Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ PT 8103 Church Parachurch Feb. 5, 2015

List Five Primary Roles of a Pastor

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

List Five Secondary Roles of a Pastor

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Didascalia Apostolorum***

From Wikipedia, the free encyclopedia

***Didascalia Apostolorum***, or just ***Didascalia***, is a [Christian](http://en.wikipedia.org/wiki/Christian) treatise which belongs to the [*genre*](http://en.wikipedia.org/wiki/Genre) of the [Church Orders](http://en.wikipedia.org/wiki/Ancient_Church_Orders). It presents itself as being written by the [Twelve Apostles](http://en.wikipedia.org/wiki/Twelve_Apostles) at the time of the [Council of Jerusalem](http://en.wikipedia.org/wiki/Council_of_Jerusalem); however, scholars agree that it was actually a composition of the [3rd century](http://en.wikipedia.org/wiki/Christianity_in_the_3rd_century), perhaps around 230 AD.

The *Didascalia* was clearly modeled on the earlier [*Didache*](http://en.wikipedia.org/wiki/Didache). The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern [Syria](http://en.wikipedia.org/wiki/Syria), possibly near [Antioch](http://en.wikipedia.org/wiki/Antioch).

**[](http://en.wikipedia.org/wiki/File:Paul_Anton_de_Lagarde.png)Manuscript tradition**

[Paul de Lagarde](http://en.wikipedia.org/wiki/Paul_de_Lagarde), who first re-discovered the Didascalia.

The earliest mention of the work is by [Epiphanius of Salamis](http://en.wikipedia.org/wiki/Epiphanius_of_Salamis), who believed it to be truly Apostolic. He found it in use among the [Audiani](http://en.wikipedia.org/wiki/Audiani), Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the *Didascalia* was used as the basis of the first six books of the [Apostolic Constitutions](http://en.wikipedia.org/wiki/Apostolic_Constitutions). At the end of the 4th century it is quoted in the Pseudo-[Chrysostom](http://en.wikipedia.org/wiki/John_Chrysostom)'s [*Opus Imperfectum in Matthaeum*](http://en.wikipedia.org/wiki/Opus_Imperfectum). But the *Didascalia* never had a great vogue, and it was superseded by the Apostolic Constitutions.

The *Didascalia Apostolorum*, whose lost original was in [Greek](http://en.wikipedia.org/wiki/Koine_Greek), was first published in 1854 in [Syriac](http://en.wikipedia.org/wiki/Syriac) by [Paul de Lagarde](http://en.wikipedia.org/wiki/Paul_de_Lagarde). In 1900 [Edmund Hauler](http://en.wikipedia.org/wiki/Edmund_Hauler) published the [Verona Palimpsest](http://en.wikipedia.org/wiki/Verona_Palimpsest) which includes a [Latin](http://en.wikipedia.org/wiki/Latin) translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 [Franz Xaver von Funk](http://en.wikipedia.org/wiki/Franz_Xaver_von_Funk) published the texts, printed side by side, of both the *Didascalia* and the *Apostolic Constitutions*, in order to show the similarities. A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in [Coptic](http://en.wikipedia.org/wiki/Coptic_language).

**Contents**

The Latin title *Didascalia Apostolorum* means "*Teaching of the Apostles*" and the full title given in Syriac is: "*Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord*". The text, as typical of [Ancient Church Orders](http://en.wikipedia.org/wiki/Ancient_Church_Orders), is badly put together, without logic, but not without some good sense. It never touches upon [dogma](http://en.wikipedia.org/wiki/Dogma) but concerns itself entirely with [practice](http://en.wikipedia.org/wiki/Praxis_%28Eastern_Orthodoxy%29). In comparison with the Didache, the *Didascalia* moved the main focus from the moral issues to liturgical practice and church organization.

The content can be so summarized:

* Admonitions about Christian life, prayer, orphans, [martyrdom](http://en.wikipedia.org/wiki/Martyrdom) (chapters 1–3, 13, 17, 19–20)
* Rules about bishops' qualifications, conduct, duties, alms (chapters 4–11, 18)
* Rules about male and female deacons and widows (chapters 14–16)
* Liturgical rules about the proper place in the church-building and about [fasting](http://en.wikipedia.org/wiki/Fasting) (chapters 12, 21)
* The education of children and the denouncement of heresy (chapters 22–23)
* The claim of the composition of the treatise by the Twelve Apostles and a condemnation of the [Jewish](http://en.wikipedia.org/wiki/Jewish) ritual practices directed toward Jewish Christians (chapter 24–26)

The church officials are bishops, [deacons](http://en.wikipedia.org/wiki/Deacon), [priests](http://en.wikipedia.org/wiki/Priest), [widows](http://en.wikipedia.org/wiki/Widows) (and orphans); [deaconesses](http://en.wikipedia.org/wiki/Deaconess) are also added, in one place [rectors](http://en.wikipedia.org/wiki/Rector_%28ecclesiastical%29), and once [subdeacons](http://en.wikipedia.org/wiki/Subdeacon) (these last may have been interpolated). Especially noticeable is the treatment which [bishops](http://en.wikipedia.org/wiki/Bishop) are ordered to give to penitents. Even great sinners, on repentance, are to be received with kindness, no sins are excepted. The canonical [penance](http://en.wikipedia.org/wiki/Penance) is to be of two to seven weeks.

The [heresies](http://en.wikipedia.org/wiki/Christian_heresies) mentioned are those of [Simon Magus](http://en.wikipedia.org/wiki/Simon_Magus) and Cleobius (this name is given also by [Hegesippus](http://en.wikipedia.org/wiki/Hegesippus_%28chronicler%29)), with [Gnostics](http://en.wikipedia.org/wiki/Gnostics) and [Ebionites](http://en.wikipedia.org/wiki/Ebionites). Against these, Christians must believe in the [Trinity](http://en.wikipedia.org/wiki/Trinity), the [Scriptures](http://en.wikipedia.org/wiki/Bible) and the [Resurrection](http://en.wikipedia.org/wiki/Resurrection_of_Jesus). The original [Law of Moses](http://en.wikipedia.org/wiki/Ten_Commandments) (specifically the Ten Commandments) is to be observed, but not the [Talmudic](http://en.wikipedia.org/wiki/Talmud) Second Law, [Mishnah](http://en.wikipedia.org/wiki/Mishnah), which was given to the Jews on account of the hardness of their hearts. In addition, the [Sabbath rest](http://en.wikipedia.org/wiki/Sabbath_rest) is given a symbolic content, and the Christians are admonished to instead treat every day as belonging to the [Lord](http://en.wikipedia.org/wiki/Jesus), but not to keep the rest literally.

The [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) is frequently quoted, and often at great length. The [Gospel](http://en.wikipedia.org/wiki/Gospel) is cited by name, usually that of [Matthew](http://en.wikipedia.org/wiki/Matthew_the_Evangelist), the other [evangelists](http://en.wikipedia.org/wiki/Four_Evangelists) less often, and that of [John](http://en.wikipedia.org/wiki/John_the_Evangelist) least of all. The [Acts of the Apostles](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) and nearly all the [Epistles](http://en.wikipedia.org/wiki/Epistles) are freely employed, including the [Epistle to the Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews), but the [Apocalypse](http://en.wikipedia.org/wiki/Book_of_Revelation) is not cited. None of these could be named. Besides the Didache, the *Didascalia* utilizes also other ancient Christian documents as the [Acts of Paul](http://en.wikipedia.org/wiki/Acts_of_Paul) and the [Gospel of Peter](http://en.wikipedia.org/wiki/Gospel_of_Peter).

Excerpt from *Didascalia Apostolorum*

The *Didascalia 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 honoured 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 *Didascalia*:

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* is similar to that in the *Didascalia*. 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 (*cheirotonia*) of deaconesses is found in the *Apostolic Constitutions.*

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 ministration. 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’ (1Timothy 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

I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling; also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion (1Timothy 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.

**Montanism, and Montanus (2nd - 3rd century CE)**

Montanism, also known as the Cataphrygian Heresy and the New Prophecy, was a heretical movement founded by the prophet Montanus that arose in the Christian Church in Phrygia, Asia Minor, in the 2nd century. Subsequently it flourished in the West, principally in Carthage under the leadership of Tertullian in the 3rd century. It had almost died out in the 5th and 6th centuries, although some evidence indicates that it survived into the 9th century.

The Montanist writings have been lost. The chief sources for the history of the movement are the Ecclesiastical History of Eusebius, the writings of Tertullian and Epiphanius, and inscriptions, particularly those in central Phrygia.

Little is known about Montanus. Before his conversion to Christianity, he apparently was a priest of the Oriental ecstatic cult of Cybele, the mother goddess of fertility. He appeared at Ardabau, a small village in Phrygia, in the year 156 according to Epiphanius, or if we follow Eusebius, in 172. He fell into a trance and began "prophesy under the influence of the Spirit". Claiming to be the voice of the Holy Spirit, he announced the fulfillment of the New Testament promise of the Pentecost and the imminent Second Coming of Christ. He was soon joined by two young women, Prisca (or Priscilla) and Maximilla, who left their husbands and also began to prophesy.

Their pronouncements were written down and gathered together as sacred documents similar to the words of Old Testament prophets or the sayings of Jesus. About a score of such oracles have survived, plainly showing the ecstatic character of this form of utterance, in that the prophet does not speak in his or her name as a human being, but the Spirit of God is the speaker. Epiphanius quotes Montanus as saying, 'I am neither an angel nor an envoy, but I the Lord God, the Father, have come'. Such pronouncements were made still more impressive by the manner in which they were presented. According to Epiphanius, a ceremony was held frequently in the churches of Pepuza when 7 virgins, dressed in white and carrying torches, entered and proceeded to deliver oracles to the congregation. He comments that 'they manifest a kind of enthusiasm that dupes those who are present, and provokes them to tears, leading to repentance'.

The movement spread throughout Asia Minor. Inscriptions, some the earliest Christian ones in Asia Minor, have shown that many towns were almost completely converted to Montanism. Phrygia traditionally had been a center of religious mystery rites of Cybele and her consort Attis, whose devotees engaged in frenetic dancing. Hence Montanus and his followers began to be called Phyrgians or Cataphrygians. After the first enthusiasm had waned, however, the followers of Montanus were found mainly in the rural districts.

The essential principle of Montanism was that the Paraclete, the Spirit of truth, whom Jesus had promised in the Gospel according to John, was manifesting himself to the world through Montanus and the prophets and prophetesses associated with him. This did not seem at first to deny the doctrines of the church or to attack the authority of the bishops. The church acknowledged the charismatic gift of some prophets.

It soon became clear, however, that the Montanist prophecy was new. True prophets did not, as Montanus did, deliberately induce a kind of ecstatic intensity and a state of passivity and then maintain that the words they spoke were the voice of the Spirit. It also became clear that the claim of Montanus to have the final revelation of the Holy Spirit implied that something could be added to teaching of Christ and the Apostles and that, therefore, the Church had to accept a fuller revelation.

The belief in the imminent Second Coming of Christ was not confined to Montanists, but with them it took a special form that gave their activities the character of a popular revival. They believed the New Jerusalem (Revelation 21) was soon to descend on the Earth at the little Phrygian town of Pepuza. The prophets and many followers went there, and many Christian communities were almost abandoned.

Convinced that the end of the world was at hand, Montanus laid down a rigoristic morality to purify Christians and detach them from their material desires. The new asceticism included the renunciation of marriage (later mitigated to one marriage), arduous fasting, an emphasis on virginity, the desire for martyrdom, and a stringent penitential regiment for the forgiveness of sin. In contrast to the Gnostic sects of the east that also taught an elitist enlightenment, Montanus' original doctrine eschewed sophisticated principles and speculative mysticism and initially intended his teaching to be a spiritual revival through the new prophecy within orthodox Christianity. On one hand, he honored tradition by acknowledging the biblical basis for Christian belief and accepting its apocalyptic (end of the world) themes. On the other hand, he reacted against the uniformity of a hierarchically organized Christianity that did not allow for the expression of individual religious inspiration. Official criticism of Montanus and his movement consequently emphasized the new prophecy's unorthodox ecstatic expression and his neglect of the bishop's divinely appointed rule. A feature offensive to some in the Church was the admission of women to positions of leadership.

When it became obvious that the Montanist doctrine was an attack on the Catholic faith, the bishops of Asia Minor gathered in synods and finally excommunicated the Montanists, probably ~177. Montanism then became a separate sect with its seat of government at Pepuza. It maintained the ordinary Christian ministry but imposed on it higher orders of patriarchs and associates who were probably successors of the first Montanist prophets. In the West, its most illustrious convert was Tertullian in Carthage; but it declined in importance early in the 5th century. It continued in the East until severe legislation against Montanism by Emperor Justinian I (527-565) essentially destroyed it, but some remnants evidently survived into the 9th century.

Regarding the New Testament canon, the Montanist heresy caused the great Church to develop a mistrust of all recent writings of a prophetical nature. Not only did such a feeling tend to discredit several apocalypses that may have been, in various parts of the Church, on their way to establishing themselves, but even the Revelation of John was sometimes brought under a cloud of suspicion because of its usefulness in supporting the 'New Prophecy'.

The above was taken from the Encyclopedia Britannica and [Metzger].

**Offices, Gifts, Anointing and Ordaining**

The question has arisen of whether God is restoring the five-fold ministry of Ephesians 4:11: “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.”

Bible scholars differ on whether the gifts of pastor and teacher are separate in Ephesians 4 (yielding a total of five), or whether a better translation might be “ . . . and some to be pastor-teachers” (yielding a total of four). Greek grammar would seem to dictate four, but the New Testament often discusses pastoral and teaching roles separately. All of the offices teach and for example teachers can evangelize. So, it seems to be a matter of depth and degree.

However, the best designation for ministry is neither fivefold nor fourfold but manifold. Ephesians 4:12 gives to all saints the work of ministry, while 1 Corinthians 12:28–30 and Romans 12:6–8 provide aspects of ministry beyond the designations in Ephesians 4:11, 12.

For example, Pentecostal churches believe they are apostolic because (1) they teach what the apostles taught, and (2) they share in the power of the apostles through the baptism in and fullness of the Holy Spirit, who empowers their lives and ministries. They believe what matters is not a contemporary apostolic office but apostolic doctrine and power.

Eph 4:11 - 13

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

Romans 12:6 - 8

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1Corinthians 12:4 - 13

There are diversities of gifts, but the same Spirit.

There are differences of ministries, but the same Lord.

And there are diversities of activities, but it is the same God who works all in all.

But the manifestation of the Spirit is given to each one for the profit of all:

for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

to another faith by the same Spirit, to another gifts of healings by the same Spirit,

to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

But one and the same Spirit works all these things, distributing to each one individually as He wills.

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.

For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

1Co 12:28 - 31

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

Do all have gifts of healings? Do all speak with tongues? Do all interpret?

But earnestly desire the best gifts. And yet I show you a more excellent way.

1 Corinthians 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

**The Prophet**

There is a difference between the office of a Prophet and the gift of prophecy. Let’s look at the gift of prophecy.

A. The Gift of Prophecy

1. The gift of prophecy is one of the nine spiritual gifts of the Holy Spirit.

1 Corinthians 12:4 Now there are varieties of gifts, but the same Spirit. 5 and there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

2. The gifts of the Holy Spirit are to be earnestly desired.

1 Corinthians 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy. 2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries. 3 But one who prophesies speaks to men for edification and exhortation and consolation.

God wants us to pursue His gifts. He desires to give us His gifts more than we could ever want them.

3. Prophecy is a gift - not an award.

You didn't earn it! You received it by asking. This means that even very gifted people are not necessarily mature Christians. They may not even have good character. Therefore, the gifts of the Spirit do not validate one's walk with God. It is the fruit of the Spirit that is developed as a person matures in Christ. The Greek word for "gift" is the word "charisma", which means, “favor which one receives without any merit of his own."

The fruit of the Spirit is the evidence of maturity in one’s life. These fruits grow in one’s life as a person allows the Holy Spirit to work on and not just through him/her.

4. The gift of prophecy is for the purpose of edification, exhortation, and consolation.

Edification means, "to build up"

Exhortation means, "to call near”

Consolation means, "to cheer up"

5. The gift of prophecy is to encourage the church.

The primary purpose of the gift of prophecy is not to direct or correct the body of Christ, but rather to encourage the church. We should never allow people who are ministering in the gift of prophecy to speak negatively into the lives of others. The goal of the gift of prophecy is to bring out the best in people!

We are to mine the gold that is among the dirt and to find hidden treasures in the lives of people. If we see negative things in the person's life we are ministering to, we are to ask the Holy Spirit

to give us the answer to the problem we discern. Then we prophesy the answer - not the problem.

This will result in the person we are prophesying to receiving grace to solve the problem that they are stuck in. For example, if we are ministering to someone and discern that they are struggling with pornography, the Holy Spirit will often give us a prophetic word for them something like this:

"God is calling you to a new level of purity and holiness.”

In this way, we have prophesied the answer without speaking about the problem and have released grace to break the bondage of pornography.

6. Anyone who is saved and receives the baptism of the Holy Spirit can minister in the gifts of the Spirit.

1 Corinthians 14:31 You can all prophesy one by one, so that all may learn and all may be exhorted.

7. The Spirit is poured out on all mankind.

Acts 2:17 It shall be in the last days God says that “I will pour forth of My Spirit on all

mankind; and sons and your daughters shall prophesy, and your young men shall see

visions, and your old men shall dream dreams.”

B. The difference between Prophets and prophecy

1. To be a Prophet is a calling. To minister in prophecy is a gift.

When a person ministers in the gift of prophecy, the gift is the ability to prophesy. The words themselves are the gift. When a person is a prophet, they themselves are the gift. The book of Ephesians says, "Christ gave gifts to men.” The gifts that Christ gave to men are other men. A prophet is a gift to the church.

There are actually three components to any mature ministry. These components include my calling, my gifting, and my anointing. Let us examine these important elements of fruitful ministry.

C. Calling, gifting and anointing

1. Our calling gives us our identity

1 Corinthians 1:1 Paul, called as an apostle of Jesus Christ by the will of God...

Our calling is not something we do, but it is something we are.

Our identity actually lies in our callings.

We all have multiple callings. For instance, we are all called as saints of God. As saints we have the identity as ‘holy believers.”

2. Our gifts give us our abilities.

1 Peter 4:10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

Our gifts give us our abilities. They are not something we are but something we do.

If we try to get our identity from our gifts than we will have a ”performance based” self-esteem. Whenever we can’t use our gifts, we will feel bad about ourselves. When we are ministering through the gift of prophecy, the Holy Spirit is using His gift through us.

3. Our anointing gives us our purpose.

Isaiah 61:1 The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners...

Whenever the anointing of the Holy Spirit is upon us, our lives suddenly take on purpose. We are inspired to accomplish something for God. The gifts and callings of God are irrevocable, but the anointing of the Lord ebbs and flows according to the relationship we have with the Holy Spirit.

Romans 11:29 The gifts and the calling of God are irrevocable.

D. The Office of the Prophet

1. What is a Prophet?

Prophets are not a gift of the Holy Spirit like the gift of prophecy; instead, Prophets are Christ’s gift to the church.

Ephesians 4:7 But to each one of us grace was given according to the measure of Christ’s gift. ...

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.

The prophet, himself or herself, is a gift from Christ to the church. They are not just gifted people but they are the gift. The gift they are to the church creates a call in their life to fulfill the responsibility of the office of the prophet.

The Prophet is part of the five-fold team.

2. Here are the three dimensions of the Prophet.

The Gift of Christ - Describes the value that the Prophets (and the other five-fold offices) have in the church. They are to be treated as a gift from Jesus himself.

The Call as a Prophet – Describes the identity of the one who is called to be a prophet. Being a Prophet is first something you are rather than something you do.

The Office of Prophet – Describes the governing responsibility of the Prophet.

The Prophet is part of the government of God and therefore has the responsibility to help lead the people. This is the dimension where the prophet receives his or her mantle.

3. The difference between mantles and anointing: The anointing stays with the Prophet, but the mantle remains with the mission. Sometimes people are anointed as a Prophet, but they have yet to receive a mantle (office). Until they receive their mantle (office) they have no leadership role

as a prophet.

Here David is anointed king and the Spirit comes on him mightily.

1 Samuel 16:11

And Samuel said to Jesse, “Are these all the children?” And he said, “There remains yet the youngest, and behold, he is tending the sheep.” Then Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.”

12 So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome

appearance. And the LORD said, “Arise, anoint him; for this is he.”

13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to

Ramah.

Fourteen years later Judah anoints David king.

2 Samuel 2:4

Then the men of Judah came and there anointed David king over the house of Judah. And they told David, saying, “It was the men of Jabesh-gilead who buried Saul.”

Years later Israel anoints David king.

2 Samuel 5:3

So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.

New Perspective and Works

(not the Jewish membership covenant aspect)

"New-perspective" interpretations of Paul tend to result in Paul having nothing negative to say about the idea of human effort or good works, and saying many positive things about both. New-perspective scholars point to the many statements in Paul's writings that specify the criteria of final judgment as being the works of the individual.

"Final Judgment According to Works... was quite clear for Paul (as indeed for Jesus). Paul, in company with mainstream second-Temple Judaism, affirms that God’s final judgment will be in accordance with the entirety of a life led – in accordance, in other words, with works." (N. T. Wright).

Wright however does not hold the view that good works contribute to one's salvation but rather that the final judgment is something we can look forward to as a future vindication of God's present declaration of our righteousness. In other words our works are a result of our salvation and the future judgment will show that. Others tend to place a higher value on the importance of good works than the historic Lutheran and Reformed perspectives do, taking the view that they causally contribute to the salvation of the individual.

Advocates of the historic Lutheran and Reformed perspectives often see this as being "salvation by works", and as a bad thing, contradicting fundamental tenets of Christianity. New-perspective scholars often respond that their views are not so different. For in the perspective of Luther and Calvin, God graciously empowers the individual to the faith which leads to salvation and also to good works, while in the "new" perspective God graciously empowers individuals to the faith and good works, which lead to salvation.

Matthew and Luke 3:8 Therefore bear fruits worthy of repentance.

Acts 26:20 but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

Phil 2:13 for it is God who works in you both to will and to do for *His* good pleasure.

Heb. 13:21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever.

Heb 6:10 For God *is* not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister.

1 Thess 1:3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father

Col 1:10 that you may walk worthy of the Lord, fully pleasing *Him,* being fruitful in every good work and increasing in the knowledge of God.

James 2:17 Thus also faith by itself, if it does not have works, is dead.

James 2:21, 22 Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect?

2 Cor. 9:8 And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things,* may have an abundance for every good work.

1 Cor. 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.