significant.

QUOTE# 12 – Rev. D. Douglas Bannerman, *Scripture Doctrine of the Church*, (Edinburgh: T. & T. Clark, 1887), p. 178. M7.L7.P2.IV.A1.1

- 2) The primary concern is abundantly clear.

QUOTE# 13 – Alexander B. Bruce, *The Training of the Twelve*, (New York: A.C. Armstrong & Son, 1889), pp. 207 - 208.

M7.L7.P2.IV.A1.2

- 3) The assumed framework is clear.

Mt. 18:15 ff.  
2 Cor. 2:9

- 4) The urgency is clear.

- All the verbs are imperatives.

Mt. 28:19  
Jn. 15:14  
2 Cor. 2:9

b. Our Lord's words to the seven churches of Asia Minor

Rev. 2:2; 2:14-15, 20

1) He commends discipline.

Rev. 2:2

2) He reproves the lack of discipline.

Rev. 2:14-15, 20

QUOTE# 14– Jonathan Edwards, *The Works of Jonathan Edwards*,  
vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121

M7.L7.P2.IV.A.1.4b

2. *The manifold apostolic injunctions*

Rom. 16:17-18

1 Cor. 5:1-13

2 Cor. 2:5-11

2 Thes. 3:6, 14

QUOTE# 14a - Gene L. Green, *The Letters to The Thessalonians*, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2002), pp. 354-355.

M7.L7.P2.IV.A.2i

QUOTE# 14b - John Calvin, *Calvin's New Testament Commentaries: The Epistles of Paul to the Romans and Thessalonians*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976), p. 421.

M7.L7.P2.IV.A.2ii

QUOTE# 14c - Richard C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon*, (Minneapolis, MN: Augsburg Publishing House, 1964), pp. 467 & 468.

M7.L7.P2.IV.A.2iii

QUOTE# 14d - John R. W. Stott, *The Message of 1 & 2 Thessalonians*, (Downers Grove, IL: InterVarsity Press, 1991), p. 193.

M7.L7.P2.IV.A.2iv

Gal. 6:1  
1 Thes. 5:14  
1 Tim. 5:20  
Titus 1:10-13; 3:10-11  
1 Tim. 1:19-20

QUOTE# 15 – Andrew A. Bonar, *Memoirs and Remains of the Rev. Robert Murray M'Cheyne*, (Dundee: William Middleton, 1855), p. 73.

M7.L7.P2.IV.A2.i

QUOTE# 16 – James Bannerman, *The Church of Christ*, vol. 2, (Edinburgh: T & T Clark, 1868), p. 187.

M7.L7.P2.IV.A2.ii

## [Lecture 8]

### 2. The purposes of corrective discipline

#### 1. *The maintaining of the honor of God in His church*

1 Pet. 2:9-12  
Rom. 2:22-24  
Titus 2:5

QUOTE# 17 – Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121. M7.L8.P2.IV.B1.i

QUOTE# 18 – John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 159. M7.L8.P2.IV.B1.ii

#### 2. *The restoration and salvation of the members of the church*

Mt. 22:14  
Heb. 10:38-39  
Mt. 18:15  
1 Cor. 5:5  
Gal. 6:1  
2 Thes. 3:14-15  
Rev. 3:19

QUOTE# 19 – Jeschke, Marlin (1973). *Discipling the Brother*. (p. 105) Retrieved from <http://ldolphin.org/jesche.html>

“There has, unfortunately, been bad excommunication practice, and this has conditioned the thinking of many people to the point where they can see nothing redemptive in the dismissal of a member from the church. Therefore it is essential to see that excommunication does not represent a breakdown of grace or a departure from the gospel. Excommunication is a renewed presentation of the gospel message to an impenitent brother in that it confronts him with the truth Paul states in 1 Corinthians 6:9, ‘The unrighteous will not inherit the kingdom of God.’ To utter this truth in warning to those who have apostatized is just as consistent with the nature of the gospel as informing men in evangelism that unless they repent and believe the gospel they will not enter the kingdom of God. Thus excommunication, rightly practiced, never cuts men off from grace. On the contrary, its function is to prevent persons from anesthetizing themselves against grace. Excommunication is the form under which the church continues to make grace available to the impenitent.



Excommunication is not, then, merely loveless condemnation. It is as necessary in spiritual life as candid diagnosis is in medical practice. Without facing the truth persons cannot find spiritual healing. Far from being unloving, evangelical excommunication is the only loving and redeeming course of action possible in given circumstance.”

QUOTE# 20 – Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121. M7.L8.P2.IV.B.2

3. *The advancement of the purity and health of the church itself*

Rom. 16:17  
1 Cor. 5:6  
Eph. 4:30

QUOTE# 21 – Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121. M7.L8.P2.IV.B.3

4. *The deterring of others from sin*

1 Tim. 5:19, 20  
Acts 5:11-13  
Deut. 17:12-13; 13:11; 19:20

QUOTE# 22 – Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121. M7.L8.P2.IV.B.4

5. *The prevention of a judicial judgment of Christ upon the congregation*

Rev. 2:5  
Rev. 2:14-16, 22  
Joshua 7  
1 Cor. 11:30

6. *The effectiveness of our witness to the world often demands it.*

Mt. 5:16  
Phil. 2:14-15

QUOTE# 23 – Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, (Edinburgh: Banner of Truth Trust, 1976), p. 121. Application 3.

M7.L8.P2.IV.B.6

NOTE: Jonathan Edwards has an excellent list of the purposes of corrective discipline in vol. 2, pp. 118-121 in his *Complete Works*, from which I have quoted repeatedly. Also, there is an excellent summary statement of the purposes of God and church discipline found in vol. 16 of John Owen.

As an example of how one church to has attempted to spell out the application of these Biblical principles in its church constitution, consult Appendix# 6 which contains a copy of the section on “Church Discipline” from the Constitution of Trinity Baptist Church of Montville, New Jersey.

## [Lecture 9]

### 3. The major forms of corrective church discipline

#### 1. *The verbal*

Mt. 18:15-17a  
Gal. 6:1  
Titus 1:13; 3:10a  
1 Tim. 5:20

#### 2. *The social*

2 Thes. 3:6, 14-15  
Rom. 16:17  
1 Cor. 5:9-13  
Mt. 18:15ff  
Titus 3:10c

QUOTE# 24 – Cotton Mather, *Magnalia Christi Americana*, vol. 2, (Hartford: Silas Andrus & Son, 1858), p.229. M7.L9.P2.IV.C.2

QUOTE# 25 – Griffith, Benjamin. (1743). *A Short Treatise Concerning a True and Orderly Gospel Church*. Retrieved from <http://founders.org/library/polity/griffith.htm>

“(2.) Suspension is rather to be looked upon to be, when a church doth debar a member from communion for some irregularity that he may be guilty of, which yet doth not amount so high as to be ripe for the great sentence of excommunication; but that the person, for such irregularity, ought to be debarred of the privilege of special communion and exercise of office, in order to his humiliation, 2 Thes. 3:6, 7, 10, 11, 14, 15. Such is not to be accounted as an enemy, but to be exhorted as a brother in union, though not in communion: but if such a one remain impenitent and incorrigible, the church, after due waiting for his reformation, is to proceed to excommunication, Matt. 18:17 for that would be a not hearing the church in the highest degree.”

(Griffith, 1743)

**4. Some necessary warnings with respect to the proper understanding and wise administration of corrective discipline**

1. *Beware of the natural desire to have a detailed manual of corrective discipline.*

QUOTE# 26 – James Bannerman, *The Church of Christ*, vol. 2, (Edinburgh: T & T Clark, 1868), pp. 198-199. M7.L9.P2.IV.D.1

Consult Owen, vol. 16, pages 151-183 for excellent practical counsel on these issues.

2. *Beware of the carnal tendency to unbiblical extremes in the administration of corrective discipline.*

- a. Carnal laxity

QUOTE# 27 – Alexander B. Bruce, *The Training of the Twelve*, (New York: A.C. Armstrong & Son, 1889), p. 211. M7.L9.P2.IV.2a

- b. Carnal severity

QUOTE# 28 – Cotton Mather, *Magnalia Christi Americana*, (Hartford: Silas Andrus & Sons, 1858), p. 230. Q.1 M7.L9.P2.IV.2b

- c. Aim at expressing a godly balance which reflects the character of the God who deals with men in his “goodness and severity.”

QUOTE# 28 – Cotton Mather, *Magnalia Christi Americana*, (Hartford: Silas Andrus & Sons, 1858), p. 230. again, Q. 2 M7.L9.P2.IV.2c

3. *Beware of the tendency to make artificial and arbitrary categories of sins with respect to corrective discipline.*

1 Cor. 5:9-13  
Gal. 5:19-21  
Mt. 18:15ff.

QUOTE# 29– Rienk B. Kuiper, *Glorious Body of Christ*,(Edinburgh: Banner of Truth Trust, 2006), pp. 311-312. M7.L9.P2.IV.3

4. *Beware of the tendency to insulate the issues of corrective discipline from their corporate context.*
5. *Beware of administering corrective discipline apart from the required attendant attitudes and activities.*

QUOTE# 30– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 169-170 M7.L9.P2.IV.5

### **Summary and Conclusion:**

#### **A bibliography of helpful materials on this subject**

1. *Biblical Church Discipline*, Daniel Wray, Banner of Truth Trust, now published by Solid Ground Books. (This little booklet is the most helpful single statement of the major issues relative to church discipline that I am aware of. I heartily recommend it.)
2. *The Training of the Twelve*, A. B. Bruce, pp. 200-28 (this section in Bruce's classic work contains some very helpful insights on the subject).
3. *The Glorious Body of Christ*, R. B. Kuiper, pp. 297-312.
4. *The Church of Christ*, vol. 2, James Bannerman, pp. 186-200.
5. *The Reformed Pastor*, Richard Baxter, pp. 104-111; 163-171.
6. *The Institutes*, John Calvin, Book IV, Chapter XII, Section 1-13.
7. *The Works of Jonathan Edwards*, vol. 2, pp. 118-121.
8. *The Biblical Concept of Church Discipline*, Wayne Mack.
9. *Excommunication*, vol. 16, John Owen, pp. 151-183.
10. *Local Church Practice*, Carey publication, pp. 105-115.

*Skip the next 20 pages for this module.  
Next lecture begins with*

### **Part 3: The Biblical, Normal or Ideal Framework of the Task of Shepherding and Oversight.**

## **V. Directives for the Cultivation of Interchurch Communion**

### **Introduction**

- What I do not mean.

Not addressing the issue of “open or closed” or even “semi-closed or restricted” practice in connection with the Lord’s supper.

- What I do mean.

The fundamental issue I will seek to address is that which relates to how the specific local church in which you are an overseer should relate to other gospel churches that comprise the church universal.

- The areas of frustration in seeking to address this matter in a biblical and realistic way

### **1. The foundational Biblical presuppositions**

1. *A conviction concerning the existence of the one body of Christ, the Church Universal*

Eph. 1:22-23; 5: 23-33

Col. 1:18-19

Eph. 4:4

1 Cor. 12:13

Heb. 12:23

Jn. 17:20-21

Acts 9:31

QUOTE# 31– John Murray, *The Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), pp. 332-333. M7.L.P2.V.A1.i

QUOTE# 32– John Murray, *The Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), pp. 334-335. M7.L.P2.V.A1.ii

QUOTE# 33– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 192. M7.L.P2.V.A1.iii

## *Material Covered in Module 8*

---

2. *A conviction concerning the independence and interdependence of each local expression of the body of Christ.*

1 Cor. 12:27  
Mt. 18:15-20  
Acts 9:31; 16:5  
Rom. 16:4,16  
1 Cor. 7:17; 11:16; 14:33b  
Rev. 1:4

### **2. Some important introductory qualifications in handling the relevant materials of the New Testament**

1. *The apostles had a unique authority and function in nurturing interchurch communion in their day.*

Acts 15:2, 4, 6, 22-23  
1 Tim. 1:3  
Titus 1:5  
1 Cor. 7:17  
2 Cor. 8-9  
2 Cor. 11:28  
1 Cor. 1:10  
Eph. 2:20

QUOTE# 34– John Owen, *The Works of John Owen*, vol. 16, (Edinburgh: Banner of Truth Trust, 1968), pp. 184-185. M7.L.P2.V.B.1

2. *Nearly 2000 years of church history have greatly complicated the problems connected with nurturing interchurch communion in our day.*

1 Cor. 1:11-13  
Rom. 14:1-15:8  
1 Cor. 8-10  
Gal. 1:8-9  
3 Jn. 9-10

3. *The vast expansion of the church numerically, geographically and culturally has complicated the task of nurturing interchurch communion in our day.*

---

*Material Covered in Module 8*

---

4. *The advances in technology have greatly increased our available tools for nurturing and hindering interchurch communion in our day.*

**3. Some major biblical data underscoring our duty to cultivate interchurch communion**

- We will consider first of all some of the key texts found in the book of Acts. Whenever we are considering data from the book of Acts, we must always remember the distinction between that which is a record of the things that are “programmatically” and those that are “paradigmatic.”
- Then there is a second major block of texts, those that are found in the Epistles of the New Testament. Time will not permit me to read all those that I have listed in your notes, but I list them for your future consideration and reference.

1. *In the Book of Acts*

Acts 9:26-31  
Acts 11:19-26  
Acts 15:1-35  
Acts 18:22

2. *In the Epistles*

Rom. 15:25-28; 16:1-4  
1 Cor. 1:1-2; 16:1ff, 19-22 Cor. 3:1; 8; 9; (8:19); 13:13  
Gal. 6:10  
Eph. 6:21-22  
Phil. 4:15-16, 21-22  
Col. 1:6-8; 4:7-9, 15-16  
1 Thes. 1:7; 4:9-10  
2 Thes. 1:4  
2 Tim. 4:19-21  
Heb. 13:3  
3 John 5-7



### *Material Covered in Module 8*

---

QUOTE# 35– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 183. M7.L.P2.V.C2.i

QUOTE# 36– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 196. M7.L.P2.V.C2.ii

QUOTE# 37– John Murray, *Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), p. 335. M7.L.P2.V.C2.iii

#### **4. Some practical perspectives and guidelines with respect to the duty**

1. *The ways in which we can nurture and express our oneness with the body of Christ and foster real and productive interchurch communion*

a. By the acquisition, assimilation, and communication of information

- It is impossible to read the Book of Acts, and the New Testament Epistles, and not perceive this principle emerging times without number.

Eph. 6:21-22

Col. 1:3-8

- At the conclusion of the main issues to be covered this lecture, I will address the subject of “Interchurch Communication – Practical Counsels for Its Implementation

b. By the communication of concern and good will

- This is equally patent in the New Testament literature.

Phil. 4:21-22

c. By the communion of goods and material necessities

*Material Covered in Module 8*

---

2 Cor. 8, 9  
1 John 3:16-19  
Phil. 4:15

- d. By cooperation in Scriptural causes

2 Cor. 8, 9

- e. By the sharing of ministerial gifts

Eph. 4:11  
Acts 11:22-26  
Rom. 15:1-2

- f. By the recognition of the validity of oversight and discipline of other churches

2 Cor. 3:1  
1 Tim. 1:20

- g. By the seeking and offering of counsel when requested.

Acts 15  
Philemon

- h. By the periodic public recognition of other servants of Christ

2 Cor. 8:18

- i. By the public intercession for other churches and servants of Christ.

Eph. 6:18-19

QUOTE# 38– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 192-193. M7.L.P2.V.D1.i

### *Material Covered in Module 8*

---

2. *The extent or degree to which we can nurture and express our oneness with the body of Christ.*
- a. To the extent that there is no erosion, compromise, or contradiction of our clearly defined doctrinal convictions, publicly defined mission, and present condition as a local church

QUOTE# 39– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 190. M7.L.P2.V.D2.a

- b. In proportion to our unity of faith and life
- c. In consideration of our providentially arranged relationships to the body of Christ.

Col. 4:12-13

QUOTE# 40– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 185. M7.L.P2.V.2c.i

QUOTE# 41– 1689 Baptist Confession of Faith, Chapter 26 paragraph 14-15

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification. (Ephesians 6:18; Psalms 122:6; Romans 16:1, 2; 3 John 8-10)

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, **that many churches holding communion together**, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the

### *Material Covered in Module 8*

---

churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.  
(Acts 15:2, 4, 6, 22, 23, 25; 2 Corinthians 1:24; 1 John 4:1)

3. *Concluding exhortations*
  - a. Always treat brethren as brethren.
  - b. Avoid a sectarian attitude, while holding tenaciously to your distinctive convictions of conscience
  - c. Avoid terminology which will unnecessarily offend.
  - d. Avoid the slightest tendency to erode strict parity among the churches.

QUOTE# 42– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 184-185. M7.L.P2.V.D.3d

### **Bibliography**

1. *The Collected Writings of John Murray*, vol. 2, pp. 321-335
2. *The Works of John Owen*, vol. 16, pp. 183-208
3. *The Doctrine of the Church*, John Thornbury, Heritage Publishers

## **2. Practical Counsels Concerning Interchurch Communication**

### Introduction

What I intend to set before you is exactly what this heading conveys – I am seeking to give very practical counsel relative to the whole question “How shall I communicate with others as I seek to foster interchurch communion ?

I want you to imagine that you are a young pastor who has called me asking for help in this area . What I propose to lay before you is a collation of the various things that I have tried to practice and to pass on to others over my many years of pastoral labor.

As I am preparing this syllabus, I have before me the notes from which I preached on this subject on October 10, 2000, at one of the Annual Pastors Conferences held at Trinity Baptist Church. The following outline is a reproduction of those notes.

1. *ESTABLISH YOUR OWN NETWORK OF INTERCHURCH COMMUNICATION BASED ON YOUR OWN INTERPERSONAL RELATIONSHIPS WITH MEN AND CHURCHES OF LIKE MIND.*
  - a. This word of counsel grows out of many biblical principles, not the least of which is 1 Tim. 5:22. When a prayer letter is read to your people, you are in great measure validating the man, the ministry, and the church from which that letter comes.
    - 1) Such a validation is not to be undertaken hastily or irresponsibly. You are thus “to lay hands hastily on no man.”
    - 2) This is the principle that was operative in the apostolic age in the practice of securing “letters of commendation” when there was interchurch interaction among the people of God. – 2 Cor. 3:1; Rom. 16:1-2
    - 3) See also Acts 9:26—it was not enough that Paul was able to speak of his personal experience.
  - b. How does this actually work itself out in practice?

Describe the scenario:

### *Material Covered in Module 8*

---

You meet a brother here in this module or at a similar gathering

As you share general information about one another, you are conscious of the chemistry of the beginning of a special friendship

You agree to nurture this budding relationship with some phone calls – e-mails, and perhaps sharing tapes of each other preaching

You then agree to begin to exchange letters to each other's churches. You may then agree to a pulpit exchange, during which ministry each of you would give something of your own testimony and of the history of your assembly to each other's congregation. Now, a measure of real interchurch communion has been established.

- c. The scenario I have just described is not a matter of abstract theory. The general pattern I have described has been repeated times without number before my own eyes and within the scope of my own experience at Trinity for 46 years.
- d. You don't establish meaningful and fruitful interchurch communion by simply getting a list of churches with which someone else has established such relationships, or a list of people who happen to subscribe to the same confessional standards as you do.
- e. Over the years, I have had many men who are part of denominational and associational structures, bear witness to me that denominational or associational ties on paper, have no power to create real and meaningful interchurch communion. Rather, it is the discipline of working at cultivating real relationships with real people by means of the various avenues available to us that results in meaningful and edifying interchurch relationships.
- f. If the apostle Paul, with all of his apostolic burdens and responsibilities, made the time to communicate among the churches and with individual brethren, none of us has any excuse for not cultivating this apostolic discipline which alone will result in true interchurch communion.
- g. It is far better to have one half dozen meaningful interchurch relationships, than 100 that are merely a matter of names and places on a piece of paper

Now, my second word of counsel relative to interchurch communication is this:

### *Material Covered in Module 8*

---

2. *MARK ON YOUR ON YOUR WORKING CALENDAR SPECIFIC DATES FOR THE COMPOSITION OF YOUR GENERAL NEWSLETTERS*
  - a. The things we are persuaded we ought to do, are the things for which we make the time to do them. Then, if we don't do them, we bloody our consciences and make fuel for repentance. –See Js. 4:17
  - b. Is this not true regarding personal devotions; family worship; sermon preparation; caring for needy sheep, etc?
  - c. I would counsel you to put on your normal work calendar, such words as “First draft of quarterly, semi-annual, or annual newsletter.
  - d. This was our ordinary pattern for many years at Trinity Baptist Church

This brings us, then, to the next heading which is:

3. *COMPOSE YOUR GENERAL NEWSLETTERS WITH THE CONSTANT PRESSURE OF THE “GOLDEN RULE” UPON YOUR CONSCIENCE AND YOUR JUDGEMENT*
  - a. Read, then briefly expound Mt. 7:12
  - b. Give some specific counsel regarding Mt. 7:12 perspectives in the composition of a newsletter
    - 1) Generally begin the letter with matters of thanksgiving. Often, no startling news is the best kind of “ good news” you can convey to other churches. See Prov. 25:25
    - 2) Spell out specific concerns and items for prayer under a reasonable number of headings.
    - 3) Do not include details of matters inappropriate for a general newsletter. When there are serious troubles in the church, disciplinary matters, etc., don't use personal names or go into excessive detail regarding these things.
    - 4) Seek to format the letter in such a way as to make a minimal demand for editing upon those who receive the letter.

### *Material Covered in Module 8*

---

Surely, most of you know the frustration of working through paragraphs of miscellaneous material that is difficult to read or set before one's congregation in a church prayer meeting.

Furthermore, many churches desire to post the newsletters. When everything is arranged on one page and in an orderly fashion, it is much more likely that those who pause to read the letter on the church bulletin board will profit from it .

- c. When realism and accuracy in a newsletter demand addressing particularly sensitive issues, such as matters of internal disruption, disappointments, etc., it is good to seek the input of trusted brethren who will be receiving the letter. Compose a draft and read it to such trusted brethren, seeking their honest comments as to whether or not they judge what you have written to be appropriate for a general newsletter.

**Above all, with respect to interchurch relationships and activities, REMEMBER THE GOLDEN RULE—Mt 7:12**



## **VI. Directives for Carrying Out the Task of Evangelism**

### **1. The biblical mandate for the task of evangelism**

#### *1. Mt. 28:16-20*

- a. To whom were the words spoken?
  
- b. The essence of the passage
  - 1) Context– the Exalted Christ, and the ever present Christ
  
  - 2) The assumed activity– Going
  
  - 3) The clearly commanded primary activity– Make disciples
  
  - 4) The specific attendant activities– Baptizing and teaching
  
  - 5) Its great importance in the pastoral instruction of our people
    - a) Its Christ-centered nature is vital.
  
    - b) Its comprehensiveness is balanced.
  
    - c) Its compelling nature is inescapable.

QUOTE# 43– James I. Packer, *Evangelism and the Sovereignty of God*, (Downers Grove, IL: InterVarsity Press, 2008), pp. 74-75.

M7.L.P2.VI.A1.b.c

#### *2. Acts 1:8*

- a. The significance of the setting

*Material Covered in Module 8*

---

- b. The essence of the task
  - c. Its great importance in pastoral teaching
3. *Phil. 2:14-16*
- a. The significance of the setting
  - b. The essence of the text
- QUOTE# 44– Robert Johnstone, *Lectures Exegetical and Practical on the Epistle of Paul to the Philippians*, (Edinburgh: William Oliphant and Co., 1875), pp. 181-184. M7.L.P2.VI.A3.b
- c. The importance of this text from a pastoral perspective
4. *The example of the Lord in His compassion for sinners.*
- 1 Jn. 2:6  
Mt. 9:36  
Lk. 15:1-2
5. *The example of the Apostle Paul in his sense of indebtedness.*
- Rom. 1:14  
1 Cor. 9:22-23  
Rom. 9:1; 10:1  
1 Cor. 11:1
6. *The necessity of hearing the Gospel if men are to be saved.*
- Rom. 10:9ff

### *Material Covered in Module 8*

---

#### *7. The necessity of public confession of Christ as a badge of discipleship.*

Mt. 10:32ff

#### SUMMARY AND APPLICATION:

- From these texts it should be clear then it is God's purpose that the church should be a community whose life can only be exegeted by its message. It is possible to live blameless, gospel transformed lives before men, but unless those men hear the message which has produced such lives, they never will be saved.
- On the other hand, it is God's purpose that the church should be a community whose witness is validated by its life – a lifestyle that enforces the truth that in its message alone is there life and salvation.
- In short, it is only when the church is comprised of lights that shine and mouths that speak, that the Church fulfills its God ordained mission.

#### **2. The biblical motives which ought to impel us towards and accompany us in the fulfillment of the task.**

Mt. 22:36-40

##### *1. Love to God*

- a. Love that is grieved by the sinner's indifference to God's Law, His Glory, His Fellowship, etc.

Ps. 119:136

Ezek. 9:4

Rom. 1:14-15, 21, 25ff

Acts 17:16-17

- b. Love that constrains us to obedience to a clearly articulated duty

Jn. 14:21,24; 15:14

***Material Covered in Module 8***

---

- c. Love that speaks out of a full heart concerning its object

Mt. 12:34-35

Ps. 96:1-4

2 Cor. 4:5-6

2. *Love to Men*

- a. Love that longs that they shall enjoy all the wonderful and distinctive privileges of the Gospel

Ps. 34:8

Mt. 9:36-38

Rev. 22:17

Isa. 55:1-3

Jn. 7:37-38

Lk. 19:41-44

Mt. 23:37

2 Kgs 7:9

- b. Love which desires that they shall escape the frightening consequences of their sin

Mt. 3:7

Jude 23

2 Cor. 5:10-11

Ps. 119:136

QUOTE# 45 Charles Bridges, *Psalm 119 An Exposition*, (Edinburgh:

Banner of Truth Trust, 1977), pp. 361-362.

M7.L.P2.VI.B.2b

**Summary and Conclusion:**

See Packer's *Evangelism and the Sovereignty of God*, pp. 75-78

**Bibliography**

Packer, James I., *Evangelism and the Sovereignty of God*.  
Metzger, Will, *To Tell the Truth*.  
Reisinger, Ernest C., *Today's Evangelism*.  
Kuiper, R.B., *God-Centered Evangelism*  
Newman, Randy, *Questioning Evangelism*

and

**- Audio recordings**

Martin, Albert, "Biblical Evangelism", Trinity Pulpit, TE-B-1 & 2.  
Martin, Albert, "Evangelism", Trinity Pulpit, TO-T-1-3.  
Martin, Albert, "What is the Gospel?", Trinity Pulpit, TE-T-1-3 and TO-V-1-6.

**3. Some legitimate means for the accomplishment of the task**

*1. Ordinary Means*

- a. Those means connected with the regular preaching and teaching of the Word

1 Cor. 1:21  
1 Cor. 14:23-5  
2 Cor. 5:19-21

QUOTE# 46– James I. Packer, *Evangelism & the Sovereignty of God*,  
(Downers Grove, IL: InterVarsity Press, 2008), p. 54-55.

M7.L.P2.VI.C.1a

- b. Those means connected with the administration of the Sacraments

1 Cor. 11:26– It is a supper of "proclamation."  
Acts 22:16  
Rom. 6:1-14

Baptism is a vivid and visible synopsis of what the gospel is and does for sinners

*Material Covered in Module 8*

---

- c. Those opportunities arising from the natural social contacts of the people of God.

Mt. 5:13-16  
Phil. 2:14-6  
1 Pet. 3:15  
1 Cor. 5:9-10  
Lk. 5:27-32

- d. Those opportunities arising from the special gifts for evangelism, both discovered and exercised in conjunction with the church

Rom. 12:3  
1 Pet. 4:10

- e. Those opportunities arising from local open doors for evangelism

Rescue Missions  
Hospitals  
Nursing Homes  
Schools

2. *Extraordinary or special activities calculated to bring men and women under the influence of the Gospel*

- a. Some specific suggestions

- 1) A concentrated, church-wide effort to bring people to a gathering where there will be a pointed, formal presentation of the Gospel by proven speakers. Remember the simple truth that “love is enterprising.”

QUOTE# 47– C. H. Spurgeon, “On Conversion as Our Aim” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 421. M7.L.P2.VI.C2.a1

*Material Covered in Module 8*

---

- 2) A concentrated, church—wide effort to distribute good evangelistic literature
  
- 3) A concentrated, church—wide effort to enroll people in a short-term home Bible study
  
- 4) An ongoing program of house-to-house visitation  
  
Lk. 14:23  
Acts 20:20
  
- 5) A regular presentation of the Gospel in local papers as paid or public service advertisements
  
- 6) Use of the internet and your church website
  
- 7) An occasional opportunity to put the Gospel into the marketplace

SUMMARY AND APPLICATION:

QUOTE# 48– James I. Packer, *Evangelism and the Sovereignty of God*, (Downers Grove, IL: InterVarsity Press, 2008), pp. 78-79. M7.L.P2.VI.C.2a.6

*Material Covered in Module 8*

---

**4. Some practical considerations in seeking to motivate and direct your congregation with respect to fulfilling the task**

- a. Recognize the strategic influence of your own attitude and example in life and ministry.

Acts 20:19-21, 35

- Read and reread the following works calculated to stir up a passion for this task:

*Words to Winners of Souls* by Bonar

*The Soul Winner*, by Spurgeon

*The Reformed Pastor*, by Baxter

The chapter in Spurgeon's *Lectures to My Students* entitled "Conversion our Aim".

*Evangelism and the Sovereignty of God* by Packer

QUOTE# 49 - Charles H. Spurgeon, "On Conversion as Our Aim" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 422.

M7.L.P2.VI.Da

- Read and reread the biographies of men marked by the evangelistic passion. Among these are Whitfield, Payson, Spurgeon, McCheyne, Brainard, Griffin, etc.

- b. Recognize and avoid the most common errors with respect to pastoral instructions and exhortations connected with the task.

- 1) The crippling, guilt producing notion that every Christian has or should have the special gift of an evangelist

QUOTE# 50– J. E. Conant–*Every-Member Evangelism*, (Philadelphia: The Sunday School Times Company, 1922), pp.22-25.

M7.L.P2.VI.Db.1



*Material Covered in Module 8*

---

- 2) The numbing, conscience—salving notion that all evangelistic concern and activity will simply take care of itself without any conscious effort
  
  - 3) The artificial regimentation and imitation which does no justice to the vast diversity of gifts and opportunities in any given congregation
  
  - 4) The unscriptural notion that since an outpouring of the Spirit would automatically intensify evangelistic activity and success, we need do nothing until such is given
- c. Recognize the central place of fervent, persistent prayer in the entire evangelistic endeavor.

Jas. 1:18

1 Cor. 3:3-8

Lk. 11:13

Gal. 4:19

Rom. 9:1-10:1

**Summary and Conclusion:**

[Lecture 10]

**PART 3: The Biblical, Normal, or Ideal Framework of the Task of  
Shepherding and Oversight**

**INTRODUCTION**

**1. Presuppositions**

1. *The biblical terms used for the office and task of oversight are synonymous and interchangeable.*

Acts 20:17,28  
Titus 1:5,7

2. *The presence and function of biblically qualified overseers is a matter essential to the well-being of the church.*

Acts 14:21-23  
1 Tim. 3:14-15 with 3:1  
Titus 1:5

QUOTE# 51– Douglas Bannerman, *Scripture Doctrine of the Church*,  
(Edinburgh: T. & T. Clark, 1887), pp. 530 -533. M7.L10.P3.A2

**2. The major thesis**

The normal biblical framework for the administration of the task of oversight is that of a plurality of scripturally qualified overseers, functioning with genuine parity but with realistic, harmonious, functional diversity.

1. *The evidence for a plurality of overseers as the norm*

- a. The record of apostolic practice

Acts 14:21-23  
Titus 1:5

b. The description of Apostolic churches

Acts 15:3,4,22,23; 11:29-30; 20:17; 21:18  
Phil. 1:1

c. The assumption of apostolic injunctions

1 Thes. 5:12  
Heb. 13:7,17  
Js. 5:14  
1 Pet. 5:1,2

QUOTE# 52– John Murray, *Collected Writings of John Murray*, vol. 2,  
(Edinburgh: Banner of Truth Trust, 1977), pp. 345-346. M7.L10.P3.B.1c

2. *The evidence for a biblical standard of qualification*

1 Tim. 3:1-7  
Titus 1:5-9  
1 Pet. 5:1-4

QUOTE# 53– John Owen, *The Works of John Owen*, vol. 15., (London: Banner  
of Truth Trust, 1966), pp. 493-496. M7.L10.P3.B.2

## [Lecture 11]

### 3. *The evidence for a parity of authority among the overseers*

QUOTE# 54– John Murray, *Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), pp. 346-347. M7.L11.P3.B.3

- a. The requirements for the one office are uniform.  
– 1 Tim. 3:1-7; Titus 1:5-9
- b. The responsibilities of this office are laid upon all the elders as a body.  
– Acts 20:17, 28; 1 Pet. 5:1-4 ; Heb. 13:7, 17
- c. The submission enjoined upon church members applies to all the elders individually and as a body.  
– Heb. 13:7, 17; 1 Thess. 5:12-13

### 4. *The evidence for realistic and harmonious functional diversity*

1 Tim. 5:17  
Rom. 12:6-8  
1 Cor. 12:4-5

QUOTE# 55– Douglas Bannerman, *Scripture Doctrine of the Church*, (Edinburgh: T. & T. Clark, 1887), p. 546. M7.11L.P3.B.4.i

Gal. 2:11-12

QUOTE# 56– Douglas Bannerman, *Scripture Doctrine of the Church*, (Edinburgh: T. & T. Clark, 1887), pp. 548-550. M7.L11.P3.B.4.ii

## FINAL COMMENTS CONCERNING PARITY ISSUE:

1. This whole matter is once again being opened up and debated . In the April, 1983 edition of the Banner of Truth magazine, the leading article dealt with this subject.
2. In volume two of *Discussions of Robert Lewis Dabney*, beginning on page 119, Dabney has an article entitled “Theories of The Eldership.” In his day, this issue was hotly debated within the Presbyterian denomination in America. pp. 119-157.
3. Among the other matters under debate within the broad category of concerns for a biblical view of the eldership, that which has come to be known as the “two or three office theory” of church government was the focal point of very agitated debate and discussion.
4. In the opening paragraph of his masterful article, Dabney makes this profound statement : “Each generation must do its own thinking, and learn for itself its own lessons and the first truths and general principles.”
5. He then goes on to say that “If we insist that this generation of Presbyterians [any denomination or group of churches] shall hold our father’s principles on trust, and by mere prescription, the result will be that they will not hold them sincerely at all.”

### **3. Some necessary admonitions**

1. *Beware of an irresponsible, unrealistic, and simplistic literalism in applying the biblical standard for the office.*
2. *Beware of a precipitous pragmatism in seeking to attain the norm of plurality.*

Eph. 4:11

3. *Beware of an incipient brethernism in attempting to express parity of office.*

QUOTE# 57– John Murray, *Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), p. 347. M7.L11.P3.C.3

4. *Beware of a hierarchal clericalism in the actual functions of the eldership.*

QUOTE# 58– *Westminster Larger Catechism #131 & 132*

Q 131 - What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,(1) in giving honour to go one before another;(2) and to rejoice in each others gifts and advancement, as their own.(3)

(1) 1 Pet. 2:17

(2) Rom. 12:10

(3) Rom. 12:15,16; Phil. 2:3,4

Q 132 - What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,(1) the undervaluing of the worth,(2) envying the gifts,(3) grieving at the advancement of prosperity one of another;(4) and usurping pre-eminence one over another.(5)

(1) Rom. 13:8

(2) 2 Tim. 3:3

(3) Acts 7:9; Gal. 5:26

(4) Num. 12:2; Esth. 6:12,13

(5) 3 John 9; Luke 22:24

**Summary and conclusion:**

**Bibliography**

1. John Owen, vol. 15, pp. 502- 506
2. Dabney, vol. 2, pp. 119-157
3. Thornwell, vol. 4, pp. 43- 142 (Give a sampling of the debate–page 121– 58 A)
4. Murray, vol. 2, pp. 345-365
5. Douglas Bannerman, pp. 530-553
6. Alexander Strauch, *Biblical Eldership* ( In my judgment, this is the finest one volume book setting forth a Biblical view of the eldership– a must read if you are serious about this matter )
7. Lawrence Eyres, *The Elders of the Church*, P. & R.
8. Witmer, Tim, *The Shepherd Leader*

## [Lecture 12]

# I. Directives for the Establishment and Efficient Functioning of a Biblical Eldership

## 1. Practical Directives for Establishing a Biblical Eldership

### Introduction

- The outworking of these principles will vary in terms of the situation in which God has placed you.
- The outworking of these principles must never be regarded as mechanical.

### 1. *Supplication*

- a. It is God who makes men into true overseers and gives them a sanctified desire for this work.

Eph. 4:7-11

Rom. 12:3-6a

1 Cor. 12:4-7

Jer. 3:15

1 Tim. 3:1

1 Pet. 5:2b

Acts 20:28

- b. It is God who makes congregations submissive to the Word and the Spirit in order to recognize and receive those whom he gives.

- Israel's repeated rejection of Moses

- The Corinthians' temporary rejection of Paul.

Lk. 11:13

Phil. 1:19

c. Application:

2 Cor. 10:4

Jer. 17:5-9

2. *Cultivation (ILL.– Use the gardening analogy)*

a. Preaching and teaching on this subject

Mt. 28:20

Jer. 3:15

QUOTE# 59– Charles H. Spurgeon, *Autobiography The Full Harvest*, vol. 2, (Edinburgh; Banner of Truth Trust, 1976) , pp. 74-75. M7.L12.P3.I.A.2a

b. Pastoral encouragement of specific individuals

1 Tim. 3:1

2 Tim 2:2

QUOTE# 59– Charles H. Spurgeon, *Autobiography The Full Harvest*, vol. 2, (Edinburgh; Banner of Truth Trust, 1976) , p. 75. M7.L12.P3.I.A.2b

c. Pastoral awareness of the thinking of your flock

Acts 16:1-2

Acts 6:3

3. *Recognition*

a. No pattern of recognition is adequate or remotely scriptural unless it operates within the perspective that no man, group of men or congregation can make a man an overseer.

Eph. 4:11

Acts 20:28

- We do well to hear the words of James Bannerman – “Ordination does not confer the office. Christ confers the office by his own call, addressed to whom he will. But it invests with the office, or admits to it.” (J. Bannerman, vol. 1, p. 470)



- b. No pattern of recognition is adequate or remotely scriptural unless it focuses on a careful and realistic assessment of a man's character and gifts as set forth in the two pivotal passages of the New Testament.

1 Tim. 3:1-7

Titus 1:5-9

QUOTE# 60— John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 54-55. M7.L12.P3.I.A.3b

- c. No pattern of recognition is adequate unless it secures an expression of recognition from the people of God and the existing overseers.

Acts 6:1-6

- 1) Initiative taken by the existing leadership — vv. 1-4
- 2) The activity of the whole congregation — vs. 5
- 3) The concurrence of the existing leadership — vs. 6
- 4) The principles imbedded in 1 Tim. 3 and Titus 1
- 5) The use of “kairotoneo” in Acts 14:23 (Consult Owen, Vol. 16, p. 60-63)

QUOTE# 61 – 1689 Baptist Confession of Faith Chapter 26, paragraph 9

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.  
( Acts 14:23; 1 Timothy 4:14; Acts 6:3, 5, 6 )

## [Lecture 13]

### 2. Some Practical Directives for Securing the Efficient Functioning of a Biblical Eldership

#### 1. *Directives Pertaining to Your Relationship to Your Fellow-Elders*

- a. Maintain harmonious relationships with them as brothers in Christ.

Eph. 4:1-2, 29-32

Phil. 2:1 ff.

1 Cor. 13

1 Pet. 4:8

1 Pet. 5:3b

- b. Maintain proper biblical attitudes to them as fellow-overseers and YOUR pastor (s)

QUOTE# 62– Trinity Baptist Church Constitution, pp. 20-21

Paragraph A. Warrant for the Discipline of Officers. While elders are overseers of the flock, they are themselves members of the flock. Therefore, each elder is under the oversight of his fellow elders and is subject to the same discipline as are all the members of the church, but must adhere to a more rigorous standard of conduct than other members (Gal. 2:14; 1 Tim. 5:20).

#### 2. *Directives Pertaining to Your Labors with Your Elders*

- a. Establish a weekly meeting for prayer and consultation.

QUOTE# 63– *Westminster Larger Catechism #131 & 132*

Q 131 - What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,(1) in giving honour to go one before another;(2) and to rejoice in each others gifts and advancement, as their own.(3)

Q 132 - What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,(1) the undervaluing of the worth,(2) envying the gifts,(3) grieving at the advancement of prosperity one of another;(4) and usurping pre-eminence one over another.(5)

- b. Establish a functional division of labor according to the nature and strength of gift and availability of time.
- c. Prayerfully consider the wisdom and necessity of periodic elders' "retreats."

Acts 13:1

- d. Establish a trustful, functional relationship with deacons.

QUOTE# 64– Douglas Bannerman, *Scripture Doctrine of the Church*,  
(Edinburgh: T. & T. Clark, 1887), p. 418.

M7.L13.P3.I.B.2c

## **Bibliography**

1. L. Eyres, *The Elders of the Church*, Presbyterian & Reformed
2. Samuel Miller, *The Ruling Elder*, Presbyterian Heritage Publications
3. A. Strauch, *Biblical Eldership*, Lewis and Roth Pub.
4. *Works of John Owen*, vol. 15, pp. 491-495  
vol. 16, pp. 142-143

## II. Directives for the Establishment and Function of a Biblical Diaconate

### 1. The biblical evidence for the office of deacon

Phil. 1:1

QUOTE# 65 - Rev. Robert Johnstone, *Lectures Exegetical and Practical on the Epistle of Paul to the Philippians*, (Edinburgh: William Oliphant and Co., 1875), pp.12-13.

M7.L13.P3.II.A

1 Tim. 3:8-13 compared with 1 Tim. 3:15

### 2. The biblical roots of the office of deacon

1. *The presence of the poor and needy in the church of Christ and God's special concern for them.*

QUOTE# 65a - John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 143.

M7.L13.P3.II.B.1.i

Jn. 12:8

Jas. 2:5

Gal. 2:9 -10

Acts 11:27-30

2 Cor. 8 & 9

QUOTE# 66 - Rienk B. Kuiper, *The Glorious Body of Christ*, (Edinburgh: Banner of Truth Trust, 2006), p. 153.

M7.L13.P3.II.B.1.ii

2. *Priority of prayer and preaching as means of grace and God's concern to maintain that priority in the tasks assigned to the elders.*

Acts 6:1-7

Johnstone writes as follows: "These seven are not called deacons, but there can be no reasonable doubt from the nature of their duties, that we have here, in fact, the origin of this office." (p. 15 of his commentary on Philippians)

Quote# 66a - John Owen, *The Works of John Owen*, vol. 15, (London: Banner of Truth Trust, 1968), p. 506. M7.L13.P3.II.B2.i

QUOTE# 67 - Douglas Bannerman, *Scripture Doctrine of the Church*, (Edinburgh: T. & T. Clark, 1887), pp. 416-417. M7.L13.P3.II.B.2.ii

## [Lecture 14]

3. *The propriety of decency, order, and visible integrity in the outward affairs of the church.*

1 Cor. 14:40  
2 Cor. 8:16-21

4. *The provision of Christ for His church in the face of the ongoing needs.*

Eph. 5:29

QUOTE# 68 - Douglas Bannerman, *Scripture Doctrine of the Church*,  
(Edinburgh: T. & T. Clark, 1887), p. 394. M7.L14.P3.II.B.4

### 3. The biblical functions of the diaconate

1 Tim. 3:8-13  
Acts 6:1-7

QUOTE# 69 - John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p.147. M7.L14.P3.II.C

### 4. The profound significance of the diaconate

1. *It is an eloquent and inescapable witness to God's concern for the whole man*

1 Jn. 4:1,2  
Col. 2:20  
1 Tim. 4:1-5  
Mt. 25:34-45  
1 Jn. 3:16  
Phil. 4:18

2. *It is an eloquent and inescapable affirmation of the centrality of preaching and prayer and the purpose and plan of God.*

Js. 1:27  
Acts 6:7

3. *It is an eloquent and inescapable reminder of the necessity for practical efficiency in the use of God-given gifts, and the place of sanctified innovation in the life of the church.*

Acts 6:8-10

Acts 8:5

Rom. 12:3-8

1 Pet. 4:10

## **5. The biblical pattern for the recognition and installation of deacons**

1. *A man must meet the biblical qualifications*

1 Tim. 3:8-13

Acts 6:3

2. *A man must have congregational recognition*

Acts 6:3,5

3. *A man must have some form of formal installation and recognition entering into the office*

Acts 6:6

## **6. The biblical relationship between the eldership and the diaconate.**

1. *Negatively stated*

- a. It is not a relationship of two independent and parallel offices, both directly accountable to Christ, His Word and to the congregation.
- b. And certainly it is not a relationship of two competing bodies of strong and gifted men, each body seeking to act as a check and balance upon the abuse of power and authority by the other.

## 2. *Positively stated*

- a. The biblical position is bound up in the pattern of the historical origin and in the family of words used to describe the office of deacon.
- b. In Acts 6 the seven were appointed to perform a specific function at the clear directives of the overseers, which at that time were the apostles in Jerusalem.
- c. However, in delegating certain responsibilities to the seven it is clear from Acts 11:30, that the Apostles (overseers) did not relinquish their ultimate authority in such matters. Delegation did not involve usurpation or relinquishment of responsibility. Leonard Coppes has an excellent comment on this very incident: “They took the offering and sent it to Jerusalem, but they did not send the money to the deacons (even though that church already had deacons). They sent the money to the elders! That says a number of things. Surely, the Apostle Paul or other Christians in Antioch were not doing something contrary to the teaching of the scriptures, that is, sending the money to the wrong officials. They were doing what was a logical consequence of their idea and concept of a deacon. To them a deacon, although an officer in the church, was a servant to the elders. He was not someone who functioned on a par with elders. It was reasonable, therefore, to send the money to the elders. If the elders desired they could turn the money over to the deacons. This is entirely consistent with what we have seen.” *Who Will Lead Us* by Leonard Coppes, p. 128.

QUOTE# 70 - John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 147. M7.L14.P3.II.F2.i

QUOTE# 71 - John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 151. M7.L14.P3.II.F2.ii

## 7. **Some practical observations and exhortations relative to the diaconate**

1. *Whenever possible, labor to create a climate in which priority is given to the cultivation of elders and an eldership, rather than to deacons and a diaconate.*

Acts 14:23  
Titus 1:5



2. *Seek to establish a wholesome climate of openness and good communication between elders and deacons.*
  
3. *Stand firm on the necessity of honoring the biblical standard for the office.*

Acts 6:3

1 Tim. 3:8-13

## **8. A postscript on the issue of deaconess as a distinct office**

### *1. The focus of the discussion*

- a. The women of 1 Tim 3:11

See James Hurley, *Men and Women in Biblical Perspective*, pp. 227-231

- b. The title given to Phoebe in Rom. 16:1

### *2. The fundamental issues involved*

- a. Was Phoebe a servant sent on a specific task, or was she an officer acting out a dimension of her office in the task?

- b. Why does Paul introduce women in 1 Tim. 3:11?

### *3. A suggested resolution*

- a. Some suggest that Paul is referring to women helpers in 1 Tim. 3:11, women whose services would be secured administratively by the deacons.

- b. Why we should avoid the office of “deaconess”

- 1) Because historic precedent for the office of deacon as recorded in Acts 6 had to do with the need of women, but only men were appointed to minister to that need.

- 2) Because the explicit requirements for that office and the explicit promise are limited to men in 1 Tim. 3:8-13
- 3) Because in fulfilling diaconal responsibilities there are administrative and governing decisions.
- 4) Because any good in establishing an office of deaconess can be facilitated without such an office, it is dangerous to open the door to confusion of male and female roles in the church, especially when the spirit inspired list of requirements for the office are distinctively male.

## **Bibliography**

### **Audio recordings from Trinity Pulpit:**

1. Martin, Albert, "Biblical Overview of the Diaconate", TE-23.
2. Martin, Albert, "The Biblical Basis and Reason for the Diaconate", TE-98.
3. Martin, Albert, "The Biblical Evidence, Roots and Requirements for the Diaconate", TE-106.
4. Martin, Albert, "The Deacon as a Steward in the Household of God - session four", DC-00-4.

### **Books and Articles**

1. Coppes, Leonard, *Who Will Lead Us*
2. Bannerman, Douglas, *Scripture Doctrine of the Church*, pp. 411-425
3. Owen, John, vol. 15, pp. 506-508
4. Owen, John, vol. 16, pp. 143-157
5. Articles by George W. Knight III (see Appendix# 8) - addressing especially the question whether or not we should recognize women as deacons.

### **See Appendix# 7 for materials relative to the diaconate**

- a) An outline of materials given at a deacons' conference parts 1 and 2.
- b) A statement on principles of benevolence.
- c) An example of the deacons' communication with the elders.
- d) An example of agenda for a monthly deacons' meeting