

Notes for PT 4244 Fundamentals of Christian Leadership

How many epistles are addressed 'to the Pastor' of a church?

No one called a 'pastor' in the NT except Jesus (1 Peter 2:25, 5:4).

ANOINTED 1 st Century	BOTH ORDAINED	FEWER GIFTS, ORDAINED ONLY Late 2 nd Century	LITTLE GIFTING, ORDAINED ONLY 4 th to 5 th Century
Ephesians 4:11	Acts 14,15, 1Tim3		
Apostles		Bishop	Metropolitan Bishop
Prophets	Elders/Overseers	Elder (priest)	Bishop
Evangelists	Ministers	Deacon/Deaconess	Elder (priest)
Pastors			Deacon
Teachers			Lector/reader (prophet)

Romans 16:1 Phoebe, a minister, help her with whatever she needs

Romans 16:7 Andronicus and Junia, apostles

Colossians 4:15 Nympha, church in her house

Philippians 4:2 Euodias and Syntyche (evangelists?)

Acts 18:26 And he began to speak boldly in the synagogue, but [when] Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.

Acts 21:9 Philip's four virgin daughters, who did prophesy

Rev 2:2 and you put to the test those who call themselves **apostles** and are not, and you found them false.

Rev 20 But I have against you that you tolerate the woman Jezebel, the one who calls herself a **prophetess**, and **teaches** and deceives my slaves to commit sexual immorality and to eat food sacrificed to idols. 21 And I have given her time in order to repent, and she did not want to **repent from her sexual immorality**.

25 Apostles in the NT

The Twelve plus Matthias

Barnabas and Paul – Acts 14:14

Apollos – 1 Corinthians 4:6-9

Timothy and Silvanus– I Thessalonians 1:1 and 2:6

Epaphroditus – Philippians 2:25

Titus and two brethren - 2 Corinthians 8:18-23

Andronicus and Junia - Romans 16:7

Jesus Christ - Hebrews 3:1

Work requirements – Ordained position

1 Timothy 3:1-7

1 The saying [is] trustworthy: if anyone aspires to supervision, he desires a good work.

2 Therefore the overseer (elder) must be irreproachable, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in teaching,

3 not addicted to wine, not a violent person, but gentle, peaceable, not loving money,

4 managing his own household well, having children in submission with all dignity

5 (but if someone does not know how to manage his own household, how will he take care of the church of God?),

6 not newly converted, lest he become conceited [and] fall into the condemnation of the devil.

7 But must also have a good testimony from those outside, in order that he may not fall into disgrace and the trap of the devil.

8 Deacons likewise [must be] dignified, not insincere, not devoted to much wine, not fond of dishonest gain,

9 holding the mystery of the faith with a clear conscience,

10 and these also must be tested first; then let them serve [if they] are above reproach.

11 The women [*deaconesses?*] likewise dignified, not slanderous, temperate, faithful in all, not greedy of filthy lucre;

Paul to the Ephesus elders

Acts 20:28 Be on guard for yourselves and for all the flock among which the Holy Spirit has made you **overseers**, to **shepherd** the church of God which he obtained through the blood of his own [*Son*].

Ephesians 4:11-13 – Anointed ministry offices

11 And he himself gave some **apostles** and some **prophets** and some **evangelists** and some **pastors** and **teachers**

12 for the equipping of the saints, for the work of the ministry, for building up the body of Christ,

13 until we all reach the unity of the faith and the knowledge of the Son of God, to a mature man, to a measure of the maturity of the fullness of Christ,

Romans 12:4-8

4 For just as in one body we have many members, but all the members do not have the same function,

5 in the same way we who are many are one body in Christ, and members of one another,

6 but having different gifts according to the grace given to us:

if [it is] **prophecy**, according to the proportion of [his] faith;

7 if [it is] **service**, by service;

if [it is] one who **teaches**, by teaching;

8 if [it is] one who **exhorts**, by exhortation;

one who **gives**, with sincerity;

one who **leads**, with diligence;

one who shows **mercy**, with cheerfulness.

1 Corinthians 12:7-10

7 But the manifestation of the Spirit is given to each to profit withal.

8 For to one is given by the Spirit the **word of wisdom**; to another the **word of knowledge** by the same Spirit;

9 To another **faith** by the same Spirit; to another the **gifts of healings** by the same Spirit;

10 To another the working of **miracles**; to another **prophecy**; to another **discerning of spirits**; to another **divers kinds of tongues**; to another the **interpretation of tongues**;

Compare Teachers/Prophets/Apostles to Elders in the Didache, A.D. 100

Chapter 11. Concerning Teachers, Apostles, and Prophets. Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. **But concerning the apostles and prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet.** And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians. **But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left.** If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. **But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.**

Chapter 13. Support of Prophets. But every true **prophet** who wants to live among you is worthy of his support. So also a true **teacher** is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor.

Chapter 14. Christian Assembly on the Lord's Day. But **every Lord's day gather yourselves together,** and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Overseers and Ministers; Christian Reproof. Appoint, therefore, for yourselves, overseers and ministers worthy of the Lord, those meek, and not lovers of money, and truthful and proved; for they also **render to you the service of prophets and teachers.** Therefore do not despise them, for they are your honored ones, **together with the prophets and teachers.** And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Pliny the Younger, A.D. 61 – c. 113

Letter 10.96.8 www.earlychristianwritings.com – translation

Pliny, governor of Bithynia-Pontus (Northern Turkey, Asia Minor) to the Emperor Trajan

8 Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves (maids) who were called **deaconesses** (*ministers, Latin is diaconissa, deacon - diaconus*).

8 Quo magis necessarium credidi ex duabus ancillis (MAIDS), quae ministrae (**MINISTERS**) dicebantur, quid esset veri, et per tormenta quaerere.

Literal translation

8 All the more necessary to find out two maids who were called ministers (*female, plural ending*), what was the truth, and by means of torture.

Comments on the *Didascalía Apostolorum* – A.D. 230

The *Didascalía Apostolorum* has many references to the order of deaconesses. They are placed parallel to the deacons ‘**The deacon stands in the place of Christ and do you love him. And the deaconesses shall be honored by you in the place of the Holy Spirit.**’ It goes on to counsel the bishop to ‘choose and establish as deacons from all the people such as thou wilt please, a man to do the numerous things that are required, and a woman for the ministry of women’. The reason for this ministry of deaconesses is given: ‘For there are houses where thou canst not send the deacon to the women’s quarter, because of the heathen: thou shalt send there the deaconesses. In addition it tells us that at the baptism of women their assistance was required (in this period, baptism was by immersion): ‘When women go down into the water . . . they ought to be anointed by a deaconess’, but ‘let a man pronounce over them the invocation of the divine names in the water’. It expressly states ‘that a woman should baptize, or that one should be baptized by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her that baptizes and to him who is baptized’.

Though forbidding ‘that women should be teachers’, and this especially applies to widows, it commands that ‘when she who is being baptized has come up from the water, let the deaconess receive her and **teach** and instruct her how the seal of baptism ought to be kept unbroken in purity and holiness’. To **teach** them is part of her ministry. A further **pastoral duty** is given her by the *Didascalía*:

For a deaconess is required to go into the houses of the heathen where there are believing women and to visit those who are sick and to minister to them in that of which they have need.

The role of deaconesses as presented in the *Apostolic Canons* (circulated AD 520 to 692) is similar to that in the *Didascalía*. Here they are mentioned after the deacons, and an ordination formula, is given:

Thou shalt lay thy hands upon her in the presence of the presbyters, the deacons and the deaconesses saying: Thou who didst fill Deborah, Hannah and Hulda with the Holy Spirit, thou who in the Temple didst appoint women to keep the holy doors, look upon thy servant chosen for the ministry (*diakonia*), and give to her the Holy Spirit that she may worthily perform the office committed unto her.

A similar prayer for the ordination (*cheirotomia*) of deaconesses is found in the *Apostolic Constitutions*. (AD 375 to 380).

Concerning a deaconess, I Bartholomew, make this constitution: O bishop, thou shalt lay thy hands upon her in the presence of the presbyter, and of the deacons and the deaconesses, and shalt say: O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with the Spirit Miriam and Deborah, and Anna, and Hulda; who didst not disdain that thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy Holy Gates, do thou now also look down upon this thy servant, who is to be ordained to the office of a deaconess, and grant her thy Holy Spirit, and cleanse her from all filthiness of flesh and spirit, that she may worthily discharge the work which is committed to her to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee and the Holy Spirit forever. Amen.

To sum up: the duty of deaconesses as explicitly portrayed in these Church Orders is twofold. First there is the giving of religious instruction, which includes bringing the Gospel to heathen women, preparing for baptism and giving some spiritual direction afterwards. Next there is the group of functions connected with worship. This consisted in pre-baptismal anointing of the bodies of female catechumens and other rites such as putting on of the white robe after baptism. In the assembly, in the absence of the priest and deacon, the deaconess may ascend the ambo to incense the book and the sisters and then read the Gospel. In the absence of the priest she may distribute the eucharist. Moreover, she is responsible for everything regarding the care of sick women: this involved material assistance, naturally, but also spiritual ministrations. It is obvious that the priest or deacon would not administer the sacrament of the sick to women and this is borne out by the testimony of Epiphanius:

On account of feminine modesty, whether at baptism or in connection with the care of the sick or at any time necessitating the uncovering of a woman, the deaconess is delegated to perform his ministry for the sake of decorum and discretion, which are so in accord with the discipline of the Church

It seems clear that the deaconess participated equally in the priestly ('his') ministry of anointing the sick as she did in the baptismal rite and therefore, it would appear, was the minister of the last anointing:

Ought not we then to think that in fact it was administered by the deaconesses and that it is this which is meant when we have allusions to the laying-on-of-hands by them?

It is sometimes difficult in the texts of this period to distinguish widows from deaconesses and to disentangle the duties of the one from the other. However, it can be seen that the offices of women in the early Church embraced a broader compass than that which the Church Orders, as outlined above, describe for deaconesses. The specific role of widows was, as has been noted, one of prayer, and this has a strict foundation in scripture. St Paul writes to Timothy: 'She who is a real widow and is left all alone, has set her hope on God and continues in supplication and prayers night and day' (1 Timothy 5:5). St Polycarp is the first of many to refer to widows as 'the altar (*thusiastérion*) of God'. This phrase is an extension of St Paul's words regarding their spiritual intercession. This office of prayer is clearly part of public worship, for St Paul himself gives instruction as to how women should conduct themselves in the assembly in 1 Timothy 2: 8-9. Whether this reference is to prophetesses or widows is of no concern here; for women, whatever their rank, are permitted in this text to take part in the prayers of the Christian assembly, which is obviously the context Paul is speaking of.